

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

Vol. 44, No. 8

ASHLAND, KENTUCKY, FEBRUARY 28, 1976

WHOLE NUMBER 2059

THE PRAYER LIFE OF ELIJAH

By JOE WILSON, SR.

Broken Arrow, Oklahoma

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" — (James 5:17-18).

One of the great ways of studying the Bible is to study the lives of its characters. We can learn much that we can profitably apply to our lives and service for God in this way. Surely, Elijah is one



JOE WILSON, SR.

of the great men of God in the Bible. In the above Scripture we learn one of the secrets of his great life for God, and indeed, the secret of any life that is blessed and used by God.

I make bold to say, and none will deny it, that our failure in prayer is the greatest failure in our lives. It is a failure to obey God for He commands us to pray. It results in failure all the way down the line. We fail to have the blessings of prayer itself, and the strengthened spiritual life that comes from communion with God. We fail to have the things that God delights to give His children in answer to prayer. We fail to have the strength to live for God and serve Him. We fail to have the power of God in the meetings of our church. All this failure can be traced to a failure to pray as we should. Oh, my brothers and sisters, who knows what each one of us might be or what our churches would become if we would improve our prayer lives!

In James 4:2 we learn something of the importance of prayer when we are told, "Ye have not

because ye ask not." In James 5:16 we are told, "The effectual fervent prayer of a righteous man availeth much." Who among us can calculate what all is involved in "ye have not" and "availeth much?" Oh, may the blessed Holy Spirit, whose work it is, be pleased to stir us up to a deeper and richer prayer life!

We learn from our text that Elias was a man subject to like passions as we are. He was not a super spiritual type of person, so far ahead of us that his example can be of no use to us. He had the same sinful nature that we have. And that nature surely is a hindrance and a drag on our prayer life. He had the same ignor-

ance about prayer that we have as to how to pray and what to pray for. He had the same battles in his prayer life that we have. Oh, how Satan wars against us in the matter of prayer, and brings his mightiest weapons to bear against our prayer life. Satan knows that he has little to fear from all our efforts until and unless we become a people mighty in prayer. Now, Elijah faced all this just as we do. The difference between Elijah and you and me was not in superior physical or mental attributes, or some sort of super spirituality which we cannot have. The difference is in his prayer life and ours. He was a praying man.

(Continued on page 6, column 1)

A Prayer For Rattlesnakes

Once upon a time there was a family of wayward church members who had once been active, but had lost interest and had fallen away. There was the father and three sons, Jim, John, and Sam. Christians had talked to them about their sad condition, the preacher had visited them, and many of the brethren had tried to get them to come back to church—but all this did not seem to do the least bit of good.

One day when the boys were out in the pasture, a large rattlesnake bit John and he became very ill. The physician was called and after an examination, he pronounced John to be in a very critical condition. Said he, "About all you can do now is pray." The father called the preacher, and told him of John's condition. He asked the preacher to pray for John's recovery and this was his prayer:

"Oh wise and righteous Father, we thank Thee, for Thou hast in Thy wisdom sent this rattlesnake to bite John, in order to bring him to his senses. He has not been in the church house for years and it is doubtful that he has in all that time felt the need for prayer. Now we trust that this will prove a valuable lesson to him, and that it will lead to genuine repentance."

"And now, O Father, wilt Thou send another snake to bite Sam, and another to bite Jim, and another Big One to bite the old man. We have all been doing everything we know for years to restore them, but to no avail. It seems, therefore, that all our combined efforts could not do what this snake has

done. We thus conclude that the only thing left that will do this family any good is rattlesnakes; so Lord, send us bigger and better rattlesnakes. In the name of Jesus we pray. Amen."—Baptist and Reflector.

EMPHASIS ON THE WRONG THINGS

In this present day the demand in the religious world seems to be for—

activity, not adoration
booster bands, not Bible study
committees, not communion
machinery, not meditation
pep, not prayer
service, not solitude
utility, not unction
work, not worship.

To be occupied with Christ is by many thought to be all but an actual waste of time. Rather would it seem to be more acceptable by many to spend time with things and with doing, rather than being with Christ, and replacing idols with His presence.—Selected.

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

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WCMI _____ Ashland, Ky.
7:30 - 8:00 a.m.

WFTO _____ Fulton, Miss.
1:00 - 1:30 p.m.

CAN YOU GIVE A WITNESS LIKE THIS TESTIMONY?

By DAVID GOLDSTEIN
Chicago, Illinois

On January 13, 1976 the Lord Jesus Christ saved me from my sins by His wonderful sovereign elective grace, mercy, and love. The Holy Spirit quickened my dead depraved soul to life eternal. I was deceived by Satan for 14 years thinking I was saved. I was preaching and teaching the Word of God, yet lost, doomed, and on my way to Hell. I'm not an ordained minister, but I was teaching for a year in the Sovereign Grace Missionary Baptist Church. I knew the Word of God with the head knowledge, but I didn't know the Lord as my Saviour from my sins.

But, thanks be unto God, I fell in love with Jesus. How precious and wonderful and sweet He is to me. Satan is the master deceiver, but the Lord Jesus Christ is the master Saviour. The Holy Spirit showed me that there had been no change in my life these past 14 years. He showed me that I was still the same hellish, depraved, old rotten David that I always had been.

The Holy Spirit really got a hold of me and showed me that I needed to be saved from my sins. I was troubled all day at work the 12th of this month. When I got home from work I got down on my knees and started to pray. That didn't do any good. I got up and tried to study the Word of God. I couldn't study. I lay down on the couch and read the book of James. That tore me to pieces. "The word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the

thoughts and intents of the heart" (Heb. 4:12).

After I read the book of James I realized I did not have a change of life. I was not a new creature in Christ. I was not living soberly and godly in this present world. I was naming the name of Christ, but I did not depart from iniquity. I was not unspotted from this world.

The next day at work, the 13th of January, Satan started telling me how good I was. He told me that I went to church, I prayed, I tithe, and I taught. Then the Holy Spirit showed me that I was no good. The Holy Spirit showed me that I was lost and needed the blessed Son of God as my Saviour.

When I got home from work that evening, I went over to Hubert Sapp, the pastor of Sovereign Grace Missionary Baptist Church. And he showed me from the Word of God how to be saved. As I was sitting there listening to this wonderful man of God, the Holy Spirit quickened me to life eternal.

Thanks be unto God for His irresistible grace, that He is able to save to the uttermost them that come unto God by Him. Thanks be unto God for the wonderful assurance of salvation, and the precious blood of Christ that washed away my sins.

I was baptized into the Sovereign Grace Missionary Baptist Church January 18, 1976. Not only am I in the family of God, but I also am in the Church of God. How God could love something like me I don't know, but thanks be unto God for this love, mercy, compassion. "Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God" (I John 3:1).

The Seven Judgments That Are Given In God's Word

It has been often pointed out that there are at least seven judgments spoken of in Scripture.

The Judgment of the Cross

Where the sins of the believer have been judged. Christ, "the Judge of all the earth," assumed the liability of our sins and met by His death all the just claims of God against the sinner. Risen, ascended, and glorified, the Saviour now ever lives to save each guilty sinner who will rely upon His finished work, accept Him as his personal Saviour and acknowledge Him as the Lord of his life. See I Pet. 3:18; II Cor. 5:21; I Pet. 2:24; Heb. 9:26; etc.

The Judgment of Self

This is the believer's individual and daily responsibility. The Christian must mercilessly examine and judge himself in the light of God's Word and confess and separate himself from all known sin in his life thus revealed (II Cor. 6:14; 7:1,10,11; I Cor. 11:31; I Pet. 4:7).

The Judgment Seat of Christ

This will take place immediately following the rapture of the saints, and believers only will appear before it. Read carefully II Cor. 5:9, 10; Rom. 14:10-12; I Cor. 3:9-15. At this judgment the works of the believer are to pass in review and he will be rewarded or suffer loss. It is not a question of deciding whether the believer is saved or not, or of settling his eternal destiny—that has been settled by the judgment of Calvary (Rom. 8:17). The difference between the Judgment Seat of Christ and the Judgment of the Great White Throne is the same difference that exists between a civil action, in which the case and not the individual is tried; and a criminal action, in which the individual is charged, proved guilty, sentenced, and executed.

At the Judgment Seat of Christ the motives of our services for Christ will be revealed (I Cor. 4:4, 5). Much that has passed muster and earned the commendation of our brethren will be found to be so much "wood, hay, and stubble" in that day. All true service, motivated by love for Christ and done with a single eye to His glory, will be rewarded. With this thought of the Judgment Seat of Christ before him the believer ought to think soberly, act justly, serve lovingly, speak truthfully, pray fervently, study diligently, and anticipate longingly the coming of the Lord Jesus. Paul spoke continually of "that day" when the rewards should be given (II Tim. 4:6-8).

The Judgment of the Nations

This is to take place when Christ appears with His saints at the close of the great tribulation, when the living nations are to be judged according to their treatment of the Jewish remnant (referred to by (Continued on page 7, column 3)

REVERENCE IN WORSHIP SERVICE

When Abraham Lincoln ran for Congress, he attended an evangelistic meeting. The preacher said, "All who do not wish to go to hell, stand." Everyone stood up—except Mr. Lincoln. When he was asked why he did not rise, he answered, "I believe in treating religious matters with due solemnity. I admit that the questions propounded by the speaker are of great importance. I did not feel called upon to answer as the rest did." Application to us: We should be on our guard that we do not use carnal, worldly methods in trying to win the lost and thus degrade the Gospel of Christ — Church Bulletin.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE MOSAIC COVENANT

On the third month after Israel's deliverance from Egyptian bondage, the Hebrews pitched camp in a plain near Mount Sinai. There they remained for one year. During that time the Hebrews were organized into a great nation. At Sinai the nation was set apart as a peculiar treasure unto God. They became a theocracy; that is, God Himself became their sovereign Ruler.

At Mount Sinai God made the Mosaic Covenant with Israel. I read in Exodus 19:3-7: "And Moses

went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the

words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him."

The people of Israel gave their consent to this covenant offered by God: "And all the people answered together, and said, All that the Lord hath spoken we will do" (Ex. 19:8). These words reveal the conditional nature of this covenant. The Mosaic Covenant was (Continued on page 2, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People

MILBURN COCKRELL --- Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box #10, Zip Code 41101.

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The Mosaic Covenant

(Continued from page one)

conditioned upon Israel's obedience to Jehovah God. The history of Israel in the wilderness and in the promised land is one long record of their violation of God's law. While God was faithful in keeping His part of the covenant, the Hebrews were utterly unfaithful in performing their part. The giving of the Mosaic Covenant ushered in the Dispensation of Law.

The Mosaic Covenant began when Israel consented to God's terms, and it extended to the birth of Christ and the preaching of John the Baptist. Luke 16:16 reads: "The law and the prophets were until John." John 1:17 declares: "For the law was given by Moses, but grace and truth came by Jesus Christ."

At the incarnation God sent forth His Son made under the law (Gal. 4:4). Christ took upon Himself the responsibility of fulfilling it (Matt. 5:17) and eventually "took it out of the way, nailing it to his cross" (Col. 2:15). The sign or seal of the Mosaic Covenant was the Sabbath Day. Exodus 31:12-13 reads: "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

THE IMPORTANCE OF THE LAW

The giving of the law was essential to the establishment of a new nation. It gave the Hebrews a mark of distinction. It gave them spiritual light about the nature of God and the way of redemption.

The sacrificial offerings taught the lesson of redemption by blood. Israel was delivered by the blood of the lamb from Egyptian bondage. The Mosaic Covenant was sealed with blood. Moses was asked to take blood from the sacrifice offerings and "... put it in basins; and half of the blood he sprinkled on the altar" (Ex. 24:6). The other half of the blood he sprinkled upon the people, saying:

"Behold the blood of the covenant, which the Lord hath made with you..." The services of the tabernacle expressed the truth of saved by blood, sheltered by blood and access by blood.

THE THREE DIVISIONS

The Mosaic Covenant naturally divided into three divisions, called the commandments, the judgments and the ordinances. First, there was the Moral Law found in Exodus 20:1-26. These Ten Commandments are the unchanging rule of life for Jew and Gentile since they are a transcript of the divine nature of God. The Ten Commandments are the foundation of all civilized government in the world.

Second, there is the Civil Law found in Exodus 21:1 - 24:18. This section regulates the administration of justice, the rights of property, punishment of criminals and offenders of the law. In many ways it compares with the civil laws of our country.

Third, there is the Ceremonial Law recorded in Exodus 25:1 - 40:38. This included the tabernacle, the priesthood and the ordinances of religious worship.

THE MORAL LAW

The Ten Commandments in Exodus 20 express the righteous will of God. They were engraved upon two tables of stone, written with the finger of God. This suggests the permanency of God's Moral Law (Ex. 34:1). This Moral Law continues as a rule of life for all men. God prefaced the Ten Commandments by saying: "I am the Lord thy God," meaning "I am the Lord who commands all that follows."

The first four of the Ten Commands concern our duty to God. It was commonly called the First Table. These four laws given first indicate that one cannot be true to his neighbor unless he is first true to his God.

The First Commandment forbids polytheism and enjoins the worship of the true God: "Thou shalt have no other gods before me" (Ex. 20:3). The Second Commandment enjoins the manner in which the true God should be worshipped: "Thou shalt not make unto thee any graven image" (Ex. 20:4-5). The Third Commandment demands reverence and seriousness in our worship of God: "Thou shalt not take the name of the Lord thy God in vain" (Ex. 20:7). The Fourth Commandment concerns the time when God is to be worshipped: "Remember the sabbath day, to keep it holy" (Ex. 20:8).

The last six, commonly called the Second Table, deal with our duty to ourselves and others. In a nutshell it teaches us "to love thy neighbor as thyself." The Fifth Commandment concerns the treatment of our relatives. It demands respect and obedience to parents: "Honor thy father and thy mother" (Ex. 20:12). The Sixth Commandment sets forth our duty with respect to our neighbor's life: "Thou shalt not kill" (Ex. 20:13). This forbids all forms of murder. The Seventh Commandment concerns the chastity of our neighbor and ourselves: "Thou shalt not commit adultery" (Ex. 20:14). The Eighth Commandment deals with our respect of the goods and estate of our neighbor: "Thou shalt not steal" (Ex. 20:15). It condemns all

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



Saved Eternally Through The Word

"Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life"—John 6:68.

If you will read this sixth chapter of John carefully, you will find that the Lord Jesus Christ fed the crowd with loaves and fishes. It isn't any trouble to get a crowd together if you feed them, and give them something for their stomachs. The fact of the matter is anytime you offer free hotdogs or free hamburgers or free watermelon, or anything free by way of food for the stomach, you will find people are ready to respond immediately.

However, the Lord Jesus Christ didn't come to this world to take care of men's bodies. I don't think the Lord Jesus came to this world to set up a hospital program. I don't think He came to set up an educational system. I don't think

He came to set up a socialized gospel by way of food for the needy. I am not saying that these things are not necessary and important. I am not saying that as citizens we should not be interested in all these things, but I am saying that the Lord Jesus Christ never came for these purposes. Instead, the Son of God came, among other things, to teach men the Word and the will of God.

I say then that Jesus merely used the feeding of the five thousand as a springboard that He might jump from that to teaching, and the Word of God tells us of the great discourse that He gave to this crowd concerning Himself as the Bread of Life. It is one of the most marvelous sermons in all of Jesus' ministry.

I might say the most of the things that Jesus preached and taught were not appreciated by

His audience. The fact of the matter is, the majority of His sermon, as recorded in John 6, was definitely unappreciated by the congregation who listened to it. For example, in verse 28 He told them that they couldn't be saved by their works, for when they had asked Him in the preceding verse how they might work the works of God, He told them that there was just one work that counted, and that was not their works, but the work of faith.

Then He preached to them the doctrine of election — how that all God had given Him were going to be saved, and furthermore, He preached the doctrine of security in the same text, for He said:

"All that the Father giveth me SHALL COME to me; and him that cometh to me I will in NO (Continued on page 3, column 1)

forms of stealing just as the Seventh Commandment forbids all forms of sexual immorality. The Ninth Commandment concerns our own and our neighbor's good name: "Thou shalt not bear false witness" (Ex. 20:16). The Tenth Commandment forbids all evil desires which lead to sin: "Thou shalt not covet" (Ex. 20:17).

THE CIVIL LAW

The judgments governing the social life of Israel are found in Exodus 21-24. They are called "the judgments" because Israel's magistrates were to give judgment according to them. They seem to give a detailed explanation of the Ten Commandments. Though some of these instructions are not adapted to our form of government in America, they are of great use in deciding the rules of natural justice, rights of property, and the punishment of criminals.

These judgments cover laws relating to slavery, death for murder, kidnapping or cursing parents, eye for eye compensation, stealing, damage to crops, restitution, seduction, sorcery, cohabitation

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with an animal, idolatry, kindness to widows and orphans, lending, pledges, not cursing a ruler, firstfruits and firstborn, false reports, mobs, justice, consideration for animals, bribes, strangers, Sabbath, sabbatical year, Passover, Feast of Harvest, Feast of Ingathering, a kid not to be boiled in its mother's milk, no covenant with Canaanites, and obedience to be rewarded.

THE CEREMONIAL LAW

The Ceremonial Law is recorded in Exodus 25:1 - 40:38. The directions were given by God to Moses on how to construct the tabernacle. It was to be built "thus" and "thus it was built." According to Hebrews 8:5 Moses made the tabernacle and all the things therein "according to the pattern shewed" to him in the mount. That is why the writer of Hebrews referred to it as "the example and shadow of heavenly things" (Heb. 5:8) and "the patterns of things in the heavens" (Heb. 9:23). While the tabernacle had a special meaning to the Hebrew people, it was given by God to foreshadow many teachings of the Christian faith. This is seen especially in the book of Hebrews.

The Ceremonial Law invented an order of priesthood. Up until this time the head of the family served as the priest. Now Aaron and his sons were set apart for the duties of the priesthood. They were invested with robes of office as God had instructed Moses on the mount. The tribe of Levi was consecrated to be assistants to the Aaronic Priesthood. This honor was given them for their refusal to worship the golden calf.

The Ceremonial Law set forth the way of approach to God. The Israelite was blameless if he confessed his sin and brought the required sacrifice to the priest (Lev. 16:6; Luke 1:6; Phil. 3:6). The sins of the offerer were transferred to

the offering. Thus the offerer was to learn the truth of substitutionary atonement.

All this pointed to Jesus Christ Who is both the sacrifice and the great high priest by Whom alone sinners have access to a Holy God. These ceremonies were "a shadow of good things to come" (Heb. 10:1). The blood of bulls and goats did not actually take away the sins of any one as Hebrews 10 explains. The sins of both Old and New Testament saints were remitted by the blood of Christ (Heb. 9:14). The Old Testament saint was saved by looking forward to the coming of the Redeemer, while we are saved by looking back to the Redeemer Who has already come.

THE PURPOSE OF THE LAW

The law was given to show man he is a sinner: "By the law is the knowledge of sin" (Rom. 3:20). The law closed men's mouths as to the sin question and revealed that all the world was guilty before God as lawbreakers. Paul said in Romans 7:7: "For I had not known sin, but by the law." The law was like a mirror. It revealed man's filthy condition, but it was a poor thing with which to clean himself. It was intended not as a way of salvation, but as "the ministration of condemnation" (II Cor. 3:9).

Paul answers the question as to the purpose of the law in Galatians 3. In verse 19 I read: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." So the law was a preparatory discipline until Christ should come with grace and truth.

The Apostle continues in verse 21: "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." There was nothing wrong with the law. It was holy, just and good. The problem was the weakness of human flesh in that it was unable to keep the law perfectly (Rom. 8:3).

He continues still in verse 22:24: "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Here we see the law (Continued on page 8, column 5)

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Saved Eternally . . .

(Continued from Page Two)
WISE CAST OUT.—John 6:37.
 He told them also that they couldn't come in their own strength, that they had to be drawn of the Lord. We read:

"NO MAN CAN COME TO ME, except the Father which hath sent me draw him; and I will raise him at the last day" — John 6:44.
 Then He preached to them that they had to believe to be saved, for we read:

"Verily, verily, I say unto you, HE THAT BELIEVETH on me hath everlasting life" — John 6:47.

Now, as you notice, in these words He is covering the great doctrines of grace. He says that you can't save yourself by your own works — that you have to be elected of God, and if you are one of God's elect, you will ultimately and eventually be saved. He makes mention of the fact that when you are saved, you can never be lost, thereby teaching them the security of the saved. He also tells them no man can turn to God in his own strength, but that he has to be drawn of the Spirit of God.

Now, beloved, these are all good doctrines. They are all great truths. In fact, they are the truths that Baptists have lived by and fought and died for, in the last two thousand years of time, yet they weren't appreciated by the crowd of Jesus' day.

Neither are they appreciated by the crowds, in the main today. The fact of the matter is, the majority of churches don't appreciate these truths today. You can talk on election and the doctrine of sovereignty and the predestinating purposes of God and the average congregation thinks you have borrowed a message from some dead language of antiquity. They just don't know what you are talking about.

As I say, this crowd in Jesus' day didn't appreciate the message. Finally, when He had concluded His message, He began to look about, and all He had left were His twelve preachers. I imagine that crowd all decided they had business elsewhere, for the Word of God says many of His disciples went back and walked no more with Him. All He had left were just His twelve apostles.

This crowd liked the free fishes that they had for dinner, but when Jesus started talking to them about free salvation that came by the grace of God, they didn't like that. They wanted to work their way into Heaven. Therefore, they turn-

IS "THAT" IN THE BIBLE?



Question:

"WHEN WAS FISHING TACKLE WORSHIPPED?"

Answer: In the days of Habakkuk, Habakkuk 1:15,16.

"They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag . . ."

ed their backs on Him and went home, and the Son of God was left with His twelve preachers.

I can see Him as He looked around about. Here are eleven of them that are true and standing faithfully for the things of the Lord, plus Judas Iscariot. Judas was there, of course, fulfilling God's purpose for Him. Jesus said to them, "Will ye also go away?" Then Simon Peter, acting as a spokesman for the twelve, said, "Lord, to whom shall we go? thou hast the words of eternal life."

From this Scripture story I want to bring to you some truths that I believe will be uplifting to your soul.

I LIFE IS IN CHRIST.

In the first place, life is only to be found in the Lord Jesus Christ. My text says, "To whom shall we go? thou hast the words of eternal life." So far as Simon Peter was concerned, he did not consider that there was life any place, except in Jesus Christ.

I insist, beloved, there is no spiritual life except in the Son of God. Nobody gets life because he joins the church, or because he reforms, or because he turns over a new leaf. Nobody gets life because when he was a baby his parents took him into the church and had him sprinkled or initiated through some rite. Nobody gets life because he gets down to a mourner's bench and prays, and prays, and asks God for forgiveness. I have said many, many times that God forgives sinful men because Jesus Christ died to pay for their sins. Sin has to be paid for. A man might just as well ask God to damn his soul

in Hell as to ask God to forgive him, except on one basis—namely, that Jesus Christ has paid for every one of his sins. I tell you, beloved, there is no life except the life that is found in Jesus Christ.

The Word of God specifically tells us this to be true. Listen:

"For the bread of God is he which cometh down from heaven and GIVETH LIFE unto the world" — John 6:33.

"Verily, verily, I say unto you, HE that believeth on me HATH EVERLASTING LIFE" — John 6:54.

Now this isn't talking about the Lord's Supper. In fact, He is not referring at all to the observance of the Memorial Supper, as some people erroneously believe. Rather, He is speaking figuratively of partaking of the flesh and blood of Jesus Christ, and He says that the man who does so has eternal life.

Beloved, you don't have to get out of this one chapter to find that life is ours in Jesus Christ and only in the Son of God. The majority of people wouldn't agree with me in this respect, for the majority of folk have in mind that they can be saved, and can secure life in many other ways besides through Jesus.

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I want you to notice some other Scriptures in this respect:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" — Gal. 2:20.

Notice, there is no spiritual life apart from the Lord Jesus Christ. Listen again:

"And ye will not come to me, that YE MIGHT HAVE LIFE" — John 5:40.

The word "will" as used here is an interesting word. It is the past participle in the Greek, which literally says, "Ye have willed." In other words, it was a definite act of their own will. People talk about free will. Well, here it is, beloved, and the free will of every man is to will against God, for it says, "And ye will not come to me, that ye might have life." I insist upon this fact, beloved, you will never get life on any other basis than through the Lord Jesus Christ.

Sometime ago I was reading a sermon as it appeared in the daily paper, and this modernistic preacher said if a man is going to be saved, it had to be on the basis of character and character alone. Beloved, if that be true, that surely would have kept the thief on the cross out of Heaven. It would have kept the woman who was saved by the well of Sychar out of Heaven. In fact, it would keep all of us out of Heaven, for I am sure all of us would come up on the short end of the line, as to the matter of character.

Jesus said, "And ye will not come to me, that ye might have life." Beloved, if you are going to have life, you don't get it by character. You don't get it by (Continued on page 4, column 2)

THE BAPTIST EXAMINER

FEBRUARY 28, 1976

PAGE THREE

A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II

Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise

"THE DOCTRINE OF THE CHURCH"

THE SIGNIFICANCE OF EKKLESIA

Dear Brother T.:

As I consider your remarks concerning ekklesia from pages 18-22 in your work I have mixed emotions. I am moved with compassion toward you because you have so little knowledge of the working principles of N.T. Greek. You know little about the Biblical methods of criticism and the laws of Bible Interpretation. Yet, you feel you have the truth and have seen no error in your methods of operation.

Dear Brother, you have made so many blunders in these five pages that it is unbelievable. Your work is acclaimed with great delight by those who know nothing about the principles of word science, the history of Greek Textual criticism, the differences between a definition of a word and a sense in which it is used. You have influenced the simple-minded and the unlearned. You have gained a following among the ignorant and the lazy, and the bad point is, Brother T., they have placed unqualified confidence in you and your work. They have no knowledge of the blunders you have made.

Brother, if the lettered, the few elite, virtuoso-type men in the Christian world today, ever read your work they would acclaim it as a tragic comedy of errors and scientific blunders.

Because of my feeling that you desire the truth, but simply have been misled, I am moved by love to expose your great errors and present the truth. If I felt you were only serving your own belly and seeking to gain the day in argument, I could not and would not deal with you as a brother.

Let me summarize some blunders of these five pages. You did not consider the LIGHT OF NEW DISCOVERIES IN THE POPYRI, POTSDERDS AND OSTRACAS. You either are in total ignorance of these findings, or have chosen to ignore them altogether. Either way, your blunders are emphasized. The evidence of new discoveries have proven that your methods of interpretation are all outdated and in error.

Furthermore, you have broken the laws governing word definitions. Your mis-usage of lexicons and belittling of Dr. A. C. Dayton is convincing to the simple-minded and ignorant. But you should hang your head in shame, or else admit your wilful deception. **YOU DID NOT GIVE ONE DEFINITION!** That is right, nowhere did you give a definition of ekklesia. **IN ALL THE INSTANCES YOU HAVE GIVEN THE CHRISTIAN SENSE OF EACH WRITER.** Which sense is determined **WHOLLY BY THE DOGMATISM OF THE WRITER!** It is convenient to prove your point by giving the CHRISTIAN SENSE AND THEN TO SKIP OVER THE DEFINITION WHEN IN MOST CASES YOUR MILK-LIKE FOLLOWERS AND READERS WILL NEVER KNOW THE DIFFERENCE NOR TAKE THE TIME TO SEE IF YOU HAVE MISREPRESENTED THE SUBJECT BECAUSE THEY HAVE UNJUSTIFIED CONFIDENCE IN YOU BECAUSE YOU ARE SUCH A DEEP FOLLOWER OF THE PURITANS! Shame on you!

You have failed to consider that your authorities are, in most cases, outdated! You have passed over this fact, choosing either to ignore it or not deal with it. But either way, you are weighed in the balances and found wanting.

But, the greatest concern which I have for you comes because you are following the neo-Platonic school of interpretation which Origen made famous. You have not learned Biblical Interpretation in the SCHOOL OF CHRIST, BUT IN THE ALEXANDERIAN SCHOOL OF ORIGEN! Origen followed Plato. Augustine followed Origen. Luther and Calvin followed Augustine. You have followed them! Why?

Before I undo your blunders, let me present this fact which I believe will be sustained fully in the process of our considerations.

J. R. Graves, J. M. Pendleton, A. C. Dayton and the entire Landmark Baptist recovery of the old principles, were all ahead of their times! They could see the fullness involved, and held to the literal method of interpretation. Dr. Graves was one of the first men in American Baptist history who was a pre-millennialist. He simply held that the grammatical-historical method of interpretation and word definitions was the only right method. This position has been vindicated since his days. You are behind the times! You are still in the dark ages in the science of Biblical Interpretation. **REFORMED BAPTIST ECCLESIOLOGY IS BEHIND THE TIMES AND THERE IT REMAINS IN WILFUL IGNORANCE WITH ITS HEAD IN THE SAND SUSTAINING ITSELF BY THE SUPPOSED INTELLECTUAL SNOBBISM OF ALL LIBERALS!**

This method of Biblical Interpretation was employed in (Continued on Page Five)

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"What is your opinion on abortion for a married woman for medical reasons in the early stages of pregnancy?"

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



Before we can comment on this question we must consider some other truths first. The first thing that must be considered is the reason that God gave us marriage. In Gen. 2:18 we read: "And the Lord God said, It is not good that the man should be alone; I will make him AN HELP MEET FOR HIM." We also read in Gen. 1:27,28: "So God created man in his own image, in the image of God, created He him; male and female created He them, and God blessed them, and God said unto them, BE FRUITFUL, AND MULTIPLY, and replenish the earth . . ." Notice that the woman was to be a helpmeet for her husband and they were to multiply.

Another thing that must be considered is that the Bible speaks much about children. We are shown that children are a gift of the Lord. "Lo, CHILDREN ARE AN HERITAGE OF THE LORD: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate" (Psa. 127:3-5). Again we read in Gen. 33:5: "And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, THE CHILDREN WHICH GOD HATH GRACIOUSLY GIVEN thy servant." (See also Isa. 8:18 and I Sam. 1:27).

Everything that we do must be done in faith. ". . . as it is written, the just live by faith" (Rom. 1:17). God has promised that He will take care of the woman that trusts Him, even in childbirth. "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (I Tim. 2:15). What this is saying is she will, however, be kept safe through her childbearing.

How could a wife be a helpmeet to her husband if she has the guilt of allowing her child to be murdered? If God is the one who allows us to have children, then we ought to trust Him to take care of things during that birth. If in the providence of God it is time for the woman to die, she will die whether the baby is born or not. "To everything there is a season, and a time to every purpose under the heaven: a time to be born and a time to die . . ." (Eccl. 3:1,2).

The Bible is very explicit about murder. "Thou shalt not kill" (Ex. 20:13). Anybody participating in abortion is guilty of breaking this commandment. (One of the strangest things in this country is that our judges have outlawed capital punishment which is taught in the Bible and have made abortion lawful which is contrary to this commandment).

Now, my sister, if God has granted you the privilege of becoming pregnant, leave it all in His hands no matter what happens. Trust Him in everything. If He allows you to suffer, then suffer with Him.

THE BAPTIST EXAMINER
FEBRUARY 28, 1976
PAGE FOUR

He will give you the strength to bear whatever is necessary.

E. G. COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



If the doctor is convinced that abortion is necessary in order to save the life, or the health of a married woman I feel that it should be done. Anything beyond that I would have to say no.

PAUL TIBER

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



I will answer this one on a personal basis.

If my wife was in the early stages (or even later) of pregnancy and she was in danger if she continued to carry the fetus, I would not hesitate to instruct the physician to terminate the pregnancy.

ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



There is a great deal of difference of opinion, on the part of good people on this subject. Many hold that if the mother's life is at stake, according to good medical authority, that it is all right to perform abortion to save her life. Others believe that in case of rape, especially by a member of a different race, such that she would produce a child of mixed color, that abortion is justified.

As to my own opinion, I could not get the consent of my mind to justify abortion under any circumstances that I can think of. I regard abortion as murder, and the Bible says as expressed in one of our modern translations, "thou shalt do no murder." In fact, I consider abortion worse than ordinary murder. It means the killing of a poor, helpless little child that cannot in any wise defend itself. We are rapidly becoming a nation of murderers. Some time ago, there was a newspaper account of a doctor that removed a child in the late days of pregnancy. It was brought forth alive, and the doctor killed it on the spot by beating it to death. Will someone try to tell me that that was not murder! I don't believe a word of it.

Saved Eternally . . .

(Continued from page three)
church membership. You don't get it by reformation. You don't get it by a good life. You don't get it by baptism. You don't get it by taking the Lord's Supper. You don't get it by anything you do or by anything the church does for you, or by anything the preacher does for you. Life comes only through the Son of God.

We read:

"We know that we have passed from death unto life, because we love the brethren" — I John 3:14.

This would tell us the way we can know whether we have passed from death to life is by a changed attitude toward those who love the Lord, as if to say that before we were saved we were dead, and now that we are saved we are alive.

Beloved, listen, every individual before he is saved is just as dead spiritually as a corpse is physically. It would be just as easy for a corpse to get out of the casket and to walk out of the building without any assistance as it would be for an unsaved man to save himself apart from the working of the Spirit of God. He is just as dead spiritually to God as a corpse is physically to this world. The only way we can pass from that state of death to a state of life is by and through Jesus Christ. He is our life. Peter said, "Lord, to whom shall we go? thou hast the words of eternal life." I tell you, beloved, if you want life, you will never get it on any other basis than through the Lord Jesus Christ.

YOU MUST HEAR THE WORD TO GET THAT LIFE.

Peter said: "Thou hast the words of eternal life." Beloved, you do not get life except as you hear the Word to tell you about life. In other words, if you want to be saved, you have to hear the words of eternal life, or to put it more simply, if you want to be saved, you have to hear the Bible. I don't believe in six thousand years of earth's history God has ever saved one individual apart from the Word of God. It is the Word that makes men alive — that brings them to a saving knowledge of Jesus Christ that

they might be made alive through the Son of God.

God's Word tells us this to be true. We read:

"So then faith cometh by hearing, and hearing, BY THE WORD OF GOD" — Rom. 10:17.

We say that we are saved by faith, but how do we get that faith? "Faith cometh by hearing, and hearing by the Word of God." Beloved, if you are going to be saved, you have to hear the Word of God.

Notice again:

"He that HEARETH MY WORD, and believeth on him that sent me, hath everlasting life" — John 5:24.

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; But THESE ARE WRITTEN, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" — John 20:30-31.

How do we get life? Through Jesus. How do we believe? By reading the Word? How do we get the Word? "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

"While Peter yet spake THESE WORDS, the Holy Ghost fell on all them which HEARD THE WORD" — Acts 10:44.

Peter makes it clear that you have to hear the Word of God. Peter preached, and as he was preaching the Holy Spirit fell on all that heard the Word.

The Hardshell Baptists say that whenever God gets ready, He will save a man without ever having heard the Word at all — that the Holy Spirit will just knock a fellow down and save him without any knowledge of the Bible. But, beloved, the Hardshells who began eighteen hundred years after the birth of the Lord Jesus Christ are eighteen hundred years behind time with their teaching, because in this instance the Holy Spirit only fell on those who heard the Word. You'll notice that they heard the Word before the Holy Spirit fell upon them.

Listen again:

"Who shall tell thee WORDS,

whereby thou and all thy household shall be saved" — Acts 11:14.

This is Simon Peter vindicating his ministry to the Gentiles. When he went back home, the church called him "up on the carpet" and asked him about going to the Gentiles. They said, "Simon Peter, why would you as a Jew go to preach to the Gentiles?"

Beloved, the Catholics say that Simon Peter was the first pope. This doesn't look much like a pope, does it — when the church calls him upon the carpet and asks him to give an account of his ministry to the Gentiles. It doesn't sound much like a modern pope — the fact that he had to report to the church, and give an account as to what he had done.

But notice, when the Lord told Cornelius to send for Simon Peter. He said, "He will tell you where you shall be saved." Beloved, you can see that the verses all teach the same basic truth — none are saved apart from the hearing of the Word of God. It is the Word of God that makes Jesus Christ known.

Notice again:

"Moreover, brethren, I declare unto you THE GOSPEL, which I preached unto you, which ye have received, and wherein ye stand; BY WHICH ALSO YE ARE SAVED, if ye keep in memory what I preached unto you, unless ye have believed in vain" — I Cor. 15:1, 2.

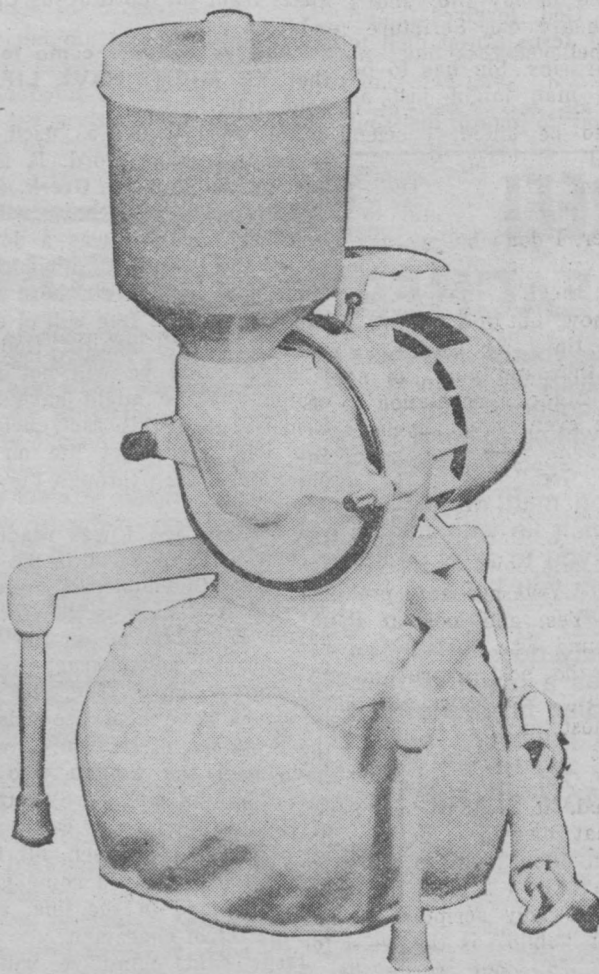
What could be plainer than that you have to hear the Bible in order to be saved? I believe with all my heart that every person who is in Heaven today there because sometime, somewhere, some place he heard the Word of God that brought him to a knowledge of Jesus Christ.

Let's read again:

"But we are bound to give thanks always to God for you brethren beloved of the Lord, because God hath from the beginning chosen you TO SALVATION THROUGH SANCTIFICATION OF THE SPIRIT and BELIEF OF THE TRUTH" — II Thess. 2:13.

"Take heed unto thyself, and unto THE DOCTRINE; continuing in them; for in doing this thou shalt avoid many sorrows." (Continued on page 5, column

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WRITTEN BY A WOMAN
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"A VACANT PULPIT"

A church, just like yours, was in need of a pastor. One of the elders was interested in knowing just what kind of a minister they desired. He therefore wrote the following letter, as if he had received it from an applicant and read the letter before the church. It read as follows:

Gentlemen:
"Understanding that your pulpit is vacant, I should like to apply for the position. I have many qualifications that I think you would appreciate. I have been able to preach with power and have had some success as a writer. Some say that I am a good organizer. I have been a leader in most places I have gone.

Some folk, however, have some things against me. I am over 50 years of age. I have never preached in one place more than three years at a time. In some places I have left town, after my work caused riots and disturbances. I have to admit that I have been in jail three or four times, but not because of any wrong doing. My health is not good, though I still get a good deal accomplished. I have had to work at my trade to help pay my way. The churches I have preached in have been small, though located in several large cities.

I have not gotten along too well with the religious leaders in different towns where I have preached. In fact, some of them threatened me, taking me to court, and even attacked me physically.

I am not good at keeping records. I have been known to forget whom I have baptized. However, if you can use me, I shall do my best for you, even if I have to work to help with my support."

The elder read this letter to the church and asked if they were interested in the applicant. They replied that he would never do for their church. They were not interested in an unhealthy, contentious, trouble-making, absent-minded, jail-bird. In fact, they were insulted that his application had ever been presented. Then they inquired about the name of the applicant. Whereupon the elder answered, "The Apostle Paul!"

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Saved Eternally...

(Continued from page four)
shalt both **SAVE THYSELF, and THEM THAT HEAR THEE** — I Tim. 4:16.

Paul is exhorting young Timothy to be careful about two things. First, he says to take heed to himself, and then he says to take heed to the doctrine; if he will do this, he will save himself and them that hear him. In other words, he is saying, "If you take heed unto yourself, you will save yourself, and if you take heed unto the doctrine, you will save them that hear you."

Now he doesn't mean that Timothy was going to save himself from a spiritual standpoint. Rather, he is saying, "Timothy, if you want to save your life, then you take heed unto yourself, and if you want to be the means that God uses to save a lot of souls, take heed unto the doctrine; for in so doing, thou shalt save both thyself and them that hear you."

Listen again:
"And that from a child thou hast known the **HOLY SCRIPTURES, which are able to make thee WISE UNTO SALVATION through faith which is in Christ Jesus**" — II Tim. 3:15.

Notice, beloved, you are made wise unto salvation through the Holy Scriptures. There is not a hint in all the Bible that God ever saved a man apart from the Scripture.

I heard a man some years ago who claimed to have been with Teddy Roosevelt on his big game expedition to Africa, who claimed also that he had worked with Al Capone in the bootleg racket in Chicago, and who also claimed he had had a tremendous experience with the underworld. I had no way knowing how much truth there was in the claims that he made, although I rather imagine that his claims of working with the underworld were true, because he looked the part in his face. Even though I think he was a saved man when I knew him, at the same time, he still showed the fact that he had lived a horrible life of sin.

I heard this man say from the pulpit, "One night when the gang was lined up against me, I turned to the Lord and I said, 'Lord, I am going to walk with you.'" He said, "I had never seen a Bible, I had never gone to church one time in my life, and I had never heard one Scripture read. But I believed there was a God, and when the gang had guns turned on me and I thought I was going to be killed, I cried out, 'Lord, I am going to walk with you,' and I was saved." When he got through I said to him, "Brother, I don't believe one word as to your salvation. I am not denying the fact that you may be saved now, but you weren't saved at that time, for God has never in six thousand years of earth's history made a revelation to us, that He ever saved anyone apart from having a knowledge of the Word of God."

You say, "But Paul was on the roadway to Damascus and God knocked him down and saved him and there wasn't any preacher there." Yes, and look at Paul's background. The Apostle Paul was one of the best instructed men of his day. He knew more Bible than most anybody in his day. He was well instructed in the Word of God.

Beloved, it is the Holy Scriptures that make a man wise unto salvation. Paul said to Timothy, "And that from a child thou hast known the holy scriptures." The word for "child" is the word for "infant." In other words, he is saying, "You have known the Scriptures from an infant."

People say, "I don't think I ought to take my children to church because they cry and fuss around and worry people. I don't think I ought to take them to church too young. When they get older, I will let them choose for

themselves. They can't understand what is preached anyway."

Beloved, that wasn't the way Timothy's mother reared him. Paul said, "From a child thou hast known the holy scriptures." You can't begin too young in life teaching those children the Word of God, because it is the Holy Scriptures that make a man wise unto salvation.

We read again:
"Being **BORN AGAIN, not of corruptible seed, but of incorruptible, BY THE WORD of God, which liveth and abideth for ever**" — I Pet. 1:23.

How are we born again? By the Word of God. All these verses teach us the same thing — that salvation comes to us through the Word of God. It is the Word of God that brings us to a knowledge of salvation.

Notice again:
"Whereby are given unto us exceeding great and precious **PROMISES: that BY THESE ye might be PARTAKERS OF THE DIVINE NATURE**" — II Pet. 1:4.

How do you partake of Divine nature? Through the precious promises of God. If you are saved, there is something of God on the inside of you. If you are saved, you have a Divine nature on the inside. That is why I say that a saved person ought to live differently from the world. He ought to walk a little different from the world. The world ought to see something of God in his life every day because he has a Divine nature on the inside.

I come back to this fact, you are not saved because you pray through. You are not saved because you join a church. You are not saved because you are baptized. You are not saved because you confess your sins. You are not saved because you tithe. You are not saved because you support some missionary endeavor. You are not saved because you live up to the law to the best of your ability. You are not saved because you reform. You are not saved because you quit your meanness. Rather, you are saved because the Word of God tells us about Jesus Christ, and it is through Jesus Christ that we have life.

III

WE ARE SAVED ETERNALLY.

When Jesus saw the crowd going away from Him, He said, "Will ye also go away?" Peter said, "Lord, to whom shall we go? thou hast the words of eternal life." It is rather interesting to notice that Peter said Jesus was not suffering so as to save him today, and let him be lost tomorrow. Rather, it was eternal life that Simon Peter said Jesus Christ had to offer.

It is always a blessing to me every time I read through the Bible to find that the Lord does not do business like the average fellow does. Most of us are Indian-givers, but the Lord does business differently. God gives us eternal life.

You know what I mean by an Indian-giver, don't you? It is some one who gives you something today and then comes tomorrow and says, "I changed my mind. I want you to give it back to me."

I remember back during the depression I didn't have a dog. I didn't have the money with which to buy one. I wanted a dog very much. There was a man and his wife who lived in an apartment who had a dog, and the dog didn't fit into the apartment and they decided to get rid of the dog, and offered it to me. I had been wanting a dog for a long time and I was just thrilled because of their gift. I took that dog home with me one night, and do you know, that woman said she couldn't sleep a wink that night because she missed the dog, and the first thing the next morn-

(Continued on page 8, column 4)

A Review Of Baptist Ecclesiology

(Continued From Page Three)

the BAPTISMAL WARS. Alexander Carson used the right laws of interpretation to lead his logic and ministry away from the Reformed camp. Had Baptists used the same methods of interpretation on ekklesia as they used on baptizo, there would never have been a liberal era of the early 1800's in American Baptist history.

Isolated Greek and the Supposed Sacred Meaning

You build your Greek argument on this idea. Nowhere did you define the word EKKLESIA, always you have given the CHRISTIAN SENSE OF EKKLESIA! The Christian sense is based on the ideas of a sacred meaning of Greek words. This idea is that the N.T. Greek is an isolated language. It must be subjected only to itself. You have presented this concept perfectly in your statement here from page 22:

"The theory that denies the universal church holds no advantage thus far, since the original meaning of ekklesia poses no difficulty to this position. It has at least been proven that such a usage would be legitimate so far as the etymological meaning and original usage of the word is concerned. We are now driven to determine whether or not the term church, as it appears in the New Testament, does in fact ever refer to believers in a larger sense than a local congregation. This must be done by considering the context setting in which it appears. After all, this is the safest approach to the study of any Bible subject. The context determines the use of a word, not the word the use of the context. If it can be proven that the word church in a certain passage necessarily or most naturally means believers in general, we must assume that the inspired pensmen used good grammar."

Now, watch closely, for in this statement your deception comes out again: "The context determines the USE OF A WORD, NOT THE WORD THE USE OF THE CONTEXT." You wisely do not say — the context determines the MEANING OF A WORD! BUT THIS IS WHAT YOU MEAN! This is "SACRED MEANING OR USAGE." I will now expose it properly!

The author of *The Renaissance New Testament*, a work in process now which will be one of the most important contributions by a modern writer in the field of Greek study, in nine or so large volumes, in a personal letter to me dated March 1, 1975, makes the following remarks:

"Dear Dr. Pound:

You asked me to respond to four questions. I hope that I can remember the fourth. The first pertained to the issue as to whether the language of the *koine* Greek in the New Testament was the everyday, ordinary language of the contemporary society, or an especially prepared "holy" language which the Holy Spirit used, which must then be studied in some especially holy and sanctified manner, if we are to grasp its message. I have not recently encountered anyone who argues for the latter position. It was once believed, before the days of Winer that there were a great many "Hebraisms" or words, or idioms which the writers borrowed from the Hebrew, but even this has been exploded. The research in the papyri and the ostraca (bits and fragments of broken pottery, used as writing surfaces, since the papyrus material was expensive) as well as the inscriptions (carved on gates, above temple doors, on tomb stones, etc.) has thoroughly established the fact that in the 300 odd years from Alexander the Great to the birth of Christ, the Greek which he spread throughout the Mediterranean world, had become precisely what is meant by *koine* (the common language). That is the language of the common people. It differs from the Classical Greek of Hesiod and Homer as well as from the Attic idiom, somewhat less than modern English as spoken in Memphis and Bowling Green differs from Chaucer's classical English idiom. The Homer scholar can read the New Testament easier than a Chaucer scholar, who knew only Chaucer could read the sport page, and there is less difficulty for those of us who read the New Testament in reading Homer than if we tried to read Chaucer without recourse to the footnotes.

Furthermore, if we said that New Testament Greek was a special language, we should be impoverished indeed to understand it at all, since, according to my count (for which I do not claim complete accuracy) we have the following data:

There are 5442 different words in the vocabulary of the New Testament. Thayer says 5594, but he based upon the Textus Receptus, while I based upon the Westcott-Hort text as revised by the Aland Committee of the United Bible Societies. This would account for some of the difference. Also I listed under the same number, with sub-head divisions, all of the people who had the same names in some instances, e.g. there are several Herod's in the New Testament.

Of the 5542 words, 1640 occur only once

741 occur twice

401 occur three times

314 occur four times

219 occur five times

(Continued on Page Six)

THE BAPTIST EXAMINER

FEBRUARY 28, 1976

PAGE FIVE

Prayer Life Of Elijah

(Continued from page one)

Can that be said of you and me? Oh, it is good to be a clean man. It is good to be a sound man. It is good to be a faithful man. It is good to be a giving man. I would not disparage any of this. Let us improve all we can in these things. But with all this, we should also be praying men. Shall I rank one part of the Christian life above another? Which is most important? Soundness in doctrine, cleanness in life, faithfulness in service? I hardly know which to say. It may be that we should not rank one above the other. But if we should and if we do, then I must say that we must rank prayer at the top as the greatest need in the Christian life. And, even if you should disagree with me, you would rank it very near the top.

Let us notice some of the characteristics of the prayer life of Elijah. Let us notice how he prayed. He prayed as one who stood before God. We learn this in I Kings 17:1. The first words by Elijah which are recorded in the Bible are, "As the Lord God of Israel liveth, before whom I stand . . ." These words speak of fellowship. Elijah prayed as a man who had constant fellowship with the Lord. Then, these words speak of obedience. He stood before the Lord to learn what God would have him do, and he went forth in a life of obedience thereto. See this illustrated in his life. God says go here, stay here, go there. Elijah obeyed the voice of the Lord.

Brothers and sisters, a life of obedience is essential to a proper prayer life. Look at Psalm 66:18: "If I regard iniquity in my heart, the Lord will not hear me." And this does not just refer to false doctrine as one writer once said. I doubt it refers to doctrine at all. It refers to sin in our lives and to our heart's attitude toward that sin. If, in my heart, I have a friendly attitude towards sin in my life, God will not hear my prayers. I must hate that sin, I must confess it to God, I must war against it in the power of the Holy Spirit, or I will not have a proper prayer life. Then, I feel that standing before the Lord involves that we seek strength from Him for the life of obedience that is essential to the proper life of prayer.

Elijah prayed as a man separated from the world. Look at his life. If ever there was a man who was separate from the world, it was Elijah. He did not seek worldly possessions as a major aim in his life. He did not endeavor to obtain worldly fame. He did not indulge in worldly pleasures. He came out from among the world and was a separated man unto God. Therefore, he had a blessed fellowship with the Lord, he had a testimony before the world, he had power in his ministry, and he had a wonderful prayer life.

We are hitting close to home now. How worldly we are! Oh, how many of us and how many of the members of our churches fit the description of a separated people unto God? This worldliness among us is eating at the vitals of our spiritual life. How many of us are as interested in getting all we can of this world's goods as the unsaved around us? How many of us are as desirous of the praise of this world as the next man? How many of us get a large portion of our pleasure from this world? Oh, what searching questions are these! How they lay bare the reason we are such failures in prayer!

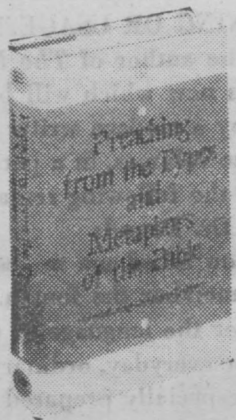
Elijah prayed as one who believed God. In I Kings 18:1, God told Elijah that He would send rain upon the earth. In v. 41 Elijah told Ahab there was a sound of abundance of rain. There was not yet a cloud in the sky. There was no outward evidence of rain. But Elijah believed God's Word, and

set himself to pray in faith in God's Word, and persevered in prayer till the cloud was in sight and rain was on the way. Oh, to pray in faith! What glorious promises are set forth in God's Word to those who pray in faith. The prayer of faith! Nothing is impossible to the prayer of faith! When we have God's Word, and when the Spirit enables us, and when we pray in faith, we have whatsoever we ask of God. Whatever we desire with a Spirit-given desire, when we pray and believe that we shall receive it, it will be ours. Mark 11:24.

Elijah prayed earnestly, James 5:18. His prayer was not a dead, dry, cold, formal prayer. We watch our words too much when we pray and do not watch our hearts enough. How weak and sickly is our praying alongside Elijah's. We need to have hearts that are set on fire by the Spirit of God. And we need to agonize with God in prayer, and to be red hot and earnest and sincere in our prayer life. We need to hunger and thirst in our prayers until they become the intense cry of the starving. The Greek interlinear on James 5:18 says "with prayer, he prayed." How much of our praying is like this? We make pretty little speeches — sometimes more conscious of the men before whom we pray than of the God to whom we pray. Let us pray with prayer

THE TYPES AND METAPHORS OF THE BIBLE

By BENJAMIN KEACH



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and be earnest in prayer to God. Elijah prayed often and much. We learn this from the account of His life and from what God did through His life. How little we pray. How much we need to pray. Our Lord once — maybe more — "continued all night in prayer to God." Again, "He went out a great while before day and prayed." Daniel prayed three times a day and probably more. Paul was often in prayer.

My brother, my sister, how much time do you average per day in prayer to God? Now, be honest, no cheating, tell the truth. There it is. There is the secret of much that is wrong in our lives and in our churches. How much time do you average per day in prayer to God? Please face this question. Read it to yourself again and again. Study it until you are convicted and ashamed. Study it until you lay it aside and ask God to forgive your failure in prayer and to help

you improve your prayer life.

Elijah prayed perseveringly. Notice in I Kings 17:21 how he prayed, and stretched himself upon the dead child, and cried unto God until the answer came from God. Notice how in I Kings 18:44, Elijah prayed seven times until the cloud appeared and rain was on the way. Oh, he would not give up. He would not quit. He kept on praying till the answer came from God.

Jesus said, "men ought always to pray." Paul said, "pray without ceasing." Oh, how hard it is to get us into our closets, how short a time we stay there, how easily we forsake the closet. Keep on praying.

Now let us notice some of the things Elijah accomplished by prayer, or rather, that God did in answer to His prayers. But that is saying the same thing. Elijah shut up Heaven by his prayer. He prayed, and it rained not for three and one half years. Sin was rampant. Israel was at low ebb. Ahab and Jezebel were destroying all moral standards in Israel. It was a dark and desperate hour. A desperate remedy was needed. Elijah prayed and God sent a terrible drought upon the land.

Elijah prayed the rain down from Heaven. James says, "He prayed again, and the heaven gave rain." The judgment of drought was over. The time of rain was come. Oh! the power of prayer. Let us pray for the rain of spiritual blessings upon our lives and our churches. The God of Elijah lives still. He is well able to rain blessings upon us to make us fruitful in His service. Surely, would we but pray more, we would have more blessings and see more results.

Elijah raised the dead in answer to his prayers. Praise God, praise God! Nothing is impossible to prayer, if it be according to God's Word, indited by the Holy Spirit and in harmony with God's will. Raising the dead. What a task is this! Who is sufficient for these things. Yet, that is the task given His church to do. What means the great commission when it teaches us to make disciples? It means we are to raise the dead. Sinners are dead, and the only way they will become disciples, will be by being raised from the dead. How can we raise the dead? We can't. But God can. Will not He who long ago raised the dead child in answer to Elijah's prayer, be pleased to raise dead sinners through the ministry of His churches? Oh, let us pray to this end.

Elijah prayed fire down from Heaven. In one of the most memorable scenes of all The Bible, we see this miracle in answer to prayer. Here we are on Mt. Carmel. It is a tremendous day of great importance in Israel's history. A test is proposed by God's prophet. Let the prophets of Baal build an altar, slay a sacrifice, put the wood on the altar and the sacrifice upon that. But let them put no fire to the wood. Let them call on their god. Elijah will do the same and call on the Lord God of Israel. Let the God who answers by fire be God. The test is agreed to. The prophets of Baal do their best. They cry unto their god from morning to noon and then from noon till the time of the evening sacrifice — from 6 a.m. until 3 p.m. — nine hours. They cried long and loud. They cried insistently and earnestly. In fact, they had what looked like a holy roller meeting gone wild. Elijah mocked them and made fun of their religion and their god.

Now, now, Elijah. Don't you know it is not nice to criticize another man's religion? Don't you know one religion is as good as another if you are sincere? Don't you know you should not make fun of another religion? Elijah was not one of these modern, yellow back-boned, compromising, watered down, jelly-fish, preachers who try to get along with everything (Continued on page 7, column 5)

A Review of Baptist Ecclesiology

(Continued From Page Five)

161 occur six times

120 occur seven times

103 occur eight times

78 occur nine times

79 occur ten times.

Thus 78.2% of the vocabulary of the Greek New Testament occurs in the Book ten times or less, while 33.4% occurs only once and 15.1% occurs only twice. If we could not find these words in other contexts from the writings outside the New Testament manuscripts, we should be totally unable to know what He meant to convey when He used them. I mentioned *hupostasis* the other night at the motel, which we find translated "confidence" in II Cor. 11:17; Heb. 3:14; "confident" in II Cor. 9:4, "person" in Heb. 1:3 and "substance" in Heb. 11:1 (all references from KJV), and Ramsay's discovery that essentially it meant "title deed" or "irrefutable evidence." Here there is a little chance to see how the word is used elsewhere, but in the case of the *hapax legonta* (spoken only once) of which there are 1640, we should be impoverished indeed. So I definitely believe that the New Testament diction is not a "holy" specially prepared language. Who says it is?

Secondly, you asked about my views of *usus loquendi*. Since the sole purpose of speech is communication — the transmission of ideas from one mind to others — it follows that a word, if used properly, must be used in a way such that the listener is most likely to understand it, and that, if the speaker uses the word in any other way, he is obligated to warn the listener that he is using the word not literally, but metaphorically, unless the context of the discourse is clearly metaphorical. If I say that I sunk a fifty-foot putt for an eagle and "jumped a mile high," it wasn't really 5280 feet high. I only mean to say that I was overjoyed! We assume that the listener or reader has a little common sense. It seems to me that the only safe rule to follow in the Bible is to take everything literally unless (a) the metaphorical, hyperbolic, tropical, etc., etc. or whatever is obvious, or (b) failing that, that the text itself tells us that certain specific language means something else than what it says. For example. Christ's seven stars in his hand (Rev. 1) are to be taken as pastors of the seven churches (Rev. 1:20) because the Word says so, but the stings in the tails of those varmints in Revelation 9:10 are not tail gunners in B-52's over Hamburg during World War II, and anyone who says they are is a dunce. Suppose that they were! Then he should have said "machine guns in the tails of airplanes" and that language would have mystified the first century reader completely, just as the word "television" or "hot-rod" would have mystified your great-grandmother. I have students (male) at Western Kentucky University who have "hair as the hair of women" but they don't have "teeth like lions" so far as I know (though I have never made a careful examination), but the reason no one has ever seen what will come out of the abyss before now is that no one has ever yet opened it.

To conclude this part, it seems that on the day that we say that the Bible doesn't mean what it says, we have a right to ask the Holy Spirit to say what He means, or to conclude that no one really knows anything at all about what He is trying to say. There are a million different ways to interpret any statement, once we reject the literal interpretation and decide to substitute our own. With that philosophy I can make the Bible teach anything we want it to. As Overby pointed out the Lord said "top not come down" if you take it out of context.

The Doctor's works should start soon and I would urge every lover of the study of the Greek N.T. to secure a copy of the work and study it.

Concerning The Background of The Sacred Meaning Of Words

This background is given by two of the foremost scholars in the field of Greek study. They are men who are not tyros in this area.

In the Haskell Lectures of 1929, Dr. Adolf Diessman, of the University of Berlin stated:

"When I speak now on the subject of the language of the New Testament, I do not deal with a remote philological problem for philological experts. The problem is important enough to be of interest to every theologian and to the educated man who is not a theologian. For a great part of the essence of the New Testament lies hidden in its language. Whoever has understood the nature of the language of the New Testament has also understood a great deal of the essence of the New Testament and of Early Christianity."

With what does this problem of the language of the New Testament deal?

The old methods, which placed the New Testament among the literary works of the ancient world, gave to the language of the New Testament a peculiar, exceptional place. And this seemed to be quite justified, because there really was a very strong contrast between it and the language of the literature belonging

(Continued on page eight)

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

Most of us are familiar with the story of the Baptist minister who asked the holdup man, "Would you take the last five dollars of a poor Baptist preacher?" You will recall that the thief replied, "Certainly not, reverend. I'm a Baptist myself."

According to a report published by the United Press International, this story may contain more truth than fiction. An analysis of crime in Florida revealed that the "typical" criminal is 24 years old or younger, has a 10th grade education, comes from a broken home, and is a Baptist church member.

The story indicting the Baptists for 46 per cent of Florida's crime appeared in various Florida newspapers, including the liberal *St. Petersburg Times*. The source of information was said to be the Florida Governor's Commission on Criminal Standards and Goals. The article was written by Michael Goldman, whose religious affiliation was not revealed.

Have Baptist churches lowered their moral standards until common criminals can be in good standing with the church? Has the wave of Arminian evangelism swept a vast host of unbelievers into our churches? These questions are food for serious thought. **"Examine yourselves, whether ye be in the faith; prove your own selves"** (II Cor. 13:5).

LONDON (EP)—A "Gay Christian" movement of homosexuals has been secretly formed in London by more than 70 clergymen and regular church-goers, according to widely-published press reports.

The reports said the movement was formed at a meeting behind closed doors at a secret address in London which was attended by homosexual Church of England, Roman Catholic and Nonconformist clergy. Its aims were defined in a statement as:

—To encourage formation of and support for existing local fellowships of Gay Christians . . . To provide and support Christian fellowship for isolated and lonely homosexual Christians . . . and to put pressure on the churches to re-examine negative attitudes toward homosexual relationships.

PARIS (EP)—A bomb exploded at a mansion here occupied by followers of Sun Myung Moon, seriously injuring a Norwegian woman and a Dutch man.

The explosion occurred in the midst of widespread controversy here over the activities of Mr. Moon's organization, which is officially known as the Association for the Unity of World Christianity. According to one report, "there is more talk in the streets and cafes of Paris about the sect than about the Concorde plane controversy." As in the United States, parents of members have charged that they are "brainwashed" and indoctrinated with Mr. Moon's religious and political ideas.

The French Communist Party newspaper, *L'Humanite*, has charged that Mr. Moon, a South Korean evangelist, is organizing a "crusade beginning with war" against North Korea. In an editorial, the paper asked, "How long will the French government accept such activity by an organization officially directed from abroad?"

NEW YORK (EP)—Central Intelligence Agency Director William Colby has declined to order a halt to his agency's use of American missionaries and foreign clergy in its intelligence-gathering operations.

In response to a request from two National Council of Churches executives that he do so, Mr. Col-

by wrote that the ecumenical organization's position was "founded on a misunderstanding which would make such a directive inappropriate."

The CIA director replied to a Dec. 23 letter from NCC General Secretary Claire Randall and Dr. Eugene Stockwell, associate general secretary for overseas ministries at the National Council.

Mr. Colby noted that a statement by the NCC's Executive Committee, which had been enclosed with the letter, referred to "extensive contact between CIA and American missionaries and foreign clergy abroad." According to the CIA director, the intelligence agency "has very few such contacts."

GENEVA (EP)—World Lutheran membership has been calculated at some 70.6 million by the Lutheran World Federation here. The total indicates that over all, membership continues to drop despite gains in Asia and Africa.

Because of changes in the date-gathering process, the LWF report at the close of 1975 did not include annual comparative totals as it has in the past.

PALO ALTO, Calif. (EP)—A Roman Catholic priest who has served 15 years as chaplain to Catholic students at Stanford University here was suspended from his priestly functions after he announced from the pulpit that he intends to marry a divorced mother of two.

John S. Duryea, 58, former director of St. Ann's Chapel near Stanford, was relieved of both his St. Ann and Stanford posts. He was well-known for liturgical innovations that drew large crowds to the chapel, where preachers were frequently applauded.

Stating that now "I have done the final thing that the institutional Church will not tolerate . . . fallen in love," he said "I am being kicked out (of the priesthood). It's very difficult at 58 years old to leave the work you have been doing for your whole life. I resent having to leave it, simply because I love it."

WASHINGTON, D.C. (EP)—The U.S. Supreme Court has agreed to review the constitutionality of recently enacted death penalty laws in five states.

Hearings on March 30-31 have been set for oral arguments in the cases of six convicted murderers from five states: North Carolina, Louisiana, Georgia, Texas and Florida.

The men were convicted under new death penalty laws designed by the states to conform to guidelines established by the U.S. Supreme Court in 1972. At that time, the Supreme Court struck down most existing state death penalty laws as unconstitutional, mainly because they were vague and administered unevenly.

During a toast honoring Egypt and President Sadat of Egypt, President Ford said: "To the great people and government of Israel." "Excuse me," he quickly added with an embarrassed look on his face, "of Egypt."

Why did our President have this sudden slip of the tongue when he was supposed to be honoring the most bitter enemy of Israel?

The answer is to be found in the providential work of Israel's God.

On Wednesday, February 4, a devastating earthquake hit Guatemala. The death toll is estimated to be more than 17,000 dead and thousands injured.

Earthquakes are increasing in frequency and magnitude. Christ

predicted: "There shall be famines, and pestilences, and earthquakes, in divers places." The word "earthquake" is in the plural in Matthew 24:7. Why is this?

The book of Revelation reveals that the tribulation period of seven years will be a time of numerous earthquakes. There is an earthquake under the sixth seal (Rev. 6:12), before the sounding of the seven trumpets (Rev. 8:5), when the two witnesses are raised from the dead (Rev. 11:13), at the sounding of the seventh trumpet (Rev. 11:19), and at the sounding of the seventh vial (Rev. 16:18-19). Zechariah writes of an earthquake which will change the contour of the land of Palestine when Christ's feet touches the Mount of Olives (Zech. 14:4-5,8).

The Seven Judgments

(Continued from page one)

Christ as "My brethren") during this tribulation period (Matt. 25:31-46; Joel 3:1, 2). It is distinguished from the Judgment of the Great White Throne by many features. There is no resurrection spoken of; the subjects of the judgments are living nations; the place is on earth; no books are opened; and three classes may be distinguished: "sheep . . . goats . . . brethren."

The Judgment of Israel

This will also take place at Christ's appearing with His saints to usher in the Millennial Kingdom. Israel will be regathered to stand before Him and be judged as to whether or not they are fit to enter the land of Palestine to enjoy the glories of His personal reign. (See Ezek. 20:33-44; Psalms 50:1-21).

The Judgment of the Great White Throne

This, as has been already pointed out, will take place at the close of the Millennial reign. See Rev. 20:11-15; John 12:47, 48; Matt. 12:41, 42. (1) The Subjects, "The dead small and great," i. e., the wicked dead who have died in their sins (John 8:21, 24). Not one will be missing in that day. This is the Divine and, therefore, inescapable "appointment" (Heb. 9:27). (2) The Judge, Christ (John 5:22; Rev. 6:16, 17). The One Who might have been their Saviour has now become their Judge. (3) The Evidence, "The Books" (Rev. 20:12; Matt. 12:36,37). The record of each life with all its lies, evil thoughts, words, deeds, and attitudes, will be produced as evidence; and perfect justice, unmixed with mercy, will be the portion of all. There will be no bribing of this Judge, no tampering with the witnesses; no falsification of the evidence and no interruption in the course of justice. (4) The Sentence, "The second death" (Rev. 20:14), or eternal separation from Christ and the glories of heaven. (5) The Execution (Rev. 20:15), "Cast into the lake of fire." How solemn is this! Let each reader make certain that he will never stand before this Great White Throne. Flee now to Him, Who as the Saviour, is able to save to the uttermost all who come unto God by Him (Heb. 7:25). As a lost and guilty sinner, believe the message of the gospel that Christ died for your sins and then receive Him definitely to be your personal Saviour and own Him henceforth as the Lord of your life. Then Christ Himself will give you the guarantee that you shall not come into this judgment (John 5:24).

The Judgment of the Angels

The angels who rebelled under Lucifer (Isa. 14:12-17; Ezek. 28:11-19) shall be judged in "the great day" (II Pet. 2:4; Jude 6) and their eternal doom sealed. Christians will be associated with Christ in this judgment (I Cor. 6:3) and will rejoice to see "Satan bruised under their feet" (Rom. 16:20) "that God may be all in all" (I Cor. 15:28).

—The Prophetic Digest

ILLUSTRATIONS OF GRACE

"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" (Jno. 3:36). One bright summer afternoon, some years ago, a little party of ladies and children stood upon the wharf at a fashionable watering-place, awaiting the arrival of a steamer that would bring them husbands and fathers. As they waited there, enjoying the refreshing breeze, their attention was suddenly attracted by a loud splash in the water, followed instantly by a piercing scream. As the startled crowd turned, they saw a young man struggling in the water. He could not swim, and in his frantic efforts to rescue himself he was at each struggle getting deeper and deeper into the water and farther from the shore.

The ladies ran hither and thither to find help; they found only one person near that could render any assistance; he was an old sailor, who was standing motionless, watching the poor man drown before his eyes. The entreaties of the ladies could not move him, until he saw the young man cease trying to help himself. As his hands fell helplessly at his side, his face told plainly that he had given up in despair. As he arose the first time, a look of horror came over the little company, who were to be the unwilling witnesses to his death. When all hope was gone the brave sailor leaped into the water, and, as the drowning man arose for the last time, seized him and bore him safely to shore.

As the ladies gathered around him, he said, "I was compelled to wait until he ceased trying to save himself; for I could save him only when he was without strength."

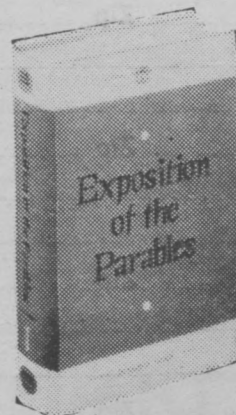
So the blessed Christ can never save a soul until that soul ceases trying to save itself, and gives up solely to the power of Christ to rescue it from its sin.

Oh, how willingly He then reaches out his great arm, and lifts the soul out of the pit and the miry clay, and tenderly washes and purifies it in the blood of the Lamb, that taketh away every stain of sin. — The Watchword, 1891.

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Prayer Life Of Elijah

(Continued from page 6)

and everybody. Now, Elijah, don't you know you will offend people, hurt their feelings, and make them angry. Elijah was a little angry himself. He did not really care if he made folk angry or if he hurt their feelings.

Then Elijah went to work. He repaired the altar of the Lord. He put the wood on the altar. He put the bullock in order on the wood. He dug a trench around the altar. He had twelve barrels of water poured on the sacrifice, on the wood and filled the trench. Then he prayed. He prayed sixty three words. It took about thirty seconds. But thirty seconds of real prayer to the God of the Bible will do more than nine hours of praying to a false God. Please note that the dominant motive of Elijah's prayer was that God might be glorified and made known. "Then the fire of the Lord fell."

Oh, glory to God. I can almost see the scene. Elijah must have well nigh shouted and praised God. God was on the scene. God was moving in mighty power. God was performing a miracle. God was manifesting Himself and His power. The people fell on their face and gave glory to God! The false prophets were destroyed. A little later the rain came. Just before the rain came, Elijah became the first four minute miler — the world's fastest human — as he out ran Ahab's chariot to the entrance of Jezreel.

In II Kings 2:14, Elisha asks the question, "where is the Lord God of Elijah?" He immediately learned that Elijah's God was still on the throne as the river of Jordan parted before him. Now the question we need to ask is not this one, but we need to ask where are the Elijahs who will pray with prayer to God until God visits us with miracle working power? Where is an Elijah? Where is a praying man? God bless you all.



EVER THOUGHT OF PRAYER CONDITIONING YOUR CHURCH

THE BAPTIST EXAMINER
FEBRUARY 28, 1976

PAGE SEVEN

Spurgeon's Brief Confession Of Faith

In the year of 1891 Elder C. H. Spurgeon and other leading Baptist ministers in England drew up and signed the following confession of their faith. It was extensively circulated for signatures and appeared in the August issue of THE WATCHWORD in America. The editor of THE WATCHWORD, A. J. Gordon, gave his unreserved endorsement to this confession. The editor of TBE does likewise. The confession reads:

"We, the undersigned, banded together in fraternal union, observing with growing pain and sorrow the loosening hold of many upon the truths of revelation, are constrained to avow our firmest belief in the verbal inspiration of all Holy Scripture as originally given. To us the Bible does not merely contain the Word of God, but is the Word of God. From beginning to end we accept it, believe it, and continue to preach it. To us the Old Testament is no less inspired than the New. The book is an organic whole. Reverence for the

New Testament, accompanied by scepticism as to the Old, appears to us absurd. The two must stand or fall together. We accept Christ's own verdict concerning 'Moses and all the prophets' in preference to any of the supposed discoveries of so-called higher criticism.

"We hold and maintain the truths generally known as 'the doctrines of grace.' The electing love of God the Father, the propitiatory and substitutionary sacrifice of His Son Jesus Christ, regeneration by the Holy Ghost, the imputation of Christ's righteousness, the justification of the sinner (once for all) by faith, his walk in newness of life and growth in grace by the active indwelling of the Holy Ghost and the priestly intercession of our Lord Jesus, as also the hopeless perdition of all who reject the Saviour, according to the words of the Lord in Matthew 25: 46, 'These shall go away into eternal punishment,' are, in our judgment, revealed and fundamental truths. Our hope is the personal,

pre-millennial return of the Lord Jesus in glory."

This confession is signed by C. H. Spurgeon, A. G. Brown, J. Douglas and others. Calvary Baptist Church could adopt this confession without any change whatsoever. Could your church adopt it?

MY DIARY

October 2: Today my life began. My parents do not know it yet. I am as small as the pollen of a flower, but it is I already. I will be a girl. I will have blonde hair and blue eyes. Nearly everything is settled already—even that I shall love birds.

October 19: I have grown a little, but I am still too small to do anything by myself. My mother does everything for me, although she still does not know that she is carrying me under her heart. But I am a real person just as a crumb of bread is still real bread. My mother exists, and I do, too.

October 23: My mouth is just now beginning to open. Just think—in a year or so I'll be laughing, and later I'll start to talk. My first words will be "mama."

October 25: Today my heart began to beat. It will beat softly for the rest of my life, never stopping. After many years it will tire and stop. Then I shall die.

November 2: I am growing continually. My arms and legs are taking shape, but I must wait a long time before these tiny legs will raise me to my mother's arms: before these little arms will be able to conquer the earth and befriend people.

November 12: Tiny fingers are beginning to form on my hands. How small they are. One day I'll stroke my mother's hair and tell her how nice she is.

November 20: Only today the doctor told my mother that I'm living here under her heart. How happy she must be! Are you happy, Mother?

November 25: My mother and father are probably thinking about a name for me. And they don't even know that I am a little girl, so they are probably calling me "Andy." But I want to be called Barbara. I am growing so big.

December 10: My hair is growing. It is as bright and shiny as the sun. I wonder what kind of hair my mother has.

December 13: My eyes are almost fully developed, although the lids are still shut. When mother brings me into the world it will be full of sunshine and overflowing with flowers. I have never seen a flower, you know, but more than anything I want to see my mother. How do you look, mother?

December 24: My fingers and toes are fully formed. Even my nails are beginning to develop.

December 26: I wonder if my mother hears the delicate beat of my heart? Some children are born with sickly hearts, and then the gentle fingers of the doctor perform miracles to make them healthy. But my heart is healthy. It beats so evenly: tup-tup, tup-tup. You shall have a healthy daughter, mother.

December 28: Today my mother killed me.

God says, "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward" (Psalm 127:3).

The Psalmist wrote: "I will praise thee, for I am fearfully and wonderfully made. Marvelous are thy works, and that my soul knoweth right well. My substance was not hid from thee when I was made in secret and curiously wrought in the lowest parts of the earth. Thine eyes did see my sub-

A Review of Baptist Ecclesiology

(Continued from page six)

to the period in which the New Testament originated.

In the literature of the Imperial period the predominant tendency was the so-called "Atticism," a cultural phenomenon which has lasted through the centuries down to the present time, and today its influence can be seen, for example, in the unfortunate language controversies in Greece, and also in the methods of some of our higher schools.

Atticism originated with the idea that the classical Attic literature was the highest point in Greek culture, and that the standard for the modeling of the Greek language is to be found in it. Therefore Atticism was anxious to write a modeled Greek, which for the most part was an imitation of the classical Attic. While the colloquial language had become very different from the stilted art language of the Attic classic (and indeed the colloquial language was quite different in the classical period itself), the Atticists of the early Imperial period wrote the artificial Book language of imitated Attic.

On the other hand there are very few Atticisms in the New Testament. In the majority of its books there is no trace of conscious Attic refining. Instead we find much of the bluntness and license of the colloquial wild-growing Greek. But this general character of the language of the New Testament has been misjudged. The obvious difference between it and the Greek of the Atticists has been explained in two ways, either by saying that it is "tired" Greek and "bad" Greek, or by isolating it as "Jewish" Greek or "Biblical" Greek or "New Testament" Greek. This was done not only by theologians but also by philologists. I remember the famous Greek scholar, Dr. Friedrich Blass of the University of Halle, who, even as late as 1894, declared that "the New Testament Greek should be recognized as something distinct and subject to its own laws."

Both these theories, that of the "tired," Greek and that of the "Jewish" Greek, have proved to be fetters in the study, and particularly in the exegesis of the New Testament, where in endless cases the special exegetical questions have been wrongly answered because of this isolation.

(Continued Next Week)

stance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (Psalm 139:14,16).

Isaiah said, "The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name . . . And, now, saith the Lord that formed me from the womb to be His servant . . ." (Isaiah 49:1,5). God said about Jeremiah, "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee" (Jeremiah 1:5).

God says, "Be sure your sin will find you out" (Numbers 32:23).

—Copied

Saved Eternally . . .

(Continued from page 5)

ing a voice got me out of bed: "Brother Gilpin, will you bring the dog back? I just can't stand to be away from the dog." As a result, I had to take the dog back to them.

Beloved, God isn't like that. God isn't an Indian-giver. When He gives you life, it is yours.

Do you know why that is true? The Word of God is eternal and it can't be destroyed. Jesus Christ is eternal; He can't be destroyed. It is the eternal Word of God that

tells us about the eternal Christ, and through the eternal Christ we have eternal life. That life is just as lasting as the God who gives it to us, and the Bible that tells us about the Christ who died for our sins.

May God help you to realize this truth, that the only hope we have is in Christ, and if we turn away from Him, there isn't any hope for us. "Thou hast the words of eternal life."

May God bless you!

The Mosaic Covenant

(Continued from page two)

shut up sinful man to faith as the only avenue of escape from the ruinous powers of sin and death. Paul declares in unmistakable words in Romans 10:4: "For Christ is the end of the law for righteousness to every one that believeth."

Are you righteous in God's sight? You may say, no, I am a sorry lot. You will never be righteous by joining some church, or permitting some preacher to dip you in a hole of water. Not the church, not the commandments, not the preacher, but Christ "is the end of the law for righteousness to every one that believeth." Do you believe in Him? If so, the Bible says that you are righteous in God's sight.

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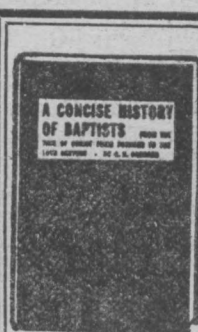
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**GIVE US READERS
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THE BAPTIST EXAMINER

FEBRUARY 28, 1976

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A CONCISE HISTORY OF BAPTISTS

By G. H. ORCHARD

2.95 paper

J. R. Graves thought very highly of this book and brought it into print here in America. The author himself was an English Baptist and was very well informed about the history of our forefathers. In the study of Baptist history, you will find Orchard plays an important role.

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