

BEGINNING THIS WEEK — PICTURE SERIES ON NEW GUINEA MISSION WORK. PLEASE REMEMBER BRO. HALLIMAN AS THE WORK CONTINUES TO GROW. YOUR SUPPORT WILL HELP THE GREATEST MISSION PROGRAM ON EARTH CONTINUE TO EXPAND!

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries
"To the law and to the Testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

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WHAT A WONDERFUL SAVIOUR

R. ARTHUR WAUGH

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and the morning star" (Rev. 22:16).

This verse wonderfully informs us that Jesus is "The bright and the morning star."

Before

In order to discuss this Scripture, our minds must travel back before the days of David and the days of Adam; back before the days of creation; back before the days when the angels were made; back before the days when "the morning stars sang together"; and back before there was anything, anyone, or any other than God. This verse informs us that this Son of man was the joy of the Heavenly Father from everlasting.

One has effectively declared, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." Words of mortal men utterly fail in their expression to specify adequately and to identify the only begotten God-Son as the Son of God. Yet, the Holy Spirit of God has moved in the minds of some men to make real to the minds of mortal men the Father's incomprehensible rejoicing in His Son.

Born

As "the root and the offspring of David," Jesus is shown to be man. As "the bright and morning star," we see Him in His person as God's only begotten Son, the everlasting One who "was in the beginning with God!"

How often, in the crispness of the morning freshness, I have watched the darkness as it was dispelled by that beginning light from beyond the horizon. In that breathless moment just before the darkness is gone and before the sun's rays of a new day penetrate the pall of the night, brilliantly, miraculously, and singularly, there appears the morning star. As I have traversed this land of the free and some lands beyond the

SOMEBODY ELSE

There is a clever young fellow named Somebody Else. There is nothing this fellow can not do.

He is busy from morning till late at night. Just substituting for you.

You are asked to do this, or asked to do that. And what is your ready reply? Get Somebody Else to complete the task.

He will do it much better than I! So much to do in this weary old world; So much, and the workers so few. And Somebody Else is weary and worn. Just substituting for you!

Next time you are asked to do something worthwhile. Just give them this ready reply: If Somebody Else can give time and support, Then Brother, so can I!

seas, I have noted that "the morning star" appears for all who can and wish to see the wonder.

So it is for "the bright and the morning star." In the fullness of time He came "born of a virgin," as "the root and the offspring of David." And men, whoever they are, and wherever they are may see this "bright and morning star" as Wonderful Saviour. The Lord Himself specifies the wonder, "For God so loved the world that whosoever believeth in Him should not perish, but have everlasting life."

Bane

Some men across the ages, in their hatred for God and because of their allegiance to Satan, have striven to snuff out the light of



ARTHUR WAUGH

"the bright and the morning star." Cain, in his allegiance to Satan, attempted to interrupt the line of promise by murdering his brother, Abel. Many centuries later, ten of the sons of Jacob rebelled against the prophetic visions of God's faithful Joseph and sold him into the land of darkness that the brightness of his insights might be forever obscured.

God overruled the schemes of men.

Then, some 1900 years ago, the brightness of Heaven's glory became veiled in flesh. Still, the brightness was too much for sinful, mortal, earthly creatures. Discontent with "the bright and the morning star," as He was incarnate in the flesh of man, sinful

men raised their puny, skeletal, dying arms in violence to eliminate the brightness of God's glory, even His Beloved Son, and that by cruel crucifixion.

Again, God overruled!

Men enforced their heinous criminality with their wicked hands. They took the truly-innocent One, the Son of God, and forced upon Him the abjection and ignominy of Calvary. Yet, three days and three nights later, in perfect accord with the Heaven-established prophecy, the darkness of the grave could no longer contain the light of Heaven's glory or preclude the eternal breaking-forth of God's "Bright and Shining Star."

Blessing

Now, "We see through a glass dimly." Then, we shall abound in the presence of the "offspring of David," even in the presence of the crucified and resurrected Lord Jesus, "the bright and the morning star," our Wonderful Saviour.

If our faith truly is in Him, and in Him alone, we shall one day take our "flight into worlds unknown." In that glorious hour, we shall know eternity in all of its wonder. Even more, we shall be in eternal fellowship with the Father, the Son, and the Holy Spirit in the supernal realms of the blessed for "we shall be like Him" when "we shall see Him as He is."

In that timeless day of God's provision, we shall understand, in a measure which is beyond us now, the depth, the height and the breadth of:

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and the morning star."

Today, we may know this Jesus as "the offspring of David," and (Continued on page 6, column 3)

TUNE IN TO
THE INDEPENDENT
BAPTIST HOUR

EACH SUNDAY

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

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

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE PALESTINIAN COVENANT

In Deuteronomy 30 we find the Divine record of the Palestinian Covenant. It was given to Israel by Moses, and it gives the conditions under which Israel entered the promised land. The Palestinian Covenant is a reaffirmation of the Abrahamic Covenant with slight variations. It is Israel's title deed to the land of Canaan.

Deuteronomy 30 reveals how Canaan is Israel's everlasting possession, in spite of their disobedience and dispersion. Nothing in Hell, or on earth, or in Heaven can pre-

vent the seed of Abraham ultimately occupying the "land from the river of Egypt unto the great river Euphrates" (Gen. 15:18). The Palestinian Covenant will go into effect after Israel's return to Palestine and their national repentance. It will usher in the Millennial Dispensation.

The Palestinian Covenant is a summary of the history of Israel from their entrance into Canaan until the second coming of their long-rejected Messiah. It must not be confused with the Law. Cove-

nant. The Bible makes a clear distinction between the two. In Deuteronomy 29:1 it is written: "These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb." It contains seven distinct parts.

DISPERSION FOR DISOBEDIENCE

The first portion of the Palestinian Covenant involves dispersion. (Continued on page 2, column 1)

"REWARDS"

By ROY MASON
Aripeka, Florida

We are saved by grace through faith in Christ, apart from all works. So works have NOTHING to do with salvation. We are rewarded for the things we do for the Lord after we are saved. So then, WORKS HAVE EVERYTHING to do with rewards. Very few people give much thought or attention to the matter of rewards. If they did, they would not live the way they do, for the average Christian doesn't live and serve in such a way as to merit very much in the way of rewards. Also, many have entirely erroneous ideas concerning the nature of rewards. Let us take note of some of these false ideas.

of the world, those who shall rule and reign with Him in the age to come. (Note Rev. 5:10). "We shall reign ON THE EARTH."

Many think of rewards as vague things to be enjoyed in Heaven. The Bible teaches that our rewards shall be enjoyed ON THIS EARTH. This is where we shall reign with Christ. Our rewards are spoken of as being "laid up in Heaven" but that doesn't mean that they shall be enjoyed there. You have money laid up in a bank, but you are not required to spend and enjoy that money inside that bank.

3. THERE IS THE UTTERLY FALSE NOTION THAT WHEN PEOPLE DIE THEY "GO TO THEIR REWARD."

Many preachers preach such stuff at funerals, thereby showing their ignorance of the Scriptures. Rewards could not be received at death, because the influence of a life is not at an end when death takes place. Jesus says, "Behold I come quickly and my REWARD IS WITH ME." Rewards are to be received at the judgment seat of Christ. We have something said about this in I Cor. 3:13-15. Here in this passage salvation and rewards are distinguished, and we learn that a Christian can either "receive a reward" or can "suffer loss." Many a saved person will have fooled and frittered his life away. In fact, that is what most Christians are busy doing all the time.

4. THERE IS THE FALSE NOTION THAT "CHURCH WORK" IS PRODUCTIVE OF REWARD.

Most of the kind of church work that is carried on today will bring no reward at all, but censure from the Lord. Many church workers are devoted to a denominational machine from which they receive their orders. They work for "credit" at headquarters. When they get "credit," verily "they have received their reward," as Jesus put it. That's all the reward they will ever get. Cut out the "credit" and most church work would stop. Church workers keep busy getting up parties, putting on programs, raising a quota for something or other. That sort of thing brings no rewards.

WHAT DOES BRING REWARD?

The greatest thing is the winning of a soul to Christ. "He that winneth souls is wise." Other things for which reward is received is backing and supporting a preacher of the gospel. (See Matt. 10:41). Bearing criticism and abuse and persecution for Christ's sake. (See Matt. 5:12).

Every one who is saved should (Continued on page 5, column 1)

DO YOU BELONG TO THE CHURCH?

A pastor was once asked if a certain man whom we shall call John belonged to his church. His reply was, "No, John doesn't belong to the church although his name does appear on the roll." The inquirer, a little confused by his answer, asked the difference between belonging and having his name on the roll.

"It's like this," the pastor explained. "John's time doesn't belong to the church. Neither does his affection, his energy, nor his money."

"What sort of membership does John have in your church?" asked the outsider.

"It is a bit difficult to explain. He never refers to 'my church' and 'my pastor.' It is always 'those people' and 'that preacher.'"

"Since his visits to the church are infrequent, he has no feeling of belonging to the church family, and the church has never become a spiritual home to him. It would be stretching a point to say that John belongs to the church. To be perfectly honest, I guess there isn't an ounce of John that truly belongs to the church."

—Northbrook Baptist Call

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TBE FINANCIAL REPORT

JANUARY 1976

BALANCE, Jan. 1 — \$2,372.63
Receipts — 7,029.21
Expenditures — 5,878.04
BALANCE, Jan. 31 — 3,523.80

Our offerings have been the best
in January since I have been edi-
tor. We at Calvary Baptist Church
thank God for putting it in the
hearts of His people to assist us
in publishing our paper. Offerings
in February have not been as good
as they were in January when we
received a number of special of-
ferings. We need a little money
ahead so as to buy new equipment
from time to time.

Palestinian Covenant

(Continued from page one)

sion for disobedience. This is seen
in Deuteronomy 29:24-28 and 30:
1-9. It is perhaps more clearly
seen in Deuteronomy 28:63-65
which reads: "And it shall come
to pass, that as the Lord rejoiced
over you to do you good, and to
multiply you; so the Lord will re-
joice over you to destroy you, and
to bring you to nought; and ye
shall be plucked from off the land
whither thou goest to possess it.
And the Lord shall scatter thee
among all people, from the one
end of the earth even unto the
other; and there thou shalt serve
other gods, which neither thou nor
thy fathers have known, even wood
and stone. And among these na-
tions shalt thou find no ease, nei-
ther shall the sole of thy foot have
rest: but the Lord shall give thee
there a trembling heart, and fail-
ing of eyes, and sorrow of mind."

Prophecy respecting Israel's ten-
ture of the promised land antici-
pates three distinct dispossessions
of the land and three restorations.
First, there was the Egyptian
bondage. God forewarned Abra-
ham: "Know of a surety that thy
seed shall be a stranger in a land
that is not theirs and shall serve
them; and they shall afflict them
four hundred years; And also that
nation, whom they shall serve, will

I judge: and afterward shall they
come out with great substance . . .
But in the fourth generation they
shall come hither again" (Gen. 15:
13-14,16). The Egyptian dispos-
session ended in the days of Moses
and Joshua when Egypt suffered
Divine judgment and Israel was
restored to Canaan.

Second, there was the Babylon-
ian Captivity. Jeremiah predicted
this in his prophecy: "And this
whole land shall be a desolation,
and an astonishment; and these
nations shall serve the king of
Babylon seventy years. And it shall
come to pass, when seventy years
are accomplished, that I will pun-
ish the king of Babylon, and that
nation, saith the Lord, for their
iniquity, and the land of the Chal-
deans, and will make it perpetual
desolations" (Jer. 25:11-12). The
fulfillment followed also immedi-
ately. Daniel, a victim of the Baby-
lonian Captivity, wrote in chapter
9, verse 2, of his book: "In the first
year of his reign I Daniel under-
stood by books the number of the
years, whereof the word of the
Lord came to Jeremiah the pro-
phet, that he would accomplish
seventy years in the desolations of
Jerusalem."

The dispersion under considera-
tion in Deuteronomy 29 and 30 is a
third dispossession of Canaan. The
Israelites are set forth in these
chapters as being scattered
"among all the nations." In verses
3-4 is said that Israel returns
"from all the nations" where they
have been scattered by the Lord.

A-millennialists contend that
God has cast off Israel forever.
They attempt to make Deuteron-
omy 29 and 30 refer to the Baby-
lonian Captivity. The untenable-
ness of such a position is seen
from the facts presented in these
passages. First, when Israel was
taken to Babylon, they were not
scattered among "all the nations"
or "unto the outmost parts of heav-
en" (Deut. 30:3-4). Second, when
recalled from Babylon, not all Is-
raelites were brought back. Third,
they were not multiplied above
their fathers as Deuteronomy 30:5
demands. Nor were their hearts
and their children's hearts circum-
cised to love the Lord as Deuter-
onomy 30:6 demands. In the light
of these facts, once again I charge
a-millennialists with attempting to
invalidate the prophecies of the
Bible by misapplying them.

Moses speaks in Deuteronomy
29 and 30 of the dispersion of Israel
in 70 A.D. when she was scattered
all over the world. The reference
is to the sufferings and dispos-
session of Canaan that the Hebrews
have been doomed for nineteen
hundred years.

A FUTURE REPENTANCE

The second phase of the Pales-
tinian Covenant embodies the na-
tional repentance of Israel. The
Holy Spirit has disclosed this many
times in the Bible. They were cal-
led to national repentance by John
the Baptist, Jesus Christ and His
followers. Israel neither repented
nor did they receive their King.
But the days are swiftly coming
when Israel as a nation shall "re-
turn unto the Lord" and gladly re-
ceive their Messiah (Hos. 3:4-5;
Deut. 30:2).

THE RETURN OF THE MESSIAH

The permanent and final pos-
session of Canaan is dated to oc-
cur at the second coming of Christ.
Moses describes this event in Deu-
teronomy 30:3-5 which reads:
"That then the Lord thy God will
turn thy captivity, and have com-
passion upon thee, and will return
and gather thee from all the na-
tions, the Lord thy God hath scat-
tered thee. If any of thine be driv-
en out unto the outmost parts of
heaven, from thence will the Lord
thy God gather thee, and from
thence will he fetch thee: And the
Lord thy God will bring thee into
the land which thy fathers posses-
sed, and thou shalt possess it . . ."

It is definitely asserted that Je-
hovah Himself will place Israel in
the promised land and at the time
of His return. The word "return"
implies a previous presence and
suggests the time when Christ first

(Read Genesis 22:1-14).

This is one of the most popular
passages in the Word of God, and
it is one of my favorite Scrip-
tures. It is one that I read quite
often for my own spiritual edi-
fication.

I would like for you to notice
that Abraham named the place
Jehovah-jireh. Here is the reason
he did so. Listen:

"And Abraham called the name
of that place Jehovah-jireh: as it
is said to this day, In the mount
of the Lord it shall be seen."—
Gen. 22:14.

Now the name in itself carries
a tremendous signification, for the
word "Jehovah-jireh" means "the
place where the Lord has provid-
ed." Actually, God had provided a
substitutionary ram. He had pro-
vided the ram that was being sub-
stituted for Isaac. Actually, God
was the one who had provided,

"and from all countries whither I
had driven them; and they shall
dwell in their own land" (Jer. 23:
5-8). Here again we see Israel's
restoration takes place in con-
nection with the second coming of
Christ when He comes to reign on
earth.

Ezekiel describes this same time
and shows that it will be the un-
doing of the divided kingdom:
". . . Behold, I will take the chil-
dren of Israel from among the
heathen, whither they be gone, and
will gather them on every side,
and bring them into their own
land: And I will make one nation
in the land upon the mountains of
Israel; and one king shall be king
to them all; and they shall be no
more two nations, neither shall
they be divided into two kingdoms
any more at all" (Ezek. 37:21-22).

Christ spoke a prophecy of this
time in Matthew 24 and revealed
how Israel's regathering will be
accomplished by angelic ministra-
tion. Having just spoken of His
second coming after the tribula-
tion, He declared: "And he shall
send his angels with a great sound
of a trumpet, and they shall gather
together his elect from the four
winds, from one end of heaven to
the other" (Matt. 24:31).

RESTORATION TO CANAAN

The final restoration of Israel to
their homeland is one of the major
themes of prophecy. Deuteronomy
30:5 reads: "And the Lord thy God
will bring thee into the land which
thy fathers possessed, and thou
shalt possess it."

Isaiah prophesies: "And it shall
come to pass in that day, that the
Lord shall set his hand again the
second time to recover the rem-
nant of his people, which shall be
left, from Assyria, and from Egypt,
and from Pathros, and from Cush,
and from Elam, and from Shinar,
and from Hamath, and from the
islands of the sea. And he shall set
up an ensign for the nations, and
shall assemble the outcasts of Is-
rael, and gather together the dis-
persed of Judah from the four
corners of the earth" (Isa. 11:11-12).

This second gathering of Israel
which Isaiah speaks of is in suc-
cession to the deliverance from
Egypt and their entrance into the
land under Joshua. The manifes-
tation of Divine power at the sec-
ond will far exceed what He did
at their removal from Egypt.

Jeremiah wrote: "Behold the
days come, saith the Lord, that I
will raise unto David a righteous
Branch, and a King shall reign
and prosper, and shall execute
judgment and justice in the earth.
In his days Judah shall be saved,
and Israel shall dwell safely . . .
Therefore, behold, the days come,
saith the Lord, that they shall no
more say, The Lord liveth, which
brought up the children of Israel
out of the land of Egypt; But, the
Lord liveth, which brought up and
which led the seed of the house of
Israel out of the north country,

and accordingly Abraham named
the place Jehovah-jireh, meaning
"the Lord, our Provider."

ISAAC, A TYPE OF THE SIN- NER

I want you to see that Isaac,
as he was bound, was a type of
the sinner in his natural state
without God. When Isaac was tied
and put upon that altar, and the
old father Abraham stood by with
the knife ready to sever his jug-
ular vein, and send his soul into
eternity, to use his body as a
sacrificial offering upon this altar
that he had built — when Isaac
was thus bound, it is a picture
to us of the spiritual state and
the spiritual condition of every
unsaved man outside the Lord
Jesus Christ. Would to God that
you could see Isaac bound as the
type of the sinner who is bound
in his sins.

and from all countries whither I
had driven them; and they shall
dwell in their own land" (Jer. 23:
5-8). Here again we see Israel's
restoration takes place in con-
nection with the second coming of
Christ when He comes to reign on
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send his angels with a great sound
of a trumpet, and they shall gather
together his elect from the four
winds, from one end of heaven to
the other" (Matt. 24:31).

ISRAEL'S CONVERSION

In nearly all the passages deal-
ing with Israel's regathering there
is the added truth of their national
conversion. This is mentioned in
the Palestinian Covenant in Deu-
teronomy 30. Verse 6 reads: "And
the Lord thy God will circumcise
thine heart, and the heart of thy
seed, to love the Lord thy God
with all thine heart, and with all
thy soul, that thou mayest live."
Verse 8 declares: "And thou shalt
return and obey the voice of the
Lord, and do all his command-
ments which I command this day."

It seems that only one-third of
the Israelites will be alive at the
end of the tribulation when Christ
comes. Zechariah says: "And it
shall come to pass, that in all the
land, saith the Lord, two parts
therein shall be cut off and die;
but the third part be left therein.
And I will bring the third part
through the fire, and will refine
them as silver is refined, and will
try them as gold is tried: they
shall call on my name, and I will
hear them: I will say, It is my
people: and they shall say, The
Lord is my God" (Zech. 13:8-9).
Those refined and purified will be
regenerated.

It was to this company Paul re-
(Continued on page 8, column 4)

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"THE RAM—THE LAMB"

You don't have to get awed
from the words of the Lord Jesus
Christ to realize the truth of the
for we read:

"Jesus answered them, Verily,
verily, I say unto you, Whosoever
committeth sin is the servant
of sin."—John 8:34.

As Isaac was bound, he is
type of every sinner, who is bound
by his sins, for Jesus said that
any man who commits sin is
servant of that sin. Let's see the
by way of illustration.

Here is some young, pure, vir-
tuous girl who has never used
a profane word in her life, yet
a moment of provocation, she
may take the name of God
vain and curse. That one expe-
rience of profanity may haunt her
mind and soul for days to come,
whereas some hardened sinner
may take the name of God
(Continued on page 3, column 1)

BRIEF NOTES

The Pinehaven Baptist Church
of Columbus, Mississippi, and Past-
or Elvis Gregory will host a Bible
Conference March 16-18. The theme
this year will be: Preach the Word.
The church is located on Highway 69
south. For more information, con-
tact Elder Elvis Gregory, Route
6, Box 515-A, Columbus, Missis-
sippi 39701. Or you may call 1-601-
328-5971.

The Sovereign Grace Baptist
Church of Tulsa, Oklahoma, plan
to have a Bible Conference Sep-
tember 3-5, according to the Pas-
tor Joseph M. Wilson.

Bro. Wilson has a new address.
It is 1809 S. Cedar Avenue, Broken
Arrow, Oklahoma 74012. His phone
is 918-258-3347.

Do you want a set of John Gill's
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printed in a nine-volume set which
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bound in a very fine, heavy library
Buckrum. The price is estimated
to be about \$180 for the set.

This will be a limited printing.
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ceive your set. If you are not listed
on our file, we cannot promise you
this limited edition. If you want
these, write us today and be pre-
pared to pay the full amount when
we notify you that the books are
ready to be mailed to you.

How many churches and individ-
uals support either our paper or
our missionary? I thought you
might like to know. The list shows
118 churches and 77 individuals
who support monthly. There are
490 other persons who support oc-
casionaly. How Calvary Baptist
Church praises the Lord for raising
up so many friends to help
carry on His work!

The New Hope Baptist Church
Oblong, Illinois, and Pastor Mike
King have opened a mission
Sullivan, Illinois. It is called the
Sovereign Grace Baptist Mission.
Those desiring more information
about this work should contact
Brother Dean Elzy, Route 1, Ga-
llatin, Illinois 30218. Or you may
call 1-217-752-6276 for more information.

"The Ram . . . Lamb"

(Continued from Page Two)
vain hundreds of times a day, year in and year out, and that year of profanity on his part may never bother him or hurt his conscience in any wise at all.

Don't you see, beloved, the more that a person sins — the more he commits sin — the more he is bound by sin — the more he becomes the servant of sin?

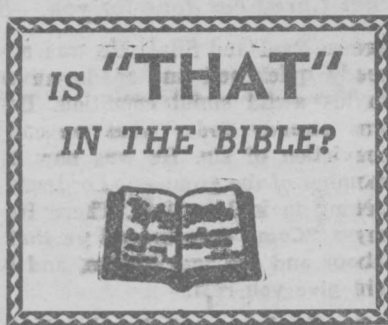
Or we may take it from this standpoint. Here is an individual who has never killed anybody, yet he may in a time of provocation commit murder. That sin of murder may rest heavily upon his conscience for days and weeks and months, and even for years. I remember a man who committed murder years ago. He told me that there was hardly a night that he had killed would awaken him by standing there, rubbing his cold hand over his forehead. He had never committed murder but one time, but that one time that he did commit murder caused days and weeks and months and years of suffering before he came to know the Lord Jesus.

In contrast, here is a gangster or a pirate, who has killed and killed, maybe three or four or five individuals, or even more. It gets to the place where he thinks no more of killing an individual than he would think of killing a snake or chicken. It gets to the place that murder means nothing at all to him. Don't you see, beloved, he becomes the servant of sin.

Look at Isaac bound, lying there upon that altar just about to be offered as a sacrifice, with his soul soon to be sent into eternity and his body to be used for sacrificial purposes. I tell you, beloved, it is a clear picture — an exact picture — a true picture of the sinner who is bound by his sins — bound to the extent that he is completely tied as a result of the sin of his life.

II. ISAAC, A TYPE OF THE LORD JESUS CHRIST.

Notice also Isaac as a type of the Lord Jesus Christ, who was obedient unto death. There isn't a hint that Isaac in any wise objected to what his father was about to do. That to me is one of the most interesting pictures in the Word of God. When the old father took Isaac out upon the mountain side, Isaac said, "Father, we have made a tremendous blunder. We brought the wood and the fire, but where is the lamb for the



Question:
"WHAT NEGRO LIFTED A PREACHER OUT OF THE MUD?"

Answer: Ebed-melech, Jeremiah 38:6-13.

"Then took they Jeremiah, and cast him into the dungeon . . . And in the dungeon there was no water, but mire; so Jeremiah sunk in the mire. Now when Ebed-melech the Ethiopian, one of the eunuchs who was in the king's house, heard that they had put Jeremiah in the dungeon . . . (he) said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon . . ."

burnt offering?"

Now the wood and fire spoke of judgment. There was judgment, but there was no sacrifice. Isaac could see in no wise at all how there was going to be a sacrifice offered. I have often thought when Isaac asked, "Where is the lamb for the burnt offering," that that is typical of the Old Testament. The Old Testament could ask the question, but it remained for the New Testament to give the answer. The Old Testament could ask "where is the lamb?" but it remained for John the Baptist in the New Testament to point to the Lord Jesus Christ and to say:

"Behold the Lamb of God, which taketh away the sin of the world" — John 1:29.

I look at them as they went alone to the top of the mountain. The old father answered Isaac, saying, "My son, God will provide Himself a lamb for a burnt offering." There on that mountain, when Abraham revealed to Isaac that Isaac himself would become the sacrifice, there isn't a hint at all that Isaac objected to what his father was about to do. There isn't a hint that Isaac put up a complaint or rebelled in any wise at all. The fact of the matter is, Isaac is a perfect type of the Lord Jesus Christ who was obedient unto death.

The Word of God gives us a very startling revelation about

the Lord Jesus Christ who was truly, and indeed, obedient unto death at the command of the Father. Listen:

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" — Phil. 2:5-8.

As Isaac became obedient unto death, so the Son of God became obedient unto death when He came to Calvary.

We have the same truth presented to us again. Listen:

"Then said I, Lo, I COME (in the volume of the book it is written of me,) TO DO THY WILL, O God" — Heb. 10:7.

"Then said he, Lo, I COME TO DO THY WILL, O GOD. He taketh away the first that he may establish the second" — Heb. 10:9.

So as Isaac was in perfect obedience to his father, and as Isaac came to this place of sacrifice; obedience unto the elderly father, so the Lord Jesus Christ was obedient unto the Father. Isaac is thus a perfect type of the Lord Jesus Christ who was obedient unto death, dying in behalf of sinners.

III. ABRAHAM, A TYPE OF THE FATHER.

If you will notice, Abraham took the initiative in all this. It was the father that said, "Son, this is the day for worship." It was the father that prepared for worship. It was the father that took the son to the top of the mountain for worship. In other words, everything about this worship that was carried on, on Mount Moriah, was at the instigation of the father, Abraham himself. Certainly, Abraham is a type of the Father, God Himself.

Notice if you will, how Abraham spared not his son. When God told Abraham to take his son Isaac, and go into the land of Moriah, and there offer him as a sacrifice, surely that must have been a tremendous blow to Abraham. It must have been an arrow into his very soul. It must have been a knife thrust into the heart of Abraham. God said, "Take thou thy son," but He didn't stop there; God said, "Take thine only son Isaac." Neither did He stop there, but He said:

"Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" — Gen. 22:3.

Notice when Abraham the father took his son for a sacrifice on Mount Moriah for this sacrifice, Abraham spared not his son. The revelation which was given to Abraham as to the death of his son was surely a bitter knife thrust into the heart and soul of Abraham, yet he spared him not.

I come to Calvary and I see the Lord Jesus Christ as He went to the cross. We read concerning Him:

"For God so loved the world, that he GAVE HIS ONLY BEGOTTEN SON, that whosoever believeth in him should not perish, but have everlasting life" — John 3:16.

"He that SPARED NOT HIS OWN SON, but delivered him up for us all, how shall he not with him also freely give us all things?" — Rom. 8:32.

Beloved, Abraham did not spare his son, and my God didn't spare His Son, when He came to the cross of Calvary.

I speak to those who are fathers. I ask those of you to whom God has entrusted a child — those

(Continued on page 4, column 5)

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"

That these fetters have been removed, and that today the international study of the Bible, both in theology and in philology, has reached the correct point of view, is the result of the study of those important new discoveries of non-literary written memorials belonging to the time of the New Testament which I mentioned before: the texts on stones, on papyri, on ostraca, and in other forms. Greek inscriptions had been known long before, and some scholars had already begun to use them for the elucidation of the New Testament. But the inscriptions are often modeled according to the traditions of the literary language and the offices of the authorities. Now, as a rule, the language of the papyri and the ostraca is the unstilted language of the people. And these texts have yet an additional value in that they can be dated, in the majority of cases, to the year, and often to the day. But it would be quite incorrect to surmise that these texts were written in a specifically Egyptian Greek. Of course, peculiarities of the Egyptian Greek existed, but in general the language of the papyri is the Greek *Koine* of the Mediterranean world.

The proof for this statement lies in the fact that the Greek of these Egyptian papyri and ostraca on the one hand, and the Greek of Syria, Asia Minor, and Southern Europe on the other hand, have been found to agree in innumerable points. They were days full of joy for the discoverer, full of new insights, when, on the theological side, these parallels were first established and their significance was first seen. I may here refer to the great cooperation of Continental and English-speaking investigators, and for the details I may refer you to my books *Bible Studies and Light from the Ancient East*, as well as the excellent works of Dr. James Hope Moulton, Dr. George Milligan, Dr. A. T. Robertson, and many others.

The result of these investigations, in which, of course, numbers of scholars from other countries have taken part, is chiefly this: that in the New Testament we have to deal, not with "tired" Greek, nor "Jewish" Greek, but rather with the wild-growing speech of the people at the different stages of its development. It has been shown that it was a great mistake to take for granted that the Greek language reached its highest point in the classical Attic, and that afterward there was only deterioration. The case is really this: that when Greek came to be used in literature there were two chief forms of it, one which always existed among the masses of the people, the living speech of the people which always spread further, and above it, the literary language modeled according to artificial rules.

We have no documents, or at least only very few, in the people's language of the old period, because it never found expression in literature. But it is obvious that the sailors of Athens, or the merchants of the Ionian colonies, or the peasants of the Peloponnesus never spoke the language as it was written by Demosthenes or Thucydides. In the papyri and the ostraca on the one hand, and in the New Testament on the other, the underground stream of the people's language springs up powerfully into the daylight. And this colloquial Greek of the early days of Christianity cannot, with truth, be labeled as a "tired" language. Atticism makes a much more tired and senile impression. We can say that it has been a dispensation of Providence that the Apostles have not been Atticists in their sermons, in their letters, and later in their literary productions. For had that been so, Christianity would have been a privileged esoteric affair of a small and exclusive upper class. Because the Apostles spoke the people's language, the Gospel could go among the masses, could start a mission, and could wander from coast to coast.

It is true that, afterward, the Christian Church leagued itself with Atticism. At least, most of the Church Fathers wrote the Greek of the Atticists. And that, naturally, hindered its progress among the masses. But the chief influence among the masses at that time, just as before, was the New Testament, as long as it was kept before their eyes in the periscopes of the public services. This is also true of the Latin New Testament, which is likewise a memorial of the people's speech. It is also quite true of the German and English New Testaments, which strongly reflect the common speech of the Sixteenth Century. Naturally the colloquial languages of the Twentieth Century are somewhat different from those of the Reformation period. Therefore it is only right to translate the New Testament over and over again. It can be truly said that the two great modern attempts to translate the New Testament into English, one by the Scotchman, Dr. James Moffatt, and the other by the American, Dr. Edgar J. Goodspeed, are the after-effects of the revolution in New Testament philology due to referring the New Testament back to the colloquial speech of its period.

(Continued on Page Five)

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PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"What is the Scriptural manner of personal witnessing?"

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH

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Road
Kirkland, Ohio



The Bible says a great deal about preaching, authority for which is given to the Lord's Churches (Acts 1:8, 11:19, etc.). The Holy Scriptures say much less regarding personal witnessing, but what they do say on this subject, is vitally important.

Please take care not to interchange the passages regarding preaching and witnessing.

The over-riding principle for personal witnessing is personal holiness! In other words, witnessing to a worldling when your own life is near identical to his life is a sham and farce.

Without exhaustively pursuing this subject, allow me to state, emphatically, that the best, most effective manner of personal witnessing is described in I Peter 3:15-17. The essence of it is that your life be godly so that folk will ASK YOU a reason for the hope that is in you.

How long has it been since a lost person has asked you?

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30,31). Acts 17:2 tells us that Paul reasoned with the people in the synagogue out of the Scriptures about Jesus Christ and His death and resurrection. He spoke to King Agrippa about the same thing (see Acts 26). While a prisoner in Rome he preached to every person who came to him. "And Paul dwelt two whole years in his own house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28:30,31).

From these examples we see that we must witness to all whether they are kings or common people. We are to let them know that even if they are masters among men they are nothing as far as God is concerned and they must be born again. We must speak about Jesus Christ and show from the Scriptures that these things are true. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



There are a number of different ways in which a saved person can witness to others. We will suggest a few of these ways.

1. One way that we are reminded of is through preaching the gospel. A Bible illustration of this is found in Peter's preaching to Cornelius. This is recorded in Acts 10. Another illustration is found in the story of Paul's witnessing to the Philippian jailer. This is found in Acts 16. The wonderful result of this was the conversion of the jailer and members of his family.
2. A second way of witnessing is through personal conversation. A good illustration of this is found in the eighth chapter of Acts, where we have the story of Philip and the conversion of the Ethiopian. We think just here of the man whom the Lord enabled to become the owner of an old model T Ford. That was back before very many people had automobiles. This man promised the Lord that he would use his car for the furtherance of the gospel. In traveling here and there, he picked up many hitch-hikers, and very soon he inquired about the hitchhiker's spiritual condition. If the person wasn't a Christian, he told them about Christ and explained to him the way of salvation. He won many people to Christ through his witnessing.

3. Another good way of witnessing is by means of tracts and booklets. A person can carry around tracts that explain the way of salvation, and there will be many opportunities to hand these to people. I think here of a person who made it a practice to leave a gospel tract in the motel room where they spent the night, and in their going about from

place to place, they would often leave one of these tracts. No doubt such persons will meet people in eternity who were saved through this type of witnessing.

4. A very Scriptural manner of personal witnessing can be carried on through Christlike living and behavior. The living of a radiant, kindly, forgiving Christian life is a day-by-day testimony that has a tremendous effect on the lives of persons they associate with.

It is doubtful if anything is more neglected than personal witnessing for Christ. Many church members have unsaved boys and girls growing up to whom they have never said a word about Christ and salvation. Many a husband or wife who is married to an unsaved person has never witnessed to their lost mate about the Saviour. I think of a couple that came to my church in my first pastorate. They were very old people. The husband was rather feeble. The wife was a member of the church, but the husband had gone a lifetime without Christ. A friend spoke to this wife and said, "Your husband has a brother who is a minister, and he has gone to church for years. Why isn't he a Christian?" The wife had a puzzled look on her face. She looked as if such a question had never crossed her mind. She said, "I don't know. I'm just going to ask him one of these days."

Here was a woman who in fifty years or more of married life had never personally witnessed to her lost husband.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



I assume that by personal witnessing is meant witnessing to only one person. I would like to ask the question, What is the difference between witnessing to one person or to a dozen people? I am convinced that there is only one Scriptural manner of witnessing whether it be to one person or to more than one. The number of people being witnessed to has nothing to do with it. As a result of my own experiences during fifty-five years as a child of God, and of my observations of others, I am fearful that at least 90 per cent of so-called witnessing is an abomination. I am afraid that it does more harm than good. If we tell a totally depraved, spiritually dead sinner that if he will do some certain thing God will save him, we are proclaiming a salvation by works. We have gone in the way of Cain. There is just no way that a spiritually dead sinner can put God under obligation to save him. So far as I am able to know there is absolutely nothing that a spiritually dead sinner is told to do in order to be saved.

Someone may be saying Paul and Silas told the Philippian jailer to "Believe on the Lord Jesus Christ, and thou shalt be saved." No one can deny that fact. They did tell him just that. And I have made that statement many times that I wished I could take back. I cannot do that, so I have confessed my sin, and asked for forgiveness.

It took me so long to come to see what is so clearly taught in verse 29 of Acts 16. There we see this jailer trembling and falling

before Paul and Silas. He was already quickened and made alive to his awful sinful condition. He was already under what we call conviction of sin. He was now a member of the group our Lord was talking to in Mt. 11:28. There He says: "Come unto me all ye that labour and are heavy laden, and I will give you rest."

Our Lord was not throwing that promise out to every Tom, Dick and Harry, and neither were Paul and Silas. Our Lord was talking to those who had been quickened by the Holy Spirit and made alive to their awful condition. He was talking to these who were under a heavy burden of sin. The Philippian jailer was now in that group. And the only way he could come to Christ for rest was by believing on Him. So that is what Paul and Silas told him to do. Had he not already been under conviction for his sins he would have probably knocked Paul and Silas down before him and have made them do the trembling. We, too, should always wait until we see evidence of a lost person being under conviction of his sins before we start telling him to do something.

If we want to witness for Christ, let us tell what He has done, not what the lost person must do. He is dead in trespasses and sins (Eph. 2:1,5) and cannot do any spiritual thing. So let us tell that lost person how that Christ suffered the pain of anticipation throughout eternity past and through the centuries of time as He looked forward to the hour that He was to die for the sins of His people. Tell him that though our Lord was rich, yet for our sakes He became a pauper in order that we might be rich. Tell him how He walked the Judean hills in poverty, not owning a piece of ground big enough for Him to lay His precious head. Tell him that the wrath of God that we deserved was poured out upon Him in the Garden of Gethsemane to the extent He sweated great drops of blood. That wrath was bearing down upon Him so heavily that some of His blood was forced out through the pores of His skin. Tell him how they forced that awful crown of thorns down upon His head until blood flowed down over His precious face. And how they scourged Him until His back was literally lacerated. Then tell him how He hung upon that cruel tree having to lift all of His weight by means of the nails in His feet every time He breathed. Tell him how our dear Lord suffered so much on that tree that His tongue just stuck to His jaws, and all His bones were out of joint. Tell him that Christ suffered so much for our sins that He looked more like some wild beast hanging on that tree than He did a man. And don't forget to tell him that "Christ died for our sins according to the Scriptures, that He was buried, and that He rose again the third day according to the Scriptures." If by this time the Holy Spirit has used your witness to bring about his conviction of sin then tell him to "Believe on the Lord Jesus Christ

and thou shalt be saved." Let magnify our Lord in our witnessing, not the lost person's ability. May our dear Lord help us to be Scriptural in our witnessing Him.

"The Ram . . . Lamb"

(Continued from page three) of you that God has honored becoming a father, would it have been hard for you to do what Abraham did in taking his son to Mount Moriah? You know the answer as well as I, beloved. I know how exceedingly difficult it must have been.

I remember reading years ago of a family in a foreign land who were exceedingly poor, and it came necessary, it seemed, to sell one of the children into slavery in order that the rest of the family might survive. They began to consider which one of the children they were going to sell. They said, "We can't sell the oldest, because he is the oldest, the firstborn. We can't sell the second one because he looks much like his father. We can't sell the third one because he looks so much like his mother. We can't sell the baby because he is the youngest." And so they were faced with a dilemma; they realized that something must be done in order that the rest of the family might survive, but they could make up their mind which of the four children to sell. Therefore they decided that all would start to death together rather than sell any of them.

Beloved, my God just had a son — a son that was a perfect likeness of the father, because he was as God in the flesh; yet Abraham spared not his son, he offered him as a sacrifice. God spared not His Son, but offered Him as a sacrifice for our sin.

IV.

THE RAM, A TYPE OF SUBSTITUTION.

As Isaac is there upon that altar ready to be sacrificed, as the father stood by the altar doubtlessly with a knife in his hand ready to slay him — as the father looked down upon his son I am sure that Abraham's heart was filled to overflowing. I have often thought, what must the father have thought as he was waiting for the father to strike the fatal death blow. Then God directed that Abraham should look behind him, and there caught by the horns, in the thicket, was a ram. How did that ram get there? You know, as well as I, that God put it there. You know, as well as I, that it was God's appointed time for that ram to be there. It was caught because God had directed specifically for Abraham that Abraham might use this ram for a sacrifice instead of his son.

I can see Isaac get up from that altar when Abraham said him free, and I can see that when he is taken from the altar to die upon the altar as a substitute.

(Continued on page 6, column 1)



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New Guinea Photo Story

Dear friends:

Greetings to you once again from Papua New Guinea. It is always a real pleasure to be able to tell you about the mission work that the Lord has called me to do, and, just as surely, called you to prayerfully and, as He provides, financially support the work. However, it is a special pleasure when I am able to send you some pictures along so you can not only read about but see something of the work. We will have two groups of pictures beginning with this week of one congregation.



This is one of our pastors, Mako, standing by the building where he preaches to one of his congregations. He now looks after three congregations. Mako is the man that used to beat up his wife almost everytime she returned home from a preaching service. However, through her faithfulness in spite of all she was going through, and the prayers of many Christian people, one day Mako came to the services, also. Before long he was coming almost every Sunday. In due time he was saved and after a couple of years called to preach. Mako has been a real blessing to us and for several years now has been a most faithful pastor, as well as doing considerable mission work. He takes care of two organized churches and this is his third congregation which is an outgrowth of his mission work. This last group, quite large in number, has requested to be organized into a church and, before too long, we hope to be able to visit them again for this purpose.



In this picture can be seen part of the building that is used for worship services. This is the building that Mako is standing by in the previous picture. Part of his congregation can be seen. This building is quite large as compared to some of the buildings and when I was there it was full for every service. A Baptist church will soon be organized here.



This picture shows the house that I live in when I visit Mako and his mission group. As mentioned in the beginning, he takes care of three groups now and at each place they have built a house for me. This house is the best, by far, of the three of them. Perhaps about the time you are looking at this picture in THE BAPTIST EXAMINER, I will be on mission patrol in this area and will be staying in this house again. Several, but not all, of the people from this group can be seen in this picture.

"Rewards"

(Continued from page one)
labor so as to receive a "full reward." (See II John 8). One can let the Devil and evil men curtail their reward. (See Col. 2:18). Sometimes people work for the Lord in a church, then something makes them mad and they blow

up and cause trouble and destroy everything they have helped to build up. Of course, they will receive no reward for what they have previously done, for they have ruined it.

No one should let the unworthy actions of others hinder them, for we shall each be rewarded strictly according to our own works. (See Matt. 16:27).

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"A FRIEND LOVETH AT ALL TIMES"

"A friend loveth at all times" (Prov. 17:17).

The word "friend" is as badly battered today as the word "love" or "grace." It is used so glibly it hardly has any meaning left. We call neighbors "friend," co-workers "friend," and acquaintances "friend." But are they, really?

A friend is one who will help in your hour of need. She will lend you money without looking for interest. She will defend you when others speak badly about you. She will be patient with your shortcomings, overlook your petty faults, rebuke your sins. She will believe in your innocence until you admit your guilt. She is a jewel of great value. If you have just one such friend, then you are very wealthy.

Never cast aside a friend if there is any possibility of keeping them. We are the greatest of spendthrifts if we let one friend drop off through lack of attention, or let one push away another. Would you throw away a diamond because it scratched you? If there is coolness or unkindness between us, let us come face to face and have it out. Don't let the sun go down on your wrath. Do it quickly, before the love runs cold. Life is too short to quarrel or carry black thoughts of friends.

Solomon wrote, "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel. Thine own friend, and thy father's friend for-sake not" (Prov. 27:9,10).

Are we a friend to someone? Then let us act like friends. Let us be there to comfort when needed and to counsel when asked. Rejoice in their good fortune. Weep with their sorrow. Let us think more highly of them than we do ourselves. Let us treasure such a relationship. It is easy to lose a friend, but a new one will not come for the calling, nor make up for the old one when she comes.

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PAGE FIVE

A Review Of Baptist Ecclesiology

(Continued From Page Three)

It is very difficult to enter into details within the limits of a short lecture. Therefore I will only just say generally that both the grammar and the lexicography of the New Testament have been revolutionized by the modern methods of New Testament philology, and that the majority of modern commentaries have, to a great extent, adopted the results of the modern investigations, and in some cases they have extended the investigations. We have, already, quite a number of modern grammars of the New Testament. The best in German is the fifth edition of Dr. Friedrich Blass's grammar revised by Dr. Albert Debrunner. The best in English is the still incompleted grammar by my dear and never-to-be-forgotten friend, the late Dr. James Hope Moulton, whose work is continued by Wilbert Francis Howard. And there is the valuable monster grammar edited by Dr. A. T. Robertson. Just as epoch-making in the realm of lexicography is the work of Moulton and Milligan, *The Vocabulary of the Greek New Testament*, without which the latest and best lexicon in German could not have been made: namely, the new edition of the Dictionary by Dr. Erwin Preuschen, which was recently completed by Dr. Walter Bauer in Gottingen.

To this general statement I will add a few characteristic details in the vocabulary and the syntax.

With regard to the vocabulary, the usual theory of former times, that the words which are found only in the New Testament were new formations by the Apostles, has been shaken to its foundations. It is true that new words do occur, but in the case of a word which occurs only in the New Testament, it is much safer to take that it is only an accident."

* * *

In his *New Light from the N.T.*, Dr. Dissemann gives us more valuable insights into this matter: Pages 27-28.

THE IMPORTANCE OF THE TEXTS FOR THE PHILOLOGICAL INTERPRETATION OF THE NEW TESTAMENT.

"The first great fact that impresses the investigator is that the New Testament speaks practically the same language as was spoken by simple and unlearned men of the imperial age. That is the first and most easily proven example of the importance of our texts, namely, that they have for the first time made the New Testament intelligible from the point of view of the historian of language. This thesis, when first maintained ten years ago, met with more or less lively opposition in theological and philological circles, but professional opinion has since then become so much enlightened that at the present time the whole science of New Testament philology is being revolutionized, and all workers at this subject are agreed that historical investigation of the language of the New Testament must begin with the language of the papyri, inscriptions, etc. In the latest annual report on the progress of classical antiquities, Professor Witkowski of Lemberg, reviewed the work already done, and came to the conclusion that the language of the New Testament must be considered in its connexion with the language of the texts we are discussing. Some other scholars may be mentioned. A short time ago Theodor Nageli, a Swiss schoolmaster, formerly a pupil of Professor Wackernagel, of Gottingen, published a study of the vocabulary of St. Paul. Page after page of this study is a confirmation of the thesis we have mentioned; page after page the young scholar regards St. Paul in the light of the texts, and he has succeeded, probably for the first time, in criticizing the language of the great apostle of the Gentiles as it must be criticized. Similarly, in James Hope Moulton's *Prolegomena*, there is a page after page in proof of our thesis, and Professor Wackernagel himself has recently spoken in terms of agreement.

The point is this. The original language of the New Testament is Greek. Every one is familiar with this statement, and yet it is wanting in precision. It is true the scholar's working text of the New Testament is in Greek, but there are separate portions of the New Testament that were not originally written in Greek, but in a Semitic dialect. The Man from whom the decisive impulse went forth, Jesus of Nazareth, did not speak Greek in His public ministry, but the language of His native land of Galilee, Aramaic, a dialect cognate but not identical with Hebrew. Thus the gospel was first preached in Aramaic. We hear a last echo of the original words when we read in our Bibles words like mammon, talitha cumi, abba, or names like Barabbas, Martha, etc., which are all part of this ancient Aramaic. So, too, the oldest transcript of the words of Jesus was probably Aramaic, written for the Aramaic-speaking Christians of Palestine. Unfortunately this first record of the words of Jesus is lost in its original Aramaic dress. What would we not give to recover one thin papyrus book with the first Aramaic sayings of Jesus? We can imagine ourselves cheerfully sacrificing the whole theological literature of a century, for that one slender volume.

But such speculation is useless. It is better to ask, How is it that we no longer possess the sayings of Jesus in the original Aramaic? The answer is, because Christianity became a world religion. An Aramaic gospel in the hands of the Christian missionary meant the impossibility of all Christian propaganda in a world which was at the same time the Greek world. With an

(Continued on Page Six)

"The Ram . . . Lamb"

(Continued from page four)

tute, in the stead of Isaac. I see Isaac—go free because the ram died, and I say how marvelously perfect is the typology, for you and me, and every one of us, were bound in sin just as Isaac was. We would have all died and gone to Hell, if the Lord Jesus Christ had not died on the cross in our stead. Beloved, the only reason I didn't go to Hell is because Jesus Christ died on the cross. The only thing that kept Isaac from dying was because the ram died instead of him. The only thing that keeps me out of Hell is that Jesus Christ died on the cross for sinners.

When I think of it, beloved, my heart is filled to overflowing, my soul is joyful, and I remember the God that set Isaac free by the substitution of a ram is the same God that two thousand years ago set me free by the substitution of His Son, Jesus Christ, at the cross.

I ask you, doesn't it just thrill your heart to read this — just to see how a ram died instead of Isaac. Then close your eyes and forget about that ram, and forget about Isaac. See all the elect of God that are saved, and shall be saved, and realize that every one of us would have gone to Hell to suffer for eternity in Hell — only for one fact — that two thousand years ago Jesus Christ went to the cross and died for us as a substitute, bearing our sins, dying for the sins that you and I ought to have died for. I tell you, beloved, it ought to thrill you, beloved, it ought to thrill the heart of every child of God just to know that he is not saved by any works on his part, but we are saved because Jesus paid it all.

As the old song says:

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

V.

ISAAC FREE.

I wish you would notice that the Bible doesn't say one thing about Isaac after the sacrifice. I know he was free. Why? Because a ram died in his stead. The Word of God doesn't say one word though about Isaac after the ram was offered as a substitute instead of him, but I want you to see this truth, Isaac was free. He was set free.

The Word of God tells us how an individual gets free from his sin. Listen:

"And ye shall know the truth, and the truth shall make you free" — John 8:23.

As Isaac was set free by a ram dying in his stead, so we were set free the day that Jesus Christ died on the cross for our sins.

Oh, how I thank God for this truth, I am free from sin. Why? Because Jesus bore my sin on Himself at the cross. All my sin was laid on Him. Every sin I have ever committed, and every sin I shall ever commit — every sin of my life, past, present and future — was laid on Jesus Christ at the cross. Because of that, I am free from sin. The truth shall make you free, and Jesus Christ is the truth. He said:

"I am the way, THE TRUTH, and the life: no man cometh unto the Father, but by me" — John 14:6.

The only way that man is ever made free from sin is through the Lord Jesus Christ.

VI.

A TYPE OF RESURRECTION.

Can you tell me what Abraham had in mind when he offered his son Isaac? Can you tell me why it was he went through his part of this ordeal? Can you tell me what it was that caused Abraham to proceed with the sacrifice of his son? I'll tell you, beloved. Listen:

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. Of whom it was said, That in Isaac shall thy seed be called: Accounting that God WAS ABLE TO RAISE HIM UP, even from the dead: from whence also he received him in a figure" — Heb. 11:17-19.

Notice God had said, "In Isaac shall thy seed be called." God had said that through Isaac, He was going to bless the world. Abraham knew that was true. Yet the same God that said, "In Isaac shall thy seed be called," said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." God had said, "In Isaac shall thy seed be called," and the same God said, "Offer him as a sacrifice." Abraham said, "I have to do what God says." Therefore Abraham reasoned that God was going to raise him up, because God said, "In Isaac shall thy seed be called." Hence Abraham reasoned that there must be a resurrection.

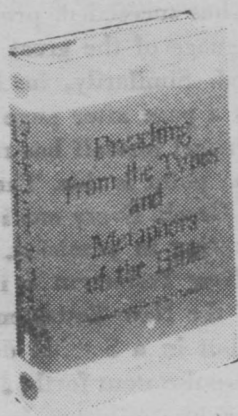
Beloved, I want you to see this truth, though Abraham didn't literally kill Isaac, he sacrificed him in his own heart. He sacrificed him in his own mind so far as Abraham was concerned. The only thing that was left for him to do was to plunge the knife into his son's body. In the mind of God, Abraham did exactly what he was supposed to do. Abraham reasoned, God is going to raise him from the dead; there has to be a resurrection. He has said, "In Isaac shall thy seed be called." He tells me now to kill my son. I'll do it because God will raise him from the dead.

I tell you, beloved, I am thankful for the resurrection. It means a lot to me when I think there is going to be a resurrection some day. I am glad God is not going to be defeated. I am glad God is not going to be just half-winner. I am glad that God is not only going to get the soul, but some day God is going to get the body. He is not going to be just a half-victor, but He is going to be a whole-victor.

I go over to the cemetery often and I stand over my grandson Stephen's grave, and I think about

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him. He has meant so much to me all through the years. I stand and look at his grave and I think, God can't be a loser. He has to be victorious. This little body has to come out of the grave some of these days. If God just got the soul, then God is just half-victor, for the Devil would have the victory over the body. But it can't be thus. That body is going to come out of the grave, too.

I would point to your dead and to mine, and I would say, there is going to be a resurrection. We have the picture of it right here in the case of Isaac.

CONCLUSION

The Lord Jesus said:

"Your father Abraham rejoiced to see my day; and he saw it, and was glad" — John 8:56.

Who was He talking to? The Jews. He said, "Your father Abraham looked back to this very day when Abraham offered Isaac upon the mountain. He said, 'Your father Abraham rejoiced to see my day, and was glad'."

Abraham looked at the figurative death of Isaac and the substitution of the ram instead of his son Isaac. Then he looked beyond it and he saw one day Jesus Christ was going to die for the sins of the elect, and when Jesus came, He said, "Your father Abraham rejoiced to see my day; he saw it and was glad."

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I tell you, beloved, the one thing that will make a man glad — the one thing that will make any man glad — the one thing that will make any individual rejoice is to see Jesus Christ like Abraham saw Jesus, and that is when he offered the ram in the stead of his son Isaac.

I ask you in closing, have you seen Jesus? I am not asking if you have been baptized. I am not asking if you want to be baptized. I am not asking if you want to be a church member. I am not asking if you want a happy home, I am not asking you any of these things, but I am just asking you this, have you seen Jesus? Abraham saw Jesus as His substitute when he offered the ram, and it made him happy. Beloved, you will never be happy until you see Jesus Christ as your substitute. As the ram was substituted instead of Isaac, so Jesus died as a substitute instead of us; and the thing that made Abraham happy is the very thing that will make you happy — the substitution of the Lord Jesus Christ.

A Wonderful Saviour

(Continued from page one)

as "the bright and the morning star." Best of all, however, we can know Him as Saviour. Now, we have but a taste of the wonder of God's provision. The Apostle has said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things God hath prepared for them that love Him."

One day, if we know the Lord Jesus Christ in saving faith, a glorious future shall be ours. Then, we shall know Him eternally! Then, we shall know Him fully as our WONDERFUL SAVIOUR!

A Review of Baptist Ecclesiology

(Continued From Page Five)

Aramaic gospel, Christianity would have remained a Galilean sect; to become a world religion it was imperative for it to speak the language of the world, and hence it comes that the Gospels assumed a cosmopolitan garb, that St. Paul and his fellows spoke and wrote the universal language, and that the New Testament became a Greek book.

The universal language was Greek, spoken at that period by more millions than Latin. It resulted from the great campaigns of Alexander the Great, coupled with the peaceful conquests achieved by the commerce, the art, and the learning of Greece, that at the great turning-point in the world's religion, at the beginning of our era, the ancient seats of civilization surrounding the Mediterranean basin — Southern Europe, Asia Minor, Egypt, and the rest of North Africa — were all more or less strongly Hellenized. The Greek language and Greek civilization were prevalent even in the lowest class of society, particularly in the cities. In Rome itself a countless multitude spoke Greek; we know, for example, that the large community of Jews in Rome spoke scarcely anything else.

It was not a local dialect of Greek that was spoken by the men of this Hellenized world. In earlier times various dialects were spoken in Greece, e.g. the Doric dialect, the Aeolic, Ionic, and Attic dialects. But under the Empire the men abroad in the great world did not speak the old Doric, Aeolic, Ionic, or Attic, but a universal Greek language, a common tongue that was understood everywhere. How this 'common' language grew up is not altogether clear, and the question may be passed over by us; the great fact is certain, that at the birth of Christianity a universal language was in existence.

This language was not a homogeneous whole. Two strata are distinguishable in it, although the line of demarcation fluctuates. Of this universal Greek, as of every other living language, there were two concurrent forms, the one looser, the other stricter in usage. We may call these respectively the colloquial and the literary language. The colloquial language again shaded off into various fine distinctions, according as it was spoken by educated or uneducated persons. The literary language, of course, showed shades of difference also. At that time it was being influenced strongly in one direction owing to the enthusiasm for the great Attic writers of the previous age, whose style was imitated in the belief that it constituted for all time the perfect model of 'good' Greek. This movement, the 'Atticist' movement as it is called, from its imitation of the Attic classics, was the fashion of the day in cultured and literary circles. We possess a number of works, written under its influence, and are well acquainted with its linguistic theory. But we also possess examples of the colloquial language of the educated classes of the period, for several authors did not conform to the rules of the Atticists. Examples of the popular colloquial language, however, examples of the popular Greek of the period, were practically non-existent, at least for most scholars, if we go back some twenty years or more from the present date (1907); the whole of the great lower class under the Roman Empire — the non-literary, the weak and insignificant, the labouring class — a whole stratum of society, with its speech, seemed to have sunk for ever in the grave of oblivion, not for all, but certainly for most scholars.

This being so, what was the customary way of regarding the language of the Greek New Testament?

It may be said that although it was brought into close connexion with the Universal Greek of the period, yet, on the whole, the tendency was towards philological isolation, and thus a special linguistic species was created under the name of 'New Testament Greek.'

Two causes led to the triumph of the isolative method. On the religious or theological side the doctrine of the mechanical inspiration of the New Testament combined with a very plastic conception of the New Testament canon in forming a sharp boundary-line to isolate the New Testament. And on the linguistic side was felt the great contrast between the language of the Sacred Volume and the classical Attic which is taught in schools. Prejudiced in the belief that the Greek world came to an end with Alexander the Great — when, as a matter of fact, it is with him that it really begins — many readers of the Greek New Testament did not take the trouble to consult Greek texts of the post-Alexandrian and imperial periods, and thus for them the New Testament remained separated by a deep gulf from the only other phase of Greek with which they were acquainted. Philologists were in the same condemnation with the theologians: as late as 1894, Friedrich Blass, the Professor of Greek at Halle, declared that New Testament Greek was "to be recognized as something peculiar, obeying its own laws."

That this isolative treatment of the language of the New Testament has ceased is owing to the papyri and other texts that form the subject of our inquiry. The numerous documents of the literary language, carefully disciplined as it was by artificial rules, have been supplemented by the slabs, papyri,

(Continued on page eight)

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

Captain G. Russell Evans of Norfolk, Virginia, has written an excellent book which is called **Apathy, Apostasy and Apostles**. It is a penetrating exposure of the shocking, radical, secular and revolutionary activities of the National Council of Churches, with sidelights on its senior partner, the World Council of Churches.

Every American, especially every Baptist, needs to read this book. It is the most up-to-date report on the activities of the super church council in print today. It is available through our book store. The price is \$4.50. Order today and then read the shocking facts.

Did you know that some are being admitted to the City University of New York who have graduated from high school, yet are non-readers. It takes \$30 million annually for New York City to teach college students how to read.

It is evident to all concerned Christians that God has been kicked out of the school system, but one may begin to wonder if reading has also been expelled.

LONDON (EP) — Reports of stepped-up repressive measures against Christians by the government of Equatorial Guinea have recently filtered into the World Alliance of Reformed Churches (WARC) in Geneva.

An Alliance spokesman said that, according to the reports, new "legislation" had been passed prohibiting the holding of church meetings, the giving of financial support to churches or pastors, and even "the maintaining of friendly relations with pastors."

Christians may not conduct funeral ceremonies, nor may they administer baptism "other than under government control," under the new prohibiting regulations.

The Republic of Equatorial Guinea on the west-central coast of Africa is a police state, ruled by "President for Life," Francisco Macias Nguema Biyoga.

PARAMUS, N.J. (EP) — Seven Protestant, Orthodox and Roman Catholic theologians envision in a book jointly prepared the reunion of Christian churches that acknowledges the Pope as its chief leader.

A Pope for All Christians, a book by Paulist Press, is believed to be the first volume in which representatives of more than two Christian denominations offered an opinion on papal authority. Only one of the eight authors, C. Brownlow Hastings, a Southern Baptist, said his tradition could not accept reunion with any centralized authority.

Robert McAfee Brown, a Presbyterian who teaches theology at Stanford and who wrote the introduction, noted three important "breakthroughs" in understanding the papacy: The impact of Pope John XXIII, the Second Vatican Council, and the "furor" resulting from the 1968 paper encyclical on birth control, *Humanae Vitae*, which "demythologized" a certain view of papal authority.

SPRINGFIELD, Mo. (EP) — In contrast to waning Sunday school enrollments of many large denominations, those of the Assemblies of God are currently experiencing a healthy growth.

1975 showed increases of more than 74,000 in total weekly attendance in the denomination's 9,394 Sunday schools in all 50 states and Puerto Rico — an 8.2 per cent increase over 1974.

OREGON CITY, Ore. (EP) — "We put everything on God and He came through," says Randy Knapp, one of three teen-aged hikers who survived a 16-day storm on Mt. Hood.

Randy told an AP reporter, "We wouldn't have survived without faith."

The trio tunneled 40 feet out into sunshine from a protective cave and were picked up by a helicopter. They said they did little else but read the Bible and pray, getting through nearly the entire 66 books.

CHICAGO (EP) — Teenagers in the U.S. are becoming more conservative in their opinions about pre-marital sex, women's rights, abortion and religion, says the publisher of *Who's Who Among American High School Students*.

Some 22,300 students interviewed in a poll indicated that pre-marital sexual intercourse has leveled off at 29 per cent. Eighty-nine per cent said they planned to marry.

Support for the Equal Rights Amendment dropped from 74 per cent in 1974 to 63 per cent in 1975.

Religion has become more important to the teens polled. Eighty-six per cent of 1975's students said religion plays a significant part in their lives. In 1972 the figure was 63 per cent.

MINNEAPOLIS (EP) — A homosexually-oriented church has filed suit against the Internal Revenue Service to force it to grant the group tax-exempt status.

The suit was filed in U.S. District Court here by the Church of the Chosen People, of which J. Michael McConnell, gay activist, was identified as "prime archon."

The complaint said the group was incorporated under Minnesota laws governing religious corporations and has been certified by the Minnesota attorney general's office as conforming to law.

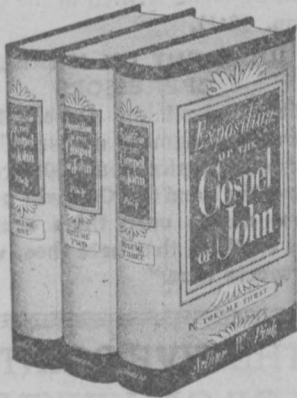
FRONTERA, Calif. (EP) — Susan Atkins, the Manson family cultist who is serving a life sentence for her part in the 1969 "Tate murders," has found God in the isolation of her cell at the California Institute for Women here.

A reporter for *The American Baptist* magazine was told the dramatic conversion took place in September 1974.

Fearful that the public would

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be skeptical of her conversion to Christ. Ms. Atkins reported it to only a few people. Among those who were told of the conversion were Pete and Carol Bekendam, members of the First Baptist Church of Pomona, Calif. The Bekendams reported the story to Connie Kirby of *The American Baptist*.

MINNEAPOLIS (EP) — Holy Communion open "to all communing Christians present" is among several recommendations in a statement on Communion practice approved by a committee representing two major U.S. Lutheran bodies. The statement, drafted by a 14-person committee from the Lutheran Church in America and the American Lutheran Church, also recommends that a decision by a Lutheran to receive the sacrament in a non-Lutheran church be informed by a Lutheran understanding of the Eucharist and that if Lutheran and non-Lutheran clergy participate jointly in a Communion service, "a reciprocal relationship . . . should prevail" between them.

NEW YORK (EP) — Police are reportedly cracking down on "commercial" sex in Denmark, long known for its permissive attitudes on pornography.

Reports from Copenhagen indicate that Danish police have closed down about 12 massage parlors since November, and "live" sex shows are being banned.

Axel Frederiksen, deputy police inspector, said in a *New York Times* report that "We have an attitude of live and let live. But some people think it's gone too far."

Under Danish law, prostitution is legal. However, living off the earnings of prostitution is illegal. Massage parlors, which generally operate with two to eight women, are thus considered business operations, earning the operator up to \$50 or more a day per woman.

WASHINGTON, D. C. (EP) — President Ford, addressing the 24th annual National Prayer Breakfast here, called on all Americans to pray for "tolerance, understanding and love" as the nation begins its third century.

In another major talk before the 2,000 invited guests, Sen. Mark O. Hatfield (R-Ore.) called for "a spiritual revolution transforming our values and reshaping our corporate life" which would be "the natural manifestation of true repentance."

Mr. Ford, addressing his second National (formerly Presidential) Prayer Breakfast as the Chief Executive, said a clergyman-patriot, John Muhlenberg, had said 200 years ago that there is a time to pray and a time to fight, and that then it was a time to fight.

"Today," the President said, "Mr. Muhlenberg might say this is a time to pray." (Mr. Ford then referred to a number of the Founding Fathers who at various times urged their fellow compatriots to pray).

Sen. Hatfield, who "made waves" three years ago when he warned at the National Prayer Breakfast that such events risk promoting a kind of "civil religion," noted in his longer "message" that this nation has "developed a new religion: the worship of progress itself."

"We have placed a faith in technology, and devote increasing billions to life-destroying arsenals," he said. "The search for the transcendent, mystical, supernatural reality of life is being supplanted by religious devotion to what is visible, tangible and synthetic."

Presiding at the Prayer Breakfast, which was broadcast throughout the world over Armed Forces Radio and Television Service, was Rep. L. Richardson Preyer (D-N.C.), who noted that President Ford's talk "would satisfy even a North Carolina Baptist."

The opening prayer was offered by Nebraska's Gov. James Exon.

The Old Testament reading (Psa. 132) was read by Rep. Charles E. Bennett (D-Fla.), and Sen. James B. Allen (D-Ala.) read from Matt. 22:36-40 and 6:33 in the New Testament, representing the House and Senate Prayer Breakfast Groups, respectively.

A "prayer for national leaders" was given by Francine Neff, treasurer of the United States, and the closing prayer was offered by Secretary of the Interior Thomas Kleppe.

Fellowship House, formerly known as International Christian Leadership, has worked behind the scenes on the National Prayer Breakfasts since their inception during President Eisenhower's administration. It is also active in a number of other prayer breakfast groups here, around the country, and overseas.

Rumors heard here recently that this might be the last year a National Prayer Breakfast would be held, at least in the format that has become traditional, are without foundation, the Fellowship House spokesman said.

NEW BOOKS IN STORE

South Carolina Baptists by Leah Townsend. This is a reprint from 1935. It covers Baptists in South Carolina from 1670-1805. While you may not always agree with the conclusions of the writer, you will be thrilled with the great historical facts presented about the church and the doctrines of grace. Supply limited. Price \$15.00.

Brief Studies in Christian Doctrines by J. E. Cobb. With the exception of Elder T. P. Simmons' book, I believe that this is the best theology book in print. His chapter on Ecclesiology is worth the price of the book. Price \$3.50.

Cobb's Baptist Church Manual by J. E. Cobb. A great book by a great Baptist preacher. It towers over some others in that it defends the local church, Baptist perpetuity, and pre-millennialism. Price \$2.95.

The Revelation by Arno C. Gaebele. A great old book by a well-known author. Price \$3.50.

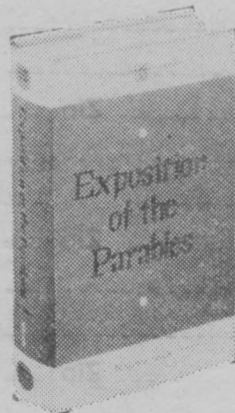
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Paradise to Prison by John J. Davis. The best new commentary on Genesis I have seen for some time. It is more comprehensive than Pink's book and has some interesting pictures. Price \$7.95.

An Old Landmark Reset by J. M. Pendleton. This is the book which caused many Baptists to be called "old landmarks." An important historical book newly reprinted. Price \$1.00 (paperback).

Christian Doctrines by J. M. Pendleton. A book on Baptist theology written in the 1800's. It remains a very good book for Baptists today. Price \$5.00.

Glossolalia . . . Speaking in Tongues by W. J. Burgess. A good book dealing with the so-called unknown tongue speaking in religious circles. I do not agree with Brother Burgess on the woman's place in the church in his book, for I believe he is wrong. With the exception of this, I would highly recommend this book. Price \$1.00.

What the Bible Says About Angels by A. C. Gaebele. A very good book on this subject. Price \$1.25.

The Expanded Panorama Bible Study Course by Alfred Thompson. Here is a book which gives details on the unfolding panorama of the dispensations. A good Bible history from creation to the ages to come. It contains many charts. Price \$6.95.

The Theocratic Kingdom by George N. H. Peters. Although written back in the 1800's this three volume set remains the greatest book ever written on the Millennial Reign of Christ. No pre-millennialist should be without this set. Price \$39.95.

Out of the Depths is an autobiography by John Newton, author of the famous hymn "Amazing Grace." Reading this book will give you a new understanding of the grace of our God. You will never be the same person after reading this book. Price \$1.25.

THE BAPTIST EXAMINER
MARCH 6, 1976
PAGE SEVEN

"HE HAD NO SONG"

Several years ago, as I was passing out of meeting one evening, a lady sought me and asked me to go with her and see her husband, who was quite sick. On the way she told me he was anxious about his soul, knowing he would soon have to die. When I entered the room I found him sitting in an easy chair, as he could not lie down without coughing. After a few words about his bodily sufferings, I asked him about his soul; did he think his sufferings would end when his body yielded and death came?

"Well," he said, "I think my chances for getting to Heaven are pretty good." I felt he was not real; so I said: "Do you believe that Heaven is a reality?" He said, "Yes." "Is it true there is a Hell?" He replied, "Yes, I believe it." "And you have a soul that will soon be in one or the other of these places forever?" "Yes," he said earnestly. "You just now said you thought your chances for Heaven were pretty good; you believe Heaven is a

reality, and Hell is a reality, and your precious soul will soon be happy in Heaven forever. You must have some reason for it. Will you please tell me what it is?"

His voice was weak and I waited for his answer as it came slowly. It was this: "Well, I've always been kind to my wife and children, and I have not intentionally wronged my fellowmen."

"That's all very good," I said, "and it is nice to be able to say that; but now tell me, what kind of place do you think Heaven is, and what they do there?"

"Well," he said, "I think there is no sin nor sorrow there. It must be a happy place, and I think they sing there a good deal."

Turning to Rev. 1:5, I said, "Yes, they do sing there, and I'll just read you a song they sing. It is this: 'Unto him that loved us, and washed us from our sins in his own blood.' You see, they are praising their Saviour, the one who loved them and died for them. I'll read it again: 'Unto him that

loved us, and washed us from our sins in his own blood.' I want you to take notice; they have not a word to say about what they have done. It is all about what He has done. He loved them and died for them. Now, suppose you were up there and had gotten there in the way you say, because you had been good to your family and so on. There would be one sinner in Heaven that had never been washed from his sins in the blood of Jesus; you could not join in the song they sing, could you?"

I waited for an answer. His head had dropped and his eyes were turned to the floor. I shall never forget his look as he raised his eyes and turned to answer me. It was as one waking out of a life dream. He was now coming face to face with eternal realities, and his only reply was:

"Well — I — nev — er — thought — of — that — before."

But I said, "God has, and He has written a verse for persons just like you, who are willing to take their chances, as you said, on their good works, and are deceiving themselves by the false hope of getting to Heaven in that way. I'll read the verse. It is the 4th verse of the 4th chapter of Romans: 'Now unto him that worketh is the reward not reckoned of grace, but of debt.' Let me explain this: When you were well and could work, you received your wages because you had earned them. You were under no special obligation to the man that paid you. You would come home to your wife and say, 'Here is what I made today.' You could talk about what you had done, and what you had gotten, and you would not have a word to say about the man who paid you. That is just what God means by that verse, 'Now to him that worketh is the reward not reckoned of grace, but of debt.' If you could get to Heaven by what you have done, there would be no grace about it. You would know nothing of God's love as shown in Jesus. You could not sing, 'Unto him that loved us, and washed us from our sins in his own blood,' for you would be there without a Saviour, and you would have no song. Do you think you could be happy?"

He was now ready to give up his ground, and for the first time frankly owned up to what his wife had said, that he was anxious about his soul and wanted to have the question settled. He fully confessed that in spite of all the good he claimed he was a sinner and needed a Saviour. It was with joy I read him this Scripture: "This is a faithful saying and worthy of acceptance, that Christ Jesus came into the world to save sinners" (I Tim. 1:15). He repeated, "To . . . save . . . sinners! . . . to . . . save sinners!"

"Yes," I said, "To save sinners — not to help sinners to be saved, but to save sinners. He is not a helper, but a Saviour, and God's word is to him that worketh not, but believeth on him that justifieth the ungodly; his faith is counted for righteousness. And again, 'Believe on the Lord Jesus Christ and thou shalt be saved.' He did believe. I left him that night, after reading other Scriptures, with a new hope — not based on what he had done, but believing what God says about what Christ has done."

I called the next morning to see him. As I entered he looked up with joy in his face and said: "Oh, I'll have a song now. It will be, 'Unto him that loved us, and washed us from our sins in his own blood.'"

He was with us about a week afterward, and fell asleep, happy in the Lord.

Reader, will you be able to sing that song? Or will you have to say, "I am tormented in this flame?" It will be one or the other. "He that believeth and is baptized shall

A Review of Baptist Ecclesiology

(Continued from page six)

and ostraca, which furnished documents of the colloquial, and particularly of the popular form of the language, as it had grown up in all its native wildness. The papyri and ostraca have afforded rich materials for comparison, principally as regards morphological phenomena, but the inscriptions have also yielded a good harvest, chiefly lexical.

The historical investigation of the language of the New Testament is still in its infancy, but we are already in a position to say that it has shown the New Testament to be, speaking generally, a specimen of the colloquial form of late Greek, and of the popular colloquial language in particular. The Epistle to the Hebrews alone belongs to another sphere: as in subject-matter it is more of a learned theological work, so in form it is more artistic than the other books of the New Testament. This result, like most advances in knowledge, is not an entirely new discovery. At the time when the ancient Greek culture was in conflict with Christianity, the assailants pointed sarcastically at the boatman's idiom of the New Testament, while the defenders, glorying in the taunt, made this very homeliness their boast. Latin apologists were the first to make the hopeless attempt to prove that the literary form of the Bible as a whole, and of the New Testament in particular, was artistically perfect — a theory which many centuries later was again vehemently disputed in the quarrel between the Purists and the Hebraists. For our part, we are not of those who think that the wild rosebush is unlovely because it does not bear Marshal Niel roses. The unlovely does not begin till artificiality and sham have arisen. In our opinion, therefore, the new method in New Testament philology by proving the splendid simplicity and homeliness of New Testament Greek demonstrates the peculiar charm of the Sacred Book; we may apply to the popular language in its relation to the artificial literary language those words of the Master's: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

(Continued Next Week)

be saved; but he that believeth not shall be damned" (Mark 16:16). Again: "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him" (John 3:36). And again, "Verily, verily I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into judgment, but is passed from death unto life" (John 5:34). —THE WATCHWORD, 1891.

Palestinian Covenant

(Continued from page two)
ferred in Romans 11:26: "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." This is an elect remnant, for Daniel says: "At that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1).

JUDGMENT ON ISRAEL'S OPPRESSORS

The Palestinian Covenant requires a judgment on Israel's oppressors. Deuteronomy 30:7 reads: "And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecute thee."

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One day the living Gentile nations will stand before the throne of Christ in Jerusalem. Upon the throne of David Christ will "sit to judge all the heathen" (Joel 3:12). Joel describes this time in his prophecy: "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land" (Joel 3:1-3). In verse 7 the Lord tells the Gentiles that He will judge them as they have oppressed Israel.

The conclusion of this judgment will be that the living sheep nations shall be permitted to enter "the kingdom prepared for them from the foundation of the world" (Matt. 25:34). These righteous Gentiles shall go into life eternal (Matt. 25:46). The King shall say to the goat nations, Israel's oppressors: "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels" (Matt. 25:41). The expression, "ye cursed," brings to memory Genesis 12:3 where God promised Abraham to "curse him that curseth thee."

NATIONAL PROSPERITY

The Palestinian Covenant requires Israel's prosperity in the land of Canaan. Deuteronomy 30:9 declares: "And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers." All Israel's temporal and spiritual blessings become her portion when she enters the promised land. Israel can never be blessed apart from her land.

CONCLUSION

The present age is a grand exception to all other ages for both Jew and Gentile. The gospel is being preached to all alike. All Jewish advantages and Gentile disadvantages are set aside for the accomplishment of the eternal purpose. It is the duty of both to repent and believe the gospel (Mark 1:15).

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