

The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 2063

"REPENTANCE"

Repentance is indispensable to the blotting out of our sins and to the possession of that holiness without which no man shall see the Lord. It was frequently on the lips of John the Baptist, and of the Saviour and His apostles, and it should be in the heart of every member of Adam's guilty race.

Repentance is not merely fear for God's anger, coming from a consciousness of our guilt. The five foolish virgins, when death came, were filled with apprehensions in view of meeting God, and they immediately sought pardon, and failed to find it because the Saviour knew nothing about them as penitent persons.

Repentance is not mere grief for the consequences of sin. Esau sold his birthright, and for an insignificant price he gave up the honor of being the father of the coming Messiah, of many kings, and of a great historic nation, stretching over thousands of years of human history. When he came to see the full measure of his folly, he was filled with better grief for the consequences of his sins. So are convicts in view of the scaffold, and so are hosts of men drawing near the eternal world who have never repented.

Repentance is not despair in view of some great wrong which the soul has committed. Judas was guilty of an act of atrocious baseness in betraying Jesus for thirty pieces of silver. He evidently had no idea that the Jews intended to proceed to such extreme measures with his late Master, though he knew full well that they wanted to perpetrate some outrage upon him. And when he learned that Jesus was condemned to be crucified he was filled with maddening despair and he destroyed himself. He seems to have had no regret for any other sin of his hypocritical and dishonest life. He solicited no pardon. He was simply overwhelmed with a consciousness of his great guilt in betraying the sinless Redeemer to a violent and cruel death. The Saviour says about this false apostle, "Woe unto that man by whom the Son of man is betrayed; it had been good for that man if he had not been born." The fierce anguish of his soul was not repentance for his great sin, nor for any other of his iniquities; it had no appeals for mercy in it, and the man was abandoned by his fellows and by himself as worthy to feel forever in his soul the woe pronounced by Jesus upon him by whom the Son of man was betrayed.

In many similar cases of despair, and sometimes of suicide, there has been no repentance, no supplication, and no forgiveness. It is a delusion to suppose that agonizing despair for sin is that repentance which secures salvation.

Repentance has nothing in common with Catholic penance. Fastings, flagellations, hairy garments to sting the skin, and other forms of penance are foreign to the nature of gospel repentance. When it is said, "Repent ye therefore, and be converted, that your sin may be blotted out," we are not to imagine that Peter enjoins any penance, any physical application to secure the removal of our iniquities.

Repentance is a change of mind or purpose. This is the meaning of METANOIA, the Greek word

translated repentance in the New Testament. There is implied in it sorrow for unbelief and sin, and a turning from them unto God. Until a man repents he commonly feels comfortable about himself and his ways; but when the Saviour, through the Spirit, gives him repentance he changes his mind about himself, and seeing nothing good in his heart or in his works, his whole soul cries out, "Lord, be merciful to me a sinner."

Repentance is a change of mind about God's relations to the soul. Before its existence in the heart

the unbeliever feels as if Jehovah had little, if anything, to do with him or his acts. When the Spirit gives him penitential light he sees immediately that every sin against himself or others is a crime against God. And his soul, as he considers each transgression, is ready to cry out before the Lord, "Against thee, thee only have I sinned, and done this evil in thy sight."

Before he repents the justice of God seems to him very pure, but distant, and in a large measure powerless. When he is first illumined

(Continued on page 7, column 3)

THINGS MOST SURELY BELIEVED AMONG US

B. A. LANGFORD
Pasadena, Texas

Luke 1:1-4

Luke, by inspiration of the Holy Spirit, sets forth a declaration of those things which are most surely believed among us. I would like to present to you today a few of the things most surely believed among us of Bethel Baptist Church. I pray that they shall be a blessing to you.

First, we believe in the absolute sovereignty of God. We believe that God is sovereign over all things in Heaven, earth and beneath the earth (Psalm 135:6). Yes, God is sovereign over the evil as well as the good. You see, there has never been, and there can never be, a thing take place that God has not from eternity past sovereignly decreed. (Isaiah 14:24-27; 46:10-11). Psalm 148:6 so states, "He hath also established them forever and ever; He hath made a decree which shall not pass." Yes, God is sovereign over the wicked and all evil. In fact, the Bible so teaches that He hath made the wicked for the day of evil (Proverbs 16:4; Job 21:30; Psalm 76:10).

We believe that God is sovereign in creation. We, of Bethel Baptist Church, do not believe in any form of evolution — theistic evolution or otherwise. We believe the Bible to teach that all things were made by the Lord (Genesis 1:1; Psalm 100:3; John 1:1-3; Colossians 1:15-17). In days when there is little or no thought about God or His creative acts, when evolution is being taught to our children as a fact rather than a theory (fiction), we need, as believing parents, to begin afresh a study in

the Word of God concerning His sovereignty in creation that we might rightly teach our children (Proverbs 22:6; Ephesians 6:1-4).

We believe in the sovereignty of God in salvation. Here is where many will doubt what I have to say. The mighty work of God in salvation has been so perverted by false prophets of our day that most "religious" folk believe God can do nothing for man until man wants Him to; that God cannot save man until man lets Him. Man cannot help himself in salvation for he is both dead and depraved by and in sin.

Man is born spiritually dead. He has no "spark of goodness" in him. The Prophet Isaiah speaks of man's terrible condition, he says, "The whole head is sick, and the whole heart faint" (Isaiah 1:4-6). The Psalmist records these words as to man's condition, "The wicked are estranged from the womb; they go astray as soon as they are born speaking lies" (Psalm 58:3).

In the book of Ephesians these words are found, "And you hath he quickened, who were dead in trespasses and sins" (Ephesians 2:1-5). (Continued on page 8, column 3)

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

EACH SUNDAY

WCMI — Ashland, Ky.
7:30 - 8:00 a.m.

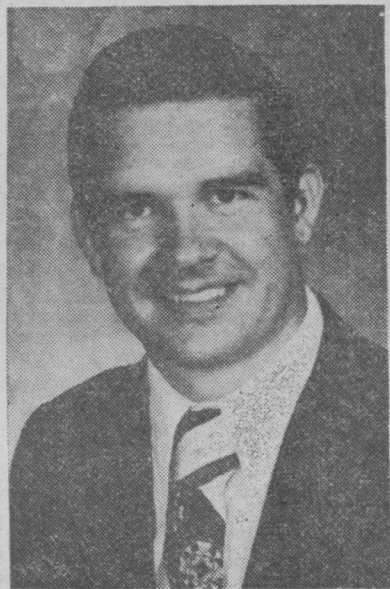
WFTO — Fulton, Miss.
1:00 - 1:30 p.m.

THE GIMMICK GOSPEL

By W. F. BELL
Luray, Virginia

"World's Largest Church" —
"World's Fastest Growing Church"
— "America's Fastest Growing
Sunday School" — "Fastest Growing
Church in the State."

These are frequently heard and frequently seen slogans in these modern days. Aren't you a little sick of it? I am! Isn't it a little silly to brag and boast about numbers (either large or small ones)? Where in all of God's Word does it tell us to gimmick people into attending church services or Sunday School, like many "fundamental" churches are doing today? The answers to these questions are obvious to all Bible readers. The modern "gimmick gospel" is



W. F. BELL

a fakery, faulty in its desired results, and foolish in the light of Scripture.

THE FAKERY OF THE GIMMICK GOSPEL

That so-called "gospel" which centers around man primarily and either excludes entirely or partially the glory of God in the saving of men's wretched souls, must of necessity be nothing but a fakery. In other words, the "gimmick gospel" is not a gospel at all! It is an imitation, a counterfeit, and not the glorious gospel (good news) of God's Word. "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ" (Galatians 1:6-7). Note that there is only ONE gospel and that is THE GOSPEL OF CHRIST!

What a perversion of the one true gospel is this modern "gimmick gospel." Give-aways, gadgets, and games are weekly emphasized, to keep the crowds coming! It's "Balloon Sunday" one week, "Ice Cream Sunday" another week, and "Bo-Zo the Clown Sunday" the next week. On and on the "gimmick gospel" goes, going so far as to have "karate preachers" performing their stunts, and "cut-off-your-tie" days. Some churches have such a carnival-like atmosphere about them, that now their members no longer talk about going to "church," but to the "circus."

Where such a fleshly show is carried on, the Lord Jesus Christ is not being honored and it is easily proved. Where are all those Sunday morning throngs on Sunday night? Where are they on Wednesday night? Has there ever been

(Continued on page 8, column 1)

Revival Meetings Continue Under Halliman's Guidance

Greetings to each of you in the name of our dear Lord. It is a blessing to me once again to be able to report to you from the remote parts of Papua New Guinea. I trust that God continues to bless each of you both materially and spiritually. I continue to enjoy the sweet fellowship of our dear Lord and continue to marvel at His all-sufficient and ever-present grace and mercy. What amazes me more than anything in these last days is how anyone can get anything out of life apart from the love and fellowship of our Lord Jesus Christ.

As I write this on February 19, there is no letup in the revival that started among our people here about the middle of October. From that time to the present there has only been a couple of weeks, and that only for the purpose of the preachers getting some rest, that there has not been from one to two meetings in progress all the time. As I write this report I am out in the bush in the Duna area holding a revival meeting. And a couple of mountain ranges that

separate this location and another church, where another one of our preachers is conducting a revival meeting this week in that area. We have meetings scheduled now for weeks ahead.

It is a real blessing to be privileged to be in the midst of such an outpouring of the Holy Spirit. These are simple people that believe the simple truths of God's Word and rejoice in them. I have a temporary office set up out here in the bush to carry on my work in between services and each morning before the services while I am typing, people gather outside my house and sing the great old hymns that all of us have known and sung for so long. By the time the first service starts they have sung away all the outside interferences and are ready to receive the Word in truth. This makes preaching so easy. When all the rubbish has been removed, the ground is much easier to till.

Mission Patrol Into The Huli Area

About two weeks ago I made a mission patrol right into the very heart of the Huli tribe. I made this patrol at the request of some of the people that live there. About the first of the year word reached me at the Mission Station that a group of people who live in what is known as the WABIA area of the Huli tribe, wanted me to visit them in prospects of starting a Baptist work among them. Usually it takes time to get ready for a patrol and this time it was no different. It was not until about the first of February that I was able to go.

Never having been to this area before I had no idea what to expect or what I would find. One thing that I did find and that was that it is a long way from the Mission Station. However, there was one thing in my favor and that is I was able to drive about 52 miles, one way, in reaching the place. After that I had to park the

(Continued on page 2, column 1)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE ETERNITY OF JESUS CHRIST

"Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8).

The historical and theological center of Christianity is Jesus Christ. A true and worthy estimation of His Person is the foundation doctrine of the Holy Scriptures. It is impossible for finite minds to fully comprehend the glories of His adorable Person. Human language fails in its most eloquent attempts to describe this unrivaled Person.

The absolute, dogmatic declara-

tion that Jesus Christ is God is the basic premise in all understanding of His Person. Without a complete recognition of His deity, every feature of Christology must be at fault to a baleful degree. Of all the great doctrinal errors, a degrading of the Person of Christ is the worst. This heresy has eternal consequence.

Being God, Christ existed from all eternity. He was pre-existent with the Father and Spirit in eternity past. The Arians denied this truth centuries ago. They said the

Son was not of the same substance of the Father but was created as an agent for creating the world. The Socinians likewise denied the divinity of Christ in more modern times. The old Arian heresy and the Socinian error are being revived in our time by false cults.

It is fitting that true believers take a firm stand upon the Person of Christ, since His enemies are attempting to convince the world that He is nothing more than a mere man. Let us not have the

BRIEF NOTES

The Tabernacle Baptist Church of Texarkana, Arkansas, has called Elder Noel Warren as its pastor. His answer is not known as this goes to press.

Almost every week we have a handful of names which the post office returns because of incorrect address. Thus we are forced to remove these names from the mailing list of TBE, because we have no way of knowing their correct address. When you move, please send us your new address and your old address as it appears on the paper.

Occasionally, someone with a life subscription has this to happen. Then they write us wanting to know why their subscription is re-entered for only one year when they send in their address. Since we do not have the old address showing the expiration date, we merely enter them for one year. Thus be sure to always send us the old address as it appeared on your paper.

The Sovereign Grace Baptist Mission, 830 Lamont Street, Johnson City, Tenn., and Pastor Carl C. Jenkins extends a welcome to all readers of TBE in that area to attend their services. The little church building they have rented is just across the street from the entrance to the Veterans Hospital. Those desiring further information may call Pastor Jenkins at 538-8305, or Bro. Edmond Dempsey at 928-4775.

KING'S ADDITION
BAPTIST CHURCH
South Shore, Kentucky
BIBLE CONFERENCE
James Hobbs, Pastor

FRI., APRIL 2, 1976 — 7:00 P.M.

"Preaching The Word"

Bobby Lakes — Wayne, W. Va.

"Why Preach To The Lost"

Willard Pyle — Chesapeake, Ohio

"Why Live a Godly Life"

Don Pennington — Covington, Ky.

SAT., APRIL 3, 1976 — 9:30 A.M.

"The Importance of the Church"

Gerald Price — Lexington, Ky.

"Baptist Church History"

Luther Hilton, Winston-Salem, N.C.

"Relationship of Tongues and

Woman's Place"

David O'Neal — Tulsa, Okla.

Lunch — 12:00 Noon

SAT., APRIL 3, 1976 — 2:00 P.M.

"The General Call and

Regeneration"

Dan Phillips — Bristol, Tenn.

"Irresistible Grace"

Mike King — Oblong, Ill.

"The Two Judgments"

Joe C. Wilson, Jr. — Toledo, Ohio

Supper — 5:00 p.m.

SAT., APRIL 3, 1976 — 7:00 P.M.

"Scriptural Work of a Church"

Milburn Cockrell — Ashland, Ky.

"Predestination"

Oscar Mink — Crestline, Ohio

"The Love We Should Have

For Unsaved"

Bill Jackson — Bristol, Tenn.

SUN., APRIL 4, 1976 — 9:30 A.M.

"How To Know and Do The

Will Of God"

Jim Crowder — Wayne, W. Va.

"Divine Healing vs. So-Called

Faith Healing"

Ray Hiatt — Hazard, Ky.

"The Resurrected Saviour"

Robert Cope — Bristol, Tenn.

Lunch — 12:00 Noon

SUN., APRIL 4, 1976 — 2:00 P.M.

"How Secure Is Our Salvation"

Ken Calia — McDermott, Ohio

"The Pastor and His Work"

Harry Balmer — Franklin Fec., O.

"A Missionary Church"

James Hobbs — Host Pastor

Eternity Of Christ

(Continued from page one)
truth on ice, while they have here-
sy on fire.

THE BEFORE-TIME COVENANT

In Isaiah 58:15 the prophet takes us back to when the high and lofty One inhabited eternity. This was before any creature had been form-

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The Baptist Paper for the
Baptist People

MILBURN COCKRELL — Editor

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The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

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ed. God existed alone in eternity past. There is no being like Him. He has neither beginning of days nor end of life. There is no change of time with Him. He is immortal and immutable.

From eternity there existed only the three divine Persons in the Godhead. Before the Covenant Redemption, there was no relationship existing as that of Father, Son, and Holy Spirit. These things came about with the conception of the Everlasting Covenant. The titles, Father, Son, and Holy Spirit, are eternal only in the sense that the three divine Persons agreed to perform certain things and to bear certain titles concerning man's redemption.

The Second in the Godhead became the Son in covenant relations. In this sense Christ was begotten before all creation and is the first born of every creature. Christ was begotten in covenant relations before the time of the ages.

The eternity of the Son can be seen from the Covenant of Redemption. We learn from Ephesians 1:4 that the elect were chosen in Christ "before the foundation of the world." The elect were given grace in Christ "before the world began" (II Tim. 1:9). The elect did not exist at that time, but the Second Person of the Godhead did exist. He was in the form of God and equal with God.

IN THE BEGINNING

When the universe was created, the three divine Persons existed: "In the beginning God created the heaven and the earth" (Gen. 1:1). The word "God" is a translation of the Hebrew word "Elohim" which means "the infinite Ones." This word is in the plural number. Here is seen the doctrine of the blessed Trinity for the first time. They were all co-existent and co-eternal as associates in the Godhead before the first creative act.

According to Philippians 2:6 the Second Person was "in the form of God," partaking of the divine nature and essence. He possessed the "image of the invisible God"

THE BAPTIST EXAMINER

MARCH 27, 1976

PAGE TWO

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



SALVATION IN THE OLD TESTAMENT

(Read Genesis 3).

I want to talk to you about salvation in the Old Testament, and I don't think that I could have chosen a passage of Scripture that would any more clearly present to us a message of salvation than the passage that I have read to you in this third chapter of Genesis. In it, we have the entrance of sin into the human family, and we have the first foregleam of the coming of the Saviour as our Redeemer. So I think, beloved, we can truly say that this passage of Scripture surely presents to us salvation in this early chapter of the Old Testament.

First of all, may I say that there can be no salvation unless one admits his guilt. In this case, it was rather hard to get Adam and Eve to admit their guilt. When the Lord made inquisition

of each of these, they tried to blame the other, and in the case of Eve, she tried to blame the serpent. If ever we had an example of two people who tried to "pass the buck," these two did, for when God came to Adam and asked him about his sin, and his part in this sin, Adam said:

"The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" — Gen. 3:12.

You will notice that Adam tried to put the blame on Eve. Then when Eve was called before the Lord to give an answer for her part in this participation of sin, Eve said:

"The serpent beguiled me, and I did eat" — Gen. 3:13.

You will notice, beloved, Adam blamed his wife, Eve blamed the serpent, and neither one was willing to admit his guilt.

(Col. 1:15). The Word was "the brightness of his glory, and the expressed image of his person" (Heb. 1:3). As the living image of God, He was equal to God Himself.

The Second Person was in the bosom of the Father before the time of the ages. It is written in John 1:18: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

This expression is taken from the custom among Orientals of reclining at their meals. It denotes intimacy, friendship, and affection. This remarkable expression reveals the Son's conscious existence distinct from the Father and His eternal acquaintance. Christ had lain in the Father's bosom from eternity.

Christ was loved by the Father from all eternity. While on earth our Saviour said to the Father: "Thou lovedst me before the foundation of the world" (John 17:24).

This is another of the numerous passages which prove the Son existed before time and creation. The language cannot mean anything else. If the Son did not exist from eternity past, then there was no object of the Father's love.

HIS PRIMEVAL GLORY

The Son must have existed before the creation of the world, since He had a glory with the Father in eternity past. Jesus prayed: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). Back there He was "the brightness of his Father's glory" (Heb. 1:3). The making of the world enhanced His glory, but it added nothing to His divine Person.

Christ divested Himself of this glory and drew a veil over it in His humiliation. He was God manifest in the flesh, not God in His glory. In His final exaltation, He will resume this glory when He abdicates the kingdoms of this world to the Father.

PROVERBS 8:22-31

It is to be doubted if a more marvellous unfolding of the Person of Christ can be found in all the Holy Writ than is seen in Proverbs 8. There is a more detailed description of Christ here than in John 1. Solomon is not just elating wisdom as a desired attribute in man and God. Nor is he merely telling us that wisdom is an essential property of the divine nature. Instead, he is exalting a divine

Person, for wisdom in Proverbs 8 has personal properties and actions.

There should be little doubt in the honest interpreter's mind that Solomon speaks of the Second Person in the Trinity. In Colossians 2:3 the Apostle Paul, speaking of Christ, says: "In whom are hid all the treasures of wisdom and knowledge."

Observe the profound description of the Son in Proverbs: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men" (Prov. 8:22-31).

Here the Son is seen as co-existent and co-eternal with the Father in that unbeginning beginning. There was a Second Adam long before the first Adam. The Second had a being before the earth, and He is "not of the earth" (John 3:31).

ISAIAH 9:6

The revelation of the Scriptures prove Jesus Christ was not only the pre-existent One before His incarnation, but also He was the One co-existent with the Father and Spirit. In a prophetic utterance about the Messiah, Isaiah called Him "the father of eternity" (Isa. 9:6 margin reading). This can mean but one thing. Isaiah believed Christ inhabited eternity. He was the One with the Father from everlasting to everlasting. Christ cannot be the Father of eternity, unless He existed from eternity past.

Some Hebrew scholars tell us that the rendering should be "the Father of the ages." This may well be. Jesus Christ is not just

I "BLAME YOURSELF!"

I would like to use two words that I think ought to be indelibly impressed in the minds of men and women all over the world, and those two words are "Blame Yourself." No man will ever be saved until he comes to the place that he is willing to admit the fact that he is a sinner. No man will ever be saved until he is willing to blame himself.

Well, Adam and Eve did just exactly like all their progeny have done down through the years. People are just not willing to take the blame for the things that go wrong so far as their lives are concerned.

I remember years ago, sitting on my front porch one Saturday afternoon. A little boy who lived not too far away had been dressed (Continued on page 3, column 1)

the One in whom all the ages meet, but He is also the One who from eternity past framed the ages or dispensations of human history. The aeons of time were fitted together by the eternal Word.

In Hebrews 11:3 this truth is seen again: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." J. B. Rotherham translates a portion of this verse: "... the ages to have been fitted together ...". The grand truth seen in this verse is that the dispensations, extending successively from creation to the new heavens and the new earth, have been planned and are executed by Christ. This clearly declares the eternity of our Lord.

MICAH 5:7

The Son as the eternal God was active before all worlds. Micah 5:2 tells us: "As for you, Bethlehem Ephrathah, little as you are among the thousands of Judah, from you shall He come forth to Me, who is to be ruler over Israel, His goings forth are from of old, from days of eternity" (Berkeley Version). The One born in Bethlehem went forth as the Son of Man to do the Father's will, but as the Eternal One His goings forth were from everlasting. "From the days of eternity" is the strongest expression of infinite duration of which the Hebrew is capable.

JOHN 1:1-3

It is obvious from the New Testament writers that Jesus Christ is the uncaused Cause, the self-existent One. The Apostle John wrote, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). the creation. This takes us back to Genesis 1:1 and before time and created existence. The Word was God from the beginning, and He who was in the beginning never began. The world was from the beginning, but the Word already existed in the beginning.

John continues: "The same was in the beginning with God" (John 1:2). From all eternity the Word had a personal existence from God and was associated with Him. The Word (Greek Logos) is no inferior being. He was a partaker of the Divine glory; He was with the Father. In his first epistle John said of Christ: "Which was with the Father, and was manifested unto us" (I John 1:2).

(Continued on page 6, column 1)

Salvation In O.T.

(Continued from Page Two)

up by his mother, and he went out to play. In running after some other children he fell and got himself pretty well soiled as a result of the fall. I guess he figured that his mother would give him a good "tanning" because he had gotten his clean clothes soiled, and he jumped up and said to the other boy, "Now look what you made me do."

That is pretty well characteristic of Adam and Eve and all their progeny and their posterity down through the ages.

I remember sometime ago that I heard a woman say concerning the matter of getting a divorce, "Now I didn't want a divorce, but when I went to see the lawyer, he just talked me into it." She wanted to blame the lawyer for the fact that she was about to get a divorce. It so happened that she had decided not to go through with the divorce, and the lawyer was asking for his fee for representing her. She didn't want to pay it, and she said, "Now when I went to see him, he talked me into getting a divorce."

I am reminded of a man that I knew years ago, who, one day when I was in conversation with him about some of his moral delinquencies, said, "Now, Brother Gilpin, I didn't want to drink, and I didn't expect to drink, but the fellows that I work with just insisted that I take a drink, and the first thing I knew, I was drunk."

He couldn't see that he had done wrong; it was the fellows that worked with him. The woman couldn't see that she had done wrong; it was the lawyer that had insisted on her getting a divorce. The little boy knew he had not done wrong; it was the boys he was chasing that were definitely responsible for his falling down and getting his clothes soiled. Adam knew he hadn't done wrong; it was the woman that God had given him. The woman knew that she hadn't done wrong; it was that old snake that crawled into the garden that caused her to do wrong.

Let's just face facts, beloved. Adam needed to blame himself, Eve needed to blame herself, and you and I need to plead guilty before God and blame ourselves as sinners.

Sometimes people are willing to admit that they are sinners and that they have done wrong, when they are scared to death, but when the trouble passes, they change their mind. I remember

Pharaoh of the Old Testament surely changed his mind lots of times about letting the children of Israel go free from the land of Egypt. When things would get difficult in Egypt, and he was suffering, he was willing to make some concession relative to their going free, but when conditions got better, Pharaoh forgot all about what he had said and done. I remember in particular, when they had that storm and the lightning was flashing all around him, that Pharaoh got religion right now, and he said, "I have sinned." Pharaoh was willing to admit he was a sinner then, and he was willing to blame himself, but just as soon as Moses prayed to God and the lightning ceased, and the electricity wasn't jumping on the ground under his feet anymore—as soon as that took place, Pharaoh was just as big a devil as he had been previously, and he didn't care whether he let the children of Israel go free, or not.

I want to tell you, beloved, there's many a man who is willing to say "I have sinned," and is willing to blame himself, when conditions look bad, but when they get better, he forgets all about the fact that he is a sinner.

We have an example of two men in the Bible who blamed themselves honestly. In the Old Testament we read when David sinned with Bethsheba, that Nathan the prophet came to David and gave him a parable. He said, "David, there were two men in one city, and one of them had exceeding great flocks and herds, while the other had just one little ewe lamb which he had nourished from its youth, and it lay in his bosom." He said, "There came a traveler unto this wealthy man and he spared to take of his own flock to dress for the traveler. Instead he took this one little ewe lamb that belonged to this poor man and dressed it." David, with his old flash of righteousness, rose up and said, "The man that has done it shall surely die." But like a flash of lightning out of a clear sky, or like a dash of ice water in his face on a cold January evening, Nathan said, as he looked at him, "Thou art the man."

What had happened? Well, to interpret Nathan's parable, it was something like this: David was the rich man, and Uriah was the poor man. David was a polygamist; he had many wives. Uriah was a monogamist; he only had one wife. The traveler that called on David was nothing else than David's lustful desire, and in or-

IS "THAT" IN THE BIBLE?



Question:

"WHEN DID AN ALL-DAY PRAYER MEETING OF 450 FAIL?"

Answer: First Kings 18:26, 29,

"And they (the 450 prophets of Baal) took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded."

der to satisfy his lustful desire he took the wife of this poor man who had only one wife, whereas David had many. The Word of God tells us that Nathan then said to David, "Thou art the man." When this message was preached to David, he listened to Nathan as Nathan heaped one scathing denunciation after another upon David. Finally, David bowed his head and said, "I have sinned." That was genuine.

In the New Testament we read of a man who did likewise. There was a young fellow who one day went to his father and said, "Father, things are pretty dull around here. I am tired of the old place. I just don't like this idea of working here on the farm all my life. If you will give me the portion of goods that falleth to me, I am going elsewhere. I am going into a far country." The father divided unto him his living. The young man left. The Word of God tells us how that he sinned. Over and over and over again, he wasted his substance. Then it got to the place that he had nothing, and he went out to feed hogs. As he stood there and looked at the hogs as they filled their bellies, he wished that he might have the same kind of food that they had. Finally, he said, "What a fool I am! My father has hired servants that are better off than I am. I am going to go back home and I'll say to my father, 'Father, I have sinned. I am no more worthy to be called thy son. Make me as one of thy hired servants.'" The Word of God says that he went home and said to his father, "I have sinned."

Let me tell you, beloved, there is no man in this world that will ever be saved until he comes to the place like David of the Old Testament, and like the prodigal son of the New, that he blames himself sincerely and admits his sin and says, "I have sinned." Adam wanted to put the blame on Eve, and Eve wanted to put the blame on the serpent, and we do likewise. However, let's just face facts, let's accept our responsibility and admit we are sinners.

I say to you, brother, sister, God will never save one man out of this congregation until that individual realizes that he is a sinner, and is willing to blame himself, and is willing to accept his responsibility and say, "I have sinned in God's sight." When men come to that place they are in a condition to be saved, but God will never save a man until he comes to that place.

Years ago, a man came to me one evening in my home and said, "Brother Gilpin, I wish you (Continued on page 4, column 3)

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"

Biblical Greek: The isolated position of the Greek found in the LXX and the N.T. has been the problem dividing grammatical students of this literature for generations past. That the Greek Scriptures, and the small body of writings which in language go with them, were written in *Koine* the "common" or "Hellenistic" Greek that superseded the dialects of the classical period, was well enough known. But it was most obviously different from the literary *Koine*, of the period. It could not be adequately paralleled from Plutarch or Arrian, and the Jewish writers Philo and Josephus were no more helpful than their "profane" contemporaries. Naturally the peculiarities of Biblical Greek came to be explained from its own conditions. The LXX was in "translation Greek," its syntax determined perpetually by that of the original Hebrew. Much the same was true of large parts of the N.T., where translation had taken place from an original Aramaic. But even where this was not the case, it was argued, the writers used Greek as foreigners, Aramaic thought underlying Greek expression. Moreover, they were so familiar with the LXX that its idiosyncrasies passed largely into their own style, which according was charged with Semitisms from two distinct sources. Hence this "Judaic" or "Biblical" Greek, this "language of the Holy Ghost," found in the sacred writings and never profaned by common use. It was a phenomenon against which the science of language could raise no *a priori* objection. The Purist, who insisted on finding parallels in classical Greek literature for everything in the Greek N.T., found his task impossible without straining language to the breaking-point. His antagonist, the Hebraist went absurdly far in recognizing Semitic influence where none was really operative. But when a grammarian of balanced judgment like G. B. Winer came to sum up the bygone controversy, he was found admitting enough Semitisms to make the Biblical Greek essentially an isolated language still.

Greek Papyri: Deissmann. It is just this isolation which the new evidence comes in to destroy. The Greek papyri of Egypt are in themselves nothing novel; but their importance for the historical study of the language did not begin to be realized until, with the last decade or so, the explorers began to enrich us with an output of treasure which has been perpetually fruitful in surprises. The attention of the classical world has been busy with the lost treatise of Aristotle and the new poets Bacchylides and Herodas, while theologians everywhere have eagerly discussed new "Sayings of Jesus." But even these last must yield in importance to the spoil which has been gathered from the wills, official reports, private letters, petitions, accounts, and other trivial survivals from the rubbish-heaps of antiquity. They were studied by a young investigator of genius, at that time known only by one small treatise on the Pauline formula *en Christoo*, which to those who read it now shows abundantly the powers that were to achieve such splendid pioneer work within three or four years. Deissmann's *Bibelstudien* appeared in 1895, his *Neue Bibelstudien* in 1897. It is needless to describe how these lexical researches in the papyri and the later inscriptions proved that hundreds of words, hitherto assumed to be "Biblical," — technical words, as it were, called into existence or minted afresh by the language of Jewish religion — were in reality normal first-century spoken Greek, excluded from literature by the nice canons of Atticising taste. Professor Deissmann dealt but briefly with the grammatical features of this newly-discovered Greek; but no one charged with the duty of editing a Grammar of N.T. Greek could read his work without seeing that a systematic grammatical study in this field was the indispensable equipment for such a task. In that conviction the present writer set himself to the study of the collections which have poured with bewildering rapidity from the busy workshops of Oxford and Berlin, and others, only less conspicuous. The lexical gleanings after Deissmann which these researches have produced, almost entirely in documents published since his books were written, have enabled me to confirm his conclusions from independent investigation. A large part of my grammatical material is collected in a series of papers in the *Classical Review* (see p. xxi.), to which I shall frequently have to make reference in the ensuing pages as supplying in detail the evidence for the results here to be described.

Vernacular Greek. The new linguistic facts now in evidence show with startling clearness that we have at last before us the language in which the apostles and evangelists wrote. The papyri exhibit in their writers a variety of literary education even wider than that observable in the N.T., and we can match each sacred author with documents that in respect of Greek stand on about the same plane. The conclusion is that "Biblical" Greek, except where it is translation Greek, was (Continued on Page Five)

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"Jesus said that not every one that called Him Lord would go to Heaven (Matt. 7:21). Paul said no man could call Jesus Lord but by the Holy Spirit (1 Cor. 12:3). How can this be reconciled?"

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



One thing is sure, neither Jesus nor Paul lied. We can rest assured that each one told the truth. In my judgment, the difference in these two statements can only be reconciled in the light of the truth, that people sometimes speak the truth and sometimes they speak hypocritically. Notice in Matt. 7:21, Jesus is recorded as saying, "Not EVERYONE that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven." The plain teaching there is that SOME will say "Lord, Lord" who mean it, and such as these shall enter the Kingdom, but evidently some there were who just babbled the words, "Lord, Lord." All such shall go on unsaved. Paul makes it plain in 1 Cor. 12:3 that no one can truly, genuinely call Jesus his Lord except as the Holy Spirit prompts him.

I don't recall ever trying to pray previous to my conversion. I didn't call God "Father" nor did I call Him "Lord" but one evening I was saved, and I came home from church and before I went to bed, I had an impulse to pray. I started that prayer, "My Father." I believe the Holy Spirit prompted me to say "Father." Sometimes unsaved persons go through a form of prayer, and they address Christ as their Saviour — they will never enter Heaven. But those who receive Christ and are prompted, as I was, to look up and say, "Lord" will certainly enter Heaven.

E. G.
COOK

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In Matthew 7:15-23 our Lord is talking about false preachers and teachers. In verses 16 and 20 He says we shall know them by their fruits. In Matthew 12:37 He says, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." So the preacher or teacher's fruits is what he preaches and teaches. Judging from what is preached in our day I am wondering if the percentage of preachers who are lost is not as high as that of painters, carpenters, doctors, or lawyers. And a lost preacher can say "Lord" in the same vein that he can say Sam or Henry. In fact, he cannot use the term "Lord" in any other way. Even though he is a preacher the things of the Spirit of God are foolishness to him (1 Cor. 2:14). But still he can say "Lord" just like he can say Sam. Anyone who can talk can do that.

However, in 1 Corinthians 12:13 Paul is talking about spiritual things. They are the things that are foolishness to the lost person.

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MARCH 27, 1976
PAGE FOUR

Unless the Holy Spirit is dwelling in a person he simply cannot understand what the term "Lord" really means. It is to be greatly feared that Jesus Christ is not really "the Lord" to many of His saints. KURIOS really means master or owner. So when a person says Jesus Christ is my Lord he is saying I am not my own, I am bought with a price. He is saying that his thoughts, words, and deeds are under the control of Christ. He is saying that his personal desires and interests are no longer honored. Just how many people do you know who can truthfully say, Jesus Christ is my Lord? The carnal Christian who walks as men in 1 Corinthians 3:2-3 certainly cannot say that. And I am afraid that we have to get a good long way from that carnal Christian stage before we are able to truthfully say it. So without the Holy Spirit's having complete control in our lives we cannot truthfully call Jesus "Lord."

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It is true that Paul said that no man can say that Jesus is the Lord except by the Holy Spirit. This is true and we can proclaim it loud and clear. No man can call Jesus "Lord" if the Holy Spirit does not reveal it to him. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Obviously Paul is talking about a faithful belief. We realize that many people have a head belief but not a heart belief. Knowledge without Christ is of no avail.

Satan attempts to duplicate everything that he can. He has churches with preachers that preach a form of godliness. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:13-15). These ministers will teach partial truths and people will indeed use the words Lord, Lord, but not from the heart.

"... Whatsoever is not of faith is sin" (Rom. 14:23).

PAUL
TIBER

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The apparent conflict can be resolved by looking into another verse of Scripture: "God is spirit; and they that worship him must worship him in spirit and in truth" (John 4:24).

The essence of true worship (truly calling Jesus "Lord") is honesty, truthfulness, purity — the absence of hypocrisy. This is achieved only by the Spirit of God.

Of course, it is true that not everyone who calls Him "Lord" are in the Spirit but only those who are in the Spirit can call Him Lord in truth. They alone are able to worship Him aright — in spirit and in truth.

The conflict should disappear when one understands that all truth flows from Him through the Spirit. The Spirit speaks truth, when men are without the Spirit they speak untruths.



Salvation In O.T.

(Continued from page three)

would tell me how to be saved. I said, "Brother, first of all you have to realize that you are a sinner." He said, "That isn't hard to do. I know that right now." I needn't go into a lengthy discussion and tell you that the man was saved, but I will say this: he realized that he was a sinner, which is the first step in salvation. No man, I say, will ever be saved until he realizes that he is a sinner — until he blames himself — until he admits his sin, and until he confesses that he stands in God's sight as a sinner in need of salvation.

II

DEATH COMES TO INDIVIDUALS AS A RESULT OF THEIR SIN.

Adam and Eve died spiritually that day in the Garden of Eden, and from that time down to this, men and women have been spiritually dead. I insist, beloved, that death comes as a result of every man's sin. We read:

"The soul that sinneth, it shall die" — Ezek. 18:4.

"The soul that sinneth, it shall die" — Ezek. 18:20.

In the New Testament we find Paul reiterating the same truth, for he says:

"For the wages of sin is death" — Rom. 6:23.

I tell you, beloved, death comes as a result of that sin that you and I stand guilty of, wherein we are not willing to accept the responsibility, and blame ourselves, and confess the fact that we are sinners. Paul says, "The wages of sin is death."

Most of you who are here are wage earners. You go to work tomorrow morning with the expectancy that when Friday afternoon comes, or at least twice a month, or maybe once a month, pay day will come, and you will get a pay check. You know what it means when we talk in terms of wages. May I remind you, beloved, that so far as we are concerned, there are wages that sin pays, and that salary is death. The wages of sin and the salary of sin is death. No wonder Adam wouldn't blame himself, and no wonder Eve would not blame herself, for there were some wages to be collected; there was a salary to be received, and they didn't want the wages nor the salary for sin.

I go back to the Old Testament and I find Moses saying:

"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: EVERY MAN SHALL BE PUT TO DEATH FOR HIS OWN SIN" — Deut. 24:16.

Notice this, just blame yourself; just admit that you are a sinner; just confess the fact that you have sinned, and just like David in the Old Testament and the prodigal son in the New Testament, say, "I have sinned." But when you say it, you realize at once that God has already said, "Every man shall be put to death for his own sin."

I ask, why is it that the men

whom you met as you came into the services wouldn't dare admit that they are sinners, and would not dare blame themselves? I walked through the hotel lobby adjoining one night and I saw seven fellows sitting around, who have rooms in the hotel, who are separated or divorced from their wives. As I looked about, I thought, this is the old folk's home. As I walked around in the lobby and saw those seven men who are divorced, or at least separated from their wives, living away from home, I thought, there isn't a one of them who would blame himself. I dare say that there is not a one of those seven that would admit that he has done wrong. If I were to talk to them, beloved, every one of them would point the finger of accusation at the mate and say, "She is the one who is responsible for my condition." Why is it that they won't blame themselves? Simply because every man shall be put to death for his own sin. When a man admits that he is a sinner, and when he blames himself, he knows there is just one event waiting, and that is death as a result of his sin.

III

THE SINNER'S HOPE.

There is hope for the sinner. In the case of Adam and Eve, when they blamed themselves and admitted that they had done wrong, the sentence of death was passed upon them, but spiritual death never came to Adam and Eve. Rather, it came to their substitute instead. That same day God killed an animal (in all probability, a lamb) and took the skins of that innocent animal, and used them for a covering for a guilty man and his wife, who refused first of all to blame themselves for their sin.

Can't you see them, beloved? Who took the initiative? God did. Who killed the lamb? God did. Who sent Jesus Christ to Calvary? God did. What did Jesus do there in our behalf? Just exactly what God had planned. He died for our sins, and our sins are washed in His blood. We are covered, we are clothed with His righteousness. Just as God clothed Adam and Eve, so he clothes us with His righteousness.

In the case of Adam and Eve, they sinned — they blamed themselves ultimately for their sins — they realized that death was the only alternative that could come, and then God provided the sacrifice for them and for all the elect of all ages. I tell you, beloved, unless God had provided a sacrifice, every one of us would have died and gone to a devil's Hell.

Later, Cain and Abel came to bring their sacrifices. Cain brought some vegetables or some grain that he had produced himself. All through the Old Testament individuals would come to God and bring a sheaf of grain, which was a thank offering, and Cain came with his thank offering. He came as if to say, "Lord, I am thankful that you are my God,

and I am thankful for your blessings." Cain didn't come like he should have come — with a lamb acknowledging that he was a sinner. Abel came with a bloody lamb. When God looked down and saw the blood of that lamb, God was pleased with the offering of Abel, but God rejected Cain's offering.

Many a man today is thankful that he lives in America. He is thankful that he is a citizen of the United States. He is thankful that he can read the Bible — if he wants to. He is thankful that there is a God in the skies that leaves him alone. He is thankful for everything. He is willing to bring a thank offering to God, but there are mighty few people who are willing to come with a blood offering like Abel brought. I tell you, beloved, when you blame yourself — when you confess that you are a sinner — when you acknowledge that you have sinned, the only way that you can escape Hell and death is through the blood sacrifice of Jesus Christ.

Hosea as a prophet of God did just exactly like most every young man does — he got married. He married a woman by the name of Gomer. I presume from what the Word of God says, and especially in view of the action of Hosea later on, that he must have loved her, and he must have been happy in his home. God's Word says that a child was born, and he named the child Jezreel. There was no particular significance attached to the name, so far as his home was concerned. Then a little later another child was born, but you know, in the meantime Hosea began to be suspicious concerning his wife. In fact, Hosea began to realize that his wife was untrue to him. This old preacher of God was married to a wife who was untrue to him. Therefore when Hosea received this second child that was born, a little girl, he named her Lo-ruhamah, which means "unpitied, unloved." There was a question in the mind of Hosea, for he didn't know whether it was his baby or not. Time passed, and the Word of God tells us that another child was born, this time a boy, and Hosea named him immediately Lo-ammi — "not my kin." There wasn't any doubt about it then. By that time it was a definite fact, it wasn't his child. If you will read the story of Hosea and study it closely, and carefully, you will find that Gomer finally forsook him, and this old prophet of God, Hosea, is left with a deserted home.

Can you imagine anything much worse? Can you picture the evidence of sin in this family? I don't know anything about the seducer. I don't know anything about the individual that enticed her away, but I can see Gomer. She leaves her husband and her home. Hosea is left, his home is broken, and Gomer is gone. In the light of what I read in God's Word, I rather imagine that things got pretty bad so far as Gomer. (Continued on page 6, column 3)



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New Guinea Photo Story

Dearly beloved in the Lord:

As we greet you again this week this will wind up our pictures for awhile. It has been a real joy to us to be able to share these pictures with you and we hope that they have been a blessing to you. While many of these pictures have been showing baptizings taking place, we trust that you have not grown weary of seeing many of the Lord's elect following Him in His first command for a Christian. We could have shown you many more, but trust that these will suffice for the time being to let you see that the money you send for this mission work is being put to use in the Lord's work. It costs a tremendous amount to operate a mission work of this type, but, thanks be unto our dear Lord, for He knew the price before He made the actual purchase.



This group of pictures was made about 15 miles southwest of our Mission Station far up into the Duna area. We have not been located in this particular place more than about a year and a half, but the work there is growing tremendously. A church has already been established there and the membership now is about 35. An individual is being baptized in this picture.



In this picture another individual is being baptized. There were seven people baptized on this day. We never lack for a crowd of people at these baptismal services. Usually, we have several people from other mission groups that attend these services.



In this picture a lady is just about to be baptized. You will have noted an elderly man standing in the water in each of these three pictures. He is the pastor of this group of people and in about a month will be performing his first baptismal service. This place is a cove in a large and fast-flowing river. Ten feet to the left of the people being baptized, no one could stand up in this river. May the Lord bless you all.

Halliman

(Continued from page one)

vehicle and walk the rest of the way. As it was, the patrol lasted only four days, which otherwise, it would have been at least eight days — it would have taken me at least four days to walk the 100 miles plus where in this case I was able to drive.

Wabia lies pretty close to the center of the Huli tribe. The Huli tribe is said to be the second largest tribe in Papua New Guinea, numbering somewhere around 80,

000. The Duna tribe numbers about 9,000.

I do not know what the Lord has in store for us at this time regarding this large group of people, but I was definitely impressed with what I saw on this patrol and thankful that the Lord has opened a door for us to be right in the midst of this people. Please bear in mind that the Huli tribe would be one of, if not the most missionized people in Papua New Guinea. There are about every brand and "off-brands" that could be thought of worshipping with them. How-

(Continued on page 7, column 4)

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"JUDGING OTHERS"

"Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand" (Rom. 14:4).

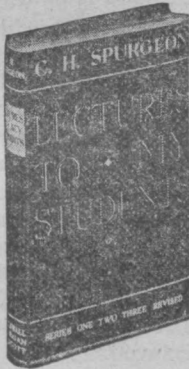
Why is it we hear more criticism than praise, today? Is it because Christians are such a sorry lot there is little to praise in their lives? I can't believe that. Our God is still moulding and making men and women into the image of His dear Son. Perhaps we need to ask our Lord to anoint our eyes with holiness that we might look for and see that which is good.

The woman who is habitually critical is like the person who spits at Heaven. The spittle did not spoil Heaven but rather fell down and defiled her own face. A critical spirit reveals a small spiritual person. It's like carrying a sign for all to see. By tearing down others we think we build ourselves up. Not so. It is easier on the flesh to find fault than to find understanding, or to go to prayer over the situation.

Sometimes we are critical because we misinterpret the actions of another. It's like the mother who rebuked her little daughter for making faces at the bulldog and the little girl said, "He started it first." No doubt the little girl was right for it is no trouble for a bulldog to look ugly. The weakness was in the girl's conclusion drawn from the dog's face. Let us not be hasty with our conclusions. Remember, each of us must answer personally to our own husband, church, and Lord. Paul asked the question, "For who maketh thee to differ from another, and what hast thou that thou didst not receive?" Our God is working out His own will in each of our lives.

Criticism is a giant in some of our lives. Let us like David, take sling in hand and slay this giant. We not only will rid the church but the world of another rascal. Remember, there is One who will present us faultless before the Father with exceeding joy.

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THE BAPTIST EXAMINER

MARCH 27, 1976

PAGE FIVE

A Review Of Baptist Ecclesiology

(Continued From Page Three)

simply the venacular of daily life. Men who aspired to literary fame wrote in an artificial dialect, a would-be revival of the language of Athens in her prime, much as educated Greeks of the present day profess to do. The N.T. writers had little idea that they were writing literature. The Holy Ghost spoke absolutely in the language of the people, as we might surely have expected He would. The writings inspired of Him were those

Which he may read that binds the sheaf,

Or builds the house, or digs the grave,

And those wild eyes that watch the wave

In roarings round the coral reef.

The very grammar and dictionary cry out against men who would allow the Scriptures to appear in any other form than that "understood of the people."

* * *

Dr. A. T. Robertson, in his *A Grammar of the Greek N.T. In the Light of Historical Research*, stated:

"It is hardly possible for the student of the present day to enter into sympathy with the inaptities and sinuosities that characterized the previous treatises on the N.T. idiom. Not alone in the controversy between the Purists and Hebraists was this true, but writers like Storr, by a SECRET SYSTEM OF QUID PRO QUO, CUT THE GORDIAN KNOT OF GRAMMATICAL DIFFICULTY BY EXPLAINING ONE TERM AS USED FOR ANOTHER, ONE PREPOSITION FOR ANOTHER, ONE CASE FOR ANOTHER, ETC. As a university tutor Winer combated 'this absurd system of interpretation,' and not without success in spite of receiving some sneers. He had the temerity to insist on this order of interpretation: grammatical, historical, theological. He adhered to his task and lived to see 'an enlightened philology, as deduced and taught by Herrmann and his school,' triumph over the previous 'unbridled license.'" Pages 3, 4.

Now, Brother T., in view of these facts, consider your pitiful statements:

"It is a remarkable fact that scholars, grammarians, and lexicographers of all descriptions have with notable unanimity taught that ekklesia is used in the New Testament in both a universal and a local sense. It is strange that if there is a technical or grammatical incompatibility in these two usages, it was so recently discovered and that scholars have remained in the dark so long."

Brother T., it is no strange thing because they did not claim that the word had different meanings in original Greek, but gave the word a new meaning in the Greek. Your supposed justification is very childish and very much like an Arminian trying to overcome eternal predestination. Your entire Greek position is built on this supposed isolated or sacred Greek. Do you remember the editor of *The Renaissance New Testament* concluding his remarks with this question in derision about those who believe in the sacred meaning of words — "WHO SAYS IT IS?" Well, Brother, the Reformed Baptists still so believe. And yet, they believe they are deeper and smarter than us poor Landmark Baptists who simply believe as the greatest Greek scholars of the present age!

Due to the length of this letter and the importance thereof, it will be necessary for me to conclude and finish it in the next letter. Remember, Brother, we are simply in line with true, updated scholars in this field and you are not. I will conclude with Dr. J. R. Graves' statements taken from Buck's great work on prophecy. Remember, these statements were made in 1856, nearly 50 years BEFORE THE ENTIRE WORLD OF BIBLICAL SCHOLARSHIP CAME TO SEE THAT THEY WERE TRUE!

It is one of the pleasing signs of the times, that the prophetic declaration of Dan. xii. 4, is fulfilling before our eyes.

"But thou, O Daniel, shut up the words, and seal the book, even unto the time of the end, when many shall give their sedulous attention to the understanding of these things, and knowledge shall be increased."

—Michaelis' Translation of Dan. xii. 4.

The arts and sciences in every quarter, and in all departments, are advancing with vaulting strides. Old *efete* systems and theories, that have long hampered and misled Thought and Investigation in the search of progress, are being exploded and cast aside for rational and juster guides. For how many centuries was the human mind paralyzed by the Aristotelian system of philosophy, while Astronomy festered under the galling shackles of the Ptolemaic theory, and the Word of God was only seen, except like a condemned felon, fastened by an iron chain to some secluded nook in a cloister; and when read, interpreted by the mystic spiritualism of Origen, that reduces full three-fourths of the Bible to enigmas, and renders it an uncertain guide to all, and for the most part a sealed book to the multitude. Well may our hearts swell with rejoicing that those heavy chains that held Progress in slavery, have been broken, and Investigation emancipated, and Discovery sent forth upon

(Continued on Page Six)

Eternity Of Christ

(Continued from page two)
The eternal Word must have existed before creation, for He is the origin of it: "All things were made by him; and without him was not any thing made that was made" (John 1:3).

JOHN 8:58

In John 8:58 Jesus Christ said: "Before Abraham was, I am." Christ in these words asserts not only His pre-existence, but also His eternity. He declares Himself to be in the self-existing and immutable Jehovah of the Old Testament.

These words look back to Exodus 3:14. Jesus claimed for Himself the same eternal, unsuccessive, absolute unbeginning as Jehovah claimed when He said to Moses: "I AM THAT I AM." Christ makes Abraham a creature and Himself the eternal Creator.

COLOSSIANS 1:16-17

He who created all things must have existed before all things. Of God's dear Son it is written: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: And he is before all things, and by him all things consist" (Col. 1:16-17). If Christ is the Creator and Sustainer of all things, then He existed from eternity.

REVELATION 1:11

In Revelation 1:11 Christ said: "I am Alpha and Omega, the beginning and the ending." Christ had no beginning, for He existed from the beginning. He is the Beginner of time and the universe.

ETERNAL SONSHIP

The sonship of the Second Person in the Trinity is unique. It is not shared with any creature. His incarnation (Luke 1:35), His baptism (Matt. 3:17), His transfiguration (Matt. 3:17), and His resurrection (Acts 13:34-35; Rom. 1:4-5) did not make Him the Son of God. These things merely declared He was already the Son of God.

The Scriptures teach the eternal generation of the Son. It is written: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee" (Psa. 2:7). "Today" refers to the date of the decree in the Covenant of Redemption, to the divine act which was eternal. "Today" with God means "from everlasting to everlasting." The Prophet Isaiah well asked: "Who shall declare his generation?" (Isa. 53:8).

In the sense that Jesus Christ is God's Son He is the only Son (John 1:14,18; 3:16,18; 1 John 4:9). There was an eternal relationship existing between the Father and the Son since the time of the Covenant of Redemption. Jesus Christ is the only begotten in relation to the angels who are sons of God by creation and believers who are sons of God by adoption. These all begin to be sons at their creation; Christ was the only begotten from the Covenant of Redemption.

Christ is called the "first begotten" in Hebrews 1:6 because He was begotten before the world was in the eternal purpose of God. By eternal generation Jesus Christ is His "only begotten Son." He was already the Son when the Father sent Him into the world: "God sent his only begotten Son into the world" (1 John 4:9). "But when the fulness of time was come, God sent forth His Son, made of a woman . . ." (Gal. 4:4).

Proverbs 30:4 suggests the eternity of Christ's sonship: "Who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?"

THE FIRSTBORN

In Romans 8:29 the Apostle Paul speaks of Christ as "the firstborn among many brethren." He is also

called "firstborn" in Hebrews 12:23. The Lord Jesus is firstborn in order, priority, and pre-eminence. As to His divine nature He was truly the firstborn since He is the eternal Son of the Father. He is the Son of God by nature, while His brethren are sons of God by grace.

FIRST BEGOTTEN FROM THE DEAD

It is written in the Bible that Christ "is the first begotten of the dead" (Rev. 1:5). Jesus Christ as the eternal Son raised Himself by His own power: "I lay down my life, that I might take it again" (John 10:17). He is the Head of the resurrection and will raise all His people when the dead saints hear His voice (John 5:25). We are begotten to a lively hope by His resurrection (1 Pet. 1:3).

Jesus Christ was the first to receive a glorified body, He was "the firstfruits of them that slept" (1 Cor. 15:20,23) and the "firstborn from the dead" (Col. 1:18). All those raised from the dead, except Christ, died a second time. Christ rose to die no more. As His resurrection declared His eternal sonship, even so our resurrection will attest our sonship (1 John 3:12), and declare that the Father "predestinated us unto the adoption of children" (Eph. 1:5).

THE FIRSTBORN OF EVERY CREATURE

The Son is said to be "the first born of every creature" in Colossians 1:15. This means He was begotten antecedently to everything that was created. This does not mean as some say that Christ was the first of all created beings. Christ was born, the universe was created. Christ is Maker and Head of all created things. His position in respect to creation is like that of a firstborn son.

CONCLUSION

What does Jesus Christ mean to you, dear reader? I cannot answer for you, but I can quickly answer for myself in the words of the Baptist preacher, Samuel Stennett, who lived from 1727-1795. He wrote in his great hymn:

Majestic sweetness sits enthroned
Upon the Saviour's brow;
His head with radiant glories
crowned,
His lips with grace o'erflow.

No mortal can with Him compare,
Among the sons of men;
Fairer is He than all the fair
Who fill the heavenly train.

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He saw me plunged in deep
distress,
And flew to my relief;
For me He bore the shameful
cross,
And carried all my grief.

To Him I owe my life and breath,
And all the joys I have;
He makes me triumph over death,
And saves me from the grave.

TBE FINANCIAL REPORT

FEBRUARY, 1976

Balance, Feb. 1	\$3,523.80
Receipts	4,230.98
Expenditures	5,879.56
Balance, Feb. 29	1,875.22

Salvation In O.T.

(Continued from page four)

was concerned. Finally, she became a slave. One day Hosea goes to where she is, and I can see this old prophet of God as he asks, "How much for your slave?" I don't know to whom she had become enslaved, whether it was the man who had seduced her and led her astray, or whether it was to someone else, for the Word of God doesn't make it clear. At any rate, Hosea asked the price of the slave. The buyer and the seller got together as to the price, and the old preacher counted out the fifteen pieces of silver and the 129 gallons of barley, and laid it down. I can see him as he turned to her and said, "Come on home." He had redeemed her from slavery. She wasn't a slave any longer. She had sinned. She had gone into slavery, but now is redeemed.

Beloved, that is exactly our spiritual status, so far as you and I are concerned. We sinned. We went into sin. We became vile sinners. We wouldn't admit it, and the reason we wouldn't admit it, was because we knew the consequences, for "the soul that sinneth, it shall die."

We might as well admit that we are sinners. We might as well confess the fact that we have sinned. We might just as well face facts, and blame ourselves, and admit that we stand as sinners in God's sight. But there is one hope that we may be redeemed back to God. There was no way that Gomer could become Hosea's wife and get back into his home and family circle again, until Hosea paid the price of her redemption from slavery, and there is no way that any man can get into God's family — there is no way that any man can become a child of God again, unless God redeems him through Jesus Christ, God's Son.

How I thank God for salvation in the Old Testament. It is the same message all the way through, for when we come to the New Testament we find that a man cried out in the night's time and said, "What must I do to be saved?" The answer was, "Believe on the Lord Jesus Christ and thou shalt be saved."

We find the Apostle Peter saying: "Forasmuch as we know that ye were not REDEEMED with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the PRECIOUS BLOOD OF CHRIST, as of a lamb without blemish and without spot" — 1 Pet. 1:18,19.

Yes, beloved, the message is the same in the New Testament as it is in the Old Testament. It is the same message all the way through. We have sinned. Just blame yourself, admit you are a sinner and trust the Redeemer, the Lord Jesus Christ, to save you.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" — Isa. 1:18.

May God bless you!

A Review of Baptist Ecclesiology

(Continued From Page Five)

unfettered wings, guided by true and unerring lights.

It is astonishing how great the indebtedness of the world for advancement in any given science, to one man! Copernicus redeemed the world from the false theory of Ptolemy, and opened the field of all subsequent astronomical discoveries. Bacon exploded the false philosophy of Aristotle and liberated the human mind from the authority of the "Fathers," and the sophistries of the School-men, and poured a flood of light upon the paths of independent Progress, that opened on every hand. By the light shed by Bacon's philosophy, Luther was enabled to work out his Reformation to the extent he carried it; and who can tell how glorious he might have made it, had it not received that paralytic shock from the confession of Augsburg and its adulterous union with the state. By the light of the Baconian philosophy, Newton was guided in his adventurous flight among the planets, and enabled to weigh their ponderous bulks, lay his measuring line upon their orbits, and bring back to earth the light of other systems, suns and worlds, before unknown to us. And since its release from centuries of captivity, Mind has not rested. It has been tireless in invention and discoveries. Yearly and daily we are astounded by the announcements of fresh discoveries and inventions, designed to lessen physical labor, increase the returns of capital, elevate society, and impel the world forward in the march of improvement.

While such advances are being made in all the arts and Physical Sciences, why is it that so little progress has been made in the department of Biblical Interpretation? Why is the mysticism of Origen allowed still to darken the human mind, when God's revealed word is opened? Why is it that the religious world is befogged in the bewildering mists of the third century — misled by the dreamy theory of a Catholic eunuch? Yet, it is even so. The mystic spiritualizing system of interpreting the Bible, invented by Origen, in the third century, today reigns triumphant in every Theological school and seminary of Christendom and darkens and confounds the Christian world. Almost every system of theology extant, and every commentary on, and exposition of the sacred Scriptures are built upon this dreamy, mystic, visionary system adopted by the "Father" of the Romish church, to hide her awful deformities, and screen her vile character, and terrific doom, as set forth in the last revelation of the Son of God. We say the Romish apostasy holds that system sacred, and would roll her fierce anathemas over the souls of that scholar of her communion who would deny it, and advocate the correct system in its place; and well she may, for such a true interpretation would unfold to the gaze of the world her true character and terrific doom. Is a false system of Biblical Interpretation always to reign? Are those "organizations" set forth under the symbols of "Babylon," "Mother of Harlots," "Harlots," "Great City," "City of the Nations," and the monstrous beasts of Daniel and the Apocalypse, never to be identified and their character understood? God has a people in them, and he is now warning them, or is soon by special messengers to show them their position and to command them to "come out." Are not those apostate "churches" — human organizations under the name of churches — headed under the above symbols, to be recognized, their rivalry to Jesus Christ clearly perceived, and all Christians to desert them ere the plagues predicted in the Apocalypse concerning these powers, never can, never will be known so long as the vicious spiritualizing system of Scriptural interpretation, invented by Origen, prevails. The book of the Revelation of the Son of God, as its very title declares it to be, is but an enigma; and the unsealed prophecies of Daniel and the Apocrypha, and our Lord's great prophecy, as related by the evangelists, is an enigma, and all the prophetic books are enigmas. Is not this exactly the present state of things? Who understands these books, and these prophecies — who even profess to understand them? Are they not generally regarded as enigmatic Scriptures by even our best scholars and commentators? Is that minister looked upon as rash, or furnishing painful evidence of incipient fanaticism, or a downright mania, who takes a text in the Book of Revelation of the Son of God? In the prophets, or our Lord's great prophecy in the twenty-fourth chapter of Matthew — and if all these prophetic Scriptures were torn from their Bibles, would they be missed by the millions? This, alas, is so. It cannot be successfully denied. But is there a necessity for it? Ought it to be so? Is it a fact that, more than three-fourths of the sacred Scriptures are purposely locked up in figures and symbols, so as to afford no instruction to the majority of readers? Who will affirm it, and at the same time explain that passage, which declares that, "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, or for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished?" etc. What minister feels that all Scripture is profitable unto him for instruction? and of what profit is the larger portion of it to the multitude today? Who says it may not and ought not to be understood today? (Continued on page eight)

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

What's the score on the Child and Family Service Act of 1975? A rumor says that it would give children the legal right to disobey their parents; somehow prohibit parents from providing religious training to their children; somehow give the government authority over child rearing; and somehow give children the right to complain about their parents and teachers "without fear of reprisal." Senator Walter F. Mondale sent the Editor a copy of this bill. I have personally examined it, and found these allegations false. Research reveals that these allegations are based on a document called "Charter of Children's Rights" of the British Advisory Center of Education and the National Council of Civil Liberties. Section 504 of the Child and Family Service Act of 1975 reads: "Nothing in this Act shall be construed or applied in such a manner as to infringe upon or usurp the moral and legal rights and responsibilities of parents or guardians with respect to the moral, mental, emotional, physical, or other development of their children." The bill provides health, education and child services only for those parents who request it. I am unable to find anything in the bill as it now reads that would prove the allegations in many religious papers. It is my personal opinion that many religious papers are being fed false information about things like this to discredit conservative journalism. Brethren, beware of such material for false reporting makes conservatives look bad. I would be among the first to concede that this bill is an added tax burden and a step in the direction of socialism in America. Such a bill could be misused by sinister forces. Let us pray that it shall not be abused in time to come.

LONDON (EP) — Mankind is heading for a nuclear holocaust which only the Christian church, renewed by being committed to Christ's way of non-violence, can avert, according to Lord George MacLeod, noted Scottish Presbyterian leader. Lord MacLeod, who founded the Iona Community off northwest Scotland and is a former moderator of the General Assembly of the Church of Scotland, gave the warning when he addressed a meeting of the North East London Polytechnic.

SAN ANTONIO, Tex. (EP) — William J. Murray, once a little boy whose mother successfully halted prayer and Bible reading in the school he attended and eventually in all U. S. schools, has renounced atheism. His mother, noted atheist Madelyn Murray O'Hair, said in Austin, Tex., that she was not surprised when she learned of the news and also was not surprised that her son had not informed her personally. Mr. Murray, 29, is running for the nomination for the congressional seat held by Rep. J. S. Pickle.

WASHINGTON, D. C. (EP) — Oregon Senator Mark O. Hatfield, striking out against an "en-culturated Christianity," told 2,000 registrants at the NAE-NRB convention Feb. 24 that government leaders should approach social and economic needs on a spiritual level instead of covering them over with "political band-aids." Speaking to the annual Congressional Breakfast sponsored by the National Religious Broadcasters, Hatfield said commonly accepted trends and values in Amer-

ican culture, such as the endless accumulation of power for persons in leadership and the increasingly centralized basis for economic control, present a direct conflict with the Christ-centered values of service in leadership and faith in the sovereign God of history rather than in over-accumulation of armament.

The Senator concluded his remarks by urging Christians to respond to the guidance of God and directives of the Holy Spirit and to speak out for moral and responsible handling of government issues by their elected officials.

TULSA, Okla. (EP) — Evangelist Kathryn Kuhlman, noted for her "miracle" healing services, died here following open heart surgery. The preacher, who preferred to keep her age a secret, was believed to have been in her early 60s.

She was born in Concordia, Mo., where her father was mayor, and began preaching as a teenager following a conversion experience. Miss Kuhlman was ordained by the Evangelical Church Alliance in Joliet, Ill., and considered herself a Baptist.

ST. PAUL, Minn. (EP) — A proposal that would warn drinkers the "excessive consumption of alcohol is dangerous to your health" has been introduced in the Minnesota House of Representatives.

The amendment, adopted by a preliminary 94 to 26 vote, would require all ads for alcoholic beverages and all alcoholic beverage containers sold or offered for sale in Minnesota to carry the warning statement, similar to the federal law requiring warnings on cigarettes.

"We in the legislature will go on record in our concern for alcoholism in Minnesota," said Rep. Roy Carlson, Pine City, Minn., who proposed the amendment to a bill that would allow liquor price advertising.

NEW YORK (EP) — Fires have destroyed two historic Massachusetts churches in what some observers believe to be acts of "Bicentennial terrorism."

St. Paul's Episcopal Church in Brookline, the oldest house of worship in that suburb of Boston, was destroyed by a three-alarm blaze (Jan. 6) several days before it

was to have been designated a Bicentennial landmark.

The following day, the First Unitarian Universalist Church of Lynn burned to the ground. The neo-Gothic church, built in 1873, had recently been named a Bicentennial site. It had been constructed of trap rock, a reddish granite mined at old quarries in Lynn. The supply of trap has since been exhausted, so that an exact restoration of the church would be impossible.

A music therapist, Adam Knieste, of San Rafael, California, warns that rock music "is more deadly than heroin... the music's noise can cause hostility, fatigue, narcissism, and panic." He says it can lead to "indigestion, high blood pressure, hypertension and depression."

Knieste has for a decade been studying the effects of rock music. He also warns that it "is not a harmless pastime but a dangerous drug on which our children are hooked."

The top rock 'n' roll record albums are selling about fifty fewer copies than a year ago. Thank God!

BRUSSELS (EP) — "We just refuse to disappear. No matter how strong and brutal and ruthless the forces against us may be — here we are," former Israeli Prime Minister Golda Meir told the closing session of the second World Assembly of Jewish Communities on Jews in the Soviet Union.

Mrs. Meir's speech was described in press reports as "moving," and "dramatic and stern."

"What do you gain, Soviet Union, from this miserable policy?" she asked. "Where is your decency? Would it be a disgrace for you to give up this battle?"

"We can't accept that teaching Hebrew is counter-revolutionary. We can't accept that 3 million Jews have no right to have a theater, have no newspaper. The second greatest power in the world — what are you gaining from this policy?" she asked.

Recalling the 6 million Jews killed by the Nazis during World War II, she said, "Millions of

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bodies broken, buried alive, burned to death. But never has anyone been able to succeed in breaking the spirit of the people."

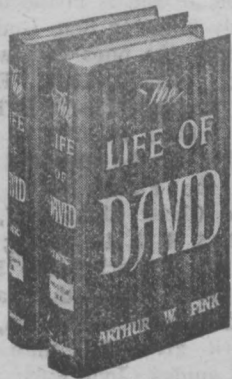
To strong applause, Mrs. Meir said, "Stronger than tanks and bombs is the justice of our case. I guarantee to the rulers of the Soviet Union that the Jews will be free."

WASHINGTON, D. C. (EP) — Preliminary estimates of the National Center for Health Statistics indicates that the number of divorces in the U. S. passed the one million mark in 1975.

The center recorded 843,000 divorces in the first 10 months of last year, and officials said the figure was expected to rise to more than one million by the year's end.

The U. S. divorce rate began to rise in 1962, climbing to 479,000 in 1965 and more than doubling to the estimated one million last year.

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"Repentance"

(Continued from page one)

nated by the Spirit the justice of God appears to him to be the most active attribute of Jehovah, and he is certain that it must be satisfied before his conscience can enjoy rest. This change of mind is instantly attended by a change of heart, and like the prodigal loathing his husks, the penitent abhors his sins, and his whole soul turns from them.

Repentance is always accom-

panied by a conviction that the soul is in a lost condition. "How many hired servants of my father," saith the prodigal, "have bread enough and to spare, and I perish with hunger?" The penitent always desires to go to the Saviour after receiving the Heaven-given "change of mind." The decision of his soul is, "I will arise and go to my father." As the penitent man thinks of his wasted life, of the privileges he has abused, of the Redeemer against whom he has madly fought, of his numerous and aggravated iniquities, his heart is filled with grief, it is a broken and a contrite heart, and he feels resolved that nothing shall keep him from Jesus. And nothing can; the unchanging Spirit who has commenced the work of saving his soul, by giving it repentance, will never cease his loving toils till the soul rejoices in the dazzling light of the day of Christ in Heaven.

Repentance never saved a soul by its merits; it lays the needful foundation for the temple of faith in the heart. But all the penitential sorrows of Adam's family would not remove one faint stain of sin. If a man borrowed five thousand dollars, for which he gave security, and squandered it most foolishly, and afterwards, filled with true repentance, he solicited and expected the forgiveness of the debt because he was sorry for it, the spend-thrift would only meet with contempt in his application; his sureties would have to pay the money. Faith alone in the Crucified cleanses from all sin, and repentance is God's instrumentality for leading the sinner to the Lamb of God, the Great Remover of sin. (This article was taken from THE BAPTIST ENCYCLOPEDIA by William Cathcart, Volume II, pp. 970-971, 1881 Edition.)

Halliman

(Continued from page 5)

ever, in my work with them thus far I have yet to find a single one of them that can give the slightest shred of Scriptural evidence of being saved. This does not mean that none of them are saved, but I would say that it is a good indication that the vast majority of this large tribe of people are like the average professing Christians back there, i.e., church goers, but lost and without Christ.

We spent three days there with the people and had some good services while there. We also talked quite a bit about the future work of the area. They had requested that when I come that I bring along a preacher so they could start right out having services. This we did and in the three days there was able to get up a pretty good size building for their worship services.

While there I took a walk quite a way back from where we put up the building and climbed to the top of a large ridge. From that ridge I had a panoramic view of the entire area. I don't think I shall ever forget that first impression that I got as I reached the top of the ridge and then turned around and looked out over that huge area. What I saw was a large valley the length of which I estimated to be at least 35 miles and the width from one ridge across the valley to the other ridge would be perhaps 20 miles. In all of this large area and for some distance beyond there is not a single Mission Station of any kind, neither any type of government establishment.

I asked about the people and was told that a great number of people lived in this area that I was looking at. How that it has been missed up to now I do not know. My first impression was that it was one of the most beautiful valleys that I have seen in all of Papua New Guinea and has great potential. My second impression was to put a Mission Station right in the middle of it. I think I must have got an inkling of what Moses saw when the Lord allowed him to

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
P.O. Box 19, Koroba, via Mendi
Papua New Guinea.

climb Mt. Nebo and on to the peak of Pisgah and look over the land of Canaan. In the next few seconds I found myself wishing that I could turn the clock of time back about 30 years in my life so I could have sufficient time to comb every ridge and every jungle down below in search of God's elect in that area. Then I suddenly realized that this sort of thinking was in no way glorifying the Lord's churches that have been established here in New Guinea. I am sure that the Lord will lead some or all of the 35 churches over here to have a part in evangelizing this large area. Pray for us as we seek the Lord's will in our next steps regarding the Wabia area.

Conclusion

As I finish this report the revival meeting I am holding has only one more service to go. There have been some folk saved and the church seems to be greatly strengthened. We have had several visitors and there is talk of starting another Baptist mission in this area.

Yesterday afternoon, I took a walk quite a ways from the church building and walked over trails that I first walked over about 13 years ago on my first patrol through this area. My mind wandered back to the time of that patrol and I remembered that at that time there was not a single Christian that was attending the Baptist services. As I relived those 13 years in a few moments time, I recalled how that God has called out over 5,000 of His elect from among these people and by another two weeks will have established 38 Baptist churches.

As I walked along praying and praising the Lord, I could not help but ask Him for another 13 years to continue to carry the gospel to these "regions beyond."

For those of you that have not been following me in the articles over the past several years, it was almost another year after that patrol that I have just mentioned before I saw any fruits of my labor here in New Guinea. I was here almost four years before seeing anyone saved. May the Lord bless each of you.

THE BAPTIST EXAMINER

MARCH 27, 1976

PAGE SEVEN

The Gimmick Gospel

(Continued from page one)
one new church building built yet, that was built to house the Sunday night and Wednesday night crowds of the big churches? Check around for yourself and see!

Where are the genuine results and the truly changed lives brought about by the "gimmick gospel"? The answer is simple: there are none. There cannot be anyone truly changed by the tactics and techniques of men, that is, changed from sinners into loyal subjects of King Jesus. Only God can change and truly convert poor sinners! How little this is believed in our day!

After getting thousands to attend Sunday School, what is taught them after getting them there? This is the crucial question. We are not against churches busing children and adults to Sunday School and church services, if they give them the pure gospel after getting them to come, and didn't have to gimmick them to get them there. But, here lies the whole problem. Seemingly, there are false motives to get people to the

church services (so everyone can tell how many were there) and there is a false gospel preached or taught after the people come. How tragic that multitudes of blind people are being led by blind leaders, "And if the blind lead the blind, both shall fall into the ditch" (Matthew 15:14).

We urge you to weigh carefully these solemn words: "Every plant, which My heavenly Father hath not planted, shall be rooted up" (Matthew 15:13). Do we believe this! Men can get "decisions" and men can persuade folks to "come forward," but does that mean that God the Holy Spirit has done a real work in their hearts? Some think so, but not this writer. We "fear and tremble" when we think of being called of God to preach and teach His Word! We consider the greatest of all callings and vocations to be preaching. We take it seriously and care nothing at all if our name is never recorded in the religious journals of our day. We never want to preach a faulty gospel, but always proclaim that true gospel that honors CHRIST and exalts the sovereignty of God in salvation.

If the "gimmick gospel" is the answer to all of America's ills and problems today, why is there more deadness and unconcern for God and His glory than ever before? The medicine is not working and it is not working because it is faulty!

THE GIMMICK GOSPEL IS FOOLISH

We cannot ever believe that Jesus Christ once engaged in anything foolish. Neither can we imagine the apostles of our Lord doing things that are being done today in the name of Christianity. We have read and heard all the arguments for such "gimmicks," but they have all fallen far short of that "glorious gospel of the blessed God" (I Timothy 1:11). We cannot bring ourselves to see in the Scriptures that Almighty God is engaged in a crash program to "hurry up and get people saved before it's too late." God is on His throne. What need has He to worry and fret? What need has God to rush and hurry up?

"For vain man would be wise, though man be born like a wild ass's colt" (Job 11:12). What a humbling word is this! We are vain and yet we would be wise! We are depraved and yet we want to help out "little Jesus." Who is this Jesus? Is He "the beggar"? What a caricature (distorted or inferior view) is being made in this day of the holy Son of God! Alas, our moderns think not of Jesus Christ as the Sovereign Saviour, but as a weak, effeminate, hippie-looking, disappointed founder of another religion.

We declare to you that modern preachers and modern churches are proving themselves to be fools indeed, when instead of doing things Biblically, they take on the world's ways and habits of doing things. The world sells their merchandise and sells their sports, but the true gospel is not for sale, never has been nor ever will be. The gospel of grace is not a bargain nor something we merely try to get people to accept, but rather a glorious message of good news, the good news of CHRIST and what He has already done for poor, perishing sinners. Are you a sinner? Have you been laid low by God's convicting power? Are you guilty and undeserving? If so, there's good news for you: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners"; and that great apostle Paul said, "of whom I am chief" (I Timothy 1:15). If the chief of sinners was saved, then there is hope for you, all you who feel yourself sinners and in need of the Saviour.

Let us rid this country of the "gimmick gospel," for it is fakery, faulty and foolish. And in the words of Charles Spurgeon: "We can do without modern learning, but we cannot do without the ancient gospel. We can do without oratory and eloquence, but we cannot do without Christ crucified. 'Lord, revive Thy work by giving us the old-fashioned gospel back again in our pulpits.'"

Things . . . Believed

(Continued from Page One)
2:1). You see, man is hopelessly dead in sin until God gives him spiritual life. It is not man's free will or choice but God's sovereign will and choice. Listen to the Gospel of John 1:13, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Romans 9:16 says, "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Oh, my friends, I beg of you, put no trust in your little decision you made or this easy believism for salvation. Salvation is of the Lord and salvation be-

A Review of Baptist Ecclesiology

(Continued from page six)

stood? How can it be profitable for the correction of erroneous views or instruction in righteousness, unless susceptible of a correct explanation so as to be understood? We repeat again — a sad fact — that the Christian scholarship of the world is befogged in the spiritualizing theory of Origen, and the luminaries of our theological world, wheeling under an eclipse, and Faith is unable to discern either shore or sky.

While we say this, we do not mean that all is dark, and that no light is upon the horizon. There is light and hope. We can herald, with rejoicing, the birthday of a new system of Biblical Interpretation within the past few years. We allude to D. N. Lord's Views of the Characteristics and Laws of Prophetic Symbols, as presented and developed in his Theological Journal, and condensed into a small work for all biblical scholars by E. Winthrop.

What Bacon achieved in Philosophy, by his "Novum Organum," Lord's Rules, for the Interpretation of Prophetic Symbols and Scriptural Figures, will do for Biblical Interpretation. They have already inaugurated a new school of interpretation, and are destined at no distant day to give the world a new series of Commentaries upon the Sacred Scriptures—Our Lord's Prophecies Harmonized, D. D. Buck, 1856; Nashville Introduction by J. B. Graves; pps. I-III.

(Continued Next Week)

LANDMARK BAPTIST RESOLUTION

WHEREAS: Baptist churches have a heritage which reaches back to Christ and the apostles.

AND WHEREAS: The heritage of these churches have a common fellowship in their origin from Christ and a common historical system of doctrines.

AND WHEREAS: These churches who believe in church authority for scriptural observance of the ordinances of baptism and the Lord's Supper are called Landmark Baptists today.

AND WHEREAS: These Landmark churches may be affiliated with the Southern Baptist Convention, The American Baptist Association, The Baptist Missionary Association, The Bible Baptist Fellowship, The World Fundamental Baptist Fellowship or some other Baptist association or fellowship.

AND WHEREAS: All Baptist churches who practice restricted communion and do not accept immersions as scriptural which are performed by others who are not Baptist churches, are in true essence called Landmark Baptist churches.

AND WHEREAS: Such churches should have some means of fellowship with sister churches of the same faith in order to do a greater work for Christ in missions, Christian Education and Benevolence, without these churches severing their connections with said associa-

tions and fellowships:

THEREFORE BE IT RESOLVED: We, the Missionary Baptist Church of Hayward, California are calling all Sister churches to meet in an effort to organize The Landmark Baptist Fellowship of America which shall not be convention or association but a fellowship of churches to meet on the basis of our historical Landmark Baptist principles.

BE IT FURTHER RESOLVED: That a list of the addresses of Sister churches be enrolled in each meeting and that some sister church be in charge of each yearly meeting: That in each session those present shall vote when they meet the following year and that pastor will preside over the meeting.

BE IT FURTHER RESOLVED: The first meeting be in a central area either Kansas City, Mo. or some place near that area in the fall of 1976.

Done by Unanimous Order of the Missionary Baptist Church of Oakland, Calif. December 7th, 1975

R. Lawrence Crawford, Pastor
T. P. Crawford, Church Clerk

THE BIBLE GIVES

Help for my soul;
Holiness for my walk;
Happiness for my heart;
Hope for my future.

longeth unto the Lord. (Jonah 2:9; Psalm 3:8). Salvation must begin and end with God. (Psalm 68:20).

Salvation of God is in the death of His only begotten Son. God the Father chose the ones that would be saved. (Psalm 65:4; Ephesians 1:4; Romans 8:28-30; II Thessalonians 2:13; I Peter 1:3). God the Son died for the ones and only the ones the Father chose and gave unto Christ (John 6:37, 44; John 17:2, 3, 6, 9, 11, 12, 24; Hebrews 2:13; II Corinthians 5:21; Galatians 1:4). Those the Father chose and gave unto His Son, the Holy Spirit gives life unto and seals and guides (John 6:63; Ephesians 1:13, 2:1, 4:30; II Timothy 2:19, John 14:26, 16:13).

Yes, decision making, walking the church aisle, joining the church, getting baptized, keeping the law, and giving tithes and praying are in vain and void if God the Spirit has not regenerated you first. May it please the Lord to teach you His truth about salvation.

We believe God is sovereign over His churches. We believe the Bible to teach the Lord's church to be local and visible. As for the universal invisible church theory, God knows nothing about such a "church." Many Baptist (?) brethren

in the past few years have been greatly deceived into believing this universal invisible church theory. I feel if any child of God will have an open mind and open Bible, and the leadership of the Holy Spirit, he will soon see the Bible teaches only one kind of church founded by our Lord and that to be a local and visible church. Christ said in Matthew 16:18, "I will build my church, not the Holy Spirit, not the prophets or apostles, but Christ Himself. We believe the church actually had Her origin during the personal ministry of Christ. We believe men cannot join themselves to the Lord's church, but must be added or joined by the Lord (I Corinthians 12:18, 27-28). We do not believe that all the elect are in the church, no more than all nations made up the nation of Israel. There is Israel according to the flesh and then there is Israel according to the promise (Romans 9:4-24). So the Bible teaches, even that all Israel were not actually Israel, but only the seed according to promise.

The church is not the kingdom; neither is the kingdom the church. The kingdom one day shall be God's gift to the church (Luke 12:32).

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ACTIVITY — IGNORANCE PROMOTES INDIFFERENCE

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