

# The Baptist Examiner

**Baptist Is Our Middle Name**

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

Vol. 44, No. 15

ASHLAND, KENTUCKY, APRIL 17, 1976

WHOLE NUMBER 2066

## WHY ALL BAPTISTS SHOULD BE LANDMARK BAPTISTS

By R. LAWRENCE CRAWFORD  
 Missionary Baptist Church  
 Haywood, California

### TEXTS:

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

"... Might be known by (through) the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus, our Lord" (Eph. 3:10-11).

"Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it" (Deut. 19:14).

"Some remove the landmarks; they violently take away flocks, and feed thereof" (Job. 24:2).

### I

#### WHAT IS LANDMARKISM?

Definition of Landmark:

(1) Something familiar or easily seen, used as a guide; any important fact or event; any happening that stands out above others. The printing press, the telegraph, the telephone and the radio are landmarks in the progress of communication. A stone or other object that marks the boundary of a piece of land (Thorndike Dictionary, page 444).

(2) A mark to designate the boundary of land; any conspicuous object on land that marks a locality; any event which marks a turning point (Webster's Dictionary, page 459).

(3) A monument or erection set

### BE KIND TO THE PREACHER

Be kind to the preacher — his job isn't quite  
 One round of unbroken, unmingled delight  
 His work may seem easy to folks in the pew  
 And many may think he has little to do,  
 But he has his problems and they are the kind  
 That burden the heart and that weary the mind.  
 He frequently deals with the creatures that can  
 Thwart many a purpose, wreck many a plan,  
 Be contrary-minded and set in their way  
 And quick to do mischief, but slow to obey.  
 And many a time he will preach himself hoarse  
 But sinners go on in their contrary course,  
 And often he stresses the value of prayer,  
 But prayer meeting comes—and a handful is there.  
 He pleads with the rich to give freely at times,  
 And then they give pennies and nickels and dimes!  
 But he is expected to always be sweet  
 And smile to the hypocrites that he may meet.  
 And he is expected to fill all the pews,  
 And preach to conform to the various views.  
 The parents expect him to take with the youth,  
 And mix with the public—and still preach the truth.  
 (Continued on page 5, column 1)

up on the boundary line of two adjoining estates, to fix such a boundary. The removing of a landmark is wrong for which an action lies (Collins V. Brittingham to A. S. Boyce, Del. 89).

Theologically: What is Landmarkism Among Baptist Churches?

"The name of Old Landmarkers came in this way. In 1854 J. M. Pendleton of Kentucky, wrote an essay upon this question at my (J. R. Graves') special request, viz: Ought Baptists to recognize



ELD. R. LAWRENCE CRAWFORD

Pedobaptist preachers as gospel ministers? which I brought out in tract form, and gave it the title, 'An Old Landmark Reset.' This calm discussion, which had an immense circulation in the South, was reviewed by many of the leading writers, North and South, and they, by way of reproach, called ALL Baptists 'Old Landmarkers' who accepted his conclusions..." (Old Landmarkism, What Is It, page 111).

#### "LANDMARKISM" IS A BELIEF IN CHURCH AUTHORITY

A Landmark Baptist is a Baptist who believes the Bible teaching of church authority, viz: that Jesus Christ organized a Baptist church and: (1) Promised her perpetuity in a succession of like churches until the consummation of this age. (2) That all ecclesiastical authority must come from those churches. (3) That baptisms, ordinations, and the observance of the Lord's Supper must be done by and through the authority of the church.

#### J. R. GRAVES' DEFINITION

"I think it is no act of presumption in me to assume to know what I meant by Old Landmarks, since I was the first man in Tennessee, and the first editor on this continent, who publicly advocated the policy of strictly and consistently carrying out in our practice those principles which all true Baptists, in all ages, have professed to believe" (Old Landmarkism Intro., page XIV).

#### ACCORDING TO DR. J. R. GRAVES A LANDMARK BAPTIST IS:

(1) A strict Baptist. (2) A consistent Baptist. (3) A Baptist like the ancient Baptists who have existed in all ages. (4) A Scriptural Baptist.

### II

#### WERE THE BAPTISTS OF NEW TESTAMENT TIMES LANDMARK BAPTISTS?

We will not speak in an ipse dixit manner but will produce proof: (1) That the churches in the days of the Apostles were Baptists in origin, and, (2) That these churches were Landmark by practice.

#### THE CHAIN OF ADVOCATES OF CHURCH TRUTH

Alexander Campbell, a scholar of note but not a Baptist said, "From the apostolic age to the present time the sentiments of Baptists and their practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced" (Campbell-McCulla Debate, page 378, in 1824). This man was the founder of the Campbellite Church, known as the Church of Christ. He sought to reform Christianity (sic) as he called it and yet he made such a statement as that above.

(Continued on page 6, column 3)

#### TUNE IN TO THE INDEPENDENT BAPTIST HOUR

##### EACH SUNDAY

WCMI ..... Ashland, Ky.

7:30 - 8:00 a.m.

WFTO ..... Fulton, Miss.

1:00 - 1:30 p.m.

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### THE VIRGIN BIRTH

#### IMMACULATE CONCEPTION

Roman Catholic dogma holds the soul of the virgin Mary was conceived free of original sin by divine grace. On December 8 they observe a festival in commemoration of the supposed immaculate conception. If immaculate conception is a Bible doctrine, then the regeneration of the human race began with Mary instead of Christ.

This is Catholic foolishness and pure human tradition. It is in direct conflict with the teachings of God's Word. Mary herself testified that she was a sinner and rejoiced to know that Christ was

It is the universal belief of the Christian church that Jesus Christ was born without a human father, being conceived supernaturally by the Holy Spirit in the womb of the virgin Mary. The churches have believed this because the Son of God was so conceived and so born. Religious infidels in multitudes of theological schools deny this doctrine, but God's Word settled for ever in Heaven, is still true.

Three false doctrines have grown out of the Biblical teaching about the virgin birth of Jesus Christ. I want to briefly discuss these.

## Churches, Revivals, Patrols Fill Halliman's Hours

By FRED T. HALLIMAN  
 Missionary To New Guinea

of the preaching at this place was called as their pastor.

Dear friends,

Greetings to each of you in the name of our dear Lord. It is a blessing to be able to share with you once again some of the blessings of our Lord regarding the mission work here in Papua New Guinea.

The revival that started among the churches here in October is still going on and folk continue to be saved. Some of the churches that held meetings at the beginning of the revival have already requested meetings again just as soon as time permits. It will be well into April, if not May, before all the churches have had meetings.

Recently, a couple visiting the Highlands from one of the coastal towns made mention of the fact that they had heard that all the entire Highlands were in a great revival, and asked if that was true. I said that depends on what you call a revival. I went on to say that, "If you mean this thing that is going around where people are climbing up trees, stripping off their clothes, climbing upon house tops, beating people (sometimes to the point of death) to try to evict Satan from them, claiming to be prophets, supposedly talking in unknown tongues and a host of other things all of which is supposed to be due to their 'getting the Holy Spirit,' then there is nothing to this so-called revival you have been hearing about."

I told the parties concerned that we were having a real revival among the Baptist folk and I was asked to give a definition of a revival. I replied that a revival is where good sound preaching is going on, the saved are revived in spirit and the lost are being saved apart from any show of the flesh.

#### TWO CHURCHES RECENTLY ORGANIZED

One of our mission points for over 10 years has been organized into a church. There were 17 charter members and one of their group that has been doing mission work for quite some time now was called as their pastor.

About two months ago I was conducting a meeting at the church that was sponsoring this mission and the group requested at that time to be organized into a church. About two weeks ago we were able to visit the group and organize them into a church.

The same week another group was organized into a church. This is the group near Koroba and our first church which is truly in the Huli Tribe. There were 14 charter members in this church. This group has been a mission for about two years now. One of the preachers which has been doing most

#### FOUR DAY MISSION PATROL

Last week on Friday we set out on a mission patrol which proved to be a tremendous blessing. Our first stop was the Quangebi Baptist Church some 30 miles from the Mission Station. We had driven as far as we could go by road by about 12:00 noon, then we parked the car and walked quite a way up the mountain side to where the church was located. The church had some people to be baptized, as well as another church that the pastor looks after, and so after



FRED T. HALLIMAN

about 30 minutes rest we set off for another two mile hike to the place where we would baptize. In all, thirteen people were baptized into the two churches. After this service we returned to the church building and had another service. We had about 200 people for that service.

The next morning we held another service with the folk at that place before we left. After this (Continued on page 8, column 1)



### THE CHRISTIAN AND HIS COUNTRY

In 1787 prayer helped determine the future of our country in a significant way.

The Constitutional Convention was on the verge of total failure over the issue of whether small states should have the same representation as large states.

In this hopeless situation, 81-year-old Benjamin Franklin offered a suggestion. He was convinced Scripture is right when it states, "Except the Lord build the house, they labor in vain that build it" (Psalm 127:1), so he said:

"Gentlemen, I have lived a long time and am convinced that God governs in the affairs of men. If a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? I move that prayer imploring the assistance of Heaven be held every morning before we proceed to business."

The motion carried. From then on prayer was offered each morning. The change after prayer was introduced was so dramatic that in a short while a compromise was reached which is still in effect today.

Our forefathers honored God and His Word in many ways. In so doing they proved the truth of the Scripture, "Blessed is the nation whose God is the Lord" (Psalm 33:12).

God always honors those who honor Him. Christians today can bring strength to our country by following the Scriptural guidelines on citizenship. Not only are we told to pray for our country and to obey its laws, but every believer is called to walk in paths of righteousness.—T. F. Zimmerman.

her Saviour. She declared: "And my spirit hath rejoiced in God my Saviour" (Luke 1:47). If she needed a Saviour, then she was a sinner like all other women who ever lived. Her own statement proves she never dreamed of her immaculate conception, or even her immaculate life.

#### MARY NOT MOTHER OF GOD

The same people who teach immaculate conception also speak often of Mary as the mother of God. Mary was the mother of the Lord only in the sense she gave (Continued on page 2, column 1)



## The Baptist Examiner

The Baptist Paper for the  
Baptist People

MILBURN COCKRELL — Editor

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

**PUBLICATION POLICIES:** All matter for  
publication should be sent to the editor.  
All manuscripts sent should be typed and  
double spaced. All such material becomes  
the property of TBE and will not be re-  
turned unless requested by the writer. We  
reserve the right to edit and condense all  
materials sent to us for publication. Church  
news items must reach us one month prior  
to publication.

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.

**COPYING PRIVILEGES:** Unless otherwise  
stated any article published in this paper  
may be copied by other publications, pro-  
vided they give a proper credit line stat-  
ing that such was copied from this publi-  
cation, and the date of publication; pro-  
vided that such materials are not publish-  
ed for profit. If we are not on an ex-  
change list with the publication copying,  
it is requested that a copy of the issue  
containing the articles be sent to our ad-  
dress. All copyrighted materials may not  
be copied without written consent.

**PUBLISHED WEEKLY**, with paid circula-  
tion in every state and many foreign  
countries

### SUBSCRIPTION RATES

One year — \$4.00; Two years — \$7.00  
Five years — \$14.00; Life — \$50.00  
CLUB RATES: 15 or more — each \$3.00  
When you subscribe for others or  
secure subscriptions — each \$3.00  
BUNDLES: 10 to 50 copies to one address  
\$20.00 for each 10 yearly; 60 to 100  
copies to one address \$20.00 for each  
10 yearly.

FOREIGN: Same as in the United States.

**PLANNING TO MOVE?** Notify us three  
weeks in advance. The Post Office does  
not forward second class mail and they  
charge us 10c for each "change of ad-  
dress" notice. Please save us this ex-  
pense.

Entered as second class matter MAY  
9, 1961, in the post office at Ashland,  
Kentucky, under the Act of March 3,  
1879.

## The Virgin Birth

(Continued from page one)

birth to him (Luke 1:43). But  
Mary, a mere mortal, was not in  
the absolute sense the mother of  
God. The eternal God has no  
mother. Such a dogma is an in-  
sult to the Divine Being.

If Christ's humanity came from  
his mother, then it would have  
been sinful. The cells of Christ's  
body came from the sinless Holy  
Spirit. "And the angel answered  
and said unto her, The Holy Ghost  
shall come upon thee, and the  
power of the Highest shall over-  
shadow thee: therefore also that  
holy thing which shall be born of  
thee shall be called the Son of  
God" (Luke 1:35).

The body of Jesus was created  
by the energy of the Godhead con-  
veyed by the Holy Spirit. This  
extraordinary life of which Mary  
was to be the mother was pro-  
duced by the direct agency of God.  
God prepared Him a body by direct  
creation which was pure and holy  
(Heb. 10:5). Such a body was  
necessary to His work of redemp-  
tion.

### MARY'S PERPETUAL VIRGINITY

There are some who contend that  
Mary and Joseph did not cohabit  
after the birth of Christ. If they  
did not do this, then they violated  
the law of Moses (Ex. 21:10) and  
the teaching of the New Testament  
(I Cor. 7:2-5). This would be high-  
ly unusual and very doubtful. It  
is only logical to assume that after  
the birth of Christ Mary and  
Joseph did cohabit.

Matthew seems to indicate that  
they did. He says of Joseph:  
"And knew her not till she had  
brought forth her firstborn son:  
and he called his name Jesus" (Matt.  
1:25). The natural sugges-  
tion of the language implies that  
Mary afterward bore other chil-  
dren.

The term, "firstborn son," is ap-  
plied to Christ in Luke 2:7, indicat-  
ing Mary and Joseph had other  
sons. The overwhelming probabili-  
ty is that they did honor the in-  
stitution of marriage as other Jew-  
ish couples did in those days. There

is nothing in this that dishonors  
Christ.

Matthew 13:55-56 seems to for-  
ever settle this question. His ene-  
mies asked: "Is not this the car-  
penter's son? Is not his mother  
called Mary? and his brethren,  
James, and Joses, and Simon, and  
Judas? And his sisters, are they  
not all with us?" The plain style  
used by Matthew can mean nothing  
less than these were the sons and  
daughters of Joseph and Mary  
after the birth of Christ.

### GENESIS 3:15

The very first promise of a  
Saviour implied His virgin birth.  
In Genesis 3:15 He is called "the  
Seed of the woman," not the seed  
of man and woman. All the sons  
of Adam are the seed of the man  
and woman, but the great Deliver-  
er came only through the  
woman.

Jeremiah seems to bring this  
truth to light also. By inspiration  
he wrote: "For the Lord hath cre-  
ated a new thing in the earth, A  
woman shall compass a man" (Jer.  
31:22). The Apostle Paul  
likewise lays stress upon this when  
he said that Christ was "made of  
a woman" (Gal. 4:4). The apostle  
makes no reference to a man being  
involved in Christ's conception.

### ISAIAH 7:14

The most important passage on  
the virgin birth of Christ in the Old  
Testament is found in Isaiah 7:14.  
The prophet told Ahaz to ask for  
a sign from the Lord in order to  
confirm the word the prophet had  
spoken. Fearful to ask for a sign  
lest it should not come to pass,  
Ahaz refused this sign.

Isaiah then addressed the house  
of David and gave them a sign of  
such a character that men would  
believe it impossible to come to  
pass. "Therefore the Lord him-  
self shall give you a sign; Behold,  
a virgin shall conceive, and bear  
a son, and shall call his name  
Immanuel" (Isa. 7:14).

Only unbelief would try to nulli-  
fy the force of this passage by  
reading in the place of "virgin"  
a "young woman." The meaning  
is easily ascertained: An unmar-  
ried virgin would become a mother  
and bring forth a child named  
"God with us."

"Virgin" is a translation of the  
Hebrew word "almah." This is  
one of the words translated "vir-  
gin" in the Old Testament. The  
other words is "bethulah." "Al-  
mah" is found seven times in the  
Hebrew Old Testament. It is trans-  
lated four times "virgin" (Gen.  
24:43; Songs of Solomon 1:3; 6:8;  
Isa. 7:14), two times "maid" (Ex.  
2:8; Prov. 30:19), and one time  
"damsel" (Ps. 68:25). "Bethulah"  
is applied in Joel 1:8 to a young  
wife, but "almah" is never applied  
in this manner.

It is true that "almah" can be  
translated "maiden" or "girl." "Al-  
mah" is the word which de-  
scribes a potential bride (Gen.  
24:43) or an unmarried girl (Ex.  
2:8). It certainly does presume  
a state of virginity and is a term  
outgrown at marriage. It comes  
from the root, "to lie hid." The  
virgins in the East were closely  
kept from men's gaze in their par-  
ents custody; hence, it must be  
used of a pure virgin. Every un-  
married girl is presumed to be a  
virgin, unless evidence proves oth-  
erwise.

The translators of the Septuagint  
rendered "almah" in Isaiah 7:14  
by the Greek word which can  
mean only an unmarried virgin.

The context of Isaiah 7:14 de-  
mands the word to be "virgin." There  
is a special sign spoken of in  
it given by Jehovah Himself. The  
birth of a child by ordinary  
means is not a sign. But the birth  
of a child by a virgin called "God  
with us" would certainly be a  
great sign to the house of David.

The prophet speaks of this virgin-  
born child in chapter 9:6-7: "For  
unto us a child is born, unto us a  
son is given: and the government  
shall be upon his shoulder: and  
his name shall be called Wonder-  
ful, Counsellor, The Mighty God,  
The Everlasting Father, The

## CONTRAST BETWEEN LAW AND GRACE

"For the law was given by  
Moses, but grace and truth came  
by Jesus Christ"—John 1:17.

"For what the law could not do,  
in that it was weak through the  
flesh, God sending his own Son  
in the likeness of sinful flesh, and  
for sin, condemned sin in the  
flesh"—Rom. 8:3.

For quite a period of time I  
have thought a great deal con-  
cerning law and grace. In fact,  
I don't suppose there has ever  
been a time in my life when I  
have considered law and grace  
from the standpoint of a study of  
the Word of God, more than I  
have in my recent studies of the  
Scriptures.

When we say that an individual  
is expecting to be saved by keep-  
ing the law, we mean that the  
average person is trying to go to  
Heaven by living up to the Ten  
Commandments. I imagine if you  
were to ask each individual

you meet, you would find that  
more than half of them would tell  
you they are basing their hope for  
eternity on their keeping of the  
law. If a man says he is doing  
the best he can, that means he is  
doing the best he can to keep  
the law. If a man says that by his  
works he expects to merit Heav-  
en, then that means he is trusting  
he will merit Heaven on the  
basis of what he does, in the light  
of the law of God. I don't suppose  
there is a week that goes by but  
that somebody tells me personally  
his hope of Heaven is based upon  
his keeping of the law of God.

Now I want to show you that  
nobody could ever be saved by the  
keeping of the law, and that sal-  
vation has to be by grace. I want  
you to notice definitely a series of  
contrasts as to law and grace.

### LAW IS GOD PROHIBITING AND REQUIRING WHEREAS

Prince of Peace. Of the increase  
of his government and peace there  
shall be no end, upon the throne  
of David, and upon his kingdom,  
to order it, and to establish it  
with judgment and with justice  
from henceforth even for ever. The  
zeal of the Lord of hosts will per-  
form this."

### MATTHEW 1:23

Matthew by divine inspiration  
quotes Isaiah 7:14 in the New  
Testament: "Now all this was  
done, that it might be fulfilled  
which was spoken of the Lord by  
the prophet, saying, Behold, a vir-  
gin shall bring forth a son, and

### NOW READY!

## ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

\$1.50

There is no subject as controversial  
among Baptists today as the rapture  
question. In my book I have examined  
the rise of the post-trib doctrine. The  
Margaret MacDonald theory is explod-  
ed. Then I have given one hundred  
reasons why I believe in the pre-trib  
rapture. Those interested in the pro-  
phetic Word will want to read this  
book.

TBE has been pre-millennial and  
pre-tribulational since its beginning.  
While we constantly seek more light  
on old doctrines, we have little desire  
for "new life."

### CALVARY BAPTIST CHURCH BOOK STORE

P. O. Box 910

ASHLAND, KENTUCKY 41101

they shall call his name Emman-  
uel which being interpreted is,  
God with us" (Matt. 1:22-23). In  
Greek it reads "the virgin," re-  
ferring to the very one mentioned  
by Isaiah.

"Virgin" in Matthew 1:23 is the  
Greek word "parthenos." It is  
found 14 times in the Greek New  
Testament, and it is always trans-  
lated "virgin" in the King James  
Version. The term means unspot-  
ted virginity as can be seen from  
its use in Revelation 14:4: "These  
are they which were not defiled  
with women; for they are virgins."  
Paul described the church as "a  
chaste virgin" (II Cor. 11:2).

### OTHER PROOF

One must either impeach the in-  
tegrity of Joseph and Mary or  
doubt the divine chronicle of Mat-  
thew and Luke, if he rejects the

virgin birth. Only a person pos-  
sessed with the spirit of Antichrist  
would dare to do either.

Matthew distinctly removes all  
possibility of Joseph being the  
human father. He wrote: "Now  
the birth of Jesus Christ was on  
this wise: When as his mother  
Mary was espoused to Joseph, be-  
fore they came together, she was  
found with child of the Holy  
Ghost" (Matt. 1:18). He adds that  
Joseph "knew her not till she had  
brought forth her firstborn son"  
(Matt. 1:25).

Luke describes Mary as "a vir-  
gin" (Luke 1:27). Mary was  
troubled about the angel's an-  
nouncement concerning the birth  
of Jesus simply because she was  
a pure virgin (Luke 1:28-33).  
"Then said Mary unto the angel,  
How shall this be, seeing I know  
not a man?" (Luke 1:34). The  
angel calmed her questions by tel-  
ling her it would all take place by  
the direct operation of the Holy  
Spirit (Luke 1:35).

Mary was not a poor little Jewish  
girl who lived too near a camp of  
German soldiers as religious lib-  
erals claim. Joseph was the only  
man in her life. She was no for-  
nicator. Instead, she was one of  
the most godly women who ever  
lived in this world; otherwise, she  
would not have been chosen to be  
the mother of Jesus Christ.

### THE PURPOSE OF IT

First, Christ must be born of a  
virgin to fulfill Old Testament  
prophecy. It was predicted that  
He would be the Seed of the woman  
(Gen. 3:15). Isaiah foretold He  
would have a virgin birth (Isa.  
7:14). In Matthew 1:23 we have  
recorded the fulfillment of these  
two Old Testament prophecies.

Second, Christ must be born of  
a virgin to be entitled to David's  
throne. It may have seemed to  
some that Jeremiah set up a bar  
to prevent Christ from being en-  
titled to the crown rights to David's  
throne. The prophet wrote: "Is  
this man Coniah a despised bro-  
ken idol? is he a vessel wherein is  
no pleasure? wherefore are they  
cast out, he and his seed, and are  
cast into a land which they know  
not? O earth, earth, earth, hear  
the word of the Lord. Thus saith  
the Lord, Write ye this man child-  
less, a man that shall not prosper  
in his days: for no man of his  
seed shall prosper, sitting upon the  
throne of David, and ruling any  
more in Judah" (Jer. 22:28-30).

Matthew's genealogy shows the

GRACE IS GOD FREELY GIV-  
ING AND BESTOWING.

In the law God prohibits. If  
you will turn to Exodus 20 and  
read the Ten Commandments, you  
will see that God offers a num-  
ber of prohibitions. Without tak-  
ing time to read them all, I'll read  
the short commandments. "Thou  
shalt not kill." "Thou shalt not  
commit adultery." "Thou shalt  
not steal." "Thou shalt not bear  
false witness." "Thou shalt not  
covet." All these are God pro-  
hibiting. In each of these, some-  
thing is prohibited the individual  
Beloved, that is law. The law is  
telling you what you can not do  
or what you can not have.

At the same time, the first part  
of these Ten Commandments tel-  
us that we shall have no other  
God besides Jehovah, that we  
shall not take His name in vain  
and that the Jew under the law  
(Continued on page 3, column 1)

title to David's throne must de-  
scend through the line of Jeconiah  
(Coniah is Hebrew spelling of  
Jecooniah). The crown rights de-  
scend through the Father, not the  
mother. This meant the Messiah  
must be the son of David without  
being the seed of Jeconiah.

Joseph was a son of Jeconiah  
(Matt. 1:11-12, 16). How can Christ  
establish His right to the Davidic  
throne and yet not do harm  
Jeremiah's prophecy? The answer  
is found in the virgin birth which  
made Christ the legal son of Joseph  
without His being the seed of  
Jecooniah (Luke 2:4).

Third, Christ must have been  
born of a virgin to have been our  
Saviour. All the natural seed of  
Adam inherited Adam's guilt and  
sin. "For as by one man's dis-  
obedience many were made sin-  
ners" (Rom. 5:19). In order for  
man to be redeemed, One must  
come into our race not descended  
by natural generation from Adam.

Paul seems to bring this out in  
writing to the Corinthians: "And  
so it is written, The first man  
Adam was made a living soul; the  
last Adam was made a quickening  
spirit. Howbeit that was not first  
which is spiritual, but that which  
is natural; and afterward that  
which is spiritual. The first man  
is of the earth, earthy; the second  
man is the Lord from heaven" (I  
Cor. 15:45-47).

Christ condemned sin in His sin-  
less human flesh (Rom. 8:3). He  
could not have done this except  
by His virgin birth by which He  
escaped the taint of sin common  
to our race. Jesus Christ frequen-  
ly went up to the temple, but He  
never offered sacrifice. He prayed  
on the cross: "Father, forgive  
them" (Luke 23:34), but He never  
prayed: "Father, forgive me." Our  
Lord told Nicodemus that he need-  
ed to be born again, but He Him-  
self had no such need. Jesus  
Christ never personally experi-  
enced sin in His human body,  
soul, or spirit.

The Messiah had a human na-  
ture, yet He was without original  
sin or any personal acts of dis-  
obedience. The Scriptures give no  
uncertain sound on this subject.  
The Saviour said: "The prince of  
this world cometh, and hath noth-  
ing in me" (John 14:30). He could  
call upon His critics and ask:  
"Which of you convinceth me of  
sin?" (John 8:46). His critics  
could only stand in utter silence.

The Apostle Paul wrote of Christ:  
(Continued on page 7, column 3)



## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



## Contrast Between . . .

(Continued from Page Two)  
was to remember the seventh day to keep it holy. Those were required of him, for he was to keep the law.

"I tell you, beloved, the man who says he is trying to go to Heaven on the basis of the keeping of the law, is putting himself back to the place that he is doing, or attempting to do, what God prohibits or requires.

In contrast, grace is God freely giving and bestowing. Not one time under grace do you ever find God saying "Thou shalt," or "Thou shalt not." Grace is God freely giving and freely bestowing.

Listen:  
"For by grace are ye saved through faith: and that not of yourselves: it is the GIFT OF GOD: Not of works, lest any man should boast"—Eph. 2:8,9.

"Moreover the law entered, that the offence might abound. But where sin abounded, GRACE DID MUCH MORE ABOUND"—Rom. 5:20.

So you can see, beloved friends, in the first place, the law is God prohibiting and God requiring, but in contrast, grace is God freely giving and freely bestowing upon us.

### II

**THE LAW MANIFESTS WHAT WAS IN MAN—NAMELY, SIN, WHEREAS GRACE MANIFESTS WHAT IS IN GOD — NAMELY, LOVE.**

Notice, the law manifests what is in man—namely, sin. I ask you, what is the paramount thing in you—the paramount characteristic of you? It is sin. Beloved, the law manifests or brings to light what is in man—namely, sin.

We read:  
"Knowing this, that the law is NOT MADE FOR A RIGHTEOUS MAN, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine"—I Tim. 1:9, 10.

Beloved, you'd never know that you were disobedient and ungodly; you'd never know that you were unholy and profane; you'd never know that you were a murderer of father or murderer of mother; you'd never know that you were a kidnapper, or a liar,

## IS "THAT" IN THE BIBLE?



Question:

**"WHAT KING'S WOMEN WERE PERFUMED FOR A YEAR BEFORE THEY CAME TO HIM?"**

Ahasuerus, Esther 2:12:

"Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to-wit, six months with oil of myrrh, and six months with sweet odours, And with other things for the purifying of the women); Then thus came every maiden unto the king . . ."

or a perjurer if it hadn't been for the law.

The law, I say, manifests what is in man — namely, sin; in contrast, grace manifests what is in God—namely, love. What a contrast between the two characteristics: sin in man, and love in God. The law manifests what is in man—namely, sin; grace manifests what is in God, namely love.

We read:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—John 3:16.

Beloved, that is love. God gave His Son.

I am thinking that none of us fully appreciate, nor have ever appreciated, nor can ever appreciate the wondrous love of God as long as we are here within this life. He was under no obligation to us, yet He loved us. There was no reason why God should have given His Son, yet He did it because He loved us.

It is no wonder that the Apostle Paul in his prayer in Ephesians 3 said that he desired that we should know the height and the depth and the length and the breadth of the love of God. How long is it? It goes back to eternity to come; thus, it encircles every one of the elect of God from the first man that was saved to the last man that shall be saved.

How broad is it? It is broad enough that it encompasses individuals out of every nation, and

every race, and every language. It is broad enough that it takes in every color and every class of people in all of the world.

How deep is it? It is deep enough that it gets down beneath us in the deepest of our sins, and high enough that it lifts us out of sin and sets our feet on the solid rock.

Even in view of all this, Paul doesn't tell us how long, how broad, how deep, nor how high it is. Beloved, it is impossible to do so. I say to you, it is the grace of God that has manifested the love of God. While law manifests what is in man — namely, sin, it is grace that manifests what is in God — namely, love.

### III

**THE LAW DEMANDED RIGHTEOUSNESS FROM MEN. WHEREAS GRACE CLOTHES UNGODLY SINNERS WITH RIGHTEOUSNESS.**

If you will read through the Old Testament, every time you read any portion of the law, you will find that there is a demand that we shall have righteousness. Yes, beloved, the law demands righteousness on the part of man. However, when you come to the New Testament, you will find, while the law demands righteousness of man, that grace clothes the ungodly with righteousness. Listen:

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

At Calvary, God took my sins and put them over on Jesus Christ. God treated Jesus Christ exactly like the vilest sinner in all of the world should have been treated. God saw Jesus not as His Son, but as a sinner, and thus He bore our sins at Calvary. Now God takes us accordingly and clothes us with the righteousness of His Son. That is what it means when it says, "That we might be made the righteousness of God in him." I tell you, every individual who is saved, is today clothed in the righteousness of God's own Son.

Talk about something that makes you happy! I get on shouting ground every time I think about imputation — that my sins were imputed to Christ at Calvary, and the righteousness of God is imputed to me. Every time I recall that at Calvary God saw me in Jesus, and that now God sees Jesus in me, I am put on shouting ground.

Yes, beloved, the law demanded righteousness from men, and in contrast grace clothed unrighteous sinners with righteousness. The law demands it, and grace gives what the law demanded, so that now under grace God sees us clothed in the righteousness of His Son.

### IV

**THE LAW UTTERLY CONDEMNS THE BEST OF MEN WHEREAS GRACE FREELY JUSTIFIES THE CHIEF OF SINNERS.**

It doesn't make any difference how good you are, the law has utterly condemned you. If you are the best man in this world, you are completely, and utterly, and absolutely condemned of God by the law. Listen:

"For ALL HAVE SINNED, and come short of the glory of God"—Rom. 3:23.

I tell you, beloved, the law utterly condemns the best of men. You can find the best man or the best woman in all this world, and that individual needs to bow his head in shame before God, when he compares himself to God. The law utterly condemns the best of us, but in contrast, grace freely justifies the chief of sinners.

The Apostle Paul tells us of his (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"

THE CHRISTIAN DEFINITION OF EKKLESIA

Some will say . . . but didn't Brother T. define ekklesia in his treatise? I answer . . . NO HE DID NOT! Not once did he give us the definition of ekklesia. BUT ALWAYS HE GAVE THE CHRISTIAN MEANING OR THE CHRISTIAN USAGE OF EKKLESIA.

It is amazing, to say the least, that Brother T. passed over the definitions of ekklesia and only gave the Christian usages. The Christian usages of any term are built ONLY BY THE PERSONAL INTERPRETATION OF THE PERSON WHO IS GIVING THEM! They are not a definition, but they are only an interpretation! Brother T. misrepresented this to the readers of his work. This is another example of the lawlessness of the spirit of Reformed Baptist Ecclesiology.

Here are Brother T.'s remarks:

"Even more important is the definition of ekklesia given in lexicons and other critical aids on the New Testament Greek. Landmark Baptists, who deny the universal church, place great stock in the definitions of Greek words by lexicographers. For example, in the book *Theodosia Earnest*, a religious novel in which Landmark views were first expounded, Mr. Courtney, in his debates with Presbyterians, relies heavily on the fact that Greek lexicons uniformly give "dip" or "immerse" as the primary meaning of baptizo. Mr. Courtney regarded this as conclusive proof of the Baptist position and succeeded in the story in converting a number of Pedobaptists to his views. We applaud the author's regard for the authority of Greek scholars. However, the same class of men, with similar concurrence, witness to the universal usage of ekklesia. Here are the statements of some outstanding lexicographers . . ."

Note here the following points well . . . Brother T. claims that the definition of ekklesia as given by lexicons and other critical aids of the N.T. Greek play an important part in determining the meaning of ekklesia. To this we say AMEN . . . AND ASK . . . WHY DIDN'T YOU THEN DO AS YOU SUGGESTED AND GIVE THE DEFINITIONS OF EKKLESIA? You then misjudge and condemn Dr. Dayton and his remarks by saying that Dayton, Mr. Courtney, relied heavily on the fact that Greek lexicons uniformly give "dip" or "immerse" as the primary meaning of baptizo, and you even suggest that we WOULD NOT USE THE SAME MEN IN REGARD TO EKKLESIA.

However, the fact is, that Dr. Dayton used the same lexicons to define ekklesia and gave the same definitions and used the same equal rules in regard to ekklesia that he did with baptizo. But, you ignore this fact, Brother T., and seek to leave the impression that Dr. Amos Cooper Dayton did use baptizo from the lexicons to his advantage, but did not use them concerning ekklesia. This is a slander on our sainted dead! For this, men of honor in your ecclesiological camp should bow their heads in shame and rise up and condemn you.

The truth is that Dr. Dayton defined both baptizo and ekklesia in the same manner. Brother T. did not define ekklesia, but only gave the Christian meaning of the term. The Christian meaning of the term is not what Brother T. claimed it is. The Christian meaning of any term is not the term being used by Christians . . . but that OF GIVING TO IT A DIFFERENT MEANING THAT IT HAS IN NON-CHRISTIAN WRITINGS! In this Brother T. has again missed the point and deceives the readers of his work.

Will Brother T. and Reformed Baptists take the primary meaning of ekklesia like they take the primary meaning of BAPTIZO? Will they tell us? Will Brother T. and Reformed Baptists TAKE THE CHRISTIAN USAGE OF BAPTIZO AS THEY HAVE TRIED TO PUSH OFF ON THE PEOPLE THE UNLAWFUL AND FOOLISH NOTION OF THE CHRISTIAN MEANING OF EKKLESIA. I am only a poor Landmark Baptist, but it would seem to me that if the Christian meaning of ekklesia would work, then the Christian meaning of baptizo would also work. Reformed people say YES TO BOTH WORDS . . . BAPTISTS SAY NO TO BOTH WORDS . . . REFORMED BAPTISTS SAY YES TO EKKLESIA AND NO TO BAPTIZO . . . I cannot understand why except that is simply the way they want it.

A CRITICAL REVIEW OF THE OLD LEXICONS

Should we accept the Christian meaning of the old Lexicons which Brother T. has used? I think not, but I will let you be the judge — remember this, NOT A ONE OF THOSE (Continued on Page Five)

## Send TBE FREE!

## TO A YOUNG PREACHER

We are greatly interested in reaching young preachers with the "strong meat" of the Word — which we know they are not getting in most seminaries, Bible colleges and Bible institutes. In order to reach them, we are willing to send TBE to them for one year free of charge.

Naturally, we don't know every young man whom God calls to preach, but our readers can furnish us with names and addresses of many. We therefore ask you to send us the names and addresses of young men whom you know in the ministry. We will gladly send TBE to them.

Does this sacrifice pay off? It certainly does! We have before sent TBE to young men who — as a result of help received from the paper — are now standing firm as a rock for the faith. And, think of the good their preaching will do in years to come!

USE THE FOLLOWING SUBSCRIPTION BLANK

Name \_\_\_\_\_

Address \_\_\_\_\_

Your Own Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

If you wish to send more, use a separate sheet. If you can help on these "subs," we will appreciate your offering.

CLIP AND MAIL TO:

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

THE BAPTIST EXAMINER

APRIL 17, 1976

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

Please explain the expression, "which for a while believe, and in time of temptation fall away," in Luke 8:13.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



To understand this, one must read the context. Start in with Luke 8:4 and read on through verse 15. Jesus tells about the sowing of seed. The seed represents the Word of God. (v. 11) Christ tells of how some of the seed fall upon good ground. They spring up and bear rich fruit. These represent people who truly receive the Word of God and become believers. They prove this by bearing fruit.

A different class of people, these who with great exhilaration, seemingly receive the message they hear, but no strong hold is laid upon the things of God because there is no strong belief in the Word — because their belief is a superficial one. When testing time comes, they show that they are not rooted and grounded in sincere faith, for they fall away.

We have all seen people like this. During a revival meeting they got emotionally stirred and they made a profession of faith, but there was no depth to their faith. Sometimes such persons don't even show up for baptism. Sometimes they join a church, but they don't hold out faithful for three months. There is a sense in which such persons believe, but they fit into the description given by Jesus when He said, "These have no root, which for a while believed and in time of temptation fall away."

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



There is more than one kind of believing. In James 2:19 we read: "Thou believest that there is one God; thou doest well; the devils (demons) also believe and tremble." But in Romans 10:10 we read, "For with the heart man believeth unto righteousness." There is a lot of difference between believing with the head and believing with the heart. So with that in mind let us take a look at Luke 8:15. There we read, "But that on the good ground are they, which in an honest and good heart, having heard the Word, keep it." Nothing is said in verse 13 about those on the rock having an honest and good heart. All the heart they have is that deceitful, wicked heart of Jeremiah 17:9. But those on the good ground have been given that new heart of Jeremiah 32:39 and Ezekiel 11:19. So with that new heart the good ground hearers are able to believe unto righteousness.

In I Corinthians 2:14 we learn that the natural, or lost man is unable to know, or understand spiritual things. And in Matthew 13:19 Jesus says, "When any one heareth the Word of the kingdom, and understandeth it not, then cometh the wicked one, and catch-

eth away that which was sown in his heart." So understanding the Word is the criterion throughout this parable. In verse 23 we read, "But he that receiveth seed into good ground is he that heareth the Word, and UNDERSTANDETH it." You have to understand something before you will really contend for it when the going gets rough. Only the good ground hearers understand what they hear. And they can do that because they have been quickened, and given a new heart to believe with. All the others believe just as the demons believe, but they do not understand. So when the going gets rough, they cast it aside. They are not going to hold to, and contend for something they do not understand.

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



The answer to the question is found within the verse itself. "They on the rock are they, which, when they hear, receive the word with joy; and these have no roots, which for awhile believe, and in time of temptation fall away." There are many people who have a head belief in God. These people are very religious. They will work hard in their religion because they are afraid of losing it. When heavy tribulations come or, strong temptation, they fall — lose their salvation — because they do not have a strong root to hold them.

We who have been saved by the power of God have a firm foundation. "As ye have therefore received Christ the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2:6,7). We work for Him, not in order to keep saved, but because we are saved for eternity. You see, we may fail many times but we are held by His hand. "Nevertheless I am continually with thee; thou hast holden me by my right hand" (Ps. 73:23).

PAUL  
TIBER

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



First of all, it is necessary to distinguish between belief and faith.

Belief is the acknowledgment of facts often accompanied by strong emotional feelings (James 2:19).

Faith is belief accompanied by confidence that the facts believed are not only true, but have been appropriated to the believer in a direct and personal way — by God through His Spirit.

There are probably millions of believers today who do not possess faith — they won't endure long — these are those referred to in Luke 8:13. This same kind of believer is also referred to in Hebrew 6:1-8.

Just a passing remark — false believers (lacking saving faith) are too often made through ungodly and unscriptural "soul winning?"

techniques. We need to learn to be confident that the Word accompanied by the work of the Holy Spirit is sufficient for the saving of souls without adding fleshly or intellectual gimmicks to it.

## Contrast Between . . .

(Continued from page three)  
own experience. Listen:

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" — I Tim. 1:15.

Yes, beloved, the law condemns the best man or woman. The best man in this world can't go to Heaven on the basis of his works. The best man in this world can't go to Heaven by keeping the law. The best man in this world can never go to Heaven on the basis of what he has done in the light of the law. Beloved, the law utterly condemns the best of men — and all men — but in contrast the grace of God justifies freely the chief of sinners.

Suppose I were to go out and find a man walking down the street with a card on his back, which reads, "I am the chief of sinners," and I look on the other side of the street and I see a woman walking up the street with a sign on her back which reads, "I am the vilest woman on earth." Beloved, I would still point those two individuals to the Son of God and I'd say that by faith in the Lord Jesus Christ, every one of God's elect shall be saved.

Yes, the law utterly condemns the best of us, whereas the grace of God freely justifies the chief of sinners.

V

THE LAW SENTENCES A LIVING MAN TO DEATH, WHEREAS GRACE BRINGS A DEAD MAN TO LIFE.

We read:

"Wherefore, as by one man sin entered into the world, and DEATH BY SIN; and so death passed upon all men, for that all have sinned" — Rom. 5:12.

Everyone of Adam's fallen descendants stands sentenced to death, but in contrast, grace brings life to those who are spiritually dead. Listen:

"He that believeth in me, though he were DEAD, yet shall HE LIVE" — John 11:25.

This was what Jesus said at the grave of Lazarus. He was not talking about Lazarus now, but about dead sinners spiritually, and He said, "Though he were dead, yet shall he live."

Sometime ago I saw the scaffold on which they hanged the last man that was hanged in Kentucky. I saw the death cap that was put over his head just before the trap was sprung that sent his soul into eternity. As I stood and looked at the scaffold and at that death cap, the message of death was impressed upon me so strongly that day.

Every time I go out to the cemetery, lessons of death are impressed upon my memory. Every time I stand beside a casket, it is impressed upon me again that we are but dead sinners here within this world.

I tell you, beloved, the law sentences living men to death, whereas the grace of God brings dead men to life. How I thank God that I am not under law but under grace. If I were back under the law, I would have no hope for myself, and I would certainly have no hope for you. If I were under the law, I would say both to you and to me that so far as we are concerned, all the law can do is

put a sentence upon us. While we are alive physically, the law sentences us to death, whereas the grace of God takes us who are already dead spiritually and makes us alive in Christ Jesus.

VI

THE LAW IS AT BEST A SYSTEM OF PROBATION, WHEREAS GRACE IS A SOURCE OF UNMERITED FAVOR.

In the Old Testament the fellow who was under the law was merely on probation. It was all a matter of probation. If he did fairly well, he moved a step forward. However, if he sinned, then he fell backward. I say, beloved, the law itself was nothing but a system of probation. Listen:

"And he said unto him, Thou hast answered right: THIS DO, and thou shalt live" — Luke 10:28.

Here Jesus is answering the question of a certain lawyer, and He says, "This do, and thou shalt live," as if to say, "If you don't do it, you won't live."

I tell you, beloved, the law at best was a system of probation whereas the grace of God is a system of unmerited favor from beginning to end. Listen:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" — Eph. 2:8, 9.

Don't tell me that you merit grace. Beloved, the grace of God is unmerited.

Suppose a man were to come to your house tonight when you are away, and were to ravage your wife and kill your child, and rid you of everything that you have and burn your house. Would you feel kindly disposed toward such an individual? There is no room for kindness so far as he is concerned. But suppose tomorrow that individual is caught and apprehended of his crime, and when you see him, you recognize and identify him. Not only do you say, "This is the man" but the man himself pleads guilty and says, "Yes, I ravaged this woman; I killed your child; I robbed your home; I burned your house." I ask you, would you have any sympathy? Would you feel sorry for such an individual? Would you want that individual turned loose upon humanity?

Suppose that man goes to trial and is sentenced to die for his crime. Now you as the grieved husband, as the father of the murdered child, the man whose home has been robbed, and whose house has been burned, come into court, and you not only ask the judge to turn the man loose, but you also volunteer to go to the electric chair in the place of this individual. I ask you, beloved friends, if such as that could ever happen.

No, not so far as human nature is concerned, but greater than that, ten thousand times ten thousand times greater than that the experience at Calvary, Jesus Christ went to the Cross Calvary and died for our sin. That is grace — unmerited favor for we didn't deserve it.

I tell you, law at best is a system of probation whereas the grace of God is a source of unmerited favor.

VII

THE LAW STONES AN ADULTERER OR AN ADULTRESS TO DEATH, WHEREAS THE GRACE OF GOD SAYS, "NEITHER I CONDEMN THEE; GO AND SIN NO MORE."

In the Old Testament we the law plainly says that both the adulterer and the adulteress shall be stoned to death. Listen:

"And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress, shall surely be put to death" — Lev. 20:10.

When we come to the New Testament and the grace of God, we have a different story. We read:

"So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again stooped down, and wrote on the ground. And they which heard being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more" — John 8:7-11.

This tells the story of a woman who was taken in the very act of adultery. It was a case of hypocrisy on the part of the man who brought her, for the man should have been brought, too. According to the law, both of them should have been stoned. However, it was nothing but a case of hypocrisy on their part when they brought this woman into the presence of Jesus. He knew what the law said, in that it demanded death on the part of both man and woman. Yet, Jesus said, "He that is without sin among you, let him first cast a stone at her." When He turned the woman after they were gone he said, "Neither do I condemn thee; go, and sin no more."

The law, I say, demanded death. (Continued on page 6, column 2)

## BOOKS FOR BOYS AND GIRLS



### HURLBUT'S STORY OF THE BIBLE

By JESSE LYMAN HURLBUT

America's leading Bible story book, suited for all ages, including adults. It has proved to be a time-tested help to those who want to present the Bible in a compelling manner.

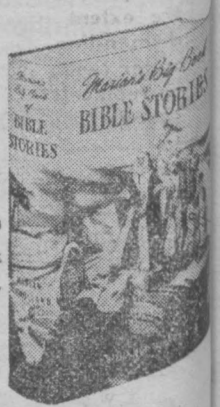
Over 750 pages, clothbound \$7.95

### MARIAN'S BIG BOOK OF BIBLE STORIES

By MARIAN SCHOOOLLAND

226 simply-told stories for ages 6 to 12. Even the very youngest child can understand these stories told by the author with clarity and dignity. Sturdily bound, attractive jacket.

345 pages, clothbound \$5.95



Order From

CALVARY BAPTIST CHURCH BOOK STORE  
ASHLAND, KENTUCKY 41101



## New Guinea Photo Story

Dear friends:

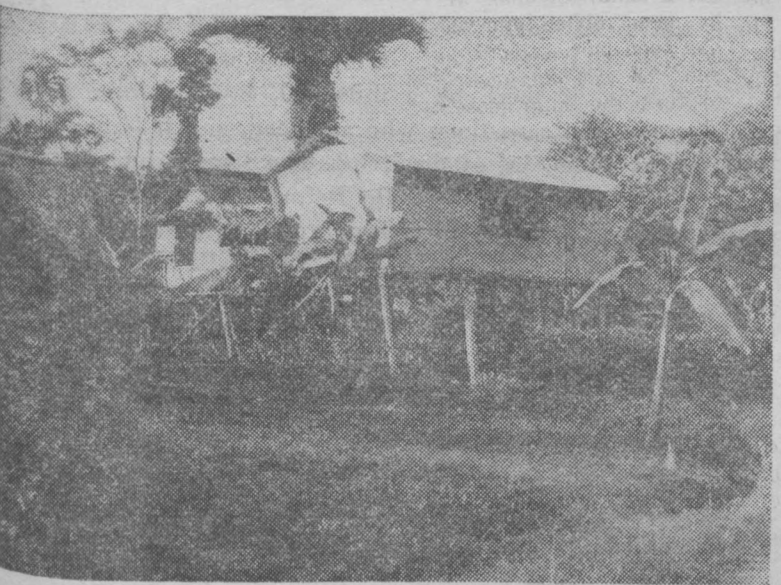
Once again we greet you in the name of our Lord as we bring you another photo story of our work on Bougainville.



The first picture today shows Brother Uming along with some other people at a village where he has a mission point. The house, or perhaps better stated shed, in the picture is where the services are held. Brother Uming has been going to this village for quite a long time and holds services each week, but, other than the old man that is standing at the end on the right, no other professions of faith have been made. The man in the middle of Brother Uming and the old man is a Christian and is a member of one of the Baptist churches on Bougainville. This village is about six miles one way from where Brother Uming lives. I visited this village on two different occasions and preached both times.



This picture was made at the same village as the previous picture. About two weeks before I visited Bougainville they had quite a severe earthquake a few miles out in the ocean from the island, and many parts of the island were hit quite hard. The Siwai area, this is the area where our mission work is, was the hardest hit of any part of the island. On the left of this photo can be seen some of the results of the earthquake. No houses at this village were knocked down but the earth gave way within about eight feet of one house and several trees were uprooted.



This picture was made at Nukui Village where Brother Uming lives and where I stayed while there. Two of the houses in this picture were not completely knocked down, but damaged to the extent they had to be abandoned. The owner of them was dismantling them and building new ones while I was there. All the water tanks in this area were damaged to the extent they had to be replaced. About three weeks ago we had an earthquake on this island. Considerable damage was done on the Mission Station.

### Be Kind . . .

(Continued from page one)

He must be an orator, mixer and seer,  
A man whom the world will respect and revere,  
A business man, diplomat, scholar and wit,  
A man who has vision and wisdom and grit.  
All this is demanded by most of the crew  
That listen and watch as they sit

in the pew.  
But he has his faults—and they're sure to appear,  
For God does not keep any perfect men here,  
For reasons that we in this life may not know  
The Lord does not keep any angels below,  
Nor does He reward you for faults that you find,  
But keep what you find—and just try to be kind.  
—P. A. LANGVAND

## ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

### "LYDIA'S CONVERSION"

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul" (Acts 16:14).

There are many wonderful points to ponder in the conversion of Lydia. It was brought to pass by providential circumstances. Lydia was a business woman. She wove material and dyed it and sold it at the market places. Her merchandise was not of J. C. Penney quality. She catered to the very wealthy. We are told she was a seller of purple. Only the rich could afford this dye. Kings were known to have their royal robes of purple. The city of Thyatira is about 250 miles (as the crow flies) from Philippi. Yet, we see the Lord has providentially brought Lydia to Philippi at the exact time the apostle Paul is there.

Lydia was a very religious Jewess and on the Sabbath she was in her place at the place of prayer. Philippi was a thriving metropolis and multitudes of people passed through. On the Sabbath there were many gatherings of the people. Yet, the Lord providentially brought Paul to this small group of women praying by the river side. Then we read where the Lord opened her heart and she attended unto the things which were spoken of Paul. She did not open her own heart. Her prayers had not opened it for her. She did not "walk an aisle" or "shake a hand." Paul did not do it. The Lord opened her heart. He not only is the maker of the heart but the master of it.

When we think of providence let us not turn our nose up at "means." Our God is a user of means. He opened the heart of Lydia but it went hand in hand with the preaching of Paul. Our Lord uses the Word, and prayer, and people to bring to pass His divine purposes.

There were two outstanding evidences that Lydia was converted. The first one, she was baptized. She did not go to the synagogue of her choice. But rather, was baptized into the fellowship of the Lord's church. The second was her love of the saints. She opened her home to them and desired to be with them. Oh, that we might show forth these same evidences of an opened heart to the glory of Christ.

### MARTYRS MIRROR

By

THIELEMAN J. VAN BRAGHT

\$17.95

This book was first printed in the Dutch language in 1660. It was translated into English in 1745. The book contains over 1,000 pages and tells of over 4,011 people who died a martyr's death for their faith.

The book is what it claims to be: "The story of fifteen centuries of Christian martyrdom from the time of Christ to A.D. 1660." It ought to be called "The Book of Baptist Martyrs."

All of those who are interested in Baptist church history will want to purchase this great book. It is well-bound and neat in appearance.

CALVARY BAPTIST CHURCH  
BOOK STORE

P. O. Box 910

ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER  
APRIL 17, 1976

PAGE FIVE

## A Review Of Baptist Ecclesiology

(Continued From Page Three)

LEXICOGRAPHERS HELD TO THE VERBAL INSPIRATION OF THE BIBLE!

Dr. Dissmann, dealing with the old lexicons and their value, makes these remarks:

And then these Greek dictionaries, that were already antiquated on the day of their publication, were fated to witness the period of epigraphy and papyrus research. It was as though the director of a museum, who had covered every square yard of his poor, badly lighted galleries with old paintings, often wrongly labelled, were suddenly to receive a donation of hundreds more pictures of great age. The director wrings his hands and asks where he is to put all the treasures. Greek lexicography has not yet been able to open new rooms for the enormous increase of material due to the new discoveries, and so all the precious gifts, literally gifts of the Danaï, are still in their packing-cases in the corridors and yards, and no one knows when it will be possible for the museum attendants to come with the hammer and crowbar.

The fate of Greek lexicography as a whole has been shared also by that special branch of it called New Testament lexicography.

New Testament or, more generally speaking, Biblical lexicography has an extensive past. The Jew Philo of Alexandria, a contemporary of St. Paul, was probably the author of a lexical work on the proper names of the Old Testament. The Library of the University of Heidelberg possesses a third or fourth century papyrus fragment of an old Christian lexicon, also dealing with the explanation of the Hebrew names, and probably connected somehow or other with Philo's work.

But New Testament lexicography proper is not yet 300 years old. The first special dictionary of the New Testament published by Georg Pasor at Herborn in 1619, and had a long history. In edition after edition, for over a century and a half, it regulated the New Testament studies of many generations. Besides the large edition two abridgements of different sizes were called for. Though nearly all the Georg Pasor was able to ascertain with the resources at his disposal is now obsolete, we nevertheless look back with gratitude upon the lifework which the hard-working scholar accomplished first at Herborn and then, during the horrors of the Thirty Years' War, at Franeker in Friesland.

After Pasor there came a long series of New Testament dictionaries. The last, and probably also the best, was that by the American scholar Joseph Henry Thayer, an independent revision of the excellent New Testament dictionary by Wilibald Grimm. Thayer closes the older period of New Testament lexicography, and it is an honour to American Biblical scholarship that the close was so brilliant. The more recent editions of the dictionary of the late Griefswald Professor of Theology, Hermann Cremer, which, on the whole rests rather on a dogmatic than on an historical foundation, constitute, despite occasional borrowings from inscriptions and papyri, no real advance on Grimm and Thayer.

Now, we ask . . . why should Landmark Baptists accept the interpretations of such men who did not believe in the VERBAL INSPIRATION OF THE BIBLE AND WHO HAVE BEEN DISCREDITED BY ALL THE FINDINGS OF RECENT DISCOVERY? If we are going to study Greek, we must be governed by the laws and findings of that same Greek! Let Reformed Baptists reconcile this contradiction of using Greek unlawfully, but let not Landmark Baptists fall into this error.

Now, I will show the folly of Brother T.'s Greek definitions which are not definitions:

T. claims that Arndt and Gingrich said that ekklesia was defined as "the church universal, to which all believers belong." They gave no such definition! They defined ekklesia as "assembly, a regularly summoned political body . . ." What T. gave from them and called a DEFINITION WAS NOT A DEFINITION BUT A CHRISTIAN USAGE . . . YES, THE SIXTH USAGE OF THE WORD . . . T. BY-PASSED THE TWO DEFINITIONS AND HAD TO GO TO THE FOURTH CHRISTIAN USAGE AND THERE UNDER THAT LAST USAGE HE GIVES TO HIS READERS THAT USAGE AS THE DEFINITION OF EKKLESIA. But, we remark . . . the usage of a word, is not the meaning. How can Christian usage today define the meaning of a word among the Greeks 2,000 years ago. This reminds me of the Roman Catholics who meet and decree certain things as facts of history when in fact they are not and expect all intelligent people to believe that they have become facts simply because the Romanists claim that they have been decreed facts. The Christian usage of ekklesia is not a definition of the term anymore than the Christian usage of baptizo is a definition of the term.

But the time-serving manner of Brother T. is seen even more in his supposed definition of ekklesia by Thayer.

You said that Thayer defined ekklesia as ". . . The whole body of Christians scattered throughout the earth; collectively, (Continued on Page Six)



## Contrast Between . . .

(Continued from page five)  
grace said, "Neither do I condemn thee; go and sin no more."

### VIII

#### ANOTHER CONTRAST BETWEEN LAW AND GRACE COMES OUT OF THE EXPERIENCE OF A PRODIGAL SON.

If I were to ask you where the story of the prodigal son is found, doubtlessly every person here could tell me the story of the prodigal son as is recorded in the New Testament. But do you know anything about the prodigal son in the Old Testament? Do you know anything about the prodigal son under the law? Do you know how the prodigal son was treated under the law? They didn't have any Teen Centers in those days. They didn't have any Boys' Clubs in those days. But in the Old Testament, under the law, they had a way of dealing with prodigal children. Listen:

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear" — Deut. 21:18-21.

That was how a prodigal son was dealt with under the law. How did they deal with the prodigal son under grace? Listen:

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry" — Luke 15:20-24.

What a contrast! In the Old Testament, under the law, the prodigal son was stoned, whereas in the New Testament, under grace, a prodigal son was received by the father.

I like to read this story of the prodigal son in the New Testament. I like to read that while the son was yet a great way off, the father saw him, and ran to him.

Beloved, the only time in the Bible that God is ever pictured as getting in a hurry is when a sinner is returning home. You never find that God gets excited because of the discovery of gold or silver. Do you know why? He made this earth. He put the minerals where they are. You never find that God gets the least bit excited over any discovery that man has made here within this world. The only time you ever find God getting in a hurry is when a lost sinner is turning from sin. The old father, picturing God the Father, ran.

Beloved, listen, in the New Testament, under grace, the prodigal son is received and clothed and made merry by the father when the son came home, whereas in the Old Testament, he was stoned.

### IX

#### THE LAW GIVES KNOWLEDGE OF SIN, WHEREAS GRACE PUTS AWAY OUR SINS.

The best the law can do so far

as you and I are concerned about the matter of sin, is just to tell us we are sinners. Listen:

"For by the law is the knowledge of sin" — Rom. 3:20.

Beloved, the law brings to you the knowledge that you are a sinner, but the law could not go one step further. If you will read from Genesis through the book of Deuteronomy, which is ordinarily spoken of as the five books of the law, you will not find one place where the law ever does any more than to bring you to a knowledge of sin. It doesn't remove the sin. It doesn't make atonement for sin. It doesn't make expiation for sin. It doesn't redeem you from sin. It doesn't justify you from sin. It doesn't take your sin from you. All the law does is to bring to you a knowledge of sin.

When we come to the New Testament to study the grace of God, we find that while the law gives a knowledge of sin, grace puts away our sin. Listen:

"Moreover the law entered, that the offence might abound. But where sin abounded, GRACE DID MUCH MORE ABOUND" — Rom. 5:20.

Ah, beloved, it thrills my heart when I find this to be true, that where sin abounded, grace did much more abound.

We read in the Word of God that He casts all of our sins in the depths of the sea — not into a river. The Bible says that He has blotted out as a thick cloud our transgressions — just as a cloud might disappear from the skies. We are also told that God forgets our sins. The only thing that God forgets is a sinner's sins. He never forgets the least thing that a child of God does. Anything that you do after you are saved, God never forgets. What a blessed thought it is to know that God never forgets anything that we do! Everything we do as a Christian is remembered, but God forgets everything so far as the sinner is concerned. Listen:

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I REMEMBER NO MORE" — Heb. 8:12.

Yes, beloved, the law gives a knowledge of sin but grace puts our sins away. We never have to meet them again. We never have to face them again. They are put away.

### X

#### UNDER THE LAW, THE SHEEP DIED FOR THE SHEPHERD, BUT UNDER GRACE, THE SHEPHERD DIED FOR THE SHEEP.

Go back and study the sacrificial system of the Old Testament

and read how the sacrifice died. In every instance the sacrifice was put upon the altar to die. The students of the Old Testament have estimated that the Jews sacrificed a quarter of a million lambs every year to keep up their sacrificial system. I tell you, under the law the sheep died for the shepherd, but under grace the shepherd died for the sheep. Listen:

"I am the good shepherd; the good shepherd giveth his life for the sheep" — John 10:11.

### XI

#### THE LAW SAYS, "THE WAGES OF SIN IS DEATH," WHEREAS GRACE SAYS, "THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD."

What a contrast! Law looks you in the eye and says, "The wages of sin is death!" Grace's benevolence stemming to us from God's saving power, says to us, "The gift of God is eternal life." Whereas the law says that you shall die, grace gives you life through Jesus Christ.

### CONCLUSION

Beloved, there is no end to these contrasts that might be given between law and grace, but I sincerely trust that these few thoughts will cause you to realize and appreciate more than ever before, the fact that we are saved by grace, and kept by grace, and that it is the only hope we have left for Heaven.

I stand in His presence sometimes discouraged, sometimes cast down, sometimes even asking, "What is the use?" Then I look up to Him to realize that He says, "My grace is sufficient for thee." How I thank God that His grace is sufficient to save us, to keep us, to sustain us, and to take us home ultimately! The praise, the honor and the glory is not to be given to me through my efforts to keep the law, but to His grace.

May God bless you!



## Why . . . Landmark

(Continued from page one)  
JOHN CLARK RIDPATH THE GREAT METHODIST HISTORIAN

This man was the professor of history at DuPaw University and when he was asked about the church he said, "I should not readily admit that there was a Baptist church as far back as A.D. 100, though without doubt there were Baptists then, as all Christians were then Baptists" (Baptist Church Perpetuity, page 59). We must listen to the great scholar and let his many years of experience bear heavily upon our souls when he says all Christians were Baptists in the year 100 A.D.

#### DR. YPEIJ AND J. J. DERMOUT MADE A SEARCH FOR THE KING OF HOLLAND

These men were commissioned to research all the ancient records for the true church and report to the king of Holland. The government was going to make that church the official state church. Ypeij was Professor of Theology at Groningen and Dermout was the Chaplain to the King of Netherlands; both men were members of the Dutch Reform Church and in no way can it be said they were Baptists. Here is their report: "We have now seen that the Baptists who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and have long in history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through the ages (History of The Dutch Reform Church by Ypeij and Dermout, Breda, 1819).

#### THE CHURCHES OF THE APOSTLES BELIEVED IN CHURCH AUTHORITY

We have examples of Landmark-

## A Review of Baptist Ecclesiology

(Continued From Page Five)

all who worship and honor God and Christ in whatever place they may be . . ."

But Thayer did not give this as a DEFINITION OF EKKLESIA! IT IS RATHER . . . HIS SEVENTH CHRISTIAN SENSE!

Thayer defined ekklesia in the following manner . . . "a gathering of citizens called out from their homes into some public place; an assembly . . ." In addition to the definition, as is true with most lexicons, Thayer gives his Christian interpretation of the word. This is what Brother T. called Thayer's definition of the term . . . It was not!

To show the deception involved here and that Bro. T. only used Christian meanings to his own value and point, notice the last Christian usage which Thayer gives to baptizo . . . "to dip—on BEHALF OF THE DEAD . . . i.e., TO PROMOTE THEIR SALVATION BY UNDERGOING BAPTISM IN THEIR STEAD."

I affirm that Brother T. will not take the general Christian usage of words, but will only take them when they suit him to do so. If ekklesia means the universal invisible church, then also baptizo means to dip to bring about the salvation of those already dead . . . Thayer gives the Christian USAGE IN BOTH CASES. IF HE IS RIGHT ON EKKLESIA HE IS ALSO RIGHT ON BAPTIZO. IF NOT, WHY NOT!

According to Reformed Baptist methods of interpretation, the Mormons and others are right when they baptize to save those who have already died. This is strange . . . I didn't know that Reformed Baptists believe that baptism could save those already dead? But evidently they do, that is, if their ekklesia Christian meaning is a true meaning.

I have not the heart nor the time to show up the continued blunders of Brother T. in this manner and his misrepresentations. I will close off this letter by noting his remarks from Cremer and John Owen.

Brother T., you said that Cremer defined ekklesia in the following manner: "the N.T. community of the redeemed, in its two-fold aspect . . . (1) The entire congregation of all who are called by and to Christ, who are in the fellowship of his salvation . . . the church."

But this is not the definition of ekklesia as given by Cremer . . . but so what if it was . . . Cremer has been discredited by the light of recent discoveries and his lexicon is out-dated. Remember Dr. Dissmann's remarks about Cremer? But here is Cremer's definition of ekklesia:

"The common term for a congregation of the ekklatoi assembled in the public affairs of a free state; the body of free citizens summoned together by a herald . . . assembly of the people."

Should we take Cremer's Christian usage and meaning of ekklesia? ONLY IF WE WILL TAKE HIS CHRISTIAN USAGE OF BAPTIZO . . . notice the Christian usage of baptizo — "by baptizo: therefore, we must understand a washing whose design, like that of the theocratic washings was for purification, was to PURGE AWAY SIN FROM HIM ON WHOM IT WAS PERFORMED."

Brethren, if there be a universal, invisible church then also baptism can save those who are dead, and it is to be used to wash away the sins of the living. The same principles of interpretation will prove both. Do Reformed Baptists believe in post-mortum salvation and baptismal regeneration? WHY DON'T THEY? THEY BELIEVE IN THE UNIVERSAL, INVISIBLE CHURCH AND THE SAME MEN WHO SAY THERE IS A

(Continued on page eight)

## LECTURES TO MY STUDENTS



By  
C. H. Spurgeon

Price

7.95

These lectures are printed as they were given to the students of the Pastor's College, of which Mr. Spurgeon was founder and president. This is the unabridged edition of this great book. Every preacher should own and read the instruction given by the "prince of preachers," C. H. Spurgeon.

— Order From —

CALVARY BAPTIST CHURCH BOOK SHOP

THE BAPTIST EXAMINER  
APRIL 17, 1976  
PAGE SIX

ism in the true churches. These were the churches established by the apostles and derived their origin from the church Christ established.

1. First, by a study of the first three chapters of Revelation, we find that Christ spoke to the church THROUGH the angels or ministers, but that Christ neither commanded the ministers or angels to do anything, nor commanded or rebuked them, but this was done solely to the churches! Seven times the Bible says, "What the Spirit saith to the churches" (Rev. 2:7, 11, 17, 29; 3:6, 13, 22).

2. Second, Landmarkism is seen from the election of the apostles and deacons in Acts 1 and 6. This was done by the church, and not by the ministry even though they were apostles.

3. Third, the ordination of elders was by the church, and by the show of hands in the church. Acts 13:23. This is Landmarkism.

4. Fourth, the selection of the missionaries and messengers was by the churches (II Cor. 8:16-26).

This is Landmarkism as, viz: church authority.

5. Fifth, the church is commanded to receive its members (Romans 14:1).

6. Sixth, the power of exclusion and restoration is in the church (I Cor. 5; and II Cor. 2:1-11).

7. Seventh, we are baptized into Christ, or His body, the church (I Cor. 12:13 and Gal. 3:27).

Can we conclude that the churches had no part in the reception of members in light of the plain statements on these points? Baptism must be by church authority or it is just getting wet.

Bullinger, the great Protestant theologian stated: "The Anabaptists think themselves to be the only true church of Christ, and acceptable to God; and teach that they, who BY BAPTISM ARE RECEIVED INTO THEIR CHURCHES, ought not to have communion with evangelical, or any other whatsoever."

Mosheim, the father of Protestant historians stated: "In these

(Continued on page 7, column 4)



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

Evidence seems to indicate that the increasing arrest rate for women is related to the feminist movement. According to a book published by Freda Adler of Rutgers University, the arrest rate for women rose three times as fast as that for men between 1960 and 1972. This is asserted in her recently published book, "Sisters In Crime."

Are women seeking to equal men in crime as well as in other fields? Is this the equal rights that they are asking for?

In Lebanon, Communist-indoctrinated and Communist-armed Palestinians drained blood from captive Christians to use for their wounded soldiers. Then the captives are executed. Eyes have been pulled out, arms and legs have been cut off, placed in baskets and delivered to doorsteps as a means of terrorizing men whose only guilt is to be a Christian. (From "Christian Action Group" via Jesus to the Communist World.)

In Cuba, in the prison De Bonito, on September, the Communists fractured the heads of Christian prisoners with machetes and beat others with iron rods. The toll was seven wounded and two dead. One of the dead was Gerardo Alvarez, a Protestant preacher. His last words were, "Father, forgive them, for they don't know what they do." Then he dropped to the ground.

Enrique Correa tried to help his friend. A second burst of machine gun fire, and his body fell lifeless, too. (Communicated by "Information Committee About Cuba" via Jesus to the Communist World.)

There is more muck in the movies. Avco Embassy brings us "Moses," the latest Hollywood biblical story. Like all the rest of the films, it fails to present the entire story as given in the Bible.

They have Burt Lancaster playing Moses on the silver screen. Lancaster told a London interviewer: "I don't believe in God or a hereafter."

Have we not all heard some church member say, "Our pastor is getting old. We need to fire him and elect a young preacher."

Did you ever stop and think about how and where retired pastors live? Many of them scarcely exist and are cast off even by those whom they formerly have served.

Some of the congregation may envy their pastor's rent-free housing, but they need to ask themselves, What happens when he retires? What happens to his wife when he dies? A pastor who lives in a parsonage owned by the church has no house for retirement in most cases when the churches retire him. He usually has not had a salary high enough to enable him to save for retirement housing.

It would seem that the solution is for our churches to have some sort of retirement plan for their ministers. Non-profit groups may make pension contributions that are tax deferred up to 20 per cent of the employee's total compensation. Such a pension plan could provide a lump sum upon retirement that could be used to make a down payment on a house.

While I would not advocate that independent Baptists have a national annuity board, I would strongly urge each local church to seriously consider providing some retirement plan for its own pastor.

WASHINGTON, D. C. (EP) — Since religion is not vanishing under socialism as Marxist-Leninist doctrine predicted, but rather is

growing in strength, sooner or later Communist leaders must revise and alter the party's attitude toward this aspect of the individual and social life, a Baptist pastor in Ploesti, Romania, insists.

Josif Ton, writing in the March 26 issue of Christianity Today, calls for his leaders to stop fighting against socialism's own interests and allow the spread of Christianity to create the "new man" which socialism has failed to produce.

The Oxford-educated minister, in a brilliant sweep of the history of communism, traces the gradual drift of Marx, Lenin and Stalin away from sympathetic views toward the Bible to campaigns of hatred designed to stir up the working man against the exploits of capitalism.

"To the creators of Marxism-Leninism, religion was an obstacle on the road to revolution," says Pastor Ton, "and this above all else led the Marxist teachers to fight against Christianity."

Communism's quest for a "new man" through atheism, through alienation from the means of production and common ownership of goods has been a tragic sociopolitical mistake, Mr. Ton concludes. Instead of producing honesty and altruism it has achieved only immense suffering and terrible tragedy.

"Since the ideology of atheism produces a character that is not essential to a victorious socialism, but on the contrary works against it, why continue to spread it?" the author argues.

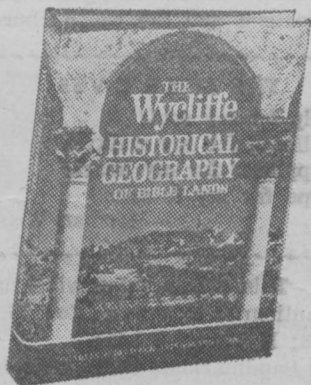
"What ideology is capable of producing the new man of high aspiration and be absolutely upright in his behavior," asked Mr. Ton. "The only answer," he concludes, "is the ideology of the one who possessed the most noble character of all, Jesus Christ, who sacrificed Himself for the good of His fellow men."

(This message is excerpted from a 9,000-word paper on "The Christian in Socialism" widely distributed throughout Romania in 1974, a paper which has resulted in a long period of interrogation of Ton by Romanian authorities.)

ZEZENCHO, Ethiopia (EP)—Another major Sudan Interior Mission Scripture translation project is under way here as SIM linguists work on the Gurage language.

The Gurages, about 750,000 in

### Wycliffe Historical Geography Of Bible Lands



By CHARLES PFEIFFER

Cloth  
Approximately 600 Pages

\$10.95

### THE BIBLICAL WORLD

By the same author

612 Pages — Cloth

\$8.95

number, live on an escarpment about 110 miles southwest of Addis Ababa. The gospel is relatively new to them, but it is taking hold rapidly. The first small congregation was started in 1971 with about 20 believers. By early 1975 there were 100 believers. By the end of 1975 there were 200.

There are now three congregations, one of which has outgrown its grass building, and is planning a better structure. The first Gurage conference was held last September, with about 200 people in attendance, climaxed by the baptism of 38 new members.

Two Ethiopian evangelists, sent from churches in neighboring Kambatta province, are working out from Zezencho and are meeting with good response.

WASHINGTON, D. C. (EP) — A joint resolution authorizing and requesting the President to proclaim April 29 as a National Day of Prayer has been introduced in the House of Representatives by Rep. Bob Wilson (R-Calif.).

He noted in remarks inserted into the Congressional Record that it was on April 29, 1607 that the first permanent English settlers on the American continent erected a wooden cross transported from England and "bowed before God to dedicate this new land to His glory."

"This prayer meeting was held by about 100 colonists on a spot named that day as Cape Henry, a point of land now encompassed by the city of Virginia Beach. The service was conducted by the colonists' Anglican chaplain, Robert Hunt, who later celebrated the first Anglican communion (service) in America at Jamestown."

Pope Paul, 78, told a Vatican crowd: "My death cannot be far away."

J. Elmer Hausmann, pastor of the Reformed Church of Spring Valley, N. Y., was shot and killed accidentally by a policeman looking for a burglar in the church.

Dorothy 13X has become the first white woman to join the Black Muslims in Chicago. Last year Wallace Muhammad, Muslim "spiritual leader," ended the blacks-only policy of the group.

Do not imagine that the Underground Church of the Soviet Union consists of small groups of people. It is a mass-movement, which is called underground only because its leadership has to use secretive methods. Outside Kharkiv (Ukraine), a Baptist Underground meeting was attended by 1500 people. It was broken up by the police. In such cases they gather in another place in smaller groups. —Jesus to the Communist World.

### The Virgin Birth

(Continued from page two)  
"Who knew no sin" (II Cor. 5:21). The writer to the Hebrews tells us that Jesus Christ "was in all points tempted like as we are, yet without sin" (Heb. 4:15). By His virgin birth our Saviour "is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). The entire life of Christ on earth was "without spot" (Heb. 9:14).

Simon Peter declares that our Lord was "a lamb without blemish and without spot" (I Pet. 1:19). He later in his first epistle wrote: "Who did no sin, neither was guile found in His mouth" (I Pet. 2:22).

#### CONCLUSION

Higher critics and religious liberals have gone to great length to deny the virgin birth of Jesus Christ. The late Harry Emerson Fosdick (1878-1969) said that he did "not believe in the virgin birth or in that old-fashioned doctrine of the atonement and I do not know of any intelligent person who does"

(Cited by R. T. Ketcham in THE ANSWER, pp. 27-28).

Nels F. S. Ferre published this statement as to his views on the birth of Christ: "Mary, we remember, was found pregnant before her engagement to mild Joseph. Nazareth was hard by a Roman garrison where the soldiers were German mercenaries. Jesus is also reported throughout a continuous part of the history of art, it is claimed, to have been blond. This is supposedly unnatural for the Mediterranean countries where this same tradition started and was continued. Hence Jesus must have been the child of a German soldier! After all, the claim develops, such is the experience of many girls near military camp" (THE CHRISTIAN UNDERSTANDING OF GOD, p. 191).

Such rank statement of religious infidelity stinks to high Heaven! These remarks could come only from what the world calls today "Christian atheists."

To deny the virgin birth of Christ is to say a sinful unmarried pair gave life to the purest human being who ever lived in the world. It is to declare that the man Christ Jesus, who forgave the sins of others, never knew the shame of His own origin. Such ideas are utterly repulsive to any honest believer in the Holy Scriptures.

If we cannot believe what the Bible says about the virgin birth, then we cannot believe anything which it says. If Christ was not born of the virgin Mary, then the Bible is a forgery and all Christians are the biggest fools this side of Hell. We have no Saviour and are yet in our sins.

One cannot be saved unless he believes the Biblical record about the virgin birth of the Messiah. "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son" (I John 5:10). All rejectors of this doctrine will suffer eternal torment.

### Why . . . Landmark

(Continued from Page Six)  
primitive times (the 1st century), each Christian church was composed of the people, the presiding officers, and the assistants or deacons. These must be the component parts of every society. The principal voice was that of the people or of the whole body of Christians: for even the apostles themselves inculcated by their example, that nothing of any moment was to be done or determined on, but with the knowledge and consent of the brotherhood (Acts 1:15; 6:3; 15:4; 21:22). And this mode of proceeding, both prudence and necessity required, in those early times" (Ecclesiastical History, vol. 1, page 68, 1854).

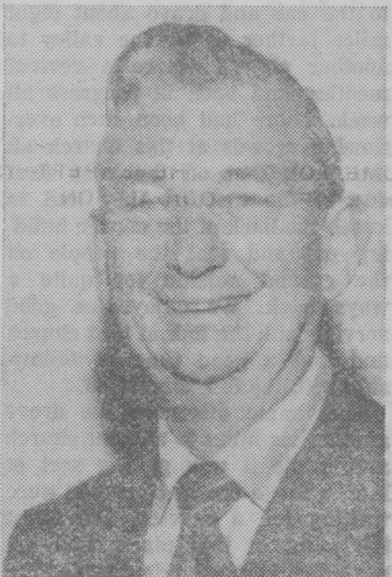
#### LANDMARK BAPTISTS BELIEVE IN FACTUAL EVIDENCE

The principles of Landmarkism are revealed in the historic operation of the New Testament churches. Although they may not be made plain, as is true with most other doctrines, in the sense of the Scripture's spelling them out, nevertheless they are present and valid. Dr. Wayland rightly states: "But cases are continually occurring in which it is important to establish a fact to which there were no witnesses. How, in the absence of witnesses, shall such a fact be proved? This is done by indirect or circumstantial evidence . . .

1. When we are not inquiring for a fact, but for the cause of it, the fact itself must first be established. Thus, if it be required to prove that A murdered B, we must first prove that B was murdered, and prove it by direct evidence.

2. In the second place, all the facts, on which we rely to prove the fact in question, must be established by direct evidence. Thus, if we rely on the facts A, B, D, to prove the fact C, that is, these

## Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions  
c/o Calvary Baptist Church  
P.O. Box 910  
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

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.

facts being proved, that the fact C must have existed,—we must prove the facts A, B, and D, by the personal knowledge of the witnesses themselves.

3. We must show that facts A, B, and D, could not have existed unless the fact C had existed. When we have established these facts, and shown that they can be accounted for on no other supposition than the existence of the fact C, — that is, that unless the fact C occurred, a law of nature had been violated, then we prove this fact by indirect evidence" (Intellectual Philosophy, page 328, 1854).

#### THE EVIDENCE IS THE WORD OF GOD

The Bible emphatically states that the church voted to receive members to be baptized. The vote was in the negative, but it was still a vote. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10:47).

#### VOTING OF CHURCHES VINDICATED!

Voting is simply an expression of congregationalism — how else can the people do that which is commanded for them to do without the expression of their personal voices? What better way is there to express the voice of the people than by the people voting? The negative vote in Acts 10:44-48 is an acceptable action of parliamentary law. Notice this statement: "When there is evidently no opposition, the formality of voting can be avoided by the chair's asking if there is any objection to the proposed action, and if there is none, announcing the result. This action thus taken is said to be done by general consent, or unanimous or silent consent" (Robert's Rules of Order, page 203). Also note . . . "A single objection defeats a request for general consent" (Ibid.) Landmark Baptists believe all baptism must be done by authority from God to His church and not individual authority. Truly, we have voting in the Bible (Acts 5:13; 9:26).

(Continued on page 8, column 3)

#### THE BAPTIST EXAMINER

APRIL 17, 1976  
PAGE SEVEN



## Halliman

(Continued from Page One)

service was over we walked back to the car and drove about eight miles farther on up the valley to another church where a revival meeting had been in progress all week. There had been such overflowing crowds at this church all the week that on the very first day of the meeting they had to knock the back of the church building out and seat the people on the ground outside for quite a ways back. We enjoyed a good service with the folk at that church and had a good time of fellowship with the folk afterward.

That same afternoon we drove another six miles to another church and, while it was getting sort of late, a large crowd of people were waiting for a service. We spent the night at this place, and the next day being Sunday we had a full day scheduled.

For the morning service I went back to the church where I had been on Saturday and held their morning service and then came on back about two miles to another church for another service. After

this service we drove back to Guhabia Baptist Church where we spent the night. A baptismal service was to be held here. Seven churches had met for that service all of which had some candidates to be baptized. This was a great service and there were an estimated 1500 people in attendance. It took us nearly two hours to complete this service.

After the above service was over we put our gear in the car and drove for about 30 miles to another area, then parked the car and walked for another hour through the bush to another church. It was so late by the time we got there, no afternoon service was held.

The next day we held a morning service with the folk at that place and afterward had another baptizing and 49 people were baptized. There were five churches represented at that baptismal service. It was 2:00 p.m. before we were able to get away from there, and by the time we had walked back to the car it was 3:00 o'clock. It was nearer for us now to come back by Lake Kapiago. On the way back we stopped and visited with Luke for a short time and then

started out on the last 39 miles home. Just before dark, as we were going up a long mountain, one of the tires went flat and we had to put the spare on and by the time we got home it was nearly 9:00 p.m. About 100 people had been baptized in the four days, and we had held nine services. I'll have another report about a special incident that happened at the last place.

## Why . . . Landmark

(Continued from page seven)  
**LACK OF MENTION DOES NOT MEAN THE ABSENCE OF IT**

Some say people were baptized without a church taking a vote and administering baptism, because it is not mentioned but a few times. But because it was not mentioned does not mean it did not occur. If it must be mentioned we would find: (1) There is no record in Acts of the salvation and baptism of Silas or Luke! (2) There is no record of Paul's ever taking communion with a church. (3) There is no record of a church ever taking communion in Acts. (4) There is no record of a woman taking communion in the New Testament. (5) There is no record of a child taking communion in the New Testament. (6) There is no record of any but the ministry taking communion in the New Testament and this is why Catholics have not given the full communion to the people. (7) There is no record in Acts that the apostle Paul believed in the Virgin Birth of Jesus Christ. (8) There is no record in Acts of a group of people meeting for worship, as New Testament Christians, without an ordained officer of the church.

We have proved: (1) The apostles believed in church authority and did not exercise individual authority. (2) The churches elected their ministers, deacons, and missionaries and were therefore, Landmark churches by practice. (3) The Law of Evidence must be direct before we can establish a fact. Therefore we know the churches voted on members.

## III LANDMARKISM AMONG BAPTISTS WOULD GLORIFY CHRIST AND DEFEAT THE DEVIL'S PLAN TO SPLIT THE TRUE CHURCHES INTO DENOMINATIONS LIKE THOSE CHURCHES WHO ARE NOT OF DIVINE ORIGIN

The true churches of Christ are facing destruction by the hands of their own making. When a Baptist church gives up her authority to govern herself, then she becomes a helpless tool for some man or group of men.

## THE CHURCHES MUST NOT ACCEPT COUNTERFEITS

There was a meeting called at Cotton Grove, Tenn., June 24, 1851, and they were asked to take the following questions back to their churches and decide upon them. They are as follows:

- (1) Can Baptists, consistently with their principles or the Scriptures, recognize societies not organized according to the pattern of the Jerusalem Church, but possessing different government, different officers, a different class of members, different ordinances, doctrines and practices, as churches of Christ.
- (2) Ought they to be called gospel churches, or churches in a religious sense?
- (3) Can we consistently recognize the ministers of such irregular and unscriptural bodies as gospel ministers?
- (4) Is it not virtually recognizing them as official ministers to invite them into our pulpits, or by any other act that would or could be construed into such a recognition.
- (5) Can we consistently address as brethren those professing Christianity, who not only have not the doctrine of Christ and walk not according to His commandments, but are arrayed in direct and bit-

## A Review of Baptist Ecclesiology

(Continued from page six)

## UNIVERSAL CHURCH ALSO CLAIM POST-MORTUM SALVATION AND BAPTISMAL REGENERATION!

But this is enough of this matter as you can see the error and deception that must support Reformed Baptist ecclesiology.

Did John Owen say that ekklesia means a universal, invisible assembly? Brother T. would assure us that he so said! But we have learned not to trust anybody's conclusions, so we will consider the matter ourselves.

John Owen said this about ekklesia — "The very notion of the word doth determine the sense of it unto a particular congregation . . ." (Vol. 15, p. 269). Again, he said ". . . Wherefore, this word signifies nothing but a congregation which assembles for the ends and uses of it." Dealing with the historical Greek usage of ekklesia, Dr. Owen said, "it is frequently used for an ACTUAL ASSEMBLY . . . WHICH WAS THE SIGNIFICATION OF IT IN ALL GREEK WRITERS . . . WHEREFORE NO SOCIETY THAT DOETH NOT CONGREGATE, THE WHOLE BODY WHERE OF DOETH NOT MEET TOGETHER TO ACT ITS POWERS AND DUTIES, IS A CHURCH, OR MAY BE SO CALLED, WHATEVER SORT OF BODY OR CORPORATION IT MAY BE. In this sense is the word used when the first intimation is given of an evangelical church-state with order and discipline." (Works, Vol. 15, pp. 269, 270).

But Brother T. has said that John Owen said that ekklesia means the universal invisible church. However, notice closely the very statement that Brother T. quotes and you will see the very opposite.

It may sometimes be applied unto THAT WHOSE essence is not denoted thereby, AS THE CHURCH CATHOLIC INVISIBLE, WHICH IS ONLY A MYSTICAL SOCIETY OR CONGREGATION. (Works, Vol. 15, p. 270).

Did John Owen define ekklesia as meaning a universal, invisible church? NO, HE SAID THE VERY OPPOSITE . . . IT MAY SOMETIMES BE APPLIED UNTO THAT WHOSE ESSENCE IS NOT DENOTED THEREBY.

However, we may disagree with this method of Biblical interpretation, we must admit that Owen did not claim that ekklesia mean a universal, invisible church. He said that its essence was not noted thereby.

(Continued Next Week)

ter opposition to them?

The churches came back on July 28, 1851, and answered all these in the negative (The Southern Baptist Convention, 1845-1953, page 104).

**THE BIBLE STATES THE SAME**  
We are not to unionize with those who do not conform to the doctrines of Christ (I John 8:11; II Thess. 3:14; Romans 16:17). The denominations are of human origin and we must separate from them.

## LANDMARKISM IS THE OPPOSITE OF BILLY GRAHAMISM

If you want a clear teaching of what Landmarkism really is, you will find it in the opposite of Grahamism.

(1) Landmarkism does not believe in a universal invisible church as Billy Graham does. The church is always a local assembly not universal (I Cor. 14:23; Rev. 1:11; Romans 16:4).

(2) Landmarkism is against ecumenicalism and the world church

## THE BIBLE GIVES

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

—Herman Voss

idea. This is how Satan will bring the antichrist to power (Rev. 17:1-10, 18; II Thess. 2:1-11).

(3) Landmarkism is for the Bible and its teachings (II John 8:11).

(4) Landmarkism believes all the doctrines which the apostles taught and hates the false doctrines of the devil (I Tim. 4:1-2).

(5) Landmarkism believes Christ died for a particular people and will surely save them in the Covenant of Grace (Matt. 20:28; Heb. 13:20).

(6) Landmarkism believes and teaches the church as the bride of

Christ (II Cor. 11:2; John 3:29).  
7. Landmarkism believes in taking off the crown of thorns from the brow of Christ and giving him all the glory (Eph. 3:21).

## CONCLUSION

From our vantage ground, we strive to look into the far future and read the story of the coming years. The distant sky seems blackened by many a cloud, and disturbed by many a storm, but from far over the everlasting hills we hear the clarion cry of Christ, "I am with you even unto the end." And we listen to the pledge of His perpetual presence, we exclaim with the princely Paul, "We shall separate us from the love of Christ?"

Let us then take heart, for this we know, that by and by, in God's own good time, God's tomorrow shall become God's today, and in the alchemy of divine power the kingdoms of this world shall become the kingdom of our Lord and His Christ. Let us hope and pray and work and give, that the day may not be far distant when the mountains shall whisper to the sea, "Redeemed," and the sea shall murmur back to the mountains, "Redeemed"; and land and sea and sea together shall sing, "Redeemed! Redeemed! Redeemed! the Blood of the Lamb!"

Then shall America shout aloud "One Lord!" and Europe and Asia shall answer back, "One Faith!" and Africa and the Isles of the ocean, shall shout back, "One Baptism!" and the whole earth, and the angels of Heaven shall swell the far resounding chorus: "One Lord, one faith and one baptism, for the knowledge of the Lord has covered the earth as the water cover the sea. Then, with loud hallelujah, and universal hosanna and everlasting Amen! we will praise the God from whom all blessings flow; for His kingdom has come and His will is done on earth, as it is in Heaven! (The Baptist Debt to The World, J. W. Porter, pages 36-37).

IN BAPTIST AFFAIRS, KNOWLEDGE PROMOTES ACTIVITY — IGNORANCE PROMOTES INDIFFERENCE

## THE BAPTIST EXAMINER

IS A BAPTIST PAPER THAT PROMOTES SOUND BAPTIST KNOWLEDGE THROUGHOUT AMERICA

PUT THE PAPER INTO EVERY BAPTIST HOME

## WHY?

Because Christ's cause demands Knowledge  
Because Knowledge comes from reading  
Because "Knowing" fosters "Doing"  
Because the Paper is a Pastor in the home  
Because it is true to Christ's Program

PUT THE PAPER INTO EVERY BAPTIST HOME

## HOW?

By Pastoral Effort  
By Special Committees  
By Pulpit Presentation and urging  
By Personal Solicitation of Subscriptions  
By Sending to your Friends

Put This Paper Into Every Baptist Home in America

YOU KNOW WHO NEEDS IT!

GIVE 5 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky 41101

SEND US 5 SUBSCRIPTIONS, WE'LL RENEW YOURS FREE!

**5 SUBS . . . . \$10.00**

Have This Paper Delivered Every Week — For a Whole Year!

1. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_

2. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_

3. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_

4. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_

5. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_

Enclosed \$\_\_\_\_\_ for \_\_\_\_\_ Subs

Your Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_

**GIVE US READERS  
We Will Give Them The Truth**

THE BAPTIST EXAMINER

APRIL 17, 1976

PAGE EIGHT