

The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 2068

GOD'S GRACE AS SEEN IN THE PARABLE OF THE TWO DEBTORS

BENJAMIN KEACH

1649-1704

London, England

"And when they had nothing to pay, he frankly forgave them both" (Luke 7:42). Doct. 1. I have spoken to one point of doctrine from hence, viz., "That sin is frankly or freely forgiven, as an act of sovereign grace."

Doct. 2. That the free grace, mercy, and goodness of God, through Christ Jesus, is great and wonderful.

1. I shall show the rise or spring of grace.

2. Prove and fully evince the truth of this proposition.

3. Show that this grace is let out in a way of righteousness.

4. Apply it.

By the way, you know that the word grace is variously taken in Scripture; but here by it I mean the favour, goodness, and rich bounty of God.

First, as to the rise and spring of grace it is alone from the glorious and transcendent nature of God: God in himself is good, nay, goodness itself in the abstract. As he is love, holiness, etc., so he is goodness, that is one of the infinite perfections and attributes of his holy nature; and so God is the Fountain from whence all grace and divine favour flows to any of His creatures.

The rise and spring of grace is from the divine will; it flows alone from the fountain of goodness, and as the result of God's eternal counsel and purpose, according to his own good pleasure, whosoever grace is let forth, it is as the apostle shows, according to the purpose of him "who worketh all things after the counsel of his own will" (Eph. 1:11). As it is let out in wisdom, and also freely and abundantly; so it is according to his own sovereign pleasure, "who hath saved us and called us, not according to our works, but according to his own purpose"

BALLAD OF THE UNBORN

My shining feet will never run
On early morning lawn;
My feet were crushed before they
had
A chance to greet the dawn.
My fingers will never stretch
To touch the winning tape;
My race was done before I learned
The smallest steps to take.
My growing height will never be
Recorded on the wall;
My growth was stopped when I was
still,
Unseen and very small.
My lips and tongue will never
taste
The good fruits of the earth;
For I myself was judged to be
A fruit of little worth.
My eyes will never scan the sky
For my high-flying kite;
For when still blind,
Destroyed were they,
In the black womb of night.
I'll never stand upon a hill
Spring's winds in my hair,
Aborted winds of thoughts closed in
On motherhood's despair.
I'll never walk the shores of life
Or know the tides of time;
For I was coming but unloved,
And that my only crime.
—Fay Clayton, author

and grace," etc. (II Tim. 1:9). It hath an amazing rise from God himself, without any motive, or anything foreseen in the creature to excite him "he is gracious." No other reason can be given of divine favour.

Secondly, to prove and fully evince, that the grace, mercy, and goodness of God is wonderful.

1. This appears, because where "Sin abounded, grace hath much more abounded," or superabounded.



BENJAMIN KEACH

ed; grace did not prevent the entering of sin, yet God had a glorious design and purpose in permitting of sin to enter; "by one man sin entered into the world" (Rom. 5:12). Though sin that entered was very evil, the worst of evils, the poison and venom of all evil, yet grace exceeds, far exceeds, exceeds beyond all measure the evil of sin, yet sin had mankind down, and reigned, nay, triumphed over them. Adam's sin set sin upon the throne, and no man nor angel could pull down or destroy this tyrant; for "sin reigned unto death;" all men lay slain and dead at the feet of sin, and it hath (in all it reigns) the chiefest seat in their souls; they are led, influenced, and brought into subjection of it; it predominates, and has a ruling power in men, and they naturally yield themselves servants and vassals unto it. Nay, and every faculty of their souls is corrupted thereby; the nature of the reign of sin is therefore dreadful, and is attended with horrid guilt, filth, and pollution, causing the

sinner to hate God, and filling his mind with enmity against him, making man a slave of the devil, and obnoxious to the curse of the law, the wrath of God, and everlasting torments and condemnation in Hell; there is an amazing and frightful evil in sin; and the entering of the law made it appear more evil, yea, exceeding sinful.

But yet the grace of God much more abounded or superabounded, in that sin, (though it hath so much evil in it, nay, may objectively be said to have infinite evil in it) yet it is but the product of a degenerate spirit; but grace is the product or fruit of the mighty God; and therefore as the cause (in its nature) far exceeds the effect, so does grace, goodness, and divine power far exceed the evil of sin. What is a degenerate and finite spirit of the holy and infinite God? Though sin is very evil in its kind, yet grace is far more good and powerful in its kind, in respect to the cause and fountain from whence it proceedeth.

2. If we consider the subjects whom sin defiles, and in whom it reigns, and through whose consent it came to be: grace exceeds sin; sin is of the will of man; but grace is the product of the will of God; what is a poor, weak impotent creature? "What is man?" Sin is brought forth or produced by the consent of the will of man, in yielding to Satan's temptations.

But grace is the product of the will of God, the fruit of a holy and gracious God; therefore, if grace be let forth freely, it must exceed and superabound all sin, as God exceeds the power of the (Continued on page 7, column 5)

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 TWO NATURES OF CHRIST

"For unto us a child is born, unto us a son is given" (Isa. 9:6).

The redemption of man from sin was to be effected through a Mediator who could unite in Himself both the human and divine natures. When the Second Person of the Godhead became incarnate, there was a uniting of God with man. There was a combining of an infinite Person with a finite being. This is one of the greatest mysteries of the Bible.

The Scriptures teach very distinctly that Jesus Christ was all God and all man. In the one Person of Jesus Christ there are two natures, each in its completeness

and integrity. Therefore, theologians call Him the God-man.

HIS HUMAN NATURE

The reality of His human nature is taught in numerous passages in the Scriptures. The Bible plainly says that Jesus Christ was a true man. He possessed all the elements, faculties, and powers essential to humanity. Those who deny this, as modern Christian Science movement, destroy the Christian faith and deny the Scriptures, just as much as those who deny His deity.

A MAN IN OLD TESTAMENT PROPHECY

The humanity of our Saviour is

EVILS OF ALIEN BAPTISM

By JOHN SPILSBURY

John Spilsbury was born in England in the late 1500's or the very early 1600's. He was the founder and first pastor of the Baptist Church at Wapping, a pleasant suburb of London. This church was established September 1, 1633. It was a Particular Baptist Church which held to restricted communion. The famous William Kiffin united with it in 1638. Both Kiffin and Spilsbury signed the London Confession of Faith in 1644.

Elder Spilsbury attained great eminence as a minister of our denomination and was long the pastor of this people. He was still alive in 1660.

"Wherefore henceforth know we no man after the flesh" (II Cor. 5:16). "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3). "Marvel not that I said unto thee, Ye must be born again" (John 3:7).

And thus I desire to have infants ever in honorable and reverent respect, so far as honor and reverence belongs unto them, and so leave them to the grace and good pleasure of the God of all grace, Who only knows who are His, and hath the disposing of them, and all His creatures, to His own glory. Sobeit, Amen.

And now having examined the visible right that infants have to baptism, and finding none by the word of God, but the contrary, I come now to a second sort, and they are such as have been baptized in a false antichristian estate, as they say, and so challenge right to enter upon or assume a true Church with the same baptism they received of the man of sin. So that the thing I deal with now is only that opinion which holds a state to be false and antichristian, and yet baptism there administered by an antichristian power to be the true ordinance of God; and so leave the state as false, and retain their baptism received there as a true ordinance of God. And for a more orderly proceeding in this discourse, I shall first set down my difference and the causes of it; and then examine those grounds that are brought for the proving of the contrary.

And first for that ordinance of baptism, which as aforesaid has been administered, and received in a false antichristian estate, and retained as the true ordinance of God; and such so baptized by the power of the man of sin, to be admitted into the Church of Christ with the same baptism as the Lord's ordinance; This I cannot assent to, because I see no such thing in the Word of God, by which I must be guided here, and judged hereafter. So that I differ from that baptism administered by the power of Antichrist, and cannot own the same for God's ordinance appointed by Him, and instituted by Christ in the New Testament, and that for these and the like reasons.

First, because in so doing, I shall approve of Antichrist matter and form, and so of the state itself. As an infant for his matter, and

the words with water applied, his form. I have already proved that an infant is not the subject of baptism appointed by God, though it be a child of a believer; but how much less such who are the carnal seed of the wicked? The covenant of grace and the parents faith is alleged to inright the former unto baptism; but what inrights these unto it, and how came they by it?

Secondly, the ordinance of baptism instituted by Christ is so essential to the constitution of the Church under the New Testament that none can be true in her constitution without it. Neither can that be a false Church where baptism is truly the Lord's ordinance in the administration thereof (I Cor. 12:13, Gal. 3:27). So that to approve of Antichrist's baptism to be God's ordinance, is to approve of his Church to be also the Church of God. For as the eaters of the sacrifice were of old par-

Halliman Returns On Furlough

By FRED T. HALLIMAN
Missionary To New Guinea

Dear friends,

Greetings to you from Kentucky. I arrived back in America on April 10. I left New Guinea on Monday, April 5, and while the time spent on the road was six days, there was only a five-day lapse insofar as the date was concerned, this being due of course to a day gained in crossing the International Date Line.

It was exactly one year and two days from the time I left last year until I returned. My main



FRED T. HALLIMAN

purpose in coming at this time was to spend a few months with my family. It was certainly a happy reunion on Saturday when we met at the Huntington, W. Va. airport.

As at other times when I have been home, I do not know at this writing just how long I will be here before going back, and of course this tells you that I do intend to be going back.

I will be attending some Bible Conferences and fellowship meetings while here in various parts of the country. I would like to see as many of you at these meetings as possible.

As to whether or not I will be able to visit all the supporting churches will depend on the response I get from each of you. I realize that I have not visited all the churches the last two times that I have been at home, and I am sure that each church would like a personal report of the work. At the same time, I spend so little time with my family that I would like to be with them the most of the time I am here, however, if it is demanded of me by the majority of the supporters, then I will have to work out an

Isaiah had reference to the humanity of the Messiah when he wrote: "Unto us a child is born." He even revealed this child would be born of a virgin from the family of King David (Isa. 7:14). In another chapter he spoke of Him as "a man of sorrow" (Isa. 53:3). (Continued on page 2, column 2)

(Continued on page 7, column 3)

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The Baptist Paper for the
Baptist People

MILBURN COCKRELL — Editor

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1879.

BRIEF NOTES

The First Baptist Church, Haney
Drive, Nappanee, Indiana, and
Pastor Ralph Hawkins, Sr., will
have an all-day fellowship meet-
ing May 1. All readers of TBE
who live near or far are invited
to attend. For more information
call either 219-773-4816 or 219-773-
4755.

Elder Joseph F. Friberg is with-
out a pastorate. Churches inter-
ested in securing a pastor may
contact him at P.O. Box 1323,
Ruidoso, New Mexico 88345.

Will you please help us to help
you? Our church has four sepa-
rate checking accounts. One each
for the paper, the book store, New
Guinea missions, and the general
account of the church. This simply
means that what you send to each
one of these should be a separate
check. Otherwise, we have untold
problems trying to keep it all
straight.

Offerings to the paper should be
made out to the Baptist Exam-
iner. Contributions to Elder Halli-
man should be made out to New
Guinea missions. Orders to the
book store should be paid to Cal-
vary Baptist Church Book Store.
Any offering to the church should
be only to Calvary Baptist Church.

GREAT BOOK JUST OFF THE PRESS

The most important book which
has come off the press in years is
"Georgi Vins Testament From
Prison." Elder Vins is a leader of
the Russian Baptist now in prison
for his faith in God. Having read
every word in this book, I know
beyond a shadow of doubt that
there are something like 200,000
Baptists in Russia who are stand-
ing for the historic Baptist faith.

Their suffering under Commun-
ism is indescribable. Since 1961
there have usually been about 200
Russian Baptists in prison at any
one time. "Our only crime," wrote
Georgi's father, Peter Yakovlevich
Vins, "is faithfulness to the Lord." The philosophy of Russian Baptists

is stated in the book to be: "With
Christ you are free in prison. And
freedom without Him is prison."

These suffering brethren are
sovereign gracers who believe all
suffering "has been foreordained." Elder Vins received a letter from
his mother in 1968. She closed with
the words, "The loving Lord has
already foreordained when you
shall leave prison. His will be
done!" The book makes reference
to 50,000,000 who suffered in ages
past with the words added, "God
has had such chosen people in ev-
ery generation."

Page 126 gives seven articles of
their faith. These prove them to
be real Baptists in every sense of
the word. Frankly, I closed the
book with the idea that they may
be the soundest Baptists on earth
at this present time.

On page 213 there is this state-
ment: "The Church of Christ lives
and will continue to live and bear
witness of salvation to a perish-
ing world until the day of its rap-
ture, for the Lord said: 'I will
build my church, and the powers
of death shall not prevail against
it' (Matt. 16:18)."

An excerpt from an article by
Pavel Zakharov in July 1970
reads: "We wait for His appear-
ance and the rapture of the
Church — His Bride." On page
65 there is a statement about the
Millennium. On page 148 the Lord
is said to forewarn His disciples
of the "suddenness of His com-
ing."

Every Baptist in the world
should obtain this book and read
it without delay. Order your copy
from our book store today. The
price is \$2.50 each. You will never
regret your purchase!

Two Natures Of Christ

(Continued from page one)
53:3).

HIS HUMAN BIRTH

The humanity of the Saviour was
well attested by His human birth.
He had a human mother and en-
tered the world through the same
portals that other human beings
did. Luke tells us: "And she
brought forth her first-born son,
and wrapped him in swaddling
clothes, and laid him in a man-
ger" (Luke 2:7).

That Christ was a man can be
seen from His human develop-
ment. As the Son of man He
nursed at His mother's breast.
He had to learn to walk and talk.
Luke informs us: "And Jesus in-
creased in wisdom and stature,
and in favour with God and man"
(Luke 2:52). This holy Child sat
among the doctors of the law,
"both hearing them, and asking
them questions" (Luke 2:46). The
Scripture says that He "learned
obedience by the things which He
suffered" (Heb. 5:8).

HE IS CALLED A MAN

Jesus Christ expressly called
Himself a man when on earth.
John records Him saying: "But
now ye seek to kill me, a man
that hath told you the truth"
(John 8:40). He seemed to delight
in calling Himself "the Son of
man." This title fell from His
lips 82 times in the Four Gospels.

The inspired New Testament
writers declared His humanity. On
the day of Pentecost Peter said:
"Jesus of Nazareth, a man ap-
proved of God among you" (Acts
2:22). The Apostle Paul wrote to
the church at Rome: "The one
man, Jesus Christ" (Rom. 5:15).
To the Corinthians he wrote: "By
man came death, by man came
also the resurrection of the dead"
(I Cor. 15:21).

TEMPTED AS A MAN


God cannot be tempted with evil
(Jas. 1:13), but the man Christ
Jesus "was in all points tempted
like as we are, yet without sin"
(Heb. 4:15). The Son of man was
"forty days tempted of the devil"
(Luke 4:2). The writer of Hebrews
informs us that Christ "suffered
being tempted" (Heb. 2:18). To
be tempted of the Devil, the Sec-
ond Person of the Trinity had to
become a man.

The Redeemer overcame every
temptation of Satan by the Holy
Spirit and the Word of God. The

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



20TH CENTURY FALSE PREACHERS

(Read II Peter 2).

It is my desire to give to you
a simple exposition of this second
chapter of II Peter in the light
of modern day experiences. I
recognize that this is the one pas-
sage that all the "falling from
grace" crowd use as a proof text.
In fact, many times through the
years gone by, some heretical
preacher or individual who has
sought to teach "falling from
grace" has cited this passage to
me. Usually he has brought up the
last three or four verses which
tell how these individuals have
turned from righteousness after
they had known it, and it is
usually quoted in the light of the
last verse that by their turning
back they were just the same as
a dog that has turned to his vomit,
or a sow that was washed and
has turned back to her wallow-
ing in the mire. As I say, it is one
of the favorite proof passages of
all the Bible for those who be-

lieve "falling from grace."

I remember several years ago
talking with a preacher of another
denominational persuasion, who
believed in "falling from grace."
He said, "I can give to you three
examples in the Bible that you
can't answer: Judas, the five fool-
ish virgins, and the sow and the
dog."

Well, I can answer them, be-
lieved, and I'll briefly say this: A
man who falls back on Judas, the
five foolish virgins, a sow and a
dog is indeed hard-pressed to
prove his point, for he is actually
falling back upon the devil, five
foolish women, a sow and a dog
to prove "falling from grace." If
I couldn't muster any more Scrip-
tures, or if I didn't have any
better proof that an individual
can be saved and then lost again,
I think, to use a common expres-
sion, "I'd shut up."

However, I would like to give
to you an exposition of this second

chapter of II Peter.

THERE WERE FALSE PROPHETS IN THE OLD TESTAMENT.

We have many references
false prophets in the Word of God.
For example, God sent Amos
the city of Bethel to deliver
message, and when Amos
delivered the message of God
the city of Bethel, the priest
the preacher—the religious leader
in the city of Bethel came
and rebuked Amos, saying:
"O thou seer, go, flee thee away
into the land of Judah, and there
eat bread, and prophesy there."
But prophesy not again any more
at Bethel: for it is the king's
chapel, and it is the king's coun-
cil.—Amos 7:12, 13.

You will notice in the light
this verse that there were false
prophets in the Old Testament
for when Amos delivered a mes-
(Continued on page 3, column

Second Adam whipped the Devil
as a man, demonstrating that
every redeemed man has enough
heavenly resources to defeat Sat-
tan.

LIVED AS A MAN

All during His earthly life He
manifested truly human qualities.
God never gets tired (Isa. 40:28).
Yet the Bible tells us that the man
Christ Jesus suffered fatigue:
"Now Jacob's well was there.
Jesus therefore, being wearied
with his journey, sat thus on the
well" (John 4:6). He had a body
of flesh and frailty, for He be-
came tired.

The divine Being is never hun-

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 ex-
ploded. 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 lite."

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gry, but Jesus Christ experienced
human hunger. Mark writes: "And
on the morrow, when they were
come from Bethany, he was hun-
gry" (Mark 11:12). Matthew adds:
"And when he had fasted forty
days and forty nights, he was af-
terward, hungry" (Matt. 4:1). This
could only be said of a true man.

The eternal Son never needs
sleep (Ps. 121:4), yet the Son of
man was subject to sleep. "And,
behold, there arose a great tem-
pest in the sea, insomuch that the
ship was covered with the waves;
but he was asleep" (Matt. 8:24).
He is said to sleep to show that
He was really and truly man, sub-
ject to the sinless infirmities of
our nature.

The shortest verse in the New
Testament is the strongest on
teaching the humanity of the Sav-
iour. It is written in John 11:35:
"Jesus wept." The Son of man

was possessed of a true human
soul, susceptible to the impres-
sions of joy and grief. Here we
see Him as "the man of sorrows."

The God-man experienced com-
passion: "But when he saw the
multitudes, he was moved with
compassion on them" (Matt. 9:
36). He was acquainted with an-
xiety: "Who in the days of his
flesh, when he had offered up
prayers and supplications with
strong crying and tears unto him
that was able to save him from
death, and was heard in that he
feared" (Heb. 5:7).

DIED AS A MAN

The eternal God could not die,
but the man Christ Jesus did suf-
fer and die. He could not be the
sinner's substitute unless He be-
came flesh and blood. Jesus Christ
suffered the bloody sweat (Luke
22:44). The mob spit in His face
(Matt. 26:27) and plucked out His
beard (Isa. 50:6). The power of
Rome put Christ on the cross:
"And they crucified him" (Matt.
27:35). Men could not do these
things to God. These things could
only be done to Jesus Christ who
came in the flesh.

The human body of Christ was
buried in Joseph's tomb (Mark
15:43-46). The angel rolled away
the stone to permit the glorified
human body of Christ to come
forth (Matt. 28:2). The resurrec-
tion body of the Lord consists of
"flesh and bones" (Luke 24:39).
The disciples felt of this body
(I John 1:1).

Jesus Christ is the ideal man;
He is all that man ought to be.
He is the perfect example to us
(I Pet. 2:21). The Second Adam
was more than the first Adam
ever was. He was the greatest
man Who ever lived in this world.
The goal of redemption is to con-
form the elect to the image of
Christ (Rom. 8:29).

PERPETUITY OF HIS HUMANITY

The Messiah never gave up His
humanity. He forever assumed a
human nature. If He ever did lay
His humanity aside, He would
cease to be "the Son of man."
The appearances of Christ after
His resurrection gave full proof
that He possessed a literal yet
glorified body. The epistles insist
upon the perpetuity of the Lord's
incarnation (Rom. 4:24; 6:3-5; 8:
11; I Cor. 15:3-8, 20, 23; Eph.
5:20; Phil. 3:20-21; I Thess. 4:14;
Heb. 2:14-16; 13:8).

The very basis for our bodily
resurrection is the glorified hu-
manity of Christ (Rom. 8:11; Eph.

5:30). I Corinthians 15:45 read
"The first man Adam was made
a living soul; the last Adam was
made a quickening spirit." I un-
derstand by "spirit" here, not the
Holy Spirit or even Christ's divi-
(Continued on page 6, column

NEW BOOKS IN BOOK STORE

APATHY, APOSTASY AND
APOSTLES by G. Russell Evans.
Price \$4.50. This book of 144 pages
exposes the activities of the In-
ternational Council of Churches. So
of our readers will recall the re-
cent article in TBE by G. Russell
Evans on "A World Church in
World Government." If you
joyed that article, then you
certainly want his book.

THE NATURE OF THE NEW
TESTAMENT ON EARTH by
Lard A. Ramsey. A paperback of
32 pages in defense of the In-
ternational Council of Churches.
It exposes the universal church
theory. I do not agree with
him on the bride meaning the
gregate company of believers.
With this one exception, I would
highly recommend this book. Price
50c.

GET THE FACTS by James
Hefley. A paperback of 52 pages
that had a profound influence
on the Editor when a teenage
Baptist young people everywhere
should read it. It speaks
plainly about the issues of our
time for teenagers. The chapters
are Spiked Cokes and a Beer for
Road, "Coffin Nails," Taking
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Century False . . .

(Continued from Page Two)

that he had received specific- from the Lord, that message challenged by the religious in the town, where God him deliver the message. I beloved, there was a false prophet in the day of Amos.

you will go back to the days Micaiah was the true pro- of God, you will find that he into contact with false pro- as well? Do you remember time as is recorded in the book Kings, when Jehoshaphat and ab united their forces for bat- Jehoshaphat, who was the of the southern two tribes, Ahab, who was king of the northern ten tribes, got together propose the Syrians at Ramoth- ad. Immediately after they made their alliance, Jeho- phat said, "We had better pray the matter."

don't that pretty much human pure? The time to have prayed before they got together. The to have prayer was before they made their plans to go out war against Syria. But after they had already made their then it was that Jehoshaphat, "Well, I think we had better

reminds me of the time time ago when a fellow came see about getting married. He "We have decided to get married and we want you to pray see whether or not it is the Lord's will." I said, "Man, there not a bit of use of me praying. you have decided to get mar- all the praying in this world I'd do would never stop you."

remember a woman who came me one day and asked me if would pray with her about how ought to be baptized, whether ought to be sprinkled or im- mersed. I said, "No, sister, I did not at all insult God by ing Him to show you whether not you should be sprinkled immersed, because God in the he has already given you the

er." You know, beloved, it is a able thing for people to make their minds, to do something, then run to the Lord and So Him if it is right to do it. is the story in this 22nd Chapter of I Kings so far as Ahab king of Israel, and Jehosha- at the king of Judah were con- ned. Jehoshaphat said, "Let's after he had already de- to go out to battle against king of Syria. The Word of tells us how all the prophets e lone around and said, "That is ivering thing to do. You go on to eekiah made a pair of horns put them upon his head, and ran around pushing against is and trees and individuals, he said, "Just like I have

hed with these horns, so you e able to push the Moabites, e destroy them." suppose all that fan play was resting so far as Ahab was e concerned, for he was not at all ically inclined, but Jeho- phat wasn't fully persuaded

for other words, Jehoshaphat ized that Micaiah was a man God. But Ahab said, "No, there no need in calling in that old eacher. He never would pro- ssy anything good for us. Don't eet him." However, Micaiah was eled in, and he gave a prophecy W which he said, "You are going y. A utter destruction and sure de- sist." Then all those false pro- rist's rose up and "hooted" at e Micaiah's prophecy.

beloved, there were plenty of e prophets in Micaiah's day. fact, all down through the acks there have been men who eimed to represent God, who e false prophets, instead of e representatives. Listen:

Which say to the seers, See eat; and to the prophets, Pro- Bapsy not unto us right things, ak unto us smooth things, OPHESEY DECEITS" — Isa.

ou can naturally imagine that e people of the Old Testament e for smooth things, and for

IS "THAT" IN THE BIBLE?



Question:

"TO WHOM DID GOD GIVE A FORMULA FOR COMPOUNDING AN OIL FOR FURNITURE?"

Answer: Moses, Exodus 30:22-23:

"Moreover the Lord spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much . . . and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels . . . and of oil olive an hin: And thou shalt make it an oil of holy ointment, an ointment compounded after the art of apothecary; . . . and thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony. And the table and all his vessels, and the candlestick and his vessels, and the altar of incense . . ."

deceits to be prophesied unto them, and asked that right things not be prophesied — you can be certain that doubtless there were plenty of preachers and prophets that acceded to their request, and prophesied exactly as the people wanted them to prophesy. Jeremiah said:

"The PROPHETS PROPHESEY FALSELY, and the priests bear rule by their means: and my people love to have it so" — Jer. 5:31.

Why is it that the prophets prophesied falsely? Simply because people that were supposed to be God's people loved to have it that way.

I say then, they had plenty of false prophets back in the Old Testament. I could read to you instance after instance and I could multiply example after example, showing you that in the Old Testament, false prophets were a common ordinary crop. However, I have read to you enough from these two or three instances that you can see that this was true.

Now Peter says, "Just like there were false prophets in the Old Testament, so shall there be false teachers among you." I think, beloved, we have sense enough to know that we have them today. I don't think it ought to be necessary that I multiply words by saying that we have false teachers today just like they had false prophets in the Old Testament. If it

were not tragically pathetic it would be pitifully amusing to speak of a revival, that least a so-called revival, that was held here in Ashland was held recently. To be sure, it was conducted by a weeping prophet who cried and sobbed when he preached. Of course that had a good influence upon the emotions of the congregation. Then on a Saturday, the singers put on a program that would have "wowed" most any kind of a public meeting, with sleight of hand tricks, humor and a real variety show, including a monkey. Of course the name of Christ was mentioned to give it a savory appearance and remind them they were in church. I need not tell you that they had many, many professions.

I wonder how many converts are going to be reported as a result of this particular revival meeting.

Now, beloved, you can't tell me that Zedekiah's posterity all died, and that when he died and was buried that his horns were laid aside. You can't tell me that when the priest of Bethel went down into the grave that all of his posterity died with him. I say to you, there are false preachers today, and false teachers today, just exactly like there were false prophets to the Old Testament.

I ask, who is responsible for all this teaching of a universal, invisible church? Who is responsible for the teaching that women are to be ordained to the ministry, and are to speak out in public assemblies the same as men? Who is responsible for the teaching that the Lord's Supper can be observed with grape juice and crackers just the same as if you were to use the elements that are laid down in the Word of God — namely unleavened bread and pure wine? Beloved, who is responsible for these teachings? I'll tell you. There were false prophets in the Old Testament and there are false teachers today. Just as in the Old Testament false prophets prophesied falsely because the people liked to have it that way, so today we have false prophets just because people like to have it that way.

I am not saying that every man who differs with me is a child of the Devil. I am not saying that every man who believes in the use of grape juice instead of wine is a child of the Devil. I am not saying that every individual who practices the mourner's bench is a child of the Devil.

I am saying this, that every one of those are heresies, and there are a tremendous number of heretics in this world who are made to be taken and destroyed in Hell. I am definitely of this conviction, that if the blind lead the blind, both shall fall into the ditch.

I have told you before about the preacher who went out to a near-by country church one week-end to preach. He went to the home of a man whom I have known for thirty-five years, who was very weak spiritually. When the preacher talked with this fellow who was a member of this near-by country church, the preacher gathered from the man that all of the church was like him, and that he represented the church in his thinking. Accordingly, the preacher went to the church and preached open communion. He told the folk that they should practice the Lord's Supper as open communion. After the services were over, the church gathered around him and almost "mobbed him." It so happened that the fellow he had talked to previously didn't represent at all the thinking of the church; in reality he stood practically alone in opposition to what the church stood for. So when the church gathered around this preacher to rebuke him for this heresy that he had preached by way of open communion, he said, "Now, brethren, I am terribly sorry; if I had (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 TERM CATHOLIC WAS USED IN VARIOUS WAYS BY EARLY CHRISTIAN WRITERS

Brother T. would claim that it refers to the universal, invisible nature of the church. This is just not so. Here again Brother T. blunders and misrepresents the true facts.

Dr. Seeberg said concerning Ignatius, "... he is the first, so far as is known to us, to employ the term 'catholic church'" page 66. Here Dr. Seeberg mixes facts and interpretations together and argues with other authorities. Seeberg felt that Ignatius referred to a special idea aside of that of the visible church. But, if Ignatius did, then since HE WAS THE FIRST TO USE THE TERM ACCORDING TO SEEBURG (an opinion which has since been disproven by the findings of Coneybeare) then why didn't HE DEVELOP HIS IDEAS? Notice these remarks from Dr. Seeberg's footnotes:

"For other applications of the term 'catholic,' viz., Justin. Dial. 81; 102; Cf. the Exposition of Cyril of Jerus: 'It is called catholic on account of being through the whole world from one end to the other' (Cat. 18.23). Similarly Martyr. Polyc. 8:1, where the 'catholic church' is the churches throughout the world . . . but ibid., 16.2 speaks of the 'catholic church in Smyrna.'—Seeberg, *A History of Doctrines*, 1895, Vol. I, pps. 66, 67.

Here the term "Catholic" refers to the collective usage of the term and it implies that the true church is everywhere, NOTHING IS SAID ABOUT THE CHURCH BEING UNIVERSAL AND INVISIBLE! Furthermore, these passages have been proved as interpolations and discredited. But what about the meaning of the CATHOLIC CHURCH IN SMYRNA by Polycarp? Is that the UNIVERSAL, INVISIBLE CHURCH OF GOD? I think not!

THE DONATIST'S USAGE OF THE CATHOLIC CHURCH!

Remembering that the term "Catholic" was not used by early writers and then later was used by writers in different ways, observe the manner in which the Baptists of Africa who opposed the Roman Catholic Augustine, used the term:

"The Donatist church is in reality the holy bride of Christ, without spot or wrinkle, because it requires holiness of its bishops and its members . . . They apply the term, Catholic, 'not to provinces or races,' but: 'the name Catholic is that which is filled with the sacraments,' or 'thou shouldst interpret the name Catholic, not from the fellowship of the whole world, but from the observance of all the divine commandments and of all the sacraments.' In accordance with the holiness of this church, its members are to carefully avoid association with all who are not in its fellowship, all such being regarded as no better than heathen . . . But, since the Donatists have the full observance of the sacraments, they are the Catholic church." Seeberg, *Ibid.*, pages 315, 316.

Dr. Jesse B. Thomas was right when he said of the early usage "Catholic Church:"

"But this is of small account, for in any case the word 'catholic' is clearly not there used in the later sense of 'ecumenical' or 'universal.' It was manifestly qualitative, implying catholicity of doctrine, and not quantitative, alluding to comprehensiveness of extent . . . This must, of course, refer to the orthodoxy or catholicity, in doctrine, of the body mentioned, which was local and not world-inclusive. Abundant evidence of the prevalence of this sense of the word among earlier Christian writers, limiting the idea of the 'church' to the visible local body, might be given. The word 'catholic' as applied to the church, and conveying the sense of a single world-body, was as yet foreign to the thought of the Christian Community."—Jesse B. Thomas, *The Church and The Kingdom*, 1914, pages 152, 153.

Brother T. knew about these facts and ignored them. He chose, rather, to affirm untruths, hoping that people would never know the difference, I suppose.

THE ORIGIN OF THE EXPRESSION OF THE HOLY CATHOLIC CHURCH

The so-called Apostles' Creed is the parent of the expression "Holy Catholic Church." That creed is tracable, according to Dr. Harnack, to the middle of the fifth century. Dr. Stimson admits that the creed gained general currency in the West after the eighth century. And the version of the Apostle's Creed which is considered the oldest OMMITS THE WORD "CATHOLIC" altogether. See Thomas' *Church and Kingdom*, page 151.

In early literature the term "Catholic" was used by different (Continued on Page Five)

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THE BAPTIST EXAMINER

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PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Are there two virgin births in Isaiah 7:14? One of a child in Ahaz's day and then the birth of Christ in Matthew 1:23?"

PAUL
TIBER

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



No, there has been only one virgin birth in all of human history. The Scriptures answer this question very ably. The verse, in question, identifies the virgin-born child as "Immanuel." This very same name was used, by the angel Gabriel to explain to Mary that the child which she would deliver was the very same one spoken of by the prophet Isaiah. (Matt. 1:22).

"Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23).

Because Scripture interprets itself, and in this case so unmistakably clear, the question should be put to rest.



ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida

The question relates to Isaiah 7:14, which reads as follows, "The Lord himself shall give you a sign; behold, a virgin shall conceive and bear a son and shall call his name Immanuel." As is true in regard to a good many questions that are asked, I cannot give an absolutely certain answer. I have both heard and read some good Bible students who believe that two virgin-born sons are referred to here — a son who lived in the days of Ahaz, and the one who was born in Bethlehem. I will admit that the passage used here can be made to indicate that a virgin-born son would be born right away in the days of Ahaz. The prophet told him "the Lord shall give YOU a sign. Likewise, verse 16 can be used to bolster up that idea. Personally, speaking for myself, I do not believe that reference here is to two virgin-born children. It seems to me that if there had been such a child, the Scriptures would have told us about him. There are a number of predictions of Christ in the Old Testament, and all the predictions, other than this, relate to the virgin-born Son, Jesus. In studying the Bible, if we find one

passage that can be interpreted in two different ways, and if numerous other Scriptures referring to the same thing are plain and clear, we usually interpret the one Scripture about which there is doubt, in the light of all the others. The Scriptures relevant to the subject which are perfectly clear enable us to interpret the Scripture about which there is doubt.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



I can only assume that the little boy with the long name, Maher-shalal-hash-baz, is the child under consideration in our question. However, I see no reason to believe he was virgin-born. In Isa. 8:3 Isaiah says he went unto the prophetess and she conceived and bare a son. To me this means that Isaiah went in unto his wife and she conceived and bare a son. Isaiah was the father of this child. Since only God can bring about a virgin birth, therefore, had this child been virgin-born our Lord could not have been called "the only begotten of the Father" in John 1:14. Neither could He have been called "the only begotten Son" in John 1:18 and in John 3:18. If there was another virgin birth, then there was another begotten Son. And there is just no room in the Bible for another begotten Son. Jesus Christ fills it up. So I must say there is only one virgin birth in Isaiah 7:14. There was no need, nor any place for another one.

JAMES
HOBBS

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McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



No. The passage here was merely a promise given to Ahaz and the people.

We must remember that God is not limited by time as we are. He is the great eternal "I am." He is timeless. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (II Pet. 3:8). His people are to hear Him speak and rejoice in His words even when they are speaking of things

in the future.

There could only be one virgin birth, for if there were more we would have more than one sinless person. Christ is the only one without sin, and therefore the only one that could be our sacrifice.

20th Century False ..

(Continued from page three)

known you wanted it preached 'close,' I would have preached it that way."

I tell you, beloved, the preachers preach as they do, because "my people love to have it so."

II THESE FALSE TEACHERS PRIVILY BRING IN DAMNABLE HERESIES.

False preachers don't dare stand up boldly and publicly, to preach their heresies. I was talking to a modernist sometime ago, who hadn't preached on the blood in his church for three years. As I was talking with him I asked him about the matter. He said, "You know, Brother Gilpin, I have been here three years and it is just beginning to be questioned. My ministry has begun to be spoken against. The people are just now realizing that I haven't preached one sermon on the blood atonement in three years' time." What had he done? He had privily brought in heresy.

I think I can multiply that experience hundreds of time of individuals who privily, subtly, and surreptitiously bring in their heresy. Simon Peter said that was a mark, or a characteristic of false teachers.

I know of a church that uses grape juice and crackers for the Lord's Supper. I know their pastor well. He is a good man, and in some respect stands for some truth, and I think quite well of him as an individual. But he is definitely wrong on the basis of the Lord's Supper, yet when he became pastor of that church, he went along with them for three or four years before he ever at all insinuated that he would like to see the Lord's Supper changed from wine to grape juice and from unleavened bread to crackers. There was a reason. He had followed a pastor who stood for the Word of God for years. He privily brought in his heresies.

I often say, "Don't accept what anybody says unless he can give you a 'thus saith the Lord.'" Isaiah said:

"To the law and to the testimony: if they speak not ACCORDING TO THIS WORD it is because there is no light in them" — Isa. 8:20.

Beloved, test every man by the Word of God. Try every preacher by what the Bible says, and if what the preacher says doesn't coincide with the Word of God, then there is no light in the preacher. Would to God that every church would test every sermon in the light of the Bible!

I say to you who are members of this church, if I preach a sermon and you find something in it that is contrary to the Word of God, you do wrong if you walk out of the service without calling it to my attention in a Christ-like spirit. Beloved, if that were done in all Baptist churches, preachers would not bring in privily their deceiverable damnable heresies.

III MANY ARE GOING TO FOLLOW AFTER THESE FALSE HERESIES.

We read:
"And many shall follow their

pernicious ways" — II Pet. 2:2.

The fact of the matter is, beloved, the majority will follow the false preachers. Why? Because "people love to have it so."

We have just passed through a religious season and I dare say that there's many a person who is happy that Lent is past, and he can get back normally in the same old groove that he had been in for years. You know, beloved, Lent is just a trick of the Devil. You can't get enough religion in forty days to permit you to live like the Devil the rest of the year. You just simply can't do it. The majority of people think they have done well in serving God in the church where they have attended on Easter Sunday. They think they have done the right thing in going and hearing the messages that have been preached, and they think that I am rankly heretical when I would denounce Easter as being an institution of the Devil. While the majority have attended Easter services, it is a mighty small crowd who would dare to lift their voice against Easter. It is a mighty small crowd that has sense enough to add up to three. I say this, if a man has sense enough to count to three, even if he has counted on his fingers — if he has sense enough to add to three, he knows that Easter is a fake and a fraud from beginning to end. Jesus said:

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" — Matt. 12:40.

Beloved, Jesus said He would be in the grave three days and three nights—not just a part of three days, and I say to you, if man has sense enough to count to three he knows the whole thing is a fraud, yet the majority go along with it.

You know, you and I represent a mighty small minority so far as this world is concerned. One fellow said to me one day, "Brother Gilpin, doesn't it make you feel awfully bad to know you don't represent Baptists at large?" I said, "No sir, it doesn't affect me one particle. It makes me feel bad, to think that Baptists at large don't believe what I believe."

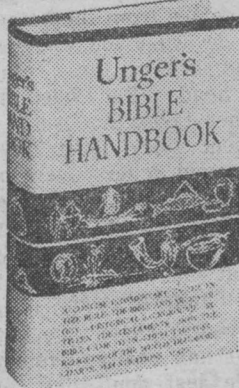
Beloved, do you realize that down through the ages it has been a minority that God had always used? I ask you, how many people were there standing for the truth when Joseph was in Egypt? Just one — Joseph. He was definitely in the minority.

I ask you how many people were standing for God in Babylon when God called Abraham? Listen:

"Look unto Abraham your father, and unto Sarah that bare you: for I called him ALONE." — Isa. 51:2.

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There was just one man standing for the things of God in that land—Abraham. If you go back to the Ur of the Chaldeans you will see that God just saved one man out of all that company. How about in Babylon in the days of Daniel? They didn't have to build any annexes to hold the Daniels in. They could find a lion's den that was big enough to take care of Daniel. They could find a fiery furnace that was big enough to take care of three Daniels that dared to stand up for the things of God. I tell you, beloved, down through the ages it has been a mighty small minority that has had to work with.

A woman said to me a few years ago at the Xmas season: "After all you have said against Santa Claus, I am still going to have a Xmas tree and a Santa Claus this year in my house." I said, "Now, lady, I am not expecting you to follow after I preach to you the truth, and you want Santa Claus and Xmas tree more than you want the truth of God's Word. I will just have to make my choice." She said, "Doesn't make you feel badly to think after all your preaching in the area that nearly everybody has a Santa Claus and a Xmas tree, and you observe this as a holiday?" I said, "It doesn't bother me one particle." And, beloved, it does not bother me one particle. I am just thankful to stand for the truth.

IV THESE FALSE PREACHERS ARE REFERRED TO AS NATURAL BRUTE BEASTS.

We read:
"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understood not; and utterly perish in their own corruption." — II Pet. 2:12.

Notice, God refers to these false preachers as beasts.

One day I took some visitors who were with us down to show our cattle for the Bible Conference were coming along. I was very much impressed as I stood there, and counted the cattle and looked at them and inspected them to see how they were growing and if any of them showed particular deficiency. I was particularly impressed with this Scripture, "natural brute beasts." Beloved, God said these false preachers are on the same par as these natural brute beasts.

How much could I teach of those cattle? You know as well as I that out of a thousand I could find one that I could teach to some tricks, but so far as teaching them anything from the Word of God, I couldn't do it. And, beloved, I can't teach the world the Word of God. Only as the Holy Spirit of God takes the Bible makes it clear and real to an individual will he ever understand it. The reason why people do not accept the Bible when I preach it is because they have to be revealed to them from God, and if God doesn't reveal it, they will never accept it. I could teach those cattle just as much as I could teach unsaved people if the Holy Spirit of God did work in them. No wonder that Peter referred to them as natural brute beasts.

V THESE FALSE PREACHERS WERE MADE TO BE TAKEN AND DESTROYED.

God made false preachers for the purpose that they would go to Hell. Listen:

"And a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: WHEREUNTO ALREADY THEY WERE APPOINTED" — I Pet. 2:8.

God appointed these false preachers to stumble. God appointed them to be natural brute beasts that were made to be taken and destroyed.

I tell you, beloved, every time I read my Bible I am impressed again and again as to the sovereignty of God that under-

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THE BAPTIST EXAMINER

MAY 1, 1976

PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"MISSIONARY MOTHERS"

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

As mothers we have one of the best opportunities to be missionaries. Our mission field is right in our own home. The Word of God is at our hand. We know the necessity of the work of the Holy Spirit. Our children are a captive audience. They already have been taught to respect our authority when it comes to cleanliness, chores about the house, school work, etc. They will listen to us concerning spiritual things, also.

God gave to Israel His Word and they were responsible for it. Even so are we. "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou riseth up" (Deut. 11:19). Because of the time mothers spend with their children we have the best opportunity to teach them the Word of God. When we are sitting at home, or walking to the store, or laying down to take a nap, or rising up to prepare supper. We should use all these times to teach our children.

It should be the normal thing for our children to hear from our lips the story of Calvary. They should know that they are sinners. It really isn't enough to teach our children not to steal. We need to teach them why they steal or lie, etc. Far too many mothers teach their unsaved children to pray and call God their father. No wonder so many children think they were born "saved," and find no need of the new birth. It sounds cute and sweet when a two or three year old prays, but when they are 30 and still mouth these same prayers it is most grievous.

To be a missionary in our home requires a godly life. We must

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live what we teach. When we go to church we can put on our Sunday manners. But this will not be enough for our children. They know us. Our home can not be a battlefield and a proving ground of love and joy and peace, at the same time.

It is not easy to be a home missionary. It takes dedication. Compassion for lost souls. Giving up of self. Much sacrifice. Let us not call ourselves missionary Baptist just because our church supports missions, but let us be missionaries.



20th Century False . .

(Continued from page 4)

every event in our lives. Let's go back to that event which we often think of as the greatest tragedy of all time—the death of the Lord Jesus Christ. Humanly speaking, it was the greatest tragedy that ever took place, but let us see how the plan of God was underlying even the death of Jesus:

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain"—Acts 2:23.

I tell you, beloved, even the death of Jesus Christ, though it came by wicked hands of man, was according to the determinate counsel and foreknowledge of Almighty God. Likewise, these false teachers that lead the world religiously away from God are doing exactly, precisely, and definitely what they were made to do. The Word of God says that they were made to be taken and destroyed.

VI

THESE FALSE PREACHERS ARE DESCRIBED AS "SPOTS" AND "BLEMISHES."

We read:

"Spots they are and blemishes, sporting themselves with their own deceiving while they feast with you"—II Pet. 2:13.

Did you ever eat too fast and drop some food on your tie, to get it spotted? You haven't improved its value nor its appearance, have you? Do you have any blemishes? Well, this is God's description of these false preachers—spots and blemishes.

What man would like to have a pronounced wart on the end of his nose shown, if he were going to have a picture made? They say that Oliver Cromwell went to have a portrait painted and when he came back to see the proof the artist hadn't put his wart on the end of his nose. Cromwell said, "Where is my wart?" The artist said, "I thought you looked better without it." Cromwell said, "Maybe I do, but I want my wart." So the man had to re-do the painting.

Now there are not many men like Oliver Cromwell, for the majority of people want to be painted as they are not, and not as they are. Suppose you were to go to a photographer tomorrow and he were to make a picture of you, and show you the proof as it first comes from the camera. Do you know what you would do? You would break the camera over his head. But when that photographer takes the brush and makes about 5,000 scratches on the picture and covers over some of the imperfections and blemishes and you see the proof, you say, "You are the first photographer that has ever done me justice. I'll take a dozen."

No, beloved, he hasn't done you justice; he has really given you grace. We just don't like these spots and blemishes. They don't look good, and they aren't beautiful. They don't add to our physical appearance. And these false preachers are just exactly like the spots and blemishes that you and I have. They are the spots and blemishes on Christianity.

VII

THESE FALSE PREACHERS ARE DESCRIBED AS BEING WELLS WITHOUT WATER.

We read:

"These are WELLS WITHOUT WATER, clouds that are carried with a tempest; to whom the mist

of darkness is reserved for ever"—II Pet. 2:17.

Were you ever real thirsty and went to a well and it was dry? Were you ever out in the country, and real thirsty, and went to a spring that you knew the location of and found that it was dry? What a disappointment! I remember we used to have a well back home. It was the best water in the world as long as there was plenty of water, but let the summertime come and the sun beat down on the ground until it was parched, and it would go dry.

Can there be any greater disappointment? There is. It is for a man to go to a supposed-to-be house of God to hear a supposed-to-be man of God preach, and when you get there, instead of finding something by way of the water of life that you can drink, and something of the bread of life that you can eat, to fill your hungry, parched soul, you find that he is just as a well without water. If you have a taste for the Word of God, the false preachers—these wells without water—surely deceive you when you go to hear them preach.

VIII

THESE FALSE PREACHERS SPEAK GREAT SWELLING WORDS OF VANITY.

Notice:

"For when they SPEAK GREAT SWELLING WORDS OF VANITY, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error"—II Pet. 2:18.

Beloved, I think I have known a few fellows like this. I remember one fellow that I used to jokingly refer to as Brother Cloud-smasher, he soared so high he could smash the clouds. I know another one that I used to likewise jokingly refer to as Brother Starduster. Beloved, he soared so high he could dust the stars. Words just fell from his lips—great swelling words.

A Negro was explaining to one of his friends that he had a new job. He said, "I'm an orator now." The other said, "Well, what is an orator? What do you do?" He replied, "If I say that two and two am fo, that not oratory; that is just talk. But if I say, 'When, in the process of human events, you add the numerable of the first part to the numerable of the second part, the result am inevitably and unconditionally fo,' that's oratory."

Beloved, we have oratory today in many of our pulpits. Many preachers are learned and pretentious, they speak great swelling words.

The last time I attended the Greenup Association a number of years ago a pastor (G. T. Long) of the First Baptist Church of Ashland preached the annual sermon. I think I am of normal intelligence, but I sat there for 45 minutes and I never did know what he was talking about. I think I am a pretty good listener. I like to sit where I can see the speaker, and I like to focus my eyes on him and follow him all the way through. Beloved, I sat there for 45 minutes and I never did get even an inclination as to what he was discussing. By the time he got through I wished that I had taken a bag of peanuts along, for if I had, I at least would have had something to do. As it was, I didn't have anything.

Now I don't mean to say that it wasn't a learned discourse, and I don't mean to say that it wasn't over my head. I don't mean to say that I ducked so it would go over my head. I mean to say that I did everything I could to hear what was being said, but I got nothing from the message, because it was nothing but great swelling words of vanity.

A long time ago on the farm I realized that I should put the fodder down low, where every one of the cattle and sheep could

(Continued on page 6, column 1)

THE BAPTIST EXAMINER

MAY 1, 1976

PAGE FIVE

A Review Of Baptist Ecclesiology

(Continued From Page Three)

ferent writers to refer to different things, the Catholics, to the visible church everywhere, the Donatists used it qualitatively implying totality of truth. It owes its origin to the Roman Catholic production which is called "The Apostles' Creed."

But now, coming to Brother T.'s universal, invisible church, in conclusion to the apostolic Fathers and their period, did anyone believe in a UNIVERSAL, INVISIBLE CHURCH as Bro. T. claims? Dr. Harnack states:

"No one thought of the desperate idea of an invisible church; this notion would probably have brought about a lapse from pure Christianity far more rapidly than the idea of the Holy Catholic Church."—*A History of Dogma*, Vol. II, p. 83; Footnote 4.

This statement involved the early ages of Ante-Nicene Christianity. Dear readers—do you hear Brother T.'s statement again: "... The Catholic Church of early Christians is substantially the same as the universal church of modern Evangelicals." Well, we think that the evidence has shown this as untrue. Reformed churches used the phrase to refer to the universal, invisible church. Early Christians did not so use it. And the EARLIEST WRITERS OF ALL KNEW NOTHING OF THE HOLY CATHOLIC CHURCH! Now, I know that Bro. T. likes Dr. Harnack. He quotes from him on page 152 though he is careful to cut him off before he can complete his meaning. Dr. Graves claimed that the early Christian writers knew nothing of a Catholic or universal, invisible church. Brother T. ridicules Graves for so saying. Brother T. accepts Dr. Harnack as he wants him. But notice the last statement from the section of which Brother T. took his first statement: "As this result actually took place it is not inappropriate to speak of pre-Catholic and Catholic Christianity." The result of which Dr. Harnack was speaking was the idea if a political church built on NOT THE UNION OF CHURCH AND STATE, BUT ON THE CONCEPT OF THE MINISTRY AS A PRIESTHOOD AND THE ORDINANCES AS MEANS OF GRACE!

Tell us about a PRE-CATHOLIC AND CATHOLIC CHRISTIANITY . . . will you Brother T.? Reader, whom will you believe? Dr. J. R. Graves or Brother T.? Who is sustained by evidence?

THE ORIGIN AND DEVELOPMENT OF THE HOLY CATHOLIC CHURCH

How did the early Holy Catholic Church develop? I will now develop this and by so doing show that the early HOLY CATHOLIC CHURCH IS WHAT LATER BECAME KNOWN AS THE ROMAN CATHOLIC CHURCH. Brother T. would like to avoid this by trying to claim that the early HOLY CATHOLIC CHURCH IS THE SAME AS THE REFORMED IDEA. This is, of course, another in the long line of historical errors and blunders. THE DIFFERENCE IS THAT AT ONE POINT IT WAS NOT A UNION WITH THE STATE AND THEN LATER IT BECAME A UNION WITH THE STATE! T. wants it to be his idea and then later the Roman Catholic Idea. This is not so! Observe the following facts:

Dr. Augustus Neander stated,

"In proportion as the idea of the Church diverged from its original spiritual significance, the Christian element was exchanged for the Jewish; and in this was the GERM OF CATHOLICISM. Thus the Jewish standpoint which at first had been overcome, made its way into the Church in another form. It was too hard a task for humanity to keep itself up to the spiritual elevation of Christianity; and this mixture of the Jewish and the Christian was wrought into a systematic form in order that the pure development of the Christian consciousness might come forth with so much greater power at the Reformation.

IRENAEUS shows the first germs of this PERVERSION; it was MATURED BY CYPRIAN."—*A History of Dogma*, Vol. I, page 220.

The backgrounds which Dr. Neander presented as found in germ form in Irenaeus and developed later by Cyprian were three-fold. Dr. H. C. Vedder gives us this summation:

So soon as the churches founded by the apostles lost sight of the truth that man must be born again, and that this new birth is always associated with personal faith in Christ, the way was prepared for all that followed.

In the earliest Christian literature, after the apostolic period, we may trace three tendencies toward degeneration, all proceeding from this common cause, developing along lines parallel at first, yet distinct, afterward converging, and at length constituting a logical, consistent whole. These are the idea of a Holy Catholic Church, the ministry a priesthood, and sacramental grace.

Jesus prayed that His disciples might be one, and His apostles taught that the church is the temple of the Holy Ghost, and therefore both one and holy. EARLY IN THE SECOND CENTURY, HOWEVER, THESE IDEAS ASSUMED A DIFFERENT FORM FROM THAT OF THE NEW TESTAMENT.

(Continued on Page Six)

20th Century False ..

(Continued from page five)
reach it. If I put it down low enough where the smallest could get it, I didn't have to worry whether the biggest could get it. I have tried to bring the spiritual fodder down low enough that every one is able to find that which will satisfy his spiritual longing.

IX

THESE FALSE PREACHERS ARE GOING TO HELL.

We read:
"Their DAMNATION slumber-eth not"—II Pet. 2:3.

You don't talk about a man's damnation unless he is on the road to Hell.

Notice again:
"To whom the mist of DARKNESS IS RESERVED FOR EVER"—II Pet. 2:17.

"And shall UTTERLY PERISH in their own corruption." — II Pet. 2:12.

There isn't any doubt but that these false preachers are going to Hell. There is not a doubt in my mind but there's many and many a man who has stood in the pulpit, this day, and has preached about the resurrection and has talked glibly about Jesus — there isn't a doubt in my mind but that many who have thus spoken are a child of the Devil and on the road to Hell. The Bible says:

"And if the blind lead the blind, both shall fall into the ditch" — Matt. 15:14.

In the Bible, the largest word to describe Hell is a lake. The second largest word to describe Hell is a ditch. Jesus said that it is going to take the second biggest spot for the false preachers.

In the Gospel of Matthew the Lord Jesus Christ tells us of the judgment. He says:

"Many will say to me in that day, Lord, Lord, have we not PROPHESIED in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I NEVER KNEW YOU: depart from me, ye that work iniquity" — Matt. 7:22, 23.

There are going to be a lot of folk stand up at the judgment and say, "Lord, we have preached big sermons in your name," but He is going to say, "I never knew you; depart from me, ye that work iniquity."

You say, "Brother Gilpin, do you think there are a lot of preachers in that condition?" Yes, I do, for if they believe what they preach, they are as certain of Hell as though they were already there. The man who preaches salvation by works, or salvation by the city's waterworks—the man who preaches falling from grace, the man who denies the Lord Jesus Christ and does despite unto the doctrine of redemption that was wrought out by the Son of God—the individual who thus preaches is as sure of Hell as though he were already there. The Lord Jesus Christ said, "I am going to tell them 'I never knew you.' You may have preached in my name, and you may have said you were honoring me, but I never knew you. Depart from me, ye that work iniquity."

CONCLUSION

I wonder if there is anyone who realizes that he himself is blind, and that he has been following a blind leader. If so, may God help you, and give you grace to take your stand for the truth, and for the things of God. Life is so short, and there is such a little time left for all of us to serve the Lord. The Bible says that we ought to "redeem the time." Beloved, if I had one year to live, I would want that year to count for my God, and the church that was standing for the truth. If I had a lifetime, I'd want my lifetime to count for God and the church that was standing for the truth. We have

too much at stake to go on supporting heresy and that which is wrong. May God help you to no longer be a blind man following a blind leader, but take your stand for the things of God, and stand with us as we try to stand for God's Book.

May God bless you!

Two Natures Of Christ

(Continued from page two)
nature, but His total Divine-human. The last Adam is the Progenitor of the new race of redeemed men. The glorified Son of man is our life-giving Spirit (John 6:63).

The humanity of the Saviour is the groundwork of His high priestly work (Heb. 2:17-18). Christ can fully help us because He is a true glorified man Who experienced human trials on earth. If He did not sit at this hour in a literal body at the Father's right hand, He would be disqualified from acting as our Intercessor. Thank God! At the right hand of the Majesty on high there sits "the man Christ Jesus" (I Tim. 2:5).

The return of Christ is the coming of "the Son of man" (Luke 21:27). If Christ does not possess a literal body, it would not be possible for Him to return bodily and visibly to the earth as the Bible declares. Zechariah discloses the body of the returning Christ will still have visible wounds for the Israelites to see (Zech. 12:10; 13:6).

THE DEITY OF CHRIST

The deity of Jesus Christ is obvious to those who read the New Testament and believe the divine record. Angels, men, and demons declared Him to be the Son of God with power. No one denies this but an infidel.

The incarnation did not diminish the deity of the Second Person of the Trinity even during the period of His humiliation and suffering. The eternal Son laid aside the manifestation of glory when He became a man, but He never emptied Himself of His divine nature and attributes. The Son was not only all man; He was at all times all God.

STATEMENTS FROM THE SCRIPTURES

The Lord from Heaven claims to be equal with God. "But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God" (John 5:17-18). There is not a shadow of doubt that Jesus did claim absolute equality with God. The Jews understood Him to mean such on this occasion. If Jesus Christ is not God, then He is a deceiver and self-deceived.

In New Testament times men called Him God. Thomas addressed Him as "My Lord and my God" (John 20:28). Every attempt to weaken the force of this testimony to the deity of Christ is broken before the perfect clearness of these words of Thomas.

The Apostle Paul wrote of Christ: "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever" (Rom. 9:5). This emphatic assertion of the deity of Christ seems too plain to admit controversy. If Christ is God at all, He must be God over all, for the Bible knows nothing of a secondary, minor God.

In Titus 2:13 there is a direct, definite declaration of Christ's divinity: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." The second coming of Christ will be the coming of "the great God," for Jesus Christ is God.

I Timothy 3:16 says: "God was manifest in the flesh." The Saviour was not a man made God, but God made a man. The One manifested in the flesh was God, the eternal Word.

The deity of Christ is set forth in I John 5:20 where He is called: "The true God, and eternal life."

Christ is as much the true God as is the Father. Of Christ Jude penned: "To the only wise God our Saviour" (Jude 25).

HE HAS ATTRIBUTES OF GOD

The attributes of God are ascribed to Jesus Christ. The Son of God was the source of life: "In him was life" (John 1:4). "For as the Father hath life in himself; so hath he given the Son to have life in himself" (John 5:26). The Lord from Heaven was self-existent; He had "the power of an endless life" (Heb. 7:16).

Our Lord is said to be immutable: "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). He possessed absolute holiness. Peter called Him "the Holy One of God" (John 6:69 ASV). Christ was the embodiment of truth: "I am the truth" (John 14:6). These terms cannot in the absolute sense be said of a mere man.

As God is eternal, even so is Christ: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). The eternal Word existed "before all things" (Col. 1:17). As God is omnipresent, even so is Christ. The Lord Jesus promised His church: "I am with you always" (Matt. 28:20). As God is omnipotent, even so is Jesus Christ. He said: "All power is given unto me in heaven and in earth" (Matt. 28:18). He also declared: "If ye shall ask any thing in my name, I will do it" (John 14:14).

The omniscience of the Son of God is well attested in the Four Gospels. Observe certain expressions in the Gospels: "Jesus knowing their thoughts" (Matt. 9:4). "Jesus . . . knew all . . . for he knew what was in man" (John 2:24-25). "His disciples said unto him . . . Now we are sure that thou knowest all things" (John 16:29-30).

The supernatural knowledge of Christ is discovered by His discernment of Peter (John 1:42; 21:19; Matt. 26:34), His finding of Philip (John 1:43), His recognition of Nathanael (John 1:47-50), His consciousness of the woman of Samaria (John 4:17-19, 39), His awareness of the multitude of fish (Luke 5:6-9; John 21:6), His sensibility of the death of Lazarus (John 11:14), His realization of the whereabouts of the ass's colt (Matt. 21:2) and the upper room (Mark 14:15), and His perception of the fall of Jerusalem (Matt. 24:2).

HE DOES THE WORK OF GOD

The very works of God are ascribed to Jesus Christ. He is said to be the Creator: "All things were made by him; and without him was not any thing made that was made" (John 1:3). "For by him were all things created" (Col. 1:16). Christ is also said to be the Sustainer of all creation: "By him all things consist" (Col. 1:17). The writer of Hebrews tells us that Christ upholds all things by the word of His power (Heb. 1:3). The Lord from Heaven is the principle of cohesion in the universe, making it cosmos instead of chaos. The universe derives its life from Him.

The Son of God has power to raise the dead and to judge men. This can only be said of God. The voice of the Son of God will raise the dead (John 5:28-29). He has "authority to execute judgment also, because he is the Son of man" (John 5:27).

No one but God can forgive sins, yet Jesus Christ said to Mary Magdalene: "Thy sins are forgiven" (Luke 7:48). Nothing is plainer in the Four Gospels than the fact that "the Son of man had power on earth to forgive sins" (Mark 2:9). It is only because this is so that we can go out and preach "repentance and remission of sins" in the name of Christ (Luke 24:47).

WORSHIPPED AS GOD

The Saviour was worshipped on earth by His disciples. The wise men "worshipped him" (Matt. 2:11). The woman of Canaan "worshipped him, saying, Lord, help" (Continued on page 7, column 5)

A Review of Baptist Ecclesiology

(Continued From Page Five)

THE CHURCHES WERE CONCEIVED OF AS FORMING TOGETHER ONE CHURCH, NOT SPIRITUAL MERELY, BUT VISIBLE, EXTENDING THROUGHOUT THE WORLD, AND THEREFORE CATHOLIC (i.e., UNIVERSAL).

This IDEA OF A HOLY CATHOLIC CHURCH, OUTSIDE OF WHICH WAS NO SALVATION, UNITY WITH WHICH WAS NECESSARY TO UNITY WITH CHRIST, PREPARED THE WAY FOR ALL THE CORRUPTIONS THAT WERE INTRODUCED.—*A Short History of Baptists*, 1958; pps. 44-46.

SUMMARY: In the summary of this early doctrine there are two points which I wish to make:

- 1) The idea of the Holy Catholic Church as taught today was not held by the APOSTOLIC FATHERS! These great and noble men were Clement; Mathetes; Polycarp; Ignatius; Barnabas and Papias.
- 2) In their writings, there is no proof among the original works showing that any other body was known than that of the local, visible church.

OBSERVATION: In the early writings of the apostolic fathers where the term appears . . . it is not that which is today held as the universal church. Proofs:

- 1) The expression "catholic church" is referred to by the writer in the Martyrdom of Polycarp dealing with the church at Smyrna. See Seeberg, p. 67. Ft. Note.
- 2) The expression "catholic" in early writings did not refer to world-wide scope, the rather unto completeness of doctrine and orthodoxy. Notice this from Dr. Thomas: . . . for in any case the word "catholic" is clearly not there used in the later sense of "ecumenical" or "universal." It was manifestly qualitative, implying catholicity of doctrine and not quantitative, alluding to comprehensiveness of extent. The letter concerning the martyrdom of Polycarp, probably a contemporaneous document, alludes to the Catholic church in Smyrna. This must, of course, refer to the orthodoxy or catholicity, in doctrine, of the body mentioned, which was local and not world-inclusive. Abundant evidence of the prevalence of this sense of the word among earlier Christian writers, limiting the idea of the "church" to the visible local body, might be given. The word "catholic" as applied to the church, and conveying the sense of a single world-body, was as yet foreign to the thought of the Christian community.—*Ibid.*, pages 152, 153.

Furthermore, the term "catholic" is from the Greek term *katholikai*, and it means: "general . . . opp. to special . . . unchanging, perpetual . . . Philo." Liddell & Scott, page 670.

In the much used writings of the Martyrdom of Polycarp where the expression occurs, Arndt and Gingrich, authorities, admit that the text is not sure and genuine. "Not in contrast to a single congregation . . . but the text is not certain," page 391.

And to show even more the open and correct manner of the local church position, observe the following statements of Dr. Jesse B. Thomas, which statements are also affirmed by Arndt and Gingrich:

"But F. C. Conybeare, who has made a special study of the literature of that place and time, insists that it is either a later interpolation or, of itself, proof that the document is not genuine. For that phrase (Holy Catholic Church R.P.) did not come into vogue until the latter half of the third century, indicating that, if not interpolated, it shows the letter to be a forgery of that date. He finds that the Armenian version of the letter (which is earlier than the Greek) uses, instead of the obnoxious phrase, the simple and primitive expression we meet with in the Acts; the churches in such and such a region."—Page 152.

Further evidence again is seen from Hagenbach's *History of Christian Doctrines*:

"The general character of the earlier period (previous to the time of Cyprian) is that of abstract indefiniteness. What the theologians of this period say concerning the nature of the Church is so frequently void of clearness and precision, that it is almost impossible fully to ascertain their real sentiments on this point; it is not uncommon to see the same Fathers evading, or rejecting even, consequences which necessarily follow from their general reasonings. They thus evince a fickleness (?) which prevents us from forming ANY DECIDED AND CERTAIN OPINIONS AS TO THEIR IDEAS OF THE NATURE OF THE CHURCH."—Vol. I, p. 272; 1880.

T.'s opinion looms more and more untrue . . . notice:

"Based on the evident meaning of the original writings themselves, and on the judgment of many scholars we are led inescapably to the conclusion that THE CATHOLIC CHURCH OF EARLY CHRISTIANS IS SUBSTANTIAL- LY THE SAME AS THE UNIVERSAL CHURCH OF MOD-ERN EVANGELICALS."—Page 154.

(Continued on page eight)

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

On March 24, 1976, Madalyn Murry O'Hair resigned as the leader of the American atheist society. Mrs. O'Hair told the Dallas Press Club, "I quit. I've had it. Anyone who desires to take over leadership of the American atheist community can have it."

She said her family has "totally repudiated me or disowned me. I do not have the support of one person in the entire nation and I feel that I am absolutely alone. This would indicate to me . . . that I have failed as a leader. It is therefore time that I withdraw."

Is Madalyn O'Hair beyond the reach of sovereign grace? Will she now, like her husband and son, turn toward God? Will the many prayers for her conversion be answered? Time will tell.

Leonid Brezhnev promised Arab leaders some days before the 25th Communist Party Congress in Moscow that Russia would not tolerate a Syrian defeat in the Middle East.

On March 10, 1976, President Ford promised the ladies of B'nai B'rith that "the U.S. will ensure the security and survival of Israel."

These two conflicting promises may well be setting the stage for the battle of Armageddon.

Twenty million wives are working in America. In spite of this, the buying power of the average family dropped nearly three per cent last year! Could our violation of Titus 2:5 have anything to do with this?

Current opinion polls reveal that over 70 per cent of the Canadian public wants capital punishment for premeditated murder. Nevertheless, there is a move by federal Justice Minister Ron Basford to introduce a bill which would abolish capital punishment.

A bill enacted in Canada in 1968 banned capital punishment for all except killers of on-duty policemen and prison guards. This bill expires in 1977. Since 1967, 33 policemen and two prison guards have been slain but not one murderer has been put to death. Instead, the killers are serving sentences of an average of only 13.5 years.

God's immutable law is: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:6). But liberal leaders and political racketeers in America and Canada care little about what the Bible says.

Fidel Castro has promised Mohammed Lambine, leader of the Front for Polisaria Independence in the Sahara, that he will send troops to help them. This action will eventually bring Morocco to the new Communist lineup in Africa.

LONDON (EP) — Britain's Free Churches collectively lost more than 53,000 members last year.

The Free Church Federal Council directory, just published, reported that the 13 denominations, including the Salvation Army, represented in the Council, had 1,288,507 members on Dec. 31, compared with 1,341,780 at the end of 1974. This was described as a "massive" drop of 53,273.

The biggest loss was reported in the Methodist Church: its registered members dropped from 601,068 in 1974 to 557,269. The total for the Baptist Union of Great Britain and Ireland is shown as 187,066, which compares with 187,144, but newer figures are expected to be recorded at this year's annual Baptist Assembly.

LONDON (EP) — A \$60,000 consignment of Bibles bound for Rhodesia via Mozambique was detoured to an alternate route by alert

Bible Society officials who saved the shipment from an uncertain end.

After the 15,000 Bibles weighing 20 tons were shipped from the warehouses of the British and Foreign Bible Society here, authorities in Mozambique closed the Rhodesian border and railroad lines linking the countries.

Bible Society officials here conferred, and then ordered the ship involved to unload the Bibles at the South African port of Durban or Elizabeth, from where there is a rail link to Rhodesia. The Bibles were printed in the Rhodesian Shona language.

WASHINGTON, D. C. (EP) — Major crime in the U.S. increased by 9 per cent in 1975, compared with a record increase of 18 per cent in 1974, according to the preliminary annual report of the Federal Bureau of Investigation.

"While the present increase in reported serious crime in the nation was only half as great as it was in 1974, the levels of crime remain much too high," said Attorney General Edward H. Levi, in announcing the FBI's Uniform Crime Reports.

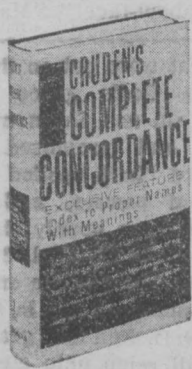
He said "all segments of the criminal justice system must continue to improve their efforts to reduce crime."

WASHINGTON, D. C. (EP) — There is a "decline in the kind of compassionate, Christian spirit that should be most prevalent in times such as these," labor leader Leonard Woodcock told church leaders here as he discussed the current unemployment situation.

"Divorce, alcoholism, child abuse, mental illness, suicide, and loss of personal pride and dignity," resulting from joblessness affecting "tens of millions" of Americans were cited by Mr. Woodcock as the "horrible human tragedies" not being given sufficient attention.

Appearing before the annual national Christian Citizenship seminar of the Southern Baptist Convention's Christian Life Commission, the president of the United Auto Workers (UAW) said, "that kind of tragedy outrages me, as

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A sketch of the author's amusing life is also contained in this volume.

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I'm sure it does those of compassion and concern for your fellows."

In pointing to the "decline" in a "compassionate, Christian spirit," Mr. Woodcock pointed to Romans 14:7, "None of us lives to himself, and none of us dies to himself," and Galatians 6:2, "Bear one another's burden."

Halliman Returns

(Continued from Page One)
itinerary and visit each church before I go back.

I would like to hear from each supporter and have your opinion as to what you think I should do and from that I will try to decide what I should do about visiting all the churches. In any case, I will not be visiting any churches that takes more than a half day to reach from my home before August, inasmuch as I want to be with my children during their school vacation. I invite each of you to write me at this address, Route 1, Box 153, Garrison, Ky. 41141 and freely express yourselves as to whether or not you think I should work out an itinerary and visit all the churches.

I would like to have your correspondence just as soon as possible so it will give me time to consider each letter individually and then all of them collectively. If it is required of me to visit each church, this will take considerable time to plan the itinerary as there will be a tremendous amount of correspondence involved. Should I be visiting all the churches, it will not be possible for me to give you a choice as to when you would like for me to come. Whatever day in the week your church would fit best in the itinerary to keep me from having to double back would be the day that I would have to be there.

I usually get a lot of phone calls while I am at home and I always enjoy talking to each of you; however, regarding this matter, I request that you write to me and state your name and address plainly.

May the Lord bless each of you and trusting that I will hear from you soon.

Evils Of Alien . . .

(Continued from page one)
takers of the Altar (I Cor. 10:17-18) and to receive him that is sent is a receiving also of him that sent him (Matt. 13:40), so it is with this essential ordinance of baptism in the Church of Antichrist, that whosoever approves of the one, by the same he approves of the other also. For the ground and pillar that bears up the truth, and that truth so born up, stands and falls together (I Tim. 3:15). So that where there is not a true constituted church-ordinance; and where there is a true church ordinance in its constitution, there is at least presupposed a true church also. And therefore to condemn a church to be false, and altogether antichristian, and yet baptism there, and by the same administered to be the ordinance of God; this I can see no rule for in the Scripture; and therefore I differ.

Thirdly, Christ has disclaimed and denies all communion with the man of sin, both in respect of himself and his subjects; and hath also proclaimed open war against him in all his dominions; and therefore He calls home His subjects (Jer. 51:6-45, Rev. 18:4). Christ refuseth to be laid as a chief corner stone under Antichrist's building, as He must be if He in His holy ordinance of baptism be granted to lay in His foundation: For baptism is not otherwise Christ's ordinance but as it depends upon Him the ordainer. But Christ denies Antichrist any such privilege, and also forbids His people from taking a stone from Babylon to lay in the foundation of the Lord's building (Jer. 51:26). But if Antichrist's church be of himself, and so false; then all the

parts thereof must be of his own devising and false also: For if in opposition to a true Church of Christ, there is a false church of Antichrist; which thing cannot be, if there be not in opposition true ordinances of the one, false ordinances of the other, that are essential to the same, as the ordinance of baptism is. And so the like ministry proportionate to the same (I Cor. 10:21, II Cor. 11:13-14-15, Rev. 2:2, Matt. 24:24, II Thes. 2:9-10).

Fourthly, I cannot approve of that baptism in the church of Antichrist to be God's ordinance, because in so doing I shall advance human testimony above the Word of God. For I have no way to satisfy my conscience whether I have that ordinance or not, but only Antichrist's Church-book, or my godfathers, or godmothers: which if the one be dead, and the other lost, then am I to seek my baptism. But at the best, if any should demand of me whether I were baptized or not: all that I can say is, that men tell me so; in all which Christ must have no voice, and the Word of God put to silence, as knowing no such thing: and Antichrist's Church-book come in the place, as a ground of my faith in a truth so essential. Which thing I dare not approve of.

Fifthly, to justify baptism in the Church of Antichrist to be God's ordinance, is to force men to sin against conscience; for if any man comes unto such for fellowship in the truth, he must either justify the baptism he received of the man of sin, as God's ordinance, or else continue in that sinful way in which he is, and desires to leave; I speak now in their sense whose practice it is, which I cannot at all assent unto for a truth.

Sixthly, I cannot justify Antichrist's baptism for God's ordinance, because it makes against Christ's baptism in these two respects. First, for the power by which the same was constituted, and so authorized in the hand of the minister, being the power of the man of sin, rejected of God as an enemy to the Crown and Dignity of Christ the King of Saints. Secondly, in respect of that body into which the party was baptized, and so by the same made a visible member, and that was in the body of Antichrist. In both which respects the baptism administered in the false antichristian state, in my judgment cannot be the ordinance of God.

And lastly, I dare not go from that rule and order which Christ left in his last Testament, for the constituting of His church, and taking of members into the same, which is by faith and baptism. All which grounds being well considered, I cannot see by any rule of truth to approve of the baptism administered in a false antichristian church to be God's ordinance, instituted by Christ in His New Testament. That being there administered under a false power, by a false ministry upon a wrong subject, in a false body, and yet the same God's ordinance; this is more than I can find by the Word of God, from which rule I dare not go. (A TREATISE CONCERNING THE LAWFUL SUBJECT OF BAPTISM, pp. 51-54, 1652 Edition).

Arise therefore and obey the Lord, and think not within yourselves, we are baptized already, and that by Antichrist, for I tell you, that you are never able to prove yourselves to be under the Lord's holy ordinance of baptism, by all the light in Scripture, and are in nature, in that way you go, namely to deny the state as false and antichristian, and yet retain your baptism there administered by the same power as the Lord's ordinance, and assume a church to yourselves upon the same baptism. I speak in subjection, I think the last church or churches, that is, all the reformed churches, still retaining infant's baptism, are as much against the rules of the New Testament as the former; for certainly, where there is a false state, constituted by a false power, all that stative ordinances essen-

tial to the same, and constituted by the same power, must be also of the same nature together with the rest, which is all alike false; therefore if you take hence a corner stone to lay in your foundation, and build you a resting place upon the same, know this, that it will not lay firm, but ever be rolling under you, that you shall not rest upon it, therefore arise and depart, for this is not your rest, because it is polluted, it will destroy you, even with a sore destruction; look betimes, the higher you build, the greater the fall will be, if it be not right upon the true foundation (Ibid. p. 61).

Two Natures Of Christ

(Continued from Page Six)
me" (Matt. 15:25). After His resurrection the disciples "worshipped him" (Matt. 28:9). At the ascension they are again said to have "worshipped him" (Luke 24:52). This was an act of blasphemy unless Jesus Christ was very God of very God.

The angels of Heaven worship Jesus Christ. When the Father brought the first begotten into the world, He said: "And let all the angels of God worship him" (Heb. 1:6). The redeemed saints in Heaven worship Jesus Christ (Rev. 5:9-14).

CONCLUSION

All men should honor the Son as they honor the Father, for the Son is "the great God." To reject Him is to dishonor the Father who sent Him (John 5:23). At the name of Jesus every knee should bow and every tongue should confess that He is Lord to the glory of God the Father (Phil. 2:11-12). No person can be saved unless he believes in his heart and confesses with his mouth the Lord Jesus (Rom. 10:9).

Fairest Lord Jesus,
Ruler of all nature,

O Thou of God and man the Son,
Thee will I cherish,

Thee will I honor,
Thou my soul's glory, joy and crown.

God's Grace . . .

(Continued from page one)
devil, and an infinite Creator a poor finite creature.

3. Because grace manifested to a poor weak creature, can limit, restrain, curb, nay, kill and overcome sin, when it is in its highest power, or hath its greatest strength and dominion in the soul of a sinner, as appeared in this woman, in whom sin had (perhaps) as strong a power as ever in any one soul; yet the love and grace of God laid sin and Satan sprawling (as I may say) at her feet; she is made to trample upon them both, by the virtue of a small beam of divine grace shining in upon her soul, through Jesus Christ.

4. Grace must needs far exceed sin in its power, to the rooting out and vanquishing of it, because God purposed in his eternal counsel to permit sin to enter into the world, and to suffer it to abound, that he might thereby take an occasion to manifest the nature and infinite power of grace, in pardoning, subduing, and utterly destroying sin, and him whose work it is. To be sure the holy God would never have suffered this monster to have been born, and to have entered into the world, had it not been to magnify His own glory, and especially the glory of His rich and infinite grace: who would suffer such a traitor to get out of prison, (if he could keep him there) whom he knew would be too hard for a whole kingdom to overcome, when once let loose?

5. Grace must needs far exceed sin, or superabound, because God (Continued on page 8, column 1)

THE BAPTIST EXAMINER

MAY 1, 1976

PAGE SEVEN

God's Grace . . .

(Continued from page seven)
added the law upon Mount Sinai on purpose that sin might abound, "moreover the law entered;" well, wherefore? That sin might abound; "but where sin abounded, grace did much more abound" (Rom. 5:20). This was the grand reason, viz., That God might display His infinite grace in destroying it. What warrior would suffer his enemy to arm himself with new weapons, and give him to get fresh strength, if he did not know after all, he could with much ease lay himself sprawling at his foot? "The strength of sin is the law, but thanks be to God, through Jesus Christ, which giveth us the victory." Grace, through Christ, giveth us the victory when sin is in the fullest strength. Sin hereby seemed to revive and get new arms, or renew its power in wounding and ruining mankind, (by reason of the weakness that is in them, to perform the righteous precepts thereof). And this, I say, God on purpose, caused to come to pass, that He might reveal the glory and power of His Almighty grace, divine love, and goodness to His elect, in pardoning of sin, and vanquishing of it.

6. Nay, God lets the law break in upon the conscience of a sinner, that sin may abound in the soul by the convictions of the Spirit, when first He begins to awaken him, and what a Holy God he has offended, and what wrath he lies obnoxious unto thereby; and yet, all this is but to discover His infinite and inconceivable grace in His free-pardoning of all sin, in the sight and sense of poor sinners, in whom the law thus entered, and sin revived; I say, the commandment came and sin revives, that grace might be magnified.

7. That the grace of God is wonderful, and doth much more abound than sin appeareth in that sin came into the world by man. "By one man sin entered into the world, and death by sin" (Rom. 5:12). But grace, as it enters by the eternal and infinite God, and regeneration, and so are heirs so it is by the grace of all the three Persons in the blessed Trinity. Now, shall the evil of the sin

of one man exceed the grace of all Persons in the Godhead? or shall there be more evil done to us by the sin of one impotent man, than the grace of the infinite God, i.e., the Father, Son, and Holy Spirit, can exceed or deliver us from, who believe in Jesus Christ?

8. That grace does superabound, sin appears in respect had to the gift of God, in sending of His only begotten Son to save us from the guilt, power, and punishment thereof. No doubt God suffered man to fall, that His grace and inconceivable love might be revealed this way. O what a gift of God's free grace is Jesus Christ: which way could God manifest greater love and favour, than to give His Son, or not to spare His own Son, but to deliver Him up to die the cursed death of the cross for all His elect? (Rom. 7:30) Grace (we may be sure) will withhold nothing from us, that hath not withheld the Son of God from being a sacrifice for our sins, and so to procure our pardon. O this is glorious grace, enough to astonish men or angels.

9. Grace appears yet farther to be wonderful, because none of the other attributes of God, but this of divine love and goodness, could help and save undone sinners. Could wisdom, holiness, or power do it? No, for as wisdom had never contrived the way, had not grace and favour stirred it up, so had not rich grace broke forth in the gift of the Son of God, justice would soon have put a stop to all the other attributes, (had it been possible for them to have stirred without being moved by the divine will, or God's grace, favour, rich bounty, and goodness).

Moreover, it is God's grace that is the spring and rise from whence all the divine attributes (in our Lord Jesus Christ) are magnified, shine in glory, and meet in sweet harmony, therefore divine grace through Jesus Christ is wonderful.

10. How wonderful must that grace be that lay hid in God from all eternity; and O what a way hath divine wisdom found out, to let it forth to poor creatures, and which could not, indeed, be manifested without various ways of revealing the divine will, in different

times, different methods, and different dispensations of this Grace, as before the law, under the law, and under the Gospel; and hence it is called "The manifold wisdom of God" (Eph. 3:10). Moreover, it is the grace and favour of God to mankind, which the holy angels desired to look into, and which they are amazed to behold. They saw or beheld God in our nature, the second Person of the Trinity, who assumed our nature into union with His divine Person, and this with the greatest astonishment, but chiefly, no doubt, as it is the effects of glorious grace. "He was seen of angels" (I Tim. 3:16). We preach the Gospel, we make known the infinite love and grace of God in Christ, which things the angels desire to look into, or pry into, that is, with admiration.

11. It is wonderful grace, because it far exceeds all that favour, grace, and rich bounty which God bestowed upon Adam in innocency. It is true he was a son of God, but was by creation, but by grace and peculiar favour we are the sons of God by adoption of God, heirs of all things, and can never be dispossessed of the inheritance. Adam had the image of God stamped upon him, but was liable to lose it, and did lose it; but grace in Christ Jesus restores that image again, so as never to be lost. He had a glorious earthly paradise, but lost it; but grace in Christ raises us up to possess the heavenly paradise, which we cannot lose.

12. It is greater favour, grace, and goodness (as it seems to me) than what the holy angels possess or partake of. They are the sons of God, but not the spouse of Christ. They have not that honour, but are only servants that wait upon the sacred Bridegroom and His bride. He that is the eternal God is truly man. Grace unites the Son of God and the nature of man, in one person. This grace and favour magnifies believers, who are united to him above angelic nature. "Verily he took not on him the nature of angels, but the seed of Abraham" (Heb. 2:16).

13. The whole economy of man's redemption, and all the transactions of the Almighty from the beginning of the world, in and by Jesus Christ, as to the design and purpose of it, was to magnify God's glorious grace: If we spake of those covenant transactions between the Father and the Son, about our salvation before the world began; or God substituting, and accepting, and sending His Son into the world; or of His incarnation, birth, life, death, resurrection, ascension, intercession, and glorification; it is all to manifest the glory of God's rich grace: or if we speak of election, reconciliation, union, justification, vocation, pardon of sin, adoption, final perseverance, and our glorification, it is all but to show the rich bounty and grace of God to His chosen.

14. If we consider to whom (or to what undeserving and ill-deserving creatures) this grace is manifested, it must needs appear wonderful to all; what they were I have already shown. O, what an ill and vile creature was man, and from what an estate to what an estate doth this grace raise all that receive Christ.

15. The beginning and ending, or finishing God's temple-work, is all to glorify rich grace, so that "when the top-stone is laid, it shall be with shoutings, crying, Grace, grace unto it" (Zech. 4:7).

16. Mercy, grace, and divine goodness is infinite, immense, and unsearchable; for as God is infinite in power, justice, wisdom, holiness, etc., so he is also in grace and divine goodness; therefore where sin abounded, grace much more abounded, for in Christ the streams of boundless grace and mercy are opened; and therefore grace let out in Christ is wonderful.

17. If the knowledge we have of this grace in this world, be so

A Review of Baptist Ecclesiology

(Continued from page six)

To the student of Ante-Nicene writings mainly, the Apostolic Fathers, T's statements and evaluations are more than unscientific. They're unhistoric, unscientific and developed to prove his point which is against the best scholarship of the past. IT IS A FACT THAT:

- 1) The Apostolic Fathers knew nothing of the existence of any church other than the local and visible church.
- 2) That the term catholic referred in the earliest writings, not to scope of existence, but to the general fullness of doctrine.
- 3) That in the later writings of the Ante-Nicene Fathers the idea of the Holy Catholic church before Cyprian cannot be used to prove the nature of any church but that of the local and visible church.
- 4) That the idea following Cyprian was the Roman Catholic Universal Church (not so held by the true anabaptists, but the worldly and loose churches) rather than the "modern evangelical", as T. would like to maintain.

Remember the statement of Dr. Vedder:

"The idea of a Holy Catholic Church, outside of which was no salvation, unity with which was necessary to unity with Christ, prepared the way for all the corruptions that were introduced."—*Ibid.*

(Continued Next Week)

wonderful, or so much of it as is let out here, what will that grace be, which we shall have opened to us in heaven? For what is glory but the consummating, completing, or perfecting the design and purpose of God's eternal favour and rich grace to believers?

18. Lastly, grace is wonderful, because it reigns: grace hath erected a throne and is upon that throne, and there reigns; and that grace might reign, it stirred up divine wisdom to find out the way of its advancement on the throne; which was to remove all those obstacles which hindered grace's accession thereunto, and mounting thereon; which was divine justice, the law, sin, and the devil; but by Christ's obedience justice is satisfied, the law magnified and answered, and sin and the devil dethroned. So that "as sin reigned unto death, grace might reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:21). Grace, my brethren, like a glorious and victorious queen, is by Jesus Christ raised to the throne and is crowned; it reigns and prevails against all opposition whatsoever. As he that reigns must first overcome all that attempt to have supreme sovereignty or the pre-eminency, or

Mr. Moody tells of having asked a soldier for the process of his conversion. The soldier's graphic answer was: "Halt!" "Attention!" "Right-about-face!" "March!"

those that were got on the throne; so hath God's grace prevailed against sin and Satan who before reigned and tyrannized over us. Our Lord "hath spoiled principalities and powers, and made a show of them openly, triumphing over them in it" (Col. 2:15). That is, by the blood of the cross, "And hath condemned sin in the flesh" (Rom. 8:3). And now grace reigns, and shall reign unto eternal life.

Thirdly, I shall show that Grace is manifested, and comes to reign through righteousness, or in a way of righteousness. See the text just mentioned. "That grace might reign through righteousness by Jesus Christ" (Rom. 5:21). Grace is not elevated, it hath not its accession to the throne in an unjust or in an unrighteous way, but it reigns through righteousness; not through our righteousness, no, but through the righteousness of God, in His fulfilling His faithful promises to His Son, but chiefly (as I conceive) through the righteousness of Christ, or through His perfect and complete obedience, or by doing and suffering. It was

that righteousness He wrought out, through the righteousness of Jesus Christ that grace reigns; for without this righteousness, neither holiness, justice, nor the holy law would let grace reign; but O, how hath divine wisdom contrived a way, in a compliance with the divine will, that grace might reign through righteousness by Jesus Christ! Divine justice was upon the throne before, judging and condemning guilty sinners, and grace could not reign; but wisdom hath so provided matters now that grace is upon the throne, and all the divine attributes are mounted with rich grace, being magnified, and shining forth with equal glory; but it is all to advance sovereign grace and infinite goodness.

Fourthly, grace reigns through righteousness by Christ also, in the application of what He hath done and suffered for us; His merits are applied, and His righteousness is imputed to every one that believeth in Him, as an act of sovereign grace; and hereby also it appears grace reigns in subduing a man's self, sinful self, righteous self, and all the powers of darkness in the soul, and in quickening, acquitting, justifying, and pardoning, etc., sinners, yea, the greatest sinners that believe in Jesus.

2. In persevering in the profession of righteousness, and in a state of life unto the end, God's rich grace by Christ is such that He will not break the bruised reed, nor quench the smoking flax, until He hath brought forth judgment unto victory.

3. Grace reigns and will reign through righteousness, by conquering and subduing sin, or all the remainders of corruption in the hearts of His pardoned ones. Moreover, let our condition or temptations be what they will, "Grace sufficient for us" (II Cor. 12:9) which is upon the throne, and shall reign unto eternal life, and at last will crown with glory who are under the ruling and reigning power thereof.

4. Grace reigns, and will reign through righteousness by Jesus Christ, in subduing and finally vanquishing the last enemy, which is death. Jesus Christ, by whom in whom grace reigns, hath overcome death, "And now hath he the keys of hell and death" (Rev. 18); he hath power over death and the state of the dead: "I will deliver them from death: O, death, I will be thy plague; O grave, thou shalt be destroyed" (Hos. 14). So long as Christ reigns mediator, so long grace will reign in and by Him, "And he will reign until he hath put all enemies under his feet; the last enemy that shall be destroyed is death" (I Cor. 15:25,26).

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PAGE EIGHT