

A Moment Ago...

This little paper came to you. Please do not throw it away without reading it through. It has a brief message; yet, it may be the most far-reaching one you will ever receive in your life.

Are you ready to live? You may answer, "I have been born into this world, and have warm, red blood flowing through my body, and I am very much alive."

Yes, you have natural life for

which you would spend a fortune to keep, or even prolong for a few days. But, have you ever given consideration to spiritual life? We know that physical life is in the blood. God's Word tells us that spiritual life comes through blood, too — through the blood of the Lord Jesus Christ. "In whom we have redemption through his blood, even the forgiveness of sins. (Colossians 1:14).

We inherit a sinful nature through our natural birth, and we are condemned to a physical and spiritual death. "Wherefore as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned." (Romans 5:12).

"For all have sinned and come short of the glory of God." (Romans 3:23).

Since a holy and righteous God will not permit sinful beings to enter Heaven, nor would He be just and righteous if He did, He has revealed Divine love in pro-

viding redemption for your sin. "For God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8).

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (I John 4:10).

Sin has to be atoned for (paid for) and God's only plan is by blood. He will not accept any man-made plan of reformation or ritual! His Divine Son was the only perfect sin offering.

"For as much as ye know that

ye were not redeemed with corruptible things . . . But with the precious blood of Christ as of a lamb without blemish and without spot." (I Pet. 1:18, 19).

"For the wages of sin is death (eternal death) but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23).

So you are not truly ready to live until you have received the gift of eternal life. If Christ has never been revealed to you, may you hear His message, "Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47).

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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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PREDESTINATION: ABSOLUTE OR INCOMPLETE

By NICHOLAAS V. WOOLS
10331 Winchester Place
Indianapolis, Ind., 46280

Introduction: Today we are going to study the doctrine of predestination. This doctrine, when properly understood, can be to us a great comfort in time of trial. Absolute predestination demonstrates the wisdom and meticulous detail of God's handiwork. It is the only evangelic hope we have of gathering in the elect of God. It is our only possibility of ever being conformed unto the image of Jesus Christ. It is the means that God uses to preserve us from the present wicked and ungodly world. All this and yet the doctrine of predestination is at best misunderstood, if not at all completely rejected by the masses of so-called Christians. Let us start by observing from the Scriptures the completeness in which God takes part in, or is involved in, the creation and the flowing events of this world.

In Col. 1:16, 17 we read: "For by him were all things created, that are in heaven, and that are

in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." Men today may agree that God created the earth, but there are few that believe God is the power that holds all things together, and causes yesterday to pass by, and today to give way to the future of tomorrow. Our verse tells us that all things were created by him.

We know that God is not the author of sin, and all that he does is good and perfect. Isa. 45:7 says:

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." If we could see all of God's providence as a whole, perhaps we could see how God brings good from evil, and order from confusion, and happiness from sorrow.

It may have seemed evil in the sight of Joseph for his brother to sell him as a slave unto the Ishmaelites for twenty pieces of silver, but in the long run of God's providence we learn that it was for the good of the whole family. Joseph himself tells us this in the (Continued on page 5, column 2)

"Judge Not That Ye Be Not Judged"

By WILLARD WILLIS
Monroe, Ohio

"Judge not that ye be not judged" (Matt. 7:1).

We, in this message, will deal only with the above Scripture. It should be kept in mind, however, that this passage of Scripture is inseparably connected with the four passages of Scripture which follow. Matthew 7:5, in fact, is the sum of Matthew 7:1-4. One, in a sense of speaking, can draw a line under verse four as one draws a line under a column of figures. We, after drawing the line, have verse five as the total or sum.

Many have used our text as a basis for contending that one person has no right to judge another person. John Brown, however, laid this argument to rest when he said, "The capacity of judging, of forming an estimate and opinion, is one of our most valuable faculties and the right use of it

one of our most important duties." "Why even of yourselves judge ye not what is right?" (Luke 12:57). Our Lord said: "Judge righteous judgment" (John 7:24). If we do not form judgments as to what is true or false, how can we embrace the one and avoid the other?

One will also note from Hebrews 5:14 that the proper kind of judgment is that which is based on the Word of God. (Continued on page 7, column 4)

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DEATH INTERRUPTS

Death interrupts life, plans, health and sends men into eternity! Death and eternity come when uninvited. All men have a soul. Your soul is your real self, your immortal being. You are an eternity-marked soul! Will your soul go to Heaven or Hell?

The rich man said to his soul, "Eat, drink and be merry." He laughs for a minute of life; then weeps for eternity! God said, "Thou fool, this night thy soul is required." Any man is a fool to go into eternity lost. A man's a fool to neglect salvation, the fold of safety, the love of Jesus; yet not saved!

God said, "this night! this night you die!" No more time to repent and prepare for the billions of eons in eternity! When death comes, then you will be face to face with God—it may happen today.

A few weeks before I wrote this I was talking with a man about the uncertainty of life. I told him of the flight of time and brevity of life. Two days after that he was burned to death in a fire. He went into eternity unsaved! Jesus tells us a similar story in Luke 12:16-21:

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down (Continued on page 8, column 5)

"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:3-4).

The controversy concerning whether Christ had a genuine human nature as well as a Divine nature is no novelty. Very early in the history of the church heretics attack the Person of Christ. These assaults upon our Saviour are being perpetuated by modern liberals and the various false cults in our generation. But it is a well-

known historical fact that there have been true churches from the beginning of the Christian Era who believed the orthodox doctrine about the Person of Christ. This is seen from their writings, hymns, and confessions of faith.

The union of the two natures of Christ continues to be an area of discussion. Theologians still ask, "How can the same person be both God and man?" Some seek to avoid these difficulties by denying either His Divinity or humanity. This accounts for the various Christological errors across the centuries. The cause of such heresy may be traced to the failure

to clearly distinguish between the two natures, or failure to hold tenaciously to the unity of His Person.

Some churches and pastors would lay great stress upon the humanity of Christ, while others would do just the reverse. Some of these errors about the Person of Christ deserve a brief study from church history.

EARLY ERRORS

One of the first errors to disturb the early churches was Ebionism which appeared in the first century. The word "Ebionism" is supposed to have been derived from the Hebrew word for "poor" or "weak." (Continued on page 2, column 1)

7 Communion Qualifications

E. R. ROBERTS
Shelbyville, Tenn.

Who has the right, authority, privilege, and obligation to come to the Lord's Table and eat of the Lord's Supper. The Scriptures set forth a sevenfold qualification to be met before coming to the table.

THE SPIRITUAL QUALIFICATION

Only born again people are to observe the supper. The unsaved have no right to partake of this supper. The proof of this fact is sixfold:

(1) We give no food to a corpse. Sinners are dead in their lost state (Eph. 2:1; 4:18; Lk. 15:24). Hence it is highly improper to feed the supper to living corpses (I Tim. 5:6).

(2) The ones sharing the supper here are to look forward to the taking of the wine in Heaven with Christ someday (Matt. 26:29). Christ promised the one taking the wine of the supper that they will take wine with Him in Heaven. Only saved people will be in Heaven!

(3) Judas, who was a sinner, did not take the supper. Christ Himself dismissed Judas before observing the supper! The correct verb rendering of I Corinthians 11:23 will show us this fact. "The Lord Jesus the same night in which He was being betrayed took bread." When Christ was taking the bread of the supper, Judas was out with the chief priests betraying Him! A careful study of the Four Gospels, in giving the chronological order of the supper, will show the truth of I Corinthians 11:23. Hence the picture, The Last Supper, is all wrong with Judas there holding the money bag!

(4) There are no Biblical examples or precepts to follow of an unsaved at the Lord's Table. Only saved people are seen at the supper in Scriptures. Acts 20:7 states that "disciples" meet to observe the supper. Acts 2:41-42 states that those who received his word (preaching of Peter) observed this supper.

(5) One symbolic truth of the supper is to show our feeding on Christ for the sustentation of our spiritual life. That is the pur-

pose of any supper. It feeds and sustains life. The Lord's Supper does this in a figure, not in reality. The communion is the outward symbol of the inward reality of our feeding upon Christ through the Scriptures, our true supper (John 6:53-63). No supper gives life, only a birth gives life. A supper only sustains life already given at birth. A person must have life (spiritual and eternal) by the new birth to be a proper subject at the Lord's Supper to show in a type how his spiritual life is sustained.

(6) The table of shewbread and the Passover Supper are Old Testament (Continued on page 3, column 1)

TAKE MY SON BY THE HAND

My son started school this week. It's going to be strange and new to him for a while.

And I wish you would sort of treat him gently.

You see, up to now, he's been King of the Roost.

He's been boss of the backyard. I have always been around to repair his wounds, and to soothe his feelings.

But now — things are going to be different.

This morning, he's going to walk down the front steps, wave his hand and start on his great adventure that will probably, include wars, tragedy, and sorrow.

To live his life in the world he has to live in will require faith and love and courage.

So, I wish you would sort of take him by his young hand and teach him the things he will have to know.

Teach him — but gently, if you can.

He will have to learn, I know, that not all men are just, that not all men are true.

Teach him that for every scoundrel, there is a hero — that for every crooked politician, there is a dedicated leader — that for every enemy, there is a friend.

Let him learn early that the bullies are the easiest people to lick.

Teach him the wonders of books. Give him quiet time to ponder the eternal mystery of birds in the sky, bees in the sun, and flowers on the green hill.

Teach him that it is far more honorable to fail than to cheat. Teach him to have faith in his own ideas, even if everyone else tells him they are wrong.

Try to give my son the strength not to follow the crowd when everyone else is getting on the bandwagon. Teach him to listen to all men, but to filter all he hears on a screen of truth and to take only the good that comes through.

Teach him to close his ears on a howling mob — and to stand and fight if he's right. Teach him that the word AMERICAN ends with . . . I CAN!

Teach him gently, but don't coddle him because only the test of fire makes fine steel.

This is a big order, but see what you can do . . .

He's such a nice little fellow.

—Author Unknown.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE UNION OF THE TWO NATURES OF CHRIST

The Baptist Examiner

The Baptist Paper for the Baptist People

MILBURN COCKRELL ... Editor

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Two Natures Of ...

(Continued from page one)
posed to have originated from a Hebrew word which means "poor." These ancient heretics denied the Divine nature of Christ. They entertained a low, humanitarian view of His Person.

This error came from a fraction of Judaic Christianity. These people could not reconcile Christ's Godhood with their doctrine of monotheism. While they believed Christ was distinguished from other men by holiness and the fullness of the Spirit, the virgin birth was looked upon as a heathenish fable. This error died out about the close of the first century.

As the Ebionites denied Christ's Divinity, so the Gnostics denied His humanity. This sect arose in the first century (I John 4:13) and flourished during the second century. In later times it was called Docetism and Manicheism.

These heretics held that all matter is inherently evil, an idea borrowed from heathen philosophy. Since Christ was pure and holy, they reasoned He could not possess a human body. They maintained Christ merely appeared in fashion as a man; His earthly manifestation in human form was a phantasm.

ERRORS IN THE FOURTH AND FIFTH CENTURIES

In the fourth century Arius, a bishop of the church at Alexander, Egypt, denied the Deity of Christ and His eternal generation from the Father. This error arose from a misunderstanding of the Scriptural account of the incarnation. Some consider Arianism a reactionary movement to other heresies. This dogma was condemned at the Council of Nice in A.D. 325.

Also in the fourth century, Apollinarius, bishop of the church of Laodicea, denied the completeness of Christ's human nature. Justin Martyr preceded him in this view. Apollinarius admitted Christ had a true body and animal soul, but no rational spirit or mind. In Him the eternal Logos supplied the place of human intelligence. The Council of Constantinople condemned Apollinarianism in A.D. 381.

THE BAPTIST EXAMINER

MAY 15, 1976

PAGE TWO

In the fifth century Nestorius, bishop of the church at Constantinople, made the two natures into two distinct persons. This was a reactionary theory to Apollinarianism. Nestorius made Christ into a defiled man. This heresy was condemned at the Council of Ephesus in A.D. 481.

Also in the fifth century Eutyches, an abbot of Constantinople, denied the integrity of our Lord's two natures by combining them so as to form a third nature. This doctrinal error was condemned by the Council of Chalcedon in A.D. 451.

MODERN ERRORS

Modern errors are very numerous. The false cults of our time have revived and revamped many of the old heresies of the church. Unitarianism is a revival of the old Arian heresy, for it denies the Deity of Christ.

Then there is Christian Science, a religious group which does not follow either Christ or the facts of science. This group has revived Docetism which denies the humanity of Christ.

Millennial Dawnism or Russellism denies the present and personal existence of Christ. Charles Taze Russell, its founder, wrote: "The human Christ is dead, and forever dead" (Studies in the Scriptures, V. 454). This error reduces Christ to a myth. They would properly be called "Jehovah's False Witnesses."

Let us continually bear in mind that the great body of people from the beginning of church history believed that Christ was truly a man, was truly God, and in one Person. They could not read and believe the Bible without having these truths engraved on their hearts. Even in the Dark Ages there were true believers and active churches who did not succumb to any of these heresies.

Thank God, even today we still have true churches who contend that in the one Person, Jesus Christ, there are two natures, each in its completeness and integrity, and that these two natures are organically and indissolubly united, yet so that no third nature is formed thereby.

IMPORTANCE OF THE TWO NATURES

Jesus Christ is a true man, not a phantom or abstraction. He is not the complex of properties without the substance of humanity. He is in every sense of the word a true man. In like manner He is truly God with all His Divine attributes.

These two natures, so widely different as to their attributes, are brought together into a personal union which will last forever. This is the overwhelming testimony of the holy Scriptures. This is what is called by theologians the hypostatic union, meaning personal union of the two natures.

In thinking, preaching, and writing upon the Person of Christ, we must be careful never to consider Christ as a dual personality. Christ's Divinity is never objective to His humanity, nor His humanity to His Divinity. Christ uniformly speaks of Himself as a single Person. Others spoke of Him in the same manner. There is no interchange of "I" and "he" between the two natures in Christ.

Jesus Christ is the God-man. Students of Christology speak of His theanthropic Person. This word is from "Theos," the Greek word for "God," and "anthropos," the Greek word for "man."

THE RELATION OF THE TWO NATURES

Christ by assuming the human nature united it to His Divine Person. He who became flesh was still the eternal Word (John 1:14). Being in the form of God, He took to Himself the form of a servant (Phil. 2:6-7). Christ gave up no Divinity when He became a man. He merely laid aside the manifestation of His glory. He could not cease to be God. The properties of each nature remained distinct, notwithstanding this union. The human nature is no loser in not being a person subsisting of itself, for it had a superior subsisting in the Person of the Son of

God.

Jesus Christ is one indivisible Personality throughout, but His human nature always remained human and His Divine nature always retained its Deity. These natures were united but never mingled or confounded. Peter tells us that He "was put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18). He "was made of the seed of David according to the flesh" and remained "the Son of God with power" (Rom. 1:3-4).

Divinity cannot cease to be. It is impossible to make an infinite Being into a finite creature, or to make a finite creature into an infinite Being. To rob the Divine nature of Christ of one single attribute would result in the destruction of His Deity, or vice versa. No attribute of one nature was ever transferred to the other.

HIS CONSCIOUSNESS OF THESE

Liberal theologians entertain the idea that it was very late in the life of Christ that He suddenly discovered His Divinity. I reject such reasoning as unscriptural. I believe the Divine nature of Christ was fully operative even when He was a babe in Bethlehem.

My Saviour was conscious at all times of His Deity. There was no

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By MILBURN COCKRELL

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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 exploded. Then I have given one hundred reasons why I believe in the pre-trib rapture. Those interested in the prophetic Word will want to read this book.

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

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point in His life when He suddenly realized He was God. At the age of twelve He knew God was His real Father (Luke 2:49). Self-consciousness developed only in the human nature. He had both a Divine and human self-consciousness. He sometimes spoke and acted from the Divine and at other times from the human.

CONSEQUENCE OF THE HYPOSTATICAL UNION

One of the most obvious consequences of the hypostatical union is the communion of attributes. He so partook of the attributes of both natures that whatever may be affirmed of either nature may be affirmed of His Person. Christ was finite and infinite; ignorant and omniscient; He was less than God and equal with God; He existed from eternity and was born in time. Many Scriptures explain this truth.

There are some passages which use titles of Him that apply to His whole Person. Some of these are Redeemer, Lord, King, Prophet, Shepherd, and Mediator. These titles speak of the actions and work true of the God-man.

Second, other Scriptures make His Person the subject but the predicate is true of the Divine nature. Our Master said: "Before Abraham was, I am" (John 8:58). In John 17:5 He spoke of the glory He had before the world was.

Third, there are texts in which the Person is the subject, but the predicate is true only of the human nature. On the cross He said: "I thirst" (John 19:28). It is written in John 11:35 that Jesus wept over the death of Lazarus. All of those verses which speak of the Saviour walking, eating, and sleeping fit into this category.

Fourth, there are Scriptures in which the Person is denominated from the human nature when the predicate is true only of the Di-

vine nature. Observe the words of John 6:62 which reads: "What and if ye shall see the Son of man ascend up where he was before?"

At other times the reverse is true. In these the Divine nature is denominated when the predicate is true of only the human nature. In Revelation 1:12-18 there is a revelation of Christ's glory and Deity. Yet in verse 18 He is called the One who "was dead," an attribute possible only for the humanity of Christ.

Such Scriptures can only be explained by the mystery of the union of His two natures. The attributes and powers of both natures are ascribed to the one Christ. The work and dignities are ascribed to one Person in a way inexplicable, except upon the union of the two natures.

THE VALUE OF THIS

Jesus Christ was not two separate persons. All His acts were ascribed to the whole Person. It is this truth which gives merit and efficiency to His work. This is distinctly seen in the New Testament writings.

The sufferings of the Saviour at Calvary were the sufferings of a Person who was Divine. Those who put Him to death "crucified the Lord of Glory" (I Cor. 2:8). Such a title as "the Lord of glory" is too great for any creature to bear. This title implies the inseparable connection of Christ's humanity and Deity. The One who had a glory with the Father before the earth was created was nailed to the tree (John 17:4,24).

The blood which was shed at Mount Calvary was the blood of God. Acts 20:28 speaks of "the church of God, which he hath purchased with his own blood." Jesus Christ is God. The union between the two natures was so close that the blood He poured out is called the blood of God. This is what really put dignity and worth to the atonement which He made.

It is because Christ was possessed of an eternal Spirit that He by one offering perfected forever those who are sanctified (Heb. 10:13-14; 9:14). This is why His sacrifice never needs to be repeated and why it is infinitely more efficacious than those in the Old Testament times. Let all redeemed men eternally cry: "Jesus, my God, thy blood alone has power sufficient to atone."

If only a mere man died on the cross of Calvary, then we have no Saviour and are yet in our sins. It was not a martyr who died at Mount Calvary. It was God the mighty Maker who died for man's sins. If a real atonement has been made for our sins, then Divinity suffered in our place. Away with the modern notion that Divinity could not suffer, even if it desired to do so. The full penalty of the sins of the chosen people could only have been borne by a Divine Being. To deny this is to rob the cross of its Divine Christ.

Our justification before God is a product of the union of the two natures in Christ. Believers are "made the righteousness of God" in Christ, for the righteous-

BRIEF NOTES

The West Griffin Baptist Church of Griffin, Ga., has received as a member Elder Jim Washer and has authorized him to do missionary work in the general area of Memphis, Tennessee. Any who would like to help support Elder Washer may send their contributions to West Griffin Baptist Church. All supporters will receive a regular report as to the progress of the mission work he is doing.

The New Testament Baptist Church of Goshen, Indiana, and Pastor Dan Stepp will conduct revival services May 17-23 with Elder Dan Phillips of Bristol, Tennessee, the evangelist. The services will be nightly at 7:00 p.m.

On Saturday they will have an all-day service, beginning at 10:00 a.m. through 4:00 p.m. The following men will speak:

Medford Caudill — "Christ the Creator."

Butch Bugansky — "Christ the Son."

Hubert Sapp — "Christ the Saviour."

Dan Phillips — "Christ the King."

Milburn Cockrell — "Christ the Builder and Cornerstone of the Church."

Paul Tiber — "The Church the Body of Christ."

Joe C. Wilson — "The Church the Pillar and Ground of the Truth."

Meals and lodging will be provided for all who come. The church would like to know that you are coming, when you will arrive, and how many are coming. For further information, contact Elder Dan Stepp, 25600 C. R. 44, Rt. 4, Nappanee, Ind. 46550 or call 218-862-4668.

Elder Joe M. Wilson resigned as pastor of the Sovereign Grace Baptist Church of Broken Arrow, Oklahoma, to accept the pastorate of the Sovereign Grace Baptist Church of Winston-Salem, North Carolina.

ness of Christ is the righteousness of the great God. The gospel of Christ reveals "the righteousness of God" (Rom. 1:17). By the obedience of the God-man all who believe are justified from all things (Rom. 5:19).

If it were not for the union of the two natures in Christ, He could not be the object of worship. To worship a mere man would be blasphemy and idolatry. He who Thomas worshipped was both Lord and God. The saints in Heaven worship the God-man (Rev. 5:9). To deny the Deity of Christ is to dethrone the Slain Lamb from the throne in Heaven and fill the vacant seat with a man for the homage of the redeemed and the adoration of the elect angels.

Jesus, my God, I know His name,
His name is all my trust;
Nor will He put my soul to shame,
Nor let my hope be lost.



THE FLOOD

By ALFRED M. REHWINKEL

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Communion . . .

(Continued from Page One)
ment shadows of the New Testament table of the Lord. No stranger, a type of the sinner, could eat of these Old Testament tables (Eph. 2:11-12). Only the priests and the people of God could eat of those tables (Lev. 22:10; Ex. 12:43-49). The Passover sacrifice pictures the cross of reconciliation. The Passover Supper pictures the table of fellowship. Reconciliation must always come before fellowship!

THE CEREMONIAL QUALIFICATION

It is not enough to be a Christian in order to have the right to eat of the Lord's Supper. One has to be a baptized Christian. The proof is fivefold:

(1) The symbolism or picture baptism shows that it should always come before the supper. Baptism shows our union with Christ (Romans 6:1-4). The supper shows our communion with Christ (1 Corinthians 10:16). Since there can be no communion without union first, then baptism comes before the supper.

(2) Baptism was instituted and administered before the supper.

(3) The first celebrators were all baptized believers (Acts 1:21-22).

(4) The Great Commission puts baptism before the supper (Matt. 28:18-20). The order of commands in this commission are as follows: Go with the gospel, make disciples, baptize, and then (and only then) teach to observe all things Christ has commanded to be observed. The supper is one of those things that Christ commanded to be observed, for He said "this do."

(5) Chaos is the certain result of disobedience to the order of commands to the commission. Making disciples before taking the gospel is chaos. Baptizing before making disciples is chaos. Teaching to observe all things (this includes the supper) before baptism is chaos.

(6) All records in the New Testament tell of no unbaptized people observing the supper. Let us follow New Testament example and precept.

THE HOLINESS QUALIFICATION

Being a Christian, even a baptized one is not enough to come to the supper. Holy, pure, clean living is also a must before coming to the Lord's Table. The proof is fivefold:

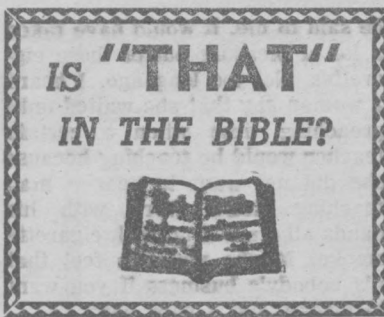
(1) The table and the supper are the Lord's (1 Cor. 10:21; 11:20). The table and supper are figures of fellowship. The Lord is holy and He fellowships only with holy people. Even His children have to be holy to have fellowship with Him (II Cor. 6:14-18).

(2) Spiritual saints are commanded not to eat with unclean saints (I Cor. 5:9-13). If one does not want to admit this means the communion in this Corinthian passage, then they have to admit it means not to eat anywhere with the unfaithful believers which would include the supper any way!

(3) Paul states in plain words that we cannot have the fellowship of devils and the fellowship of the Lord's Table together (I Cor. 10:14-20).

(4) Believers who openly refuse to obey the Scriptures are to be disassociated from church fellowship (II Thess. 3:6, 14). The Lord's Supper is part of church fellowship (I Cor. 10:17). Uncleanness also extends beyond moral sins to teaching false doctrine (Titus 2:10) and causing schism (Romans 16:17). These also are to be excluded from church fellowship.

(5) Leaven is a symbol of evil (I Cor. 5:7-8). Teaching the heresy of salvation by works is leaven (Gal. 3:1-3). These are not to be permitted at the Lord's Table. Likewise the hire servant (a type of those who try to keep themselves saved by their works) was not permitted to eat of the table



Question:
"WHERE ARE GIVEN DIRECTIONS FOR PLANTING AND THRESHING VARIOUS KINDS OF GRAIN?"

Answer: Isaiah 28:24-28.

"Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye in their place? For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen."

of shewbread (Lev. 22:4-10).

(5) Only the circumcised (a type of cutting off the works of the flesh, putting off the works of the old man) were permitted to eat the Passover Supper (Ex. 12:43-45). The Lord's Supper has taken the place of the Passover Supper. Has God lowered His standard from the Old Testament to the New Testament?

THE KNOWLEDGE QUALIFICATION

In I Corinthians 11:23-29 Paul includes the idea of not knowing what one is doing in taking the supper unworthily, and not knowing the meaning of the supper while observing it. Teaching the believer the meaning of the supper is the duty of the church (Matt. 28:18-20; I Tim. 3:15).

THE UNITY QUALIFICATION

A church must have no divisions to qualify to observe the supper (I Cor. 11:17-20). In verse 2 Paul

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praises the Corinthians for keeping the ordinances. But in verses 17-20 Paul praises them not for the wrong manner they were observing the ordinance of the Lord's Supper. These Corinthians had divisions and heresies (Greek denotes not doctrinal errors but party and social cliques) among them. Because of these divisions, Paul said in verse 20: "When you come together therefore into one place, you cannot eat of the Lord's Supper." This is the true rendering of the Greek text. A divided church may claim to be observing the Lord's Supper, but in reality the Lord claims no part of it. He will not share in any divisions among His people.

All about the supper pictures the church's unity, and it is near on to blasphemy to observe it in disunity! Its place of observance shows unity. "Come together into one place" (I Cor. 11:20). "When ye come together in the church" (I Cor. 11:18). The definite article is not in the Greek. So it should read: "When you come together in an assembly," denoting their oneness of meeting to observe the supper. The supper's symbolic action shows unity: "The cup of blessing which we (togetherness) bless . . . the bread which we (togetherness) break . . ." (I Cor. 10:16). The one loaf of bread in the supper shows that we, who observe the supper, are one body in Christ (I Cor. 10:17).

THE ORDER QUALIFICATION

The supper must be observed in the exact manner the Scriptures state it should be kept (I Cor. 11:27-28). To take the supper unworthily is to take it in an unworthy manner. That this is what Paul meant is seen by considering the context and outline of verses 17-28. This passage is divided into three parts:

(1) In verses 17-22 Paul tells the Corinthians that he praises them not for their threefold wrongness of observing the supper. They were observing the supper with divisions (vv. 17-20); they were observing the supper one before the other (v. 21); they were observing the supper with their own suppers in the church (v. 22).

(2) Then in verses 23-26 Paul shows them the right way to observe the supper by telling them how Christ observed the supper.

(3) Then in verse 27 Paul starts by saying "wherefore." Wherefore what? Wherefore I have shown you that you are taking the supper wrongly, and I have also shown you the correct way — watch out if you continue to take it wrongly after I have shown you the right way.

Verse 27 does not say that if one is unworthy to eat the supper he is guilty of the body and blood of the Lord. No man is worthy in himself for anything related to God. The verse says "unworthily." This word is an adverb, not an adjective. It refers to action not the actor. Unworthily then speaks of the wrong action, not the unfit person.

The fearful threat is to those who eat the supper in an improper manner in violation of the laws of the ordinance. Verse 28 has suffered greatly by the hands of interpreters. The meaning is that a man examine himself to see if he is taking the supper in a correct manner, not to examine himself to see if he is fit to observe the supper. This does not exclude church examination of his qualifications for this is not the subject of consideration in I Corinthians 11:26-28.

THE CHURCH MEMBERSHIP QUALIFICATION

It is not proper for one church member to go to another church and take communion with them. The Scriptures plainly teach that one must observe the supper in (Continued on page 4, column 4)

THE BAPTIST EXAMINER

MAY 15, 1976

PAGE THREE

A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II

Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise

"THE DOCTRINE OF THE CHURCH"

HISTORIC BAPTIST CONCEPTS OF THE CHURCH AND A VINDICATION OF BAPTIST WRITERS

Dear Brother T.,

In your section on history you have misrepresented the views of Baptists almost in every turn. You have slandered and erred and then you have concluded that you believe the same as the great Baptists of the past. There is nothing more untrue. You have misrepresented and slandered historic Baptists as no lover of truth would! You show a lack of honor and moral ethics in your treatment and you KNOW BETTER, FOR OFTEN TIMES YOU CAN READ ON FROM THE VERY STATEMENTS WHICH YOU HAVE TAKEN OUT OF CONTEXT AND THE MEANING IS AS PLAIN AS THE NOON-DAY SUN SHINING THROUGH FOLLOWING A MORNING RAIN!

WHAT T. DOES NOT BELIEVE AND WHAT THE UNIVERSAL CHURCH IS NOT!

You have been careful in your book to condemn the view of B. H. Carroll which is often called THE GLORY CHURCH. Other times this view is that of THE IDEAL OR POTENTIAL CHURCH. This is a view which YOU DO NOT BELIEVE AND WHICH YOU OPPOSE!

"There have been and are some exponents of the universal church position who have felt that ekklesia is not spiritual and figurative when used in the universal sense but literal and proper because those who constitute that body will some day literally convene in heaven. The obvious weakness of this view is that it would consider the universal church as not *actually* existing now; at least this view would imply that the whole body of believers does not now exist *as a church*. The fact that a literal ekklesia may at times be unassembled does not help this view much because a literal or physical ekklesia does regularly assemble, at least it has assembled at one time or other. Such ekklesias as the Greek governing body of the assembled people and the nation Israel derived their titles from the fact that they did come together. The same is true of the local church and all other literal physical ekklesias. So to say that the universal church is a literal ekklesia is to say either that it has already assembled, which is absurd, or that it exists only in purpose or prospect. Consistent advocates of the universal church view must reject the latter alternative because the New Testament teaches, as will be shown in due time, that there is a church now existing composed of all the saved. Furthermore, the future assembly universal church idea is in reality only the prospective view of Carroll, whose express purpose in constructing this theory was to disprove the idea that there is now a congregation of all the saved."—Page 18.

Your deception in this historical matter is that YOU DO NOT CALL THIS A TRUE VIEW OF THE UNIVERSAL CHURCH, YOU ARE RIGHT, BUT THEN YOU DECEIVE AND LIE BY USING STATEMENTS FROM HISTORY WHICH EXPRESS THE SAME IDEAS WHICH B. H. CARROLL EXPRESSES AND YOU SAY THEY ARE UNIVERSAL CHURCH STATEMENTS. If Carroll's was not, and it was not, then neither are theirs! You again error by saying that Carroll CONSTRUCTED THIS THEORY! He did no such thing. It was older than B. H. Carroll! You have lied in historical matters as no honest and noble man should. Are you saved, Brother T.? How can it be that you are saved and then say the things which you say and give to us the misrepresentations and the slanders which you have done? Read Revelation 21:8!

THE HISTORIC CONCEPT OF THE SECONDARY MEANING OF THE TERM CHURCH

No Baptists that I know about deny the secondary meaning of the term "church." There have been differences of opinion as to what these concepts all involved but they were mostly the same thing with different methods of expressions. They differed in the main from J. R. Graves only in this point . . . what they called the UNIVERSAL OR CATHOLIC CHURCH J. R. GRAVES CALLED THE KINGDOM OF GOD! I will now prove this and quote both LANDMARK BAPTIST and non-Landmark Baptist alike.

First, in history there is the "IDEAL CONCEPT OR FIGURATIVE CONCEPT OF EKKLESIA." This, brethren, is the most often used concept of the secondary meaning of ekklesia.

Watch, brethren, and see the deception of John T. and his efforts to make old Baptists say what they did not say. On page 167, T. quotes from Edward T. Hiscox, who was a Landmark Baptist, as supporting his own universal, invisible church theory, and T. cut the QUOTE OFF IN HALF, THEREFORE TRY-

(Continued on Page Five)

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:
THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Should a preacher, deacon, or church teacher smoke cigarettes?"

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



NO! NO! One hundred and fifty and one-half times NO! Church leaders who smoke cigarettes are not fit to give spiritual leadership to a herd of donkeys, let alone human beings. I have recently seen evidence given in the newspaper to the effect that cigarette smoking is one of the greatest causes of cancer. The big cigarette companies are forced by the Government to print in their big ads in the newspapers a statement that cigarettes may cause bad health.

During a lifetime in pastorates, I made many observations concerning cigarette smoking, and I conducted many funerals of persons whose smoking took them to the grave. I think of one church where I was pastor, where I inherited some deacons who were slaves to this habit. I didn't seek to throw these out, but determined that we would add no more cigarette-smoking deacons. I preached against smoking every chance I had, and I tried to make plain that I was not mad at the smoker, but was trying to save his life. The deacons who held on to their habit died one by one, and the ones left never took up the habit.

At first, I had a lot of antagonism on the part of smokers, but by and by they came to realize that I didn't dislike them, but disliked and even hated cigarettes. By and by, different people began to drop the smoking habit, and many people eventually came to me and thanked me for causing them to drop their habit. I think of this one case that splendidly illustrates what I am saying. A gray-haired man said to me one day, "I ought to thank you for getting me off of cigarettes. I used to have the most horrible indigestion. Why, I couldn't even digest crackers and milk. I said to my wife I don't think my smoking could be the cause of my indigestion, but I think I'll quit cigarettes anyhow. To my surprise, my digestive disturbance began to taper off, and for about a year now, I have been able to eat most everything, and my general health is much better. Smoking did damage me, although I didn't know it."

PAUL
TIBER

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



No, I don't think they should smoke cigarettes — but then I don't think church members should either.

Since the question was asked: "should they?" this answer is given as my opinion.

Cigarette smoking is a psychologically enslaving habit; it should be avoided by Baptists whether preacher, or member; it is physically debilitating when done with the usual immoderation; it is far easier to avoid the habit by never beginning, than it is to quit the habit after it has developed; the

smoker nearly always subjects someone to his smoke who wishes not to be, so therefore, it is often an act of discourtesy.

As one who was once enslaved by the cigarette habit, I can state that He is able to deliver His people from it!

Now, lest some get the notion that I am on a stump against cigarettes, let it be clearly understood that not once in my rather lengthy ministry have I condemned cigarette smoking from my pulpit. It is not the most heinous act before God — a wagging tongue for instance, is far more destructive and greatly to be condemned. I wish God's people would become as concerned about that as many seem to be about smoking.

Finally, because smoking is unhealthy, and because some are offended by Baptists who smoke, perhaps our brethren who smoke and who desire to quit, should be supported and upheld by our prayers!

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



Before we begin with my answer, let me say that I have known some preachers, deacons, and teachers who smoke. Many times they blessed my heart with the Word of God.

In giving the answer to this question, I must give my honest answer. I do not believe that **anyone** should smoke. I do not think that a person can have as good a testimony as he could have if he did not smoke. When a person talks to me about the Lord and the smell of tobacco is so strong that I have to turn my head away, I wonder how an unsaved person reacts to such a thing.

It is a known fact that tobacco is harmful to the body. I watched my father suffer and die because of the filthy weed and realized that I helped him die because I bought it for him. (Don't try to tell me it isn't harmful, I saw it, I suffered with him). **"What? know ye not that your BODY is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's"** (I Cor. 6:19,20). We are told that anything we do is to be done for the glory of God. **"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."** (I Cor. 10:31). Whenever you light up your tobacco, before you light it, hold it up to God and ask Him to bless it to your body, then smoke it — if you can.

Tobacco is always associated with evil. Find a bar, gambling den, pool hall, or hangout that isn't blue with tobacco smoke. **"Abstain from all APPEARANCE of evil."** (I Thess. 5:22).

Smoking will not send you to Hell, but it might cause your testimony to be lower than it should be. Paul taught about knowledge and love in I Corinthians 8. He said we know that eating meat offered to idols will not hurt us, but everyone does not have that knowledge. He said when we do something to wound a weak brother, we sin against Christ. In verse 13 he concluded, **"Wherefore, if meat makes my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."** The same lesson should be applied in other matters of our

life. Frankly, I don't see how a Christian can have any part of tobacco, growing it, selling it, buying it or using it. If I owned a grocery store, or any business like that, tobacco would not be on the shelf.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



No one goes to Hell for smoking cigarettes, and no one goes to Heaven because he did not smoke. But this is a question that deserves some thought. In I Corinthians 8:13 Paul says, **"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."** All of the Lord's people, and especially those in places of leadership, should be very jealous of their influence. We should not permit some personal pleasure to take precedence over our effective witness for our Lord. Paul was willing to give up eating meat if it was doing injury to his witness for his Lord.

We are all prone to want to think that what we do is no one else's business so long as we stay within the law. And for the people of the world that may be all right. But for a heavenly people that attitude is all wrong. Several years ago there was a young couple who really enjoyed going with my wife and me to Friday night Bible conferences, and to fifth Sunday meetings. They really looked forward to these times of fellowship. But suddenly they began to make excuses as to why they could not go with us. Finally, I told the young man that I would like to know the real reason why they no longer went with us to these meetings. He said that before he and his wife were saved they were both chain smokers. But that after the Lord saved them they felt that Christians should not smoke. So they both quit smoking. Then he said that at the last fifth Sunday meeting they went to, some of the preachers were smoking, and that one of them could not wait until he got out of the Lord's house to light up. He said, **"We just could not take it."** I believe that if those preachers had heard him say what

he said to me, it would have taken a lot of pleasure out of those cigarettes. Not too long ago, I heard a woman say that she waited until preaching time when a certain teacher would be teaching because she did not want to hear a man teaching God's Word with his hands all stained up with cigarette smoke. Maybe you can feel that it's nobody's business if you want to smoke, but I sure can't.

In I Corinthians 6:19 Paul says, **"What? know ye not that YOUR body is the temple of the Holy Spirit which is in YOU, which ye have of God, and ye are not your own?"** Verse 18 makes it crystal clear that the body under consideration here is our own individual body. We are responsible to Him who gave us our body for the way we treat it. Every cell in our body must have plenty of oxygen in order for it to function properly. The organs in our body are made up of these cells. So if our heart, or our stomach, for instance, fails to get the proper amount of oxygen we end up with some kind of heart trouble or stomach trouble. Our lungs are responsible for providing the different organs of the body with an ample supply of oxygen. But if the lining of our lungs become clogged up with stale cigarette smoke, nicotine and other things found in that smoke, then our lungs become like the air filter in our automobile motor that has become clogged up. As a result, some part of our body becomes diseased because of the lack of plenty of oxygen. But some people can always lay it to something else and go on puffing that cigarette.

When we stop to think of our loss of influence due to smoking cigarettes, and to the danger of disease that statistics prove are the result oftentimes from smoking them, I come up with the feeling that they are just not worth it. How about you?

7 Communion . . .

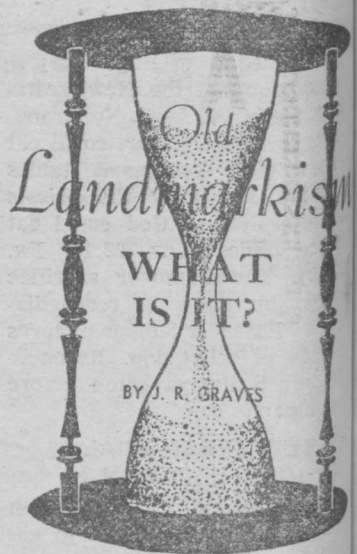
(Continued from page three)
his home church and nowhere else. The proof is fivefold:

(1) It is taught by historical data. J. R. Graves said: "All historical records of the first three centuries of the Christian era show that churches only permitted those of their individual number to observe the supper. Why and how did open communion start afterwards? Remember the origin of a thing will tell its value and worth. Open communion is the result of the gradual corruption of church government. Many separate churches became united under the care of one bishop, and then considered as only one church with only one altar at which the bishop alone could offer the supper. To set up another table was considered a violation of unity! However, post-apostolic, Roman Catholic, Greek Orthodox, and Reformation churches do not practice open communion."

Modern "open communion" was started in the 16th century by Faustus Socinus of Poland. Socinianism, a form of Unitarianism, started open communion! John Wesley started it among the Methodists because he thought of it as a converting ordinance! Robert Hall caused many Baptists to practice open communion. He allowed unbaptized people to the table on the basis that sincerity and not outward obedience is the true test of genius of Christianity!

(2) It is taught by ownership. The Lord's Supper is not a personal, social, or Christian ordinance, but a local church ordinance (I Cor. 11:17-20)! The Lord's Supper has been given to the local church (I Cor. 11:2; 1:2). A person's table belongs in his house. Thus the Lord's Table belongs in His house, the local church (I Tim. 3:15). Baptism puts one into the church (Acts 2:41, 47; I Cor. 12:13).

Only members have the authority and privilege of any local church's acts. For example, the tithes belong to the Lord as well as the supper (Lev. 27:30). Since the tithe belongs to the Lord, He



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can and does command where put it. Malachi 3:10 says all tithes belong to the storehouse, the house of God. Paul uses the same word in I Corinthians 16:2 for the collection of the saints in the New Testament. The "storehouse" Malachi is the Hebrew equivalent of the Greek for "store" in I Corinthians 16:2. The Septuagint Old Testament uses the same Greek word in I Corinthians 16:2 "store" in Malachi 3:10 for "storehouse." The tithes and the supper are acts of church duty. The tithes belong in the Lord's House so does the supper. As is to tithe only to his local church so is he to observe communion only there!

(3) It is taught by church discipline. The local church is a bar from the Lord's Table all who are unclean (I Cor. 5). Who church would permit its members to be disciplined by another church? Open communion destroys church discipline.

Listen to the words of J. R. Graves: "The Lord's Supper does not extend beyond the limits of church discipline. Suppose it does then the offender, without a satisfactory reformation, may go and join some organization, claiming to be a follower of Christ; and at the very next communion session, when the usual general invitation is given, present himself, and the church thus having to eat with him would violate the communion of Christ (I Cor. 5) . . . The way to avoid such guilt, and trouble (for cases of this kind sometime occur), is carefully restrict the communicants to those within the limits of church discipline."

(4) It is taught by omission. Here is where many Baptists are inconsistent. They agree that infant baptism is not Biblical because of the absence of either ample or precept to do so. When one says that open communion is neither taught by example or precept, hence it is not Biblical, these same Baptists turn a shoulder. Let those who practice open communion give us a New Testament example of it or a New Testament precept of it. If they do so let us refuse to have open communion.

(5) It is taught by the symbolism of church relations (I Cor. 10:16-17). The supper symbolizes among other things church relations. The one loaf of bread on the Lord's Table is a picture of the body of Christ of which we are members. When one eats that "one bread" he in this professes himself a member of that one body.

Now the question of "closed" "open" communion rests upon the answer of— "Is the body of Christ local or universal of which bread of the supper pictures? If the body of Christ is universal then the communion is open — all are part of that bread. If the body of Christ is local, then (Continued on page 5, column

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"SPIRITUAL NUTRITION"

"I am the living bread which came down from heaven: if any man (woman) eat of this bread, he (she) shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world" (John 6:51).

As wives and mothers, we are vitally interested in proper nutrition for ourselves and our family. There is much propaganda concerning exotic "health" foods, "natural" foods, and "no-cal" foods. Bulletins from Washington are issued almost daily concerning a new finding which proves(?) this or that food causes cancer. What are we to believe? This writer is convinced we Americans eat far too much. And most of our food is too soft. But we need to be careful lest we be carried away by every "health-fad" that comes along. Let's turn the clock back and see what the Israeli woman fixed for her family.

The ordinary food for the average Hebrew was bread, olives, oil, buttermilk and cheese from their goats, fruit, vegetables from their gardens and on rare occasions, meat. Bread was the principal food. In the Bible, the expression "eating bread" meant the same as our "eating a meal." In Genesis where it says, "The Egyptians might not eat bread with the Hebrews" meant they could not eat a meal with them.

Bread to the Hebrew was sacred, and the eating of it almost a religious rite. In some places they had such reverence for bread they would not rise to greet a guest if they were eating. Everything about bread, the planting of the seed, cultivating, milling and baking was done with much prayer and praise to Jehovah. They knew the importance of the petition "Give us this day our daily bread." The godly Hebrew would never "cut" a loaf of bread but always broke it. We read where "Jesus took bread, and blessed it, and brake it, and gave to His disciples." In Lam. 4:4: "The young children ask bread, and no man breaketh it unto them." Also in Acts we read, "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them" (20:7). It was to people who knew

the value of bread that Jesus said, "I am the Bread of Life." What spiritual lesson are we to glean from all this? I don't want to minimize proper diets for our family but I wonder if we should not be more concerned about our spiritual diets. Perhaps we could learn by asking ourselves questions. How often does our family sit down together for feeding from the Bible? How often do we feast on that manna from Heaven? What about spiritual snacks? Do we enjoy many of these throughout the day? And those times, before going to bed, when we must have "just a bite." Oh, taste and see that the Lord is good. He is sweeter to the taste than honey. He is the marrow of the bones. As the Bread of Life, Christ is the strength and sustainer of our Christian life.



7 Communion . . .

(Continued from page 4)
communion is closed for only local members are part of that bread. Which is the correct answer? The answer is found in I Corinthians 12:27. Here the local church at Corinth is called "the body of Christ." Hence, the bread pictures our local church of which we are a member. The sharing of it shows our part in that local church. How can a non-member then take of this bread?

Before we close this study, Acts 20:6-12 must be noted. Some have used this passage to teach open communion. B. H. Carroll opposed J. R. Graves on the closed communion question with this passage. Verse 11 does not teach that Paul observed communion with the believers at Troas. Let us note two facts in this passage:

First, the action of verse 11 is single, "he" not "they" broke bread and ate. This has to mean a personal meal, and not the supper. I Corinthians 10:16 when speaking of the supper uses the plural "the bread which we break." Breaking the bread is a group action, not an individual action!

Second, the breaking of bread in verse 6 is the supper, but the breaking of bread of verse 11 is a personal meal. We have the same thing in Acts 2:42, 46. Verse 42 is the supper. Verse 46 is personal meals, being qualified by the words "did eat their meat." The same is true in Acts 20:7, 11. The early saints had two meals. The supper and the love feast. We see these two meals in Acts 2, 20 and I Corinthians 11. Paul took only of the love feast.



Predestination . . .

(Continued from page one)
words of Gen. 50:20: "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

The message of God through Moses to Pharaoh (Ex. 9:16) was to declare his purpose in bringing the plagues upon Egypt and Pharaoh. That purpose brought good from what seemed to be evil. These people had heaped full their measure of sin, and now God would bring judgment upon them. God said he raised Pharaoh for this cause: "To show in thee my power; and that my name may be declared throughout all the earth."

As God's children, we can rejoice that our end will not be like Pharaoh's, but will be for our eternal good as was that of Joseph. Paul proclaimed this when he said: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." So we can see then that all things indeed were created by the divine predestination of God.

Our verse in Col. 1:16 also tells us that all things were created in Heaven and earth. Men of great wisdom dispute the first verse of the Bible more than any other pas-

sage of Scripture. Gen. 1:1 says: "In the beginning God created the heaven and the earth." Now that is simple enough and was meant by the Divine Writer to forever silence all questions. I Cor. 1:27 tells us that God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty. Now there is nothing that could be more foolish than to forsake Bible creation and take up with the foolish and weak theory of evolution. Our schools have given up prayer for the propagation of evolution, and the celebration of pagan holidays. It may be easy for us to understand that all things in Heaven and earth were created by God, because this phase of the work is rather general sounding and seems to only speak of the great events of creation that seem fitting to a power as great as God Himself. That may be why our text goes on to speak of the things that are on a smaller scale, visible things.

That which is invisible, as well as that which is visible, is still a direct result of God's predestination. We might consider that a God who is great enough to create the Heaven and the earth would be above concerning Himself with the smaller matters of our every day life. This is not true. One writer put it: "The earth could not create itself; neither can it sustain itself." The Heavens and earth are held together and in place by the power of God's Word. There is not an atom or molecule that is standing outside of its predestinated position.

We are told in the first chapter of Nahum that the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet. He rebuketh the sea, and maketh it dry, and dried up all the rivers. Why does God have His way in the whirlwind? He predestinated the direction in which it would turn as well as when and where. We are told in Exodus that God sent hail down on the land of Egypt till it broke the trees down, but in the midst of it all the children of Israel were saved for God's hand held the hail back from the land of Goshen.

The children of Israel in the wilderness had doubts as to God's ability to feed them in such a barren land. Can God furnish a table in the wilderness? Matt. 6:26 says: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Yes, God is able. He fed over 600,000 people not counting women and children. They ate manna, they ate flesh, and they drank water from the rocks. All this and much more was provided them in the wilderness by the miraculous providence of God. Their shoes and clothing waxed not old after forty years. God even made provision in His eternal decrees for the durability of their garments.

In Matt. 5:45 God makes "his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Who does all this? The God of Isa. 40:12. The God who "hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." He is the sleeping Jesus in the ship who was called by the fearful disciple to still the angry sea with the word of His voice. He is the weeping Jesus who called out: "Lazarus, come forth," and he that was dead came forth wrapped in grave clothes. He is the Jesus that raised the widow's only son from the sleep of death. He is the one who turned the water into (Continued on page 6, column 1)

A Review Of Baptist Ecclesiology

(Continued From Page Three)

ING TO GIVE THE IMPRESSION THAT HISCOX BELIEVED IN A UNIVERSAL, INVISIBLE CHURCH WHICH IS A REAL BODY THAT CUTS ACROSS ALL DENOMINATIONAL LINES.

Here is T.'s quote of Hiscox:

"... it is used in a secondary and figurative sense, to designate the invisible, universal company, including all of God's true people on earth and in heaven."

Now, it is true that Dr. Hiscox DID SAY THAT, but that is not all he said and T. knew it, and therefore, cut off the rest which explained the sense of the enlarged view of the church. Here is the entire statement of Dr. Hiscox:

"Second, it is used in a secondary and figurative sense, to designate the invisible, universal company, including all of God's true people on earth and in heaven. THERE IS THEN, THE VISIBLE, LOCAL CHURCH, AND THE INVISIBLE, UNIVERSAL CHURCH. IN THE LATTER CASE THE WORD REPRESENTS A CONCEPTION OF THE MIND, HAVING NO REAL EXISTENCE IN TIME OR PLACE, AND NOT A HISTORICAL FACT, BEING ONLY AN IDEAL MULTITUDE WITHOUT ORGANIZATION, WITHOUT ACTION AND WITHOUT CORPORATE BEING."—A New Directory for Baptist Churches, p. 24, 1896.

What did he say? Did he believe what T. claims to believe and does he support what T. claims he supports? OF COURSE NOT . . . THIS IS THE IDEAL USAGE OF EKKLESIA, WHICH IS ONLY A CONCEPT OF THE MIND WHICH HAS NO REAL EXISTENCE IN TIME OR PLACE AND IS ONLY AN IDEAL MULTITUDE! John T., you know better than to MISREPRESENT EDWARD HISCOX . . . WHAT IS YOUR HEART LIKE TO CAUSE YOU TO GO TO SUCH EXTENTS?

John Albert Broadus stated:

"In the New Testament the spiritual Israel, never actually assembled, is sometimes CONCEIVED OF AS AN IDEAL CONGREGATION OR ASSEMBLY . . . ALL REAL CHRISTIANS ARE CONCEIVED OF AS AN IDEAL CONGREGATION OR ASSEMBLY . . ." Commentary on Matthew, p. 358.

This, again is the IDEAL USAGE OF EKKLESIA!

Men like Isaac Backus, Alvah Hovey, W. P. Harvey, B. H. Carroll and others in this order held to the same concept. It is also held by two of the three greatest Landmark Baptist writers and others who followed them.

A. C. DAYTON DEFINES EKKLESIA IN THE IDEAL SENSE AS FOLLOWS:

"You can conceive, madam, of a great ideal invisible REPUBLIC embracing all those who in every age and country have hated kings and kingcraft, and have longed for freedom. It is not a thing that exists. It never has existed. YET YOU CAN THINK ABOUT IT: YOU CAN TALK ABOUT IT: ORATORS CAN MAKE SPEECHES ABOUT IT: POETS CAN WRITE SONGS ABOUT IT: AND IT MIGHT COME TO OCCUPY A PLACE IN OUR MINDS AND IN OUR LANGUAGE, as though it were an ACTUAL REALITY. SO I CAN CONCEIVE OF AN INVISIBLE ASSEMBLY OF JESUS CHRIST, COMPRISING ALL WHO IN THEIR HEARTS HAVE LOVED HIM, OBEYED HIM IN THEIR LIVES, SO FAR AS THEY COULD UNDERSTAND HIS WILL. We talk of such an assembly, but here upon the earth no such assembly has ever existed, or ever will exist. What may take place in heaven is another matter." — Theodosia Earnest, Vol. II, p. 95.

This is the same concept of many of those in the dark ages and also of those in Baptist confessions of faith. This is the concept of the 1689 London and Philadelphia Baptist Confessions. I will present this to you with Brother T.'s slanders and misrepresentations of T. T. Eaton at the conclusion of this section.

JAMES MADISON PENDLETON is another man whom Brother T. has slandered and misrepresented. Notice this statement about J. M. Pendleton:

"In 1854, at his suggestion (Graves' R.E.P.) Pendleton wrote an 'Old Landmark Reset,' in which he deplored pulpit affiliation of Baptists with other groups. At this time Pendleton held a pastorate in Bowling Green, Ky. He later moved to Upland, Pa., where he wrote Christian Doctrines, which is an admirable summary of the teachings of Scripture on fundamental truth. In 1883 he returned to Kentucky, AND BY THIS TIME HE HAD PARTED WITH THE EXTREME VIEWS OF GRAVES."—Page 171.

This is another in the long list of OUT AND OUT LIES! Pendleton NEVER CEASED TO BECOME A LANDMARK BAPTIST! Now I have seen this allegation in which the sainted name of Dr. Pendleton has been slandered many times, but never once, have I SEEN THE PROOF FOR SUCH A SLANDER!

I will here and now show you the evidence causing you to (Continued on Page Six)

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Predestination . . .

(Continued from page five)
wine. He gave sight to the blind, healed the lame and cured the sick. He walked on water, and He was born of a virgin. All this, and we could still call forth from the Scriptures a great multitude of witnesses, and yet vain men attempt to deny God the right to predestinate all things after the council of His own will.

God deals with the providence of man even to the point that Matt. 10:30 says: "But the very hairs of your head are numbered." God knows how many hairs we have; how many are gray and how many have fallen out. Beloved, has it not all been predestinated?

We may even agree that God would predestinate the affairs of people, but what about the realm of nature? Is anything left to chance? Matt. 10:29: "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father." Friends, this does not make God a trifler in the realm of the insignificant, but rather it displays the comprehensive scope of God's wisdom and power. Consider the lilies of the field, how they grow, they toil not, neither do they spin. If God so clothes the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you?

To me it is great comfort to know that my life was programmed in Heaven by the eternal decree of God. Daniel must have been thankful for the providence of God when he said: "My God has sent his angel, and hath shut the lions' mouth, that they have not hurt me." Psa. 104:21 tells us that the lions roar after their prey, but they seek their meat from God. Here we see that God works through means. God could have just thrown the meat to the lion, but being a God of means he chose rather, and predestinated that the lion be motivated by hunger pains to roar and seek his prey. The whole act of the lion being fed was predestinated; the hunger pain, the roar, the chase and the capture as well as the kill before the feast.

God not only controls the animals through providence, but also the wind. "And, behold, there arose a great tempest in the sea inasmuch that the ship was covered with waves; but Jesus was asleep. And his disciples came to him, saying, Lord save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?" (Matt. 28:24-27).

We learn from Ex. 14:21 that even the Old Testament speaks of God's control of the wind and the sea. A strong east wind came up and blew all night dividing the waters so the children of Israel could pass through the Red Sea. Though there was a wall of water on either side of them, they walked on dry land through the sea as they escaped the Egyptians. When the children of Israel were in the wilderness, that same wind of God's providence provided his people with food. "And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp" (Num. 11:3).

It matters not whether it be man or beast, significant or insignificant, everything that passes across the stage of this life was surely written in the script by God. Job 37:3 states that God directs the lightning unto the ends of the earth. Yes, even a single bolt of lightning cannot pass through the air without its path being predestinated by God. While many men of unbelief would boastfully walk through a storm of lightning,

and some who trust in the providence of God would feel at ease to do the same, yet others feeling their unworthiness would not dare to tempt God who chastens those He loves.

Psa. 135:6,7 says: "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the sea, and all deep places. He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the winds out of his treasures." When we see the decrees of God take in the Heavens, the earth, the sea, and the deep places, then we must admit that the natural resources, which today are in demand, are only as plentiful as God determined they should be in the year 1975.

No doubt this also includes the pits of Hell, for we see the Lord in the Book of Revelation pictured as the One with the key to the bottomless pit. He predestinates some men to be vessels of honor and others to dishonor. He is the potter that molds the clay as He sees fit. Some are vessels fitted to destruction while in others there is displayed the mercy and love of God. Had it not been for His mercy, we all would surely perish in the Hell we deserve.

Out of God's treasures He brings the wind, rain, and the lightnings. God stretched out the Heavens by His discretion. We have no other reason to offer than that which God reveals in His written Word. It pleased the Father, and He spoke the Heavens into existence. From that great and mighty work of God, the Creator turns to the less significant task of causing it to rain. With the same power and by the same voice, God speaks and the waters gather in Heaven to rain upon the earth.

Listen to Jer. 10:12-13: "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth wind of his treasures."

Our text also states that thrones, and dominions, and principalities, and powers were created by Christ and for Him. Throughout the Bible we see good kings and we see bad kings. The measure of a king's worth is in direct proportion to his obedience to God. God always seemed to bless, in some measure, those who were obedient and bring down and crush the disobedient. We are commanded to obey the government that is over us, because God in His providence has placed the rulers in position of power. We must heed the words of Rom. 13:1-2: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained

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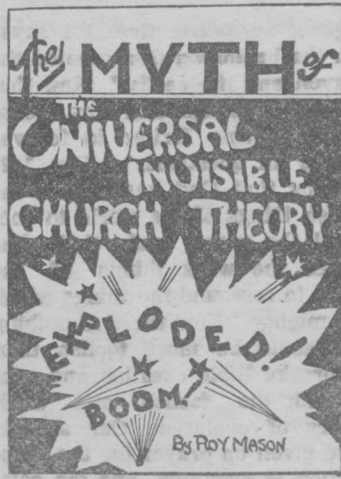


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of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

Men suppose that God must have created the Heaven and earth, but they all agree that God would never interfere with a man's personal life. Man purposes but God disposes. Paul expressed the depth of God's predestination in the life of each individual when he said that it was God in Whom we move, live, and have our being.

"The King's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will" (Prov. 21:1). Oftentimes we understand not the things that our government is doing and yet we can take comfort in the fact that their action cannot transcend the bounds of God's predestination, a predestination that will in the end work out to the good of the called according to God's purpose. "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Ps. 37:23-24). There are ups and downs in our Christian walk, but what a comfort to know that they are ordered by God for our good. If it were not for the upholding hand of God we would never persevere unto the end, but Phil. 1:6 says we can be confident of this one thing that He which has begun a good work in us will perform it until the day of Jesus Christ. A man's heart devises his way: but the Lord directs his steps.

Our way of thinking today is very much effected by the current events of the great world powers, and yet God says in Isaiah that the nations are as a drop in the bucket, and are counted as the small dust of the bucket. All nations before Him are as nothing, and they are counted to Him less than nothing and vanity. Admittedly, that is a little hard to take, nevertheless I believe it by faith.

Let me tell you of a man in the Bible that thought differently. King Nebuchadnezzar said: "Is this not great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" Before the words had fallen from his mouth there came a voice from Heaven and said: "O King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee." Here is a king whose heart was in the hand of the Lord and as the rivers of water God turned it every way but loose. The vain king was made to eat the grass of the field with the oxen for many days. His body was wet with the dew of Heaven; his hairs were grown out like eagles' feathers; his nails like birds' claws. This was to be his lot in life until he learned that the Most High rules in the kingdom of men, and gives it to whomsoever He wills.

We learn as we read on that at the end of the days, the King lifted up his head toward Heaven. His understanding had returned unto him and he was able to proclaim: "All the inhabitants of the earth are reputed as nothing; and he doeth according to his will in

A Review of Baptist Ecclesiology

(Continued From Page Five)

see that J. M. Pendleton never left Landmarkism and that Brother T. lied about the matter.

First, the Tennessee Baptist historian who knew them both and the issues involved should be able to help us and he will. I now quote from *Sketches of Tennessee's Pioneer Baptist Preachers*, by J. J. Burnett:

"Incidentally, I have mentioned the fact that Dr. Pendleton was one of the editors of the *Tennessee Baptist*. Dr. J. R. Graves had long published that paper in Nashville; in 1858 Drs. J. M. Pendleton and A. C. Dayton became joint editors with him. He was already engaged to supply two columns a week for the paper, was a correspondent for other papers, was pastor of the Murfreesboro Church, was theological professor in Union University, and giving four hours a day besides in teaching other classes, and working on his farm for recreation. He differed with his friends, Graves and Dayton, materially and radically, in regard to the war, particularly on the doctrine of States' rights. When they found it impossible to adjust their differences they parted company, but parted as friends, Dr. Pendleton adhering to the Union, Drs. Graves and Dayton going with the Southern Confederacy. In justice to Dr. Pendleton it ought to be said, that he never was an 'Abolitionist,' meaning by that that slavery was in itself a sin to be abolished by force, regardless of consequences, but was an 'Emancipationist,' believing that slavery ought to be done away with gradually and justly, according to State Constitution and law."—*Tennessee's Pioneer Baptist Preachers*, p. 407.

Such a testimony should show the deception and slander of liberals and the anti-Landmarkers, but it is not all.

Surely if J. M. Pendleton died a Landmarker or if he left the doctrines of Landmarkism, then there is one man who should know for sure and his testimony should settle the question once and for all. Surely J. M. PENDLETON, HIMSELF, SHOULD KNOW IF HE LEFT LANDMARKISM OR NOT. Observe Pendleton's own testimony written in the final year of his life. The book *Reminiscences of a Long Life*, was completed on January 20, 1891, and he died on March 4, 1891. He only took two months in writing this work. Surely J. M. Pendleton, in his final remarks on the subject written two months before his death, and published following his death, should be able to settle the question for us. Surely Pendleton, of all men, would know his final feelings.

"From the time of the meeting above referred to, I became a regular contributor to the *Tennessee Baptist*, a weekly sheet published in Nashville, J. R. Graves, editor. I wrote on various subjects and was requested to write several articles on this question: "Ought Baptist to Recognize Pedobaptists Preachers as Gospel Ministers?" I answered in the negative, and wrote four articles which were afterward published in pamphlet form under the title, 'An Old Landmark Re-set.' Bro. Graves furnished the title, for he said the 'Old Landmark' once stood, but had fallen, and needed to be 're-set.' So much for the name. This tract had a wide circulation, for the copy now before me has on the title page the words, 'Fortieth Thousand.' The position I had taken was most earnestly controverted by a large number of brethren. Drs. Waller, Burrows, Lynd, Everts, and Prof. Farnam, among Baptists, took part in the discussion, and Drs. Cossitt and Hill, who were Presbyterians. I replied to them all in an Appendix to the 'Landmark,' and after more than thirty years have passed away, I still think

(Continued on page eight)

the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Yes, God has predestinated principalities, powers, and thrones. Daniel 2:21 reaffirms it: "And he changeth the times and the seasons; he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding."

My thinking now turns me to the true story of the greatest of all kings, Jesus Christ. He is the King of kings and Lord of lords. As Daniel said, He rules among the inhabitants of the earth and in the armies of Heaven. What man have you ever read of in history whose kingdom extended into the armies of Heaven? There is none, save the Royal King of the Bible, the resurrected Jesus Christ.

Let me tell you a little of His history. He is without beginning or end. He is the only begotten Son of the Father. In the fullness of time, God sent forth His Son, made of a virgin, made under the

law that He might redeem them that were under the law. All mankind is under the curse of God's law. If we commit one offence against that law we are guilty of the whole law. Christ came down from the glory of Heaven to keep the law of God for a certain people, because they were unable to keep the law themselves. After this condescended King from Heaven fulfilled every jot and tittle of the law of God, He went to the cross to die.

Everyone today has a cause that to them is a worthy one, but what cause could be nobler than that of very God dying for the sins of His chosen people? While Jesus was stretched out on that cross; God pounded and punished Him with all the judgment that we, the elect, deserve for our sins. God hath made Him to be sin for us, He who knew no sin, that we might be made the righteousness of God in Him. For Christ also hath once suffered for sin, the just for the unjust, that He might bring (Continued on page 7, column 2)

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

On April 4, 1976, Secretary of State Henry Kissinger, speaking to 500 delegates of the American Jewish Congress Convention, said, "We will never abandon Israel — either by failing to provide crucial assistance or by misconceived or separate negotiations or by irresolution when challenged to meet our own responsibility to maintain the global balance of power."

May God help America to stand true to its promise to Israel. I still take seriously the command of God in Psalm 122:6: "Pray for the peace of Jerusalem." When Jerusalem has peace, the world will have peace under the reign of the Prince of Peace.

RICHMOND, Va. (EP) — Despite continuing violence and tension in Beirut, Lebanon, Southern Baptist missionaries and their families are safe and plan to remain there, according to reports received here.

Southern Baptist missionary Finley M. Graham told Foreign Mission Board officials in a cable relayed through the U.S. State Department that communication has been limited and often impossible.

He said the Beirut Baptist School has been closed during part of the fighting but classes continue at the Arab Baptist Theological Seminary with seven students.

News reports indicate that the toll since the war began in April 1975 has reached 15,000 dead and 32,000 injured. Southern Baptist missionaries remaining in Beirut include four missionary couples and two single women.

BELFAST (EP) — A Protestant family of three in Dromore, south of here, was burned to death in a fire set, police said, by members of the Provisional faction of the Irish Republican Army (IRA).

Police said a 64-year-old merchant, his wife, and their 27-year-old daughter died when an incendiary bomb thrown into their shop triggered a blaze that destroyed the shop and the upstairs apartment where the family was sleeping. The shop made banners and decorations for Protestant marches and parades.

The Reds are out to gain control of the Indian Ocean. Something like 600 Cuban troops have been secretly infiltrated into Somalia where two Soviet missile bases already are under construction. This is all a part of the plan of the Communists to "liberate" Djibouti, a strategic French base at the mouth of the Red Sea.

Soviet control over the mouth of the Red Sea could be used to blackmail Egypt into denying Suez passage to Israel-bound ships, and to influence political affairs in Africa.

Leonid Brezhnev told the comrades of the 25th Congress of the Communist Party, "The Soviet Union has never had, nor has now, any intention whatever of building military bases in the Indian Ocean." All of this demonstrates over again that Communism is the total lie.

Richard F. Speck, who murdered the eight Chicago student nurses in 1966, will be eligible for parole this September. This is a product of the liberalized policy of government toward rapists and murderers. Such criminals are being turned loose to rape and kill again. God's Word says that such fiends are to be put to death and to go unpunished by society (Deut. 19:12-13).

WASHINGTON, D. C. (EP) — Lawyers pushing for a U.S. Supreme Court decree making the death penalty official are talking mainly to only four men, according to UPI.

Those with questions are Chief Justice Warren Berger and Justices Potter Stewart, Lewis Pow-

ell, Jr., and John Paul Stevens.

Justice Powell cited FBI crime statistics to prove that in some years more Americans were murdered in this country than died on the Vietnam battlefields.

"We need in some way to deter the slaughter of Americans," he said.

EAST BERLIN (EP) — Although East Germany is officially an atheist, Marxist society, churches in each state secretly serve as a conduit for hundreds of millions of dollars in West Germany payments to the east, a New York Times reporter has discovered.

Craig R. Whitney says that the exchange is tolerated by East Germany because the West German marks that the church brings in are indispensable for East German trade with the capitalist world.

Both governments tolerate the flow of funds from rich West German churches to the East for a variety of projects with the understanding that the arrangements not be publicized.

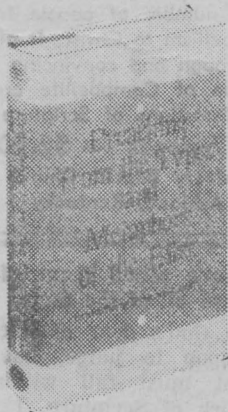
Predestination . . .

(Continued from Page Six)
us to God, being put to death in the flesh, but quickened by the Spirit. So, you see, by His stripes we were healed. Christ died, was buried, and resurrected the third day for our justification. He took our sin punishment, and in return for it, He gives us the perfect righteousness He earned by keeping God's law, along with pardon of sin through His shed blood.

Now what does all this have to do with predestination? Remember in Gal. 4:4 it said: "But when the fulness of time was come?" Well, the wording of that verse was no accident and neither was the time when Jesus was born into this world by the virgin Mary for it was a predestinated time. That is to say, time had to become history while it waited for that exact moment when our Saviour was to be born. The Bible tells us that the child grew in the favor and sight

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of God. Many stories could be told about the workings of predestination in the childhood of Jesus. But we must make a grand leap through history from the Saviour's birth to His work of a great King.

We read in Matt. 21:1-10 how that Jesus made His entrance into Jerusalem before He was crucified. We will show how it was all the pre-determined plan of God. Jesus himself said that no man took His life from Him, but He laid it down, and He had power to take it up again. Apart from these words it might seem to some that Jesus was murdered and the plan had no part in the program of God.

Matthew tells us that Christ entered Jerusalem riding on an ass. As he passed by, the people spread their garments in the way: others cut down branches from the trees and strawed them in the way. The multitudes followed and cried, "Hosanna to the Son of David: blessed is he that cometh

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in the name of the Lord; Hosanna in the highest." This seemed to be the proper treatment for a king, but it wasn't long after this that all the Hosannas were turned into the blood thirsty cries of a mob: "Crucify, Crucify."

It would seem that the betrayal of Jesus by Judas, could do nothing less than lay a devastating blow to the plan and purpose of God. These wicked men who crucified the Lord of glory thought they could thwart the plan of God. The evil that was in their heart was the predestinated motivation that brought to pass the redemption of God's elect. "For of a truth against thy Holy Child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:27,28).

Now then, we are told in Acts 2:23 that it was God, by his predestination, that delivered up Jesus and not the angry mob. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." In crucifying the King of glory these people were, by providence, fulfilling that which the prophets in the Old Testament said must surely come to pass. "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor the voice of the prophets which are read every sabbath day, they have fulfilled them in condemning him" (Acts 13:29). Were it not for this predetermined plan of God, we would not today enjoy the blessings of so great a salvation.

The reason we enjoy salvation today is because our Christian service is even predestinated. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Some may say that this doctrine gives us a license to sin and an excuse to loaf instead of labor. A thousand times NO. Eph. 1:4 says: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." You see, beloved, if a person is

living a continual life of sin, it must be that they are not saved. The Bible teaches that the saved are predestinated to be a holy, clean living people, motivated to good works by a never-failing love for their Saviour. To say that predestination causes sin in the life of God's people is to say that God cannot bring to pass that which He predestinated — a peculiar people zealous of good works.

Where, then, does predestination and the responsibility of man meet? To believe one and deny the other is to go into Hardshellism or Arminianism. When asked how he reconciled predestination with the responsibility of man, Spurgeon said, "Why try to reconcile old friends?" We don't fully understand the Trinity, the virgin birth, and many other doctrines, yet by faith we believe them. Why not believe by faith and embrace with love the doctrine of predestination, and at the same time do with all our might that our hands find to do for God?

Too many times this writer has heard it said that predestination throws water on the fires of evangelism. This is true only when the doctrine of predestination is not properly understood. Pray tell me, why must Jesus needs go through Samaria? It was predestinated that the woman, whose name was written in the Lamb's book of life, was to receive the preaching of the gospel that very day and the Spirit would move upon her effectually.

Why did Philip just happen to be near the Ethiopian eunuch's chariot. Only because it was the determined time of his salvation and Philip was the instrument of God to bring the preaching of the Gospel. The Holy Spirit moved upon that eunuch and he was quickened unto salvation. It is true that we don't know who the elect are, but then, what if we believed like the Arminian, that there were no elect. Predestination gives us this assurance, that when the elect sinner hears the gospel story, the Holy Spirit will quicken him and nothing can prevent it. The process is very nicely laid out for us in II Thess. 2:13-14: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God has from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ."

CONCLUSION

In the light of what we have learned, predestination is not incomplete, but is indeed absolute. All things have been predestinated: The heavens and the earth; the bleating of the lamb, and withering of the grass, the rise of great kings and the fall of mighty nations, the choice of some men to salvation and others to damnation: the virgin birth of Christ, His crucifixion and resurrection; the time when the elect will hear and respond by the Spirit's power to the preaching of the gospel; yesterday was predestinated as was today. Let us awaken each morning of our life with the comforting thought that God has planned our day for us.

"Judge Not That . . .

(Continued from page one)
ing is not unlawful.

"But strong meat belongeth unto them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

We also know from Matthew 7:20 that we know people by the kinds of fruit they bear.

Mr. Pink said, "Unless we form estimates and come to a decision of what is good and evil in those we meet we shall be found rejecting the one and condoning the other. 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are

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ravening wolves' (Matt. 7:15), how shall we heed this injunction unless we carefully measure every preacher we hear by the Word of God?

One will note that the following Scriptures also require us to exercise sound judgment.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

"We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly" (II Thess. 3:6).

"Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

I realize that the above Scriptures are addressed to our Lord's churches. Churches, however, are made up of people and as such we are responsible to exercise sound judgment.

We have already considered how that "take no thought for your life," means that we are not to take an anxious thought. We, in other words, are not to be full of worry regarding our future needs. This same truth applies to our present text which states "judge not," that is, judge only that judgment which falls within the framework of God's Word. Don't exercise unlawful judgment. Let us, with this thought in mind, note some of the ways in which we can judge others.

First, let us consider the fact that the minister of God's Word exercises judgment. He judges men by admonishing their sins. The church also exercises judgment when she accepts believers into her membership. Our civil government also requires that authorized judges examine and pass judgment upon those who have been accused of breaking the laws of the land.

We may safely say, then, that "Judge not" has to do with the unlawful judgment of our fellows. We, for example, are not to be busybodies; prying into the affairs of others.

"But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters" (I Peter 4: (Continued on page 8, column 3)

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PAGE SEVEN

ATTRACTED BY CHRIST

By JACK DUPLECHAIN, JR.
Natchez, Mississippi

Jesus Christ was in the synagogue at Nazareth on the Sabbath Day. The minister of the synagogue gave Him the scroll of Isaiah 61:1-2 and Christ read it to them. Of course, His eloquent tone of voice brought attraction to Him. However, the people of Nazareth were more concerned with His not healing sick people than in any other thing. Therefore, Christ preached election to them. He said in Luke 4:25-27 that Elias was sent to only one widow. He also spoke of the many lepers but only one was healed, Naaman. Of course, their reaction was a rejection to this great doctrine.

Note four ways people were attracted to Christ in His day:

ATTRACTED BY WHO THEY THOUGHT HE WAS

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him" (Matt. 2:1-3). Herod thought He was a king to take over his throne. So, he tried to kill him.

SOME WERE ATTRACTED BY HIS WORDS

"And he closed the book, and he gave it to the minister, and sat down. And the eyes of all of them that were in the synagogue were fastened on him. And He began to say unto them, This day is this Scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?" (Luke 4:20-22).

"And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him" (Matt. 5:1).

"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine" (Matt. 7:28).

SOME WERE ATTRACTED BY MIRACLES

"And when Jesus departed

thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straightly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country. As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Phari-

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve" (John 6:67-71).

"And Thomas answered and said unto him, My Lord and my God" (John 20:28).

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master" (John 20:16).

"Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Pet-

GOD KNOWS BEST

*Just why I suffer loss I cannot know,
I only know my father wills it so.
He leads in paths I cannot understand;
But all the way I know is wisely planned.*

*My life is only mine I may use
The gifts He lendeth me as He may choose;
And if in love some boon He does recall,
I know that unto Him belongeth all,*

*I am His child and I can safely trust;
He loves me and I know that He is just.
Within His love I can securely rest,
Assured that what He does for me is best.*

sees said, He casteth out devils through the prince of the devils" (Matt. 9:27-34).

"After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased" (John 6:1-2).

We are living in that day when so-called Christians run after the heretic, divine-healing, sign-seeking generation.

SOME WERE ATTRACTED BY WHO HE REALLY WAS

"Then said Jesus unto the twelve, Will ye also go away?"

er heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea" (John 21:7).

How did they know? It was revealed to them. "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17).

"And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ" (Luke 2:26).

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44).

Are you really attracted to Christ by the Holy Spirit through the new birth? Do you really have faith and repentance in Christ Jesus?

"Judge Not That . . .

(Continued from page seven)

We must also be careful when judging so that we do not treat mere suspicions or unconfirmed rumors as if they were facts. It is as stated in Romans 14:4:

"Who art thou that judgest another man's servant? to his own master he standeth or falleth."

We are also to be cautious when passing judgment so that we, as individuals, or in church capacity, do not judge hypocritically. We, in other words, are not to be quick to detect minor faults in others while being blind to the same faults within ourselves.

"Therefore thou are inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Rom. 2:1).

We must also be cautious when passing judgment so that we do not judge hastily or rashly. We, in other words, must not pass judgment until a full and complete investigation is made concerning the charges being made. We, according to John 7:24, are not to judge according to appearance.

"He that answereth a matter before he heareth it, it is folly and

A Review of Baptist Ecclesiology

(Continued from page six)

that I refuted their arguments. I do not wonder therefore, that Dr. N. M. Crawford, of Georgia, said that I had never been answered. The 'Old Landmark' has been out of print for many years and it would be very difficult to obtain a copy, but the discussions connected with it have modified the views of many Baptists in the South, and some in the North.

The controversy was and is a strange one: In one sense, all Roman Catholics and all Protestant Pedobaptists are on the side of the 'Landmark.' That is to say, they believe, and their practice of infant baptism compels the belief, that baptism must precede the regular preaching of the gospel. This is just what Landmark Baptists say, and they say, in addition, that immersion alone is baptism, indispensable to entrance into a gospel church, and that from such a church must emanate authority, under God, to preach the gospel. All this is implied in the immemorial custom, among Baptist churches, of licensing and ordaining men to preach. But I will not enlarge: I have said this that my children and grandchildren may know what the 'Old Landmark' was, and why I wrote it. Baptists can never protest effectually against the errors of Pedobaptists while the preachers of the latter are recognized as gospel ministers. This to me is very plain."—Pendleton's *Reminiscences*, pp. 103-105.

Note: I have added these comments from Burnett's *Sketches*, 1919, and Pendleton's own *Reminiscences*, 1891, written by him in the last year of his life to show that he held to the old Baptist positions till the end notwithstanding the false and opposite claims of liberals.

Surely, dear reader, Dr. Pendleton knew if he left Old Landmarkism or not! Should we misrepresent the views of our sainted dead when we have their own testimony?

(Continued Next Week)

shame unto him" (Prov. 18:13).

We are also to be very cautious so that we do not judge unjustly or unfairly. This kind of judgment is exercised when we ignore all of the efforts a person has put forth and judge that person for a blunder he made while putting forth his efforts. It is said relative to the game of baseball that one can't steal second with his foot on first. A person, therefore, who tries to steal second must not be severely criticized if he falls down in the process. I'm not saying that we are to wink at evil, but that we are to be fair in our judgment of others.

Many have there been who have criticized another, while they

according to I Cor. 3:13, is to be made manifest. Those who have passed evil judgment will "suffer loss," while those who have exercised sound judgment will receive a reward.

May our Lord bless you with the message He has set before us.

Death Interrupts

(Continued from page one)

my barns and I build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?

"So is he that layeth up treasure for himself, and is not rich toward God."

This was not an old man. He was healthy, yet suddenly he died. He knew there was a God, yet was not ready to die. Pride goes before a fall. He planned to live a long while yet. "I will tear down my barns," etc., but you have no assurance of the future! Sinners are very slow and apt to linger. This man put off salvation too long.

The Bible says, "Awake thou that sleepest and Christ will give thee light." (Ephesians 5:14)

Men are sleeping on the brink of an eternal Hell, a lake of fire and brimstone, yet blind to it. Christ will give you light, eternal life, salvation, peace with God, if you will come to Him.

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