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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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Future Restoration Of Israel

By ROBERT ROBINSON
(1735-1790)

"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his Goodness in the latter days. (Hos. 3:5).

Always when I see a Jew, I recollect a saying of the Lord by the prophet Isaiah, "Thou art the seed of Abraham, my friend," and I find a thousand thoughts in my mind, impelling me to my duty. I am going this morning just to give you a sketch of a subject that would fill volumes and a subject of which we ought not to be ignorant.

First, let us inform ourselves of the general history of this people. The father of the family was Abraham. He was born in the east, of an idolatrous family, and, at the command of God, he became the first dissenter in the world. He quitted his country, and went and set up the worship of one God in his own family, and taught them to practice it. From this man proceeded a family, which increased into tribes, and formed a people as the stars in the Heaven, or the sand on the sea shore for multitude.

Idolatry and immorality sometimes infected a few; but the bulk preserved the belief of one God, and the imitation of His perfections inviolably for ages. They were shepherds, and lived imbosomed in forests and fastnesses, a plain, frugal, laborious life, unacquainted with the world, and unpracticed in the arts and luxuries of polished nations. They assembled to worship God by prayer and sacrifice at every new moon, where the old heads of families taught morality, and inculcated the hope excited by the promise of God, that in one of their family all the families of the earth should be blessed with the knowledge of their God, and their morality.

Thus read the book of Genesis, and other Scripture histories of the same times, and without forming any romantic ideas of imitation impossible except in their circumstances, admire the history, approve the prophecy, and copy the inoffensive purity of their lives.

When these people were in slavery in Egypt, they were at a school in which providence taught them by their own feelings, the nature and the worth of liberty, both civil and religious. What noble efforts they made to obtain it, and how God crowned their honest endeavors with success, under the direction of Moses, Joshua, and the Judges, you will read in the four books of Moses, Joshua, Judges, and Ruth.

When they changed their government into an absolute monarchy, they enslaved themselves, and overwhelmed their country with idolatry, immorality, and calamities of every kind. Read the prophecies with the light of history of times, persons, and places, which is contained in Samuel, Kings, Chronicles, Ezra, Nehemiah, and Esther, and you will eas-

ily discover what religion had to object against a tyrannical government, an idolatrous worship, and dissolute manners; and what it had to do in bearing affliction, reforming worship, and cherishing hope of better times under the direction of the expected prince of the house of David.

When He came, and addressed Himself to the blessing of all nations with an universal religion, some of His country-men put Him to death; but others espoused His cause, wrote His history, and reas-



ROBERT ROBINSON

oned to establish it, not in the form of a secular kingdom, but in the convictions and consciences of reasonable men. There it hath stood ever since, and, though the bulk of the Jews have been scattered and punished for crucifying Christ, yet by being kept a separate people, they serve to prove the truth of the gospel; and in the text, with many others like it, promises that "they shall reverence the Lord in the latter days."

The epistle to the Hebrews lies ready for their use at that day. I think nothing can be easier than to apply this historical knowledge to its proper use; and yet some Christians have got such an unwise and wayward knack of reasoning, as to quote whatever was among the Jews in proof of what ought to be now; as if the economy that crucified Christ was to restore Him His character and dignity. (Continued on page 5, column 1)

SECOND PETER 3:9

By NABORS BREWER
Longview, Texas

This Scripture is often used to try to prove that God is not willing that any should perish. If the portion of this Scripture that say "not willing that any should perish" only is used, then it would appear to be true that God is not willing that any should perish. But look at the whole Scripture, in the light of to whom it was written, and study and see the thought and intent behind the Holy Spirit's inspiration of this Second Epistle of the Apostle Peter, then you will see just what God is really saying.

If all Scripture should be interpreted like this—that is, take out only a portion of certain Scripture, as people try to do with II Peter 3:9 — by this same reasoning, interpreting; and logic (if it could be correctly called logic), then it could easily be proven, by the Bible, that there is no God. Psalm 14:1: "There is no God." But that is not the whole Scripture, neither should it ever be read in part that way. Psalm 14:1 reads, in its entirety: "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good."

II Peter 3:9: "The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."

First of all, the "promise" mentioned here is not in regard to salvation. The promise is in regard to our Lord's second coming. (Continued on page 6, column 1)

TUNE IN TO
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1:00 - 1:30 p.m.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE HEROES OF FAITH

This week I want to continue the study which I commenced last week from Hebrews 11. I finished with verses 9 and 10 when I concluded my remarks. In this issue I will begin where I left off.

THE FRUIT OF FAITH

Verses 11 and 12 of Hebrews, chapter 11 show how faith prompts obedience in the surprises of life as proven by the case of Sarah. "Through faith also Sarah herself received strength to con-

ceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore, innumerable."

Sarah at first doubted God's promise of a son in her old age. She went so far as to laugh at the promise as something impossible

Compiled by M. F. ENGLE
Corbin, Kentucky

There is a principle which is a bar against all information; which is proof against all argument, and which is sure to keep a man in everlasting ignorance. That principle is contempt prior to examination.

If nobody is ever offended at your preaching, shut up your Bible and quit. You are in the wrong business.

He that puts the Bible in the crucible of human reason and twists it to say what his reason thinks it ought to say has no business in a Christian pulpit.

A universe without decrees would be irrational and appalling as an express train driving on in the darkness without headlight or engineer.

If all created things should sink into the abyss of nothingness, such a disaster would affect the existence of the Supreme Spirit as little as the quenching of the glow-worm's spark would affect the sun in the Heavens.

Regeneration and faith are simultaneous — The adoption of this theory will save us perplexities that will otherwise annoy. For instance, those insisting on the precedence of regeneration will be not a little perplexed when asked if there can be a regenerated unbeliever; and those taking the opposite view will be equally perplexed when asked if there can be an unregenerated believer.

Men will allow God to be everywhere except on His throne. They will allow Him to be in His workshop to fashion worlds and make stars. They will allow Him to be in His almsy to dispense His alms and bestow His bounties. They will allow Him to sustain the earth and to bear up the pillars thereof, to light the lamps of Heaven, and to rule the waves of the ever moving ocean. But when God ascends His throne, then His creatures gnash their teeth; when we proclaim an enthroned God and His right to do as He wills with His own, to dispose of His creatures as He thinks well without consulting them in the matter, then it is that we are hissed and execrated, and then it is that men turn a deaf ear to us, for God on His throne is not the God they love. But it is God on the throne that we love to teach. It is God on His throne whom we trust.

Election is injustice to none, while it is an unspeakable blessing to some. It takes a multitude which no man can number, but which God can number, out of the fallen race of Adam and raises them up to hope and Heaven.

To be born is an everlasting calamity, unless we are born again.

God brings the floods of both wickedness and righteousness into the channel of His providence to turn the mill of His purpose.

Salvation is free, but good discipleship costs us everything we have.

Little faith will bring your soul to Heaven, but great faith will bring Heaven to your soul.

God is both Architect and Builder of the house made of living stones.

God sets the gospel table and also gives appetite for the bread of life.

The Holy Spirit fills the Father's house by compelling them to come in. This is not external compulsion which would destroy human free agency, but is an inward work of grace which produces a willingness and desire to come in.

The way to have strong faith is to have a great and mighty God. No one's faith can be stronger than he believes his God to be. I cannot have strong faith in a God who, I think, is weaker than men. If my God is weak, then my faith, of necessity, will be accordingly weak; I cannot have much faith in God if I believe He is being defeated on most battlefields. I cannot have much faith in God if I believe He is trying and failing. If I believe His will is being thwarted by the will of men, if I believe He is doing the best He can to accomplish the most good He can, and to save as many as He can; but if like Job, I believe that "what His soul desireth, even that he doeth," then, with Paul I can say, "He is able to do exceeding abundantly above all we ask or think according to the power that worketh in us."

Faith is a provision for men who are so fallen that they cannot lift the axe of justice; so corrupt that they cannot change their own nature; so averse to God that they cannot come to Him; so blind that they cannot see Him; so deaf that they cannot hear Him, and so dead that He Himself must open their graves and lift them unto resurrection.

Of old, God complained to an apostate Israel, "Thou thoughtest that I was altogether as thyself." Such must now be His indictment against an apostate Christendom. Men imagine the Most High to be moved by sentiment, rather than actuated by principle. They suppose His Omnipotency is such an idle fiction that Satan is thwarting His designs on every side. They think that if He has formed any plan or purpose at all, then it must be like theirs, constantly subject to change. They openly declare that whatever power He possesses must be restricted lest He invade the citadel of man's free will and reduce him to a machine.

They lower the all efficacious atonement, which has actually redeemed everyone for whom it was made to a mere remedy which sin-sick souls make use of as they feel disposed to, and they enervate the invincible work of the Holy Spirit to an offer of the gospel which sinners may accept or reject as they please. The God of this twentieth century no more resembles the God of Holy Writ than does the dim flickering of a candle, the glory of the mid-day sun.

The God who is now talked about in the average pulpit, spoken of in the ordinary Sunday School and mentioned in much of the religious literature of today, and preached about in many of our so-called Bible conferences, is the figment of human imagination, an invention of maudlin sentimentalism. (Continued on page 7, column 1)

The Baptist Examiner

The Baptist Paper for the
Baptist People

MILBURN COCKRELL --- Editor

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BRIEF NOTES

The Faith Baptist Church of Lawley, Fla., and Pastor A. E. Massey will have a weekend revival July 23-25 with Elder Dan Phillips of Bristol, Tenn., as the speaker. Services will be at 7:30 p.m. Friday and Saturday and at 11:00 a.m. and 2:00 p.m. on Sunday. Pastor Massey extends a hearty invitation to all to attend these services.

The Grace Baptist Mission of Hazard, Ky., under the pastorate of Bro. Ray Hiatt, was organized into an Autonomous, Independent Missionary Baptist Church on Thursday evening, July 1, 1976. This organization took place under the authority and auspices of the King's Addition Baptist Church of South Shore, Ky., which has sponsored the work.

Bro. Hiatt wishes to express his appreciation to all the friends that have aided and supported the work in Hazard over the years. Within two months Elder Hiatt will be leaving Hazard to undertake the pastorate of the Missionary Faith Baptist Church of Hollywood, Fla.

The Grace Baptist Church in Hazard now stands in need of a pastor. If anyone would be interested in becoming the pastor, please contact Bro. Hiatt at area code 606 number 436-4229 or write to P. O. Box 867, Hazard, Ky., 41701.

Elder James D. Crowder has a new address: 30 Castlebar Circle, Fort Myers, Fla., 33905. His old address was: Rt. 1, Box 118, Laval-ette, W. Va., 25535.

The Mount Zion Baptist Church, 310 Nineteenth Street, Canon City, Colo., and Pastor Dale Atkinson have authorized Elder Joseph Friberg to do missionary work in New Mexico. He is presently working with 12 adults, plus children, in Alamogordo.

Pastor Atkinson says that Elder Friberg is "very sound in the doctrines of grace and church truth." He further adds, "we recommend

without reservation Bro. Friberg as worthy of any support that any of God's people would feel led to give him."

Bro. Jim Washer has a new address: 4235 Trudy, Memphis, Tenn., 38128. His old address was: 311 S.W. 10th Terrace, Hollywood, Fla. 33009. His new phone number is: 1-901-388-4913.

God's Will Baptist Mission and Elder Jim Washer of Memphis, Tenn., will have a tent meeting August 9-15 with Elder Elton Wilson as the speaker. Services will be nightly at 7:00 p.m. at 3780 Ridgemont with Bro. Bob Jones directing the singing.



The Heroes Of Faith

(Continued from page one)

and from him came the Hebrew people. She who laughed in unbelief of God's promises was now laughing in joy of its fulfillment. True faith is never disappointed!

Was Sarah the only one who ever doubted God's promise? Sometimes we too laugh at God's exceeding great and precious promises, but afterwards we judge Him faithful. Then follows untold blessings. Unbelief is always barren and unfruitful; true faith bears much fruit. It will produce virtue, knowledge, temperance, patience, godliness, kindness, and love (II Pet. 1:5-7).

VISION OF FAITH

Notice in verse 13 the vision of faith: "These all died in faith, not having received the promises, but having seen them, and embraced them . . ." The old patriarchs did not receive the fulfillment of the things promised. Abraham and Sarah were not put in possession of Canaan; they had not yet seen their numerous seed. They never saw Christ's face and talked with Him. Abel, Noah, and Enoch never saw the coming Redeemer, except by faith. Oh, precious faith! Praise God for faith which climbs Pisgah's top and views the land that is very far off.

CONFESSION OF FAITH

These first believers "confessed that they were strangers and pilgrims on earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. 11:13-16).

The old fathers were content to be strangers on earth; they were pilgrims traveling toward Heaven their home. They expected little from this world, for God had chosen them out of it. Their spiritual birth was from Heaven. Their departed relatives were there. This was the country that they really sought and desired. They could read their title clear to mansion in the skies. What did they care for a mansion on earth?

Abraham and Sarah longed for this better country which was better situated, better supplied with good things, and better secured from evil without. Heaven is a country where everything is better than the best of this world. It is the land of the unclouded day where all is eternal spring. Thank God for the Fatherland of believers! The poet wrote: "There is a place where my hopes are stayed . . . My heart and my treasure are there . . . Where verdure and blossoms never fade . . . And fields are eternally fair . . . That blissful place is my Fatherland."

Abraham and Sarah proved the devotedness of their faith by not returning to their former home in Ur of Chaldea. They had an opportunity to return. They had time enough to return; they knew the way back. No doubt their friends would have welcomed them home. They had sufficient funds to go

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



A WOMAN'S PLACE IN A NEW TESTAMENT CHURCH

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" — I Cor. 14:34.

Of recent date much has been said in the daily papers, relative to the movement on the part of the Presbyterians to ordain women to the ministry. Various objections have been offered, as well as sundry reasons for their ordination have been advanced. It is highly conspicuous to me that of all the articles that I have read concerning the proposed feminine ordination, not one time has anyone given a "thus saith the Lord" either pro or con on the subject. Various reasons which are the outgrowth of human thinking have been proposed, both for and against the movement. Yet, if anyone has ever quoted God's Word on

either side of the subject, I have failed to see it in the papers. Since this subject of the ordination of women to the ministry has been brought to the forefront in the news by the Presbyterians, I consider it a good time to tell our subscribers just what the Word of God says as to a woman's place in a New Testament Church.

I

THE BIBLE AND WOMEN

The Bible has quite a good deal to say relative to a woman's place in the church. We are plainly assured in the Scriptures that her position is one of silence. Listen:

"Let your women keep SILENCE in the churches; for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it

is a shame for a woman to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I wrote unto you are commandments of the Lord. But if any man be ignorant, let him be ignorant" — I Cor. 14:34-38.

I know that there are those who say that this was just a local injunction to the church at Corinth. I do not agree therewith. In I Cor. 1:1, 2, we read:

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and (Continued on page 3, column 1)

show a steady adherence to God to the end of our days. This proves the truth of our faith and profession. The true Christian does not love the world. He looks upon himself as a pilgrim in this world of sin, suffering, and sorrow. He is travelling toward Heaven his real home. Each day of his life in this world he grows more homesick for Heaven.

One well wrote: "I often grow homesick for Heaven . . . And long for its sights to behold . . . The pleasures on earth lose their brightness . . . When I dream of my mansion of gold . . . There sickness and heartache can't enter . . . And sin will not lead me astray . . . For God has redeemed me and brought me . . . And Satan can't take me away . . . Heaven, ah, homesick for Heaven . . . Wonderful sweet by and by . . . Heaven, oh, I am homesick for Heaven . . . Beautiful land in the sky."

TRIAL OF FAITH

In verses 17 and 19 of Hebrews 11 we see the trial of faith which was more precious than gold. "By faith Abraham, when he was tried, offered up Isaac; and he that received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

God called upon Abraham to offer Isaac, his only true son, upon an altar as a burnt offering. He was not asked to offer a beast or a slave. He was asked to offer the only son of Sarah. The child of joy; the one his soul loved. He was not just asked to take him to Mount Moriah and leave him there. He must offer him as a sacrifice. What a trial of Abraham's faith!

This request, if carried out, it would seem would destroy his family and upset the ancestry of the Messiah. It appeared to be the means of cancelling the promises of God and destroying the whole world's hope of salvation.

Abraham's faith was confronted with two tests. There was a conflict between God's demand and the affection of Abraham for his only son. Second, Abraham could see nothing gained by his obedience. What he was about to do, he must do because it was God's command, not because it seemed right to him.

Abraham's faith triumphed over

his feelings. He was ready to kill his own son when God prevented him and gave him a ram to offer. Here was the time in Abraham's life that Christ had reference to when He said: "Your father Abraham rejoiced to see my day: and he saw it and was glad" (John 8:56).

On Mount Moriah Abraham understood that one day the Father would offer up on the cross as a sacrifice His only begotten Son for the sins of His people. He rejoiced to see the coming day of His redemption. Have you ever looked back to Calvary and seen Christ dying for your sins? If not, why not look by His grace now?

BLESSINGS OF FAITH

Verses 20 and 21 deals with the blessings of faith. "By faith Isaac blessed Jacob and Esau concerning things to come." Here we see the faith of Isaac. We see how he assigned to his sons things future, as if they were present.

Genesis 27 records Isaac's blessing of Jacob and Esau. Though trickery on the part of Jacob and his mother was involved, the blessings expressed the great faith of Isaac. The words of the blessings reveal the influence of the covenant of God made with Abraham. While Isaac did not live to see the fulfillment of the covenant, he promised his sons material prosperity, Divine blessings, a great posterity, and kindred things in accord with the covenant God had made.

Isaac's faith and the eternal purpose of God caused him to give the double portion of honor, affection, and advantage to the second-born, Jacob. This was all done because of the elective purpose of God. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; It was said unto her, The elder shall serve the younger" (Rom. 9:11-12).

We must not forget that Rebecca and Jacob subtly stole Esau's blessing. Rebecca and Jacob are not justified in the indirect means they used to obtain this blessing. Nevertheless, God was justified in overruling the sins of men to serve the purpose of His glorious election.

I observe the faith of Jacob in verse 21: "By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped, (Continued on page 7, column 4)

back home, yet faith held them in Canaan in spite of all the discouragements and temptations they experienced there.

Abraham and Sarah held out to the last. They quenched all the fiery darts of the Devil; they overcame the terrors of death. They bade a cheerful farewell to all the comforts and crosses of this present evil world. Abraham and Sarah consented to spend a life of estrangement from country, city, and home. Faith has but one hand, and it reaches forth to those things before, forgetting the things which are behind.

No wonder God was not ashamed of them. No wonder He in His eternal counsel and in His progressive acts of redemption pre-

NOW READY!

ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

\$1.50

There is no subject as controversial among Baptists today as the rapture question. In my book I have examined the rise of the post-trib doctrine. The Margaret MacDonald theory is 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 lite."

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pared for them a heavenly home. At this very hour Abraham and Sarah are enjoying that city they yearned so much for. There they are home at last and are not disappointed.

As Abraham and Sarah had no desire to return to Ur, even so those effectually and savingly called out of a sinful state have no desire to return to it. "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banqueting, and abominable idolatries" (I Pet. 4:3).

Truly converted people serve God all the days of their life. We

A Woman's Place

(Continued from Page Two)

Note the expression, "With all that in every place." This includes the twentieth century as well as the first. It includes our church the same as the Baptist Church at Corinth.

Yet, even if that were true, you have the same teaching given when the aged Paul wrote to young Timothy:

"Let the woman learn in silence with all subjection. But I suffer not a woman to TEACH, nor to USURP AUTHORITY over the man, but to be in silence" — 1 Tim. 2:11, 12.

When I come face to face with this Scripture, I am reminded of the little girl's statement, who said, "If God didn't mean what He said, why didn't He say what He meant?"

In conversation sometime ago with a member of a Baptist Church who had just had a woman conduct services on a particular Sunday, he even became hostile that I would dare say anything contrary to the action of the church of which he was a member. Said he, "Why our pastor gets \$5500 a year salary, and we pay \$75 a month house rent on top of that. We've got a big pastor and you're just a little fellow from the country. What right do you have to say anything about what we do? Our pastor is a whole lot bigger man than you, and he thinks it perfectly all right for women to conduct public worship services." You will note the expression, "he thinks." My answer to him, and my answer to you is, "But what does God say?" It doesn't make any difference how big the preacher, nor how much the church pays a month for house rent, the question is what does God think, and what does God say?

God says, "Let your women keep silence in the churches," and as long as this Scripture is in the Bible, it will take more than a \$5500-a-year pastor to convince me that God didn't know what He was talking about when He inspired Paul to write this Scripture.

I realize that today there are many who believe that a woman has just as much right to preach as a man. Yet, beloved, one of the first qualifications that God gave for a preacher is:

"A bishop then must blameless; the HUSBAND of one wife" — 1 Tim. 3:2.

Now, I would like to see any woman that could qualify to be a preacher. She might be the wife

IS "THAT" IN THE BIBLE?



Question:

"What queen gave what king an intelligence test of many questions in which he ranked 100%?"

Answer:

The Queen of Sheba tested Solomon, 1 Kings 10:1-3.

"And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions . . . and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king which he told her not."

of one husband, but she'd have an exceedingly hard time being the husband of one wife.

I know that today we are living in this modern twentieth century, and that things are much different to what they used to be.

"One hundred years ago today, Wilderness was here; The man with powder in his gun, Went out to hunt the deer. But now, the thing has changed somewhat— And on a different plan— The deer with powder on her face Goes out to hunt the man."

However, beloved, instead of changing the Bible to suit the demands of the twentieth century, we'd better change the twentieth century to meet the demands of God's Word.

Furthermore, a woman is prohibited to lead in prayer in public. Listen:

"I will therefore that the men pray every where, lifting up holy hands, without wrath and doubting" — 1 Tim. 2:8.

The word used for "men" is not the usual Greek word for mankind, but is the Greek word denoting the male species in opposition to the female. God thus declares that the males are to do the public praying.

II

WHY THE PROHIBITIONS?

There are two reasons why women are thus prohibited from speaking and taking an active part in public mixed assemblies: First of all, she is prohibited because of the priority of man's creation. Listen:

"For Adam was first formed, then Eve" — 1 Tim. 2:13.

This indicates that man was created first and therefore woman is prohibited.

Then, too, she is prohibited in view of the fact that Adam was not deceived, although Eve was.

"And Adam was not deceived, but the woman being deceived was in the transgression" — 1 Tim. 2:14.

At the fall of man in the Garden of Eden, God put a curse upon the serpent, the man and the woman. The serpent still crawls on his belly, man still lives by the sweat of his brow and women still bear children in pain. These phases of the curse have not been removed; why should we then think that the curse of silence has been removed?

III

COMMON OBJECTIONS.

These are some objections which are commonly raised: First, it is said that the woman gives her money why can't she talk? So far as I am concerned I can see no connection between the use of her money and the use of her tongue.

It is also opposed on this basis, "The idea is dumb." Well, beloved, you're telling God that,

and not the preacher.

Still others object that Paul was an old bachelor and was just "down" on the women. That is not true. Paul was not a bachelor. Listen:

"Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests and when they were put in prison, I gave my VOICE against them" — Acts 26:18.

The word "voice" is the word for vote. This shows that he was a member of the Sanhedrin. He had to be married to be a member of this body. In all probability at the time he wrote to the church at Corinth he was a widower, though it is definitely positive that he had been married.

Another objects to 1 Cor. 14:35, which says:

"And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church."

In the light of this, one woman says, "I never would learn anything if I wanted to find out from my husband." Well, sister, what did you marry the sap-head for?

Still another objects: "How do the women in your church sing without speaking the words of the song?" When a woman sings in a church, she is not usurping authority over a man. Neither is it teaching. It is simply a part of common worship. Singing, then being a part of common worship, is commanded.

"Speaking to yourselves in psalms and HYMNS AND SPIRITUAL SONGS, singing and making melody in your heart to the Lord" — Eph. 5:19.

"Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in PSALMS AND HYMNS and spiritual songs, singing with grace in your hearts to the Lord." — Col. 3:16.

Singing then, without restrictions, is permissible to women.

Another, in objecting, reminds me that, "It is a dangerous thing to come between a woman's soul and God." I am ready to grant it, beloved, and God helping me, I don't expect to come between her soul and God. I merely want to be sure that I teach her the truth so that there won't be anything between her soul and God.

Another says that in contending for the plan of silence for women in churches that I have, "strained at a gnat and swallowed a camel." No you are wrong; I am just trying to be honest with the whole Bible.

IV

EXAMPLES SHOWING CONSISTENCY OF THE SCRIPTURES.

I want to give you some examples showing the consistency of the Scriptures.

It has been rather interesting that those who express contempt for our position offer certain examples in the Bible to prove that it is right for a woman to speak, yet, in every instance, the example merely shows the consistency of the Scriptures.

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hands; and all the women went out after her with timbrels and with dances" — Ex. 15:20.

This is a reference to Miriam, Moses' sister. If you will read carefully, you will notice that she led only the women in song. It is interesting to notice that later Miriam did usurp authority over men, and was smitten with leprosy. Read Numbers. 12:1-15.

Let's notice Deborah of the Old Testament:

"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time" — Judges 4:4

This refers to Deborah. She (Continued on page 4, column 3)

A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II

Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise

"THE DOCTRINE OF THE CHURCH"

REFORMED BAPTISTS CLAIM THAT THE HOLY SPIRIT BAPTIZED INTO THE BODY OF CHRIST!

LANDMARK BAPTISTS CLAIM THAT JESUS BAPTIZED INTO THE HOLY SPIRIT!

We believe that both elements of the church, the Jewish element as well as the Gentile element were baptized by Jesus in the Holy Spirit in Acts 2 and 10. The Reformed Baptists say no. They say that each believer, at faith, in addition to his effectual call or regeneration, is baptized by the Holy Spirit into the mystical body of Jesus Christ.

LET US SEE WHAT THE PREDICTIONS SAY ON THIS QUESTION:

John the Baptist said in Matthew 3:11:

"I, indeed, baptize you with (EN - IN) water unto repentance, but he who cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with (EN-IN) the Holy Spirit, and fire."

Observe that the way John the Baptist administered baptism in water to those who bore fruits, the very same method of baptism would be employed by Jesus Christ concerning the Holy Spirit and fire.

Further, observe that this first case of the Holy Spirit being connected with baptism is strikingly against the Reformed concepts. John the Baptist said . . . HE (JESUS) WOULD BAPTIZE YOU IN THE HOLY SPIRIT AND IN FIRE. Reformed Baptist change this about and claim that THE HOLY SPIRIT BAPTIZES INTO THE MYSTICAL BODY OF JESUS. John said Jesus would baptize into the Holy Spirit. As John dipped or covered people in water EVEN SO JESUS WOULD OVERCOVER PEOPLE IN THE HOLY SPIRIT AND FIRE!

Why then do Reformed Baptists change the administrator from Jesus to the Holy Spirit and change the substance from the Holy Spirit to Jesus' mystical body? Are Jesus and the Holy Spirit one and the same? Are the mystical body of Christ and the Holy Spirit one and the same?

In Mark 1:8 we find the same arrangement and prophecy in simpler terms:

"I, indeed, have baptized you with (EN - IN) water, but he shall baptize you with (EN - IN) the Holy Spirit . . ."

The parallel is the same and the understanding and prepositions are all the same in all the instances of the Holy Spirit's relationship with baptism. Here are some facts:

- 1) No place in the Bible does the Word teach that the HOLY SPIRIT IS THE ADMINISTRATOR OF ANY BAPTISM!
- 2) The places in which the Holy Spirit is joined to baptism ALL, WITHOUT EXCEPTION, SHOW THAT THE ADMINISTRATOR OF BAPTISM IN THE HOLY SPIRIT IS JESUS CHRIST!

It does not take anyone of much learning to see that the so-called idea of the Holy Spirit baptizing anyone is not a fact but an inference. If such is the case in 1 Corinthians 12:13, then that is the only place in the Bible where such occurs and I cannot accept it on the basis of one private Scripture.

Furthermore, the only way that 1 Corinthians 12:13 can be made to refer to Holy Spirit baptism is by making EN, meaning mostly IN, to mean BY, when it does not! Remember that certain people have built the doctrine of baptismal salvation from the questionable preposition EIS or for in Acts 2:38. Why do Reformed Baptists follow in the ecclesiological steps of those who believe in baptismal salvation, be they Reformed or Pedobaptist Arminians or the Mormons and Campbellites?

Brethren, pity the poor people who must rely on a word that is translated 12 different ways in the N.T., in an effort to make a verse prove something that the Bible nowhere else teaches.

Remember this principle well:

Jesus shall baptize you in the Holy Spirit . . . LAND-MARKISM!

The Holy Spirit will baptize you into Christ . . . REFORMEDISM!

Now, brethren, in your hearts you know the truth. You may not want to admit it but you can see it. I will leave the rest between you and God, as I cannot convince you against your will.

In conclusion to this section, remember that the first Baptist who held that 1 Corinthians 12:13 meant Holy Spirit baptism was John Bunyan. Also remember that Dr. John Gill, also

(Continued on Page Five)

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THE BAPTIST EXAMINER

JULY 24, 1976

PAGE THREE

The Baptist Examiner Forum

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

"Please explain Romans 16:25."

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



The verse in question reads like this: "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the Revelation of the mystery which was kept secret since the world began."

Paul is finishing the book of Romans, and he says, "now to him that is of power to establish you." Reference there is to God the Father. This "establishment" Paul says is according to the good news which he had been proclaiming to them, and was in accordance with the preaching of Christ, and was in accord with the "mystery" which was kept secret through the ages past. This secret, he says, is now made manifest by the writings of the prophets, according to the commandment of the everlasting God.

The "mystery" spoken of here is evidently the same that Paul speaks of in Eph. 3:1-8. Now here is what he says: "how that by revelation he made known unto me the mystery . . . which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs and of the same body, and partakers of his promise in Christ by the gospel." We don't read of the church in the Old Testament. It was revealed in Matthew 16:18, when Jesus said, "I will build my church." This church was a local, visible assembly, and not a universal, invisible thing such as is being so widely preached today.

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As Paul, under the inspiration of the Holy Spirit, closes his epistle to the Romans, he gives God the glory once again.

"Now to him that is of power to establish you according to my gospel . . ." He is referring to God who through His Spirit works in us. Only the Spirit of God has the power to establish a person through the gospel. Paul refers to the gospel as his because he constantly preached it. "But though we, or an angel from heaven, preach any other gospel unto you than that which WE have preached unto you, let him be accursed" (Gal. 1:8).

" . . . And the preaching of Jesus Christ." It is the same message that Jesus preached and it is concerning Him.

" . . . according to the revelation of the mystery." The gospel message is indeed a mystery. Who can understand the redemption that we have in Christ? Who can explain the amazing grace of God? "And without controversy great is the mystery of godliness . . ." (I Tim. 3:16).

" . . . Which was kept secret since

the world began." This mystery was wrapped up in silence from eternity. It is not something new, it is as old as time. God has been pleased to reveal it to us. "But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (v. 26). God uses the preaching of the Scriptures to reveal to us this great mystery. Praise His holy name!

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COOK

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I assume that it is the mystery found in this verse that prompted this question. And I must admit that there are so many mysteries found in the New Testament that it is hard for such a one as I to keep them straight. In Mark 4:11 we see the mystery of the kingdom of God. In Romans 11:25 it is the mystery concerning the blindness of Israel. In I Corinthians 15:51 it is the mystery concerning the fact that some of us will not die. In Ephesians 5:21-32 the mystery concerns the church. In II Thessalonians 2:7 it is the mystery of iniquity. In I Timothy 3:9 it is the mystery of the faith. In I Timothy 3:16 it is the mystery of God being made manifest in the flesh. Then in Ephesians 1:9, 3:3,9,10 the mystery has to do with the fact that Jews and Gentiles were to be brought together in the church. That Gentiles were to be saved was no mystery (Amos 9:11-12). But bringing Jews and Gentiles together in the church was a mystery. And then in Revelation we see the mystery of the seven stars and of the seven candlesticks, the mystery Babylon, and the mystery of the woman on the scarlet colored beast.

Then if my Lord has given me the light that I have eagerly sought, the mystery in Romans 16:25 as well as in Ephesians 6:19 is the gospel of Jesus Christ. I know

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from experience that there are those who refuse to accept the teaching that there are more than one gospel. But I say without any fear of contradiction that no one, not even Jesus Christ Himself, nor the apostles ever preached before the resurrection that Christ died for our sins according to the Scriptures, that He was buried, and that He rose again the third day according to the Scriptures. It is so true that people all through the ages have been saved by grace just as we are today. But the gospel we preach today was a mystery until the resurrection of Jesus Christ. If you notice in this verse Paul speaks of "my gospel" and of "the preaching of Jesus Christ." They are both one and the same thing. If you preach the gospel, you preach Jesus Christ. And if you preach Jesus Christ you preach the gospel.

A Woman's Place

(Continued from page three)

never did do any talking publicly; all the judging and talking she did, she did in her own home. She only exercised authority over men when Barak showed that he was a moral coward and was just a sissy. Yet, if this gives the feminists any comfort, they are welcome to all they get out of it.

Here is another example:

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her"—John 20:17, 18.

This refers to the women of whom it is said that they were first at the tomb. So far as the Scripture goes, not one of them ever preached. They went away and told the disciples privately about the resurrection.

In John 4, we have another example:

"Come, see a man, which told me all things that ever I did: is not this the Christ?"—John 4:29.

The Samaritan woman in this case did all of her talking in private. There is not an indication that she ever conducted any kind of a religious service.

The aged Anna is another good example of the consistency of the Scripture.

"And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that look for redemption in Jerusalem"—Luke 2:36-38.

Anna, the woman in question, spoke only to the passersby who came into the temple. There is not an indication that she ever spoke one word by way of public discourse.

Listen to God's injunction to older women:

"That they may teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed"—Titus 2:4,5.

This is Paul's injunction to Titus in which he tells the aged women to be teachers. However, verse 4 indicates that they were to teach the women who are younger than themselves. There is not even a

hint that they were to talk to men.

Priscilla is another good example:

"And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly"—Acts 18:26.

Priscilla did all her talking in private to Apollos. In this instance her husband's name is mentioned first, whereas in Romans 16:3, you find her name mentioned first. I wondered if this may not be another example showing the consistency of the Scriptures, for even when she and her husband talked to Apollos, her husband's name is given first mention.

Then, we have been reminded of the women at Pentecost. Yet, if you will notice carefully Acts 2:14, you will find that it was Simon Peter who did all the preaching that day.

Acts 12:12-17 tells of a group who were praying for Simon Peter's release from prison. The last phrase of verse 17 — "And he said, Go shew these things unto James, and to the brethren" — shows that no men were present—that the men were some place else. It was just a women's prayer meeting.

Note Philip's daughters, as recorded in Acts:

"And the next day we that were of Paul's company departed, and came unto Caesarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he was come into us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Spirit. So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles"—Acts 21:8-11.

This refers to Philip's daughter. It is true that Philip had four daughters which did prophesy. It is perfectly all right for women to prophesy today, provided they prophesy to women and children, but they have no business prophesying when men are present.

That you might see how consistent the Scriptures are, will you notice that the Lord sent Agabus, whose home was at Antioch (300 miles away), to warn Paul, even though there were four prophetesses in the house where Paul then stayed. Do you suppose it was because Paul was prejudiced against the women? Did the Lord send Agabus to humor him? Personally, we think it is a striking example of the consistency of the Bible.

V

A WOMAN'S WORK.

I do not mean to say that a woman does not have her place of service. In fact, she has a tremendously large sphere in which to serve.

She is to teach women. Listen: "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things: That they may teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed"—Titus 2:3-5.

She is to teach children—

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also"—II Tim. 1:5.

She may teach men privately, such as Priscilla and her husband taught Apollos.

Another phase of her work is that of motherhood. Listen:

"That they may teach the young women to be sober, to love their husbands, to love their children"—Titus 2:4.

"Notwithstanding she shall be

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"A SANCTIFIED MIND"

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee. . . ." (Isa. 26:3).

Is a sanctified mind a thing of reality or is it only a fantasy? Is it an intangible wisp always slightly out of our reach? An ideal and nothing more? The Scriptures seem to indicate the mind can be sanctified. It is something you and I can have, yea, are commanded to have.

The human mind is mysterious. The medical scientists admit to much ignorance concerning the mind. We do know our hand would not move except the mind told it to. The feet would not walk if not first instructed to do so by the mind. The brain, itself, feels no pain yet it is the one that tells us when any other part of our body hurts. There are many facets to the mind. It is made up of desire, conscience, memory and imagination, to name a few things. For us to have a sanctified mind, every facet of it must come under the discipline of the Word. "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

The Psalmist said, "The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb" (19:9,10). We would be well on our way to a sanctified mind if our desires were motivated by the Spirit rather than our flesh. Paul said concerning a sanctified conscience, "Herein do I exercise (discipline) myself, to have a conscience void of offence toward God, and toward men" (Acts 24:16). How can we have a sanctified memory? First, stop dwelling (remembering) the sins of our past life. Some people seem to glory in the greatness of their sins. They love to talk about them, yea, even seem to brag on them. We should rather remember what Christ has done for us. Let us glory in the cross. Let our memory be stayed on Christ. And then there is the imagination. Now this undisciplined devilish imp works overtime. Paul instructs us, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity (discipline) every thought to the obedience of Christ" (II Cor. 10:5). If we must imagine, let us imagine how marvelous it will be to be with our Lord and Saviour, Jesus Christ.

saved in childbearing, if they continue in faith and charity and holiness with sobriety"—I Tim. 2:15.

"Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall speak with the enemies of the gate"—Psa. 127:3.

Finally, a woman is to be a keeper at home.

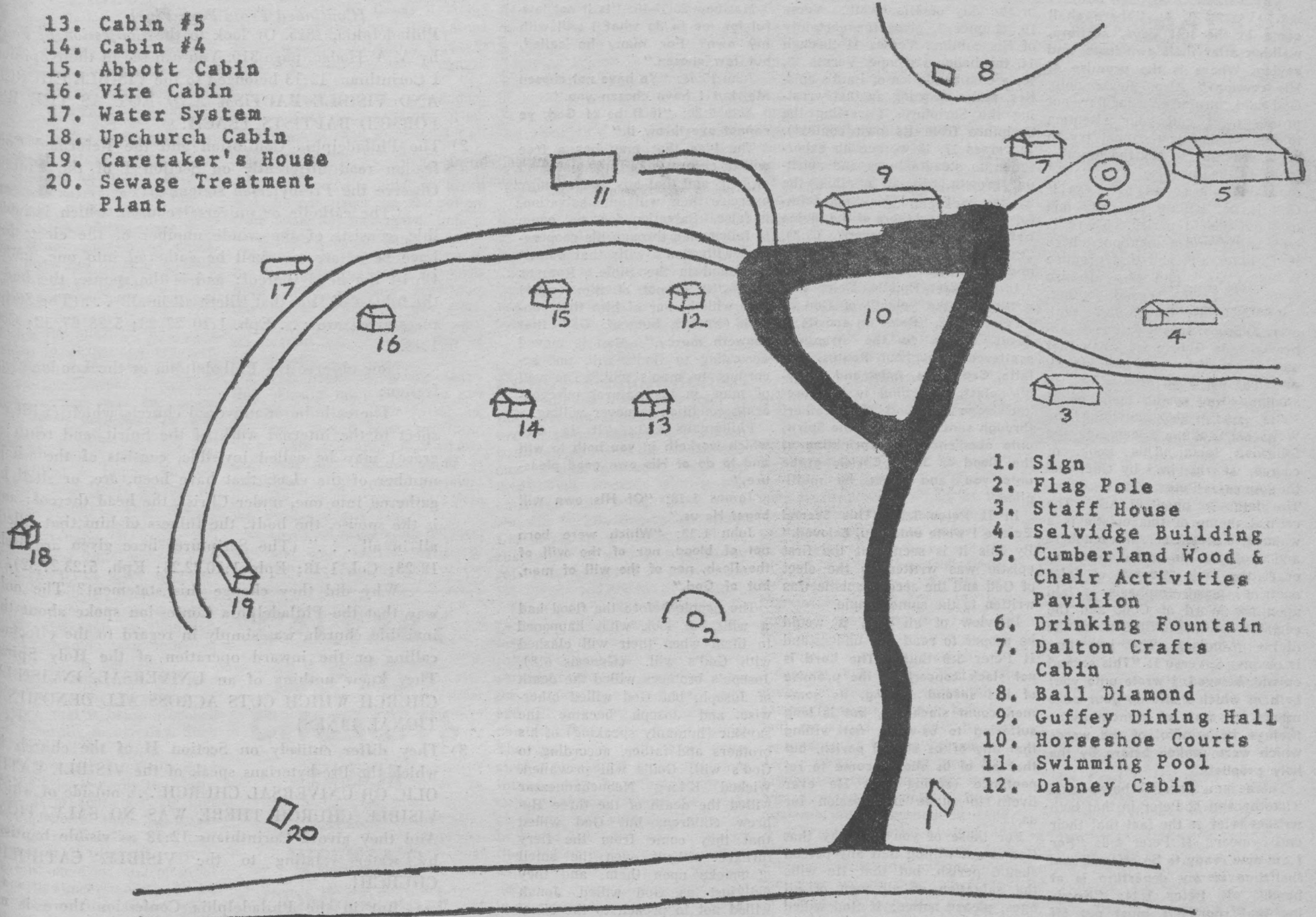
"I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully"—I Tim. 5:14.

"She looketh well to the ways of her household, and eateth not the bread of idleness"—Prov. 31:27.

I do not mean to say that she is to be a housekeeper, but rather, a homemaker. Above all else, women are to be home-bodies. She was made as man's helpmate. She ought never to neglect her home for any task — religious or (Continued on page 6, column 3)

MOUNTAIN VIEW BAPTIST CAMP — MONTICELLO, KENTUCKY

13. Cabin #5
14. Cabin #4
15. Abbott Cabin
16. Vire Cabin
17. Water System
18. Upchurch Cabin
19. Caretaker's House
20. Sewage Treatment Plant



Pictured above is the layout of the Mountain View Baptist Camp of Monticello, Ky., where Calvary Baptist Church will hold its Annual Bible Conference this year. The camp is owned and operated by the Immanuel Baptist Church. About 250 people can sleep in the cabins. Each has about 48 bunk beds. There are something like three showers, three commodes, and three lavatories in a cabin. Those staying in the cabins will be required to furnish their own sheets, bedding, pillows, towels and soap. The men and the boys will be in separate cabins from the ladies and girls.

Our church will be paying the camp fee for each speaker and his immediate family. All others who attend must pay \$13.50 for the meals served at the camp. This fee covers the meals from Friday evening, Sept. 3, to Monday noon, Sept. 6. The meals cost \$1.50 each.

Send us the \$13.50 for each person who wishes to attend so we can begin to work out the details for the best of all concerned. We must have everyone registered and assigned a cabin by August 10. There is plenty of room left in the cabins yet. In writing us be sure to give the number in your party and their sex. This will enable us to place them properly in the cabins.

Future Restoration . . .

(Continued from page one)

Remark next the customs of this people. They serve, as their history does, to interpret Scripture. Our text is connected with one. A part of this prophecy is a drama. The young gentlemen in the right hand corner know what I mean, and I will try to make you all understand me. A drama, in our present view, is a subject both related and represented. Divines call it preaching by signs. These signs were proper to represent to the eye the subject spoken of to the ear. Thus Jeremiah explained slavery, with a yoke upon his neck; and Jesus' simplicity, by setting a little child before His disciples.

The prophet Hosea was ordered to open to the Jews their prostitution to wickedness and misery, the patience and goodness of God, and the effect which in time His goodness would have upon their descendants. Full of these subjects, the prophet comes into a public assembly of the nation, and brings along with him a prostitute with three children, one of which, it should seem, she had conceived and borne by her own father. He gives his children names suited to his views, and utters the prophecy contained in the two first chapters.

In the third chapter he is described as coming again, and bringing with him, not a prostitute in single life, but an adulteress, perhaps in liquor, or acting as if she were, to represent a people remarkable for loving flagons of

wine. This woman had been hired to act this part for several days at a price agreed on between herself and the prophet. Imagine a great national assembly at a public festival. Conceive the public attention caught by the entrance of the prophet, and his scandalous companions. Suppose him to ascend an eminence, and to place these miserable objects near him in full view of every body. Imagine him to harangue on the nature and necessity of virtue, especially to people under contract, as a wife to her husband, or a nation to their God. Suppose him to reason on the iniquity of violated faith in every form. Suppose him to expatiate in tears, smiting with the hand, and stamping with the foot on the poverty, contempt, guilt, and misery of such injustice. Imagine him to unfold the conduct of God, and the effects which such goodness ought to produce in man. Suppose the wretched prostitutes and their children on the last day to be brought to public contrition, asking pardon of God and man, received again into favour, clothed anew in bridal ornaments, and sent away with a thousand emotions of gratitude and religion in themselves, and a profusion of benefits and blessings from the people. Doth it not seem to you, that the prophet might be very eloquent on these subjects, bring many of faith and repentance, and convert a custom indifferent in itself into a very powerful mode of information?

Further, let us allow the merit of the Jews. They deserve all the reputation which the inspired writ-

ers give them. They exhibit single characters of consummate virtue, as Abraham for faith, Moses for meekness, Nehemiah for love of his country, and so on. As a nation they excelled in some periods in arms, in others in industry, commerce, splendour, and wealth; and in all in good writers; for what historians are equal to Moses and the evangelists? or what ancient poetry breathes such pure and sublime sentiments as that of the Jews? As a church they preserved the oracles of God, and at their fall their remnants became the riches of the world. The apostle of us Gentiles was a Jew, and to say all in one word, the Saviour and the Judge of mankind was a Jew. Let us respect the ancient Jews in the persons of their children, and for their sakes let us be friends to universal toleration.

Let us recollect the sins and the calamities of these people. Their sins were many and enormous; but it was the killing of Jesus Christ that completed their ruin. Let us examine what sins brought Jesus to the cross, and let us avoid the practice of them. Nor let us forget their calamities. They have been under all the punishments foretold four thousand years ago by Moses, and seem doomed to travel over the world to recommend a gospel which they reject and despise. Their prophets, we

(Continued on page 7, column 3)

THE BAPTIST EXAMINER
JULY 24, 1976
PAGE FIVE

If you have plans to bring a trailer, please let us know about this. Those with trailers must pay the \$13.50, if they expect to eat at the camp. Those who stay in Motels must pay the \$13.50 in order to eat at the camp.

Some desire to stay in motels. We ask that you make your own reservations. These are something like 15 to 20 miles from the camp in either Monticello or Albany. Monticello has two motels and one hotel. The Anchor Motel (phone 1-606-348-8441) and the Monticello Motel (phone 1-606-348-2356). There is the Hotel Executive Motor Inn (phone 1-606-348-3211).

There are only two motels in Albany. The Branham Motel (phone 1-606-387-6606) and the Conner Motel. The latter of these has two locations. No. 1 (phone 1-606-387-6691) and No. 2 (phone 1-606-387-9922). Since the camp is near a resort area, I would suggest that you contact these places and make reservations immediately, if you desire such.

We have heard from most of our speakers and the program is in its final stage. People are being assigned to their cabins as they pay the \$13.50. We look forward with great anticipation to our Bible Conference.

A Review Of Baptist Ecclesiology

(Continued From Page Three)

held to this, but they are the only two representative Baptists in the 1600's or 1700's in England or America, who so held. Dr. Gill was wise and learned, but he didn't spend enough time on the Greek and the N.T. In Hebrew he was a master and had he studied the New as he did the Old, then I doubt that he would have blundered as badly as he did.

Search the Baptist confessions of faith, even the Philadelphia and the London of 1677 and 1689 and see if they ever listed I Corinthians 12:13 under any section but water baptism and the visible church? I have been unable to find any mention of I Corinthians 12:13 under any section but the visible church and water baptism in the old Baptist Confessions of Faith. If you can find it, then please do let me know and I will change this statement and list in an open way that reference if it can be found in any Regular, Calvinistic Baptist Confession of Faith adopted by any church or association other than that of Bunyan and Gill. I will insert this fact if you can find it before this work is printed into a book!

ONE FINAL WORD ON I CORINTHIANS 12:13

Reformed Baptists are taken too lightly by their followers. They pass off things and they are not questioned because the world loves its own. But I wonder, has any one ever taken the time to note the difference between the Philadelphia Confession of Faith and the Westminster or Presbyterian Confession of Faith. Here are some facts:

- 1) The Westminster Confession is pure universal, invisible church, but it DOES GIVE I CORINTHIANS 12:13 UNDER THE INVISIBLE SECTION BUT ONLY UNDER THE VISIBLE SECTION! Check this out for yourselves. See page 119 of *The Constitution of The Presbyterian Church in the United States of America*:
(Continued on Page Six)

Second Peter 3:9

(Continued from page one)

ing. Verses 3, 4: "There shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" Also, please note, God said "promise," singular, not promises. I call your attention to this so that you cannot try to broaden it out, to say the promise includes the promise of salvation to all people of all ages, as if God is not willing that any one of them should perish. There is only one promise mentioned here in II Peter 3:9, and that promise is unto "us," and this promise is of our Lord's second coming.

God tells us, as His little children: "Study to show thyself approved unto God, a workman that needed not to be ashamed, rightly dividing the Word of Truth." In studying the whole Book of II Peter, and rightly dividing the Word of Truth, we can see the following facts: This Book, of course, was inspired by God; and the Apostle Peter set it down. The date was about 67 A.D. The central theme of this epistle is a warning against corrupt teachers and scoffers. In order to counteract the evil influence of false doctrine, great emphasis is laid upon the Word of God; and the certainty of the fulfillment of the divine promises. The key text is chapter 3, verse 1: "This second epistle, beloved, I wrote unto you; both in which I stir up your pure minds by way of remembrance that ye be mindful of the words which were spoken before by the holy prophets."

There is a parallel between II Timothy and II Peter in that both writers refer to the fact that their end is near. II Peter 4:6: "For I am now ready to be offered, and the time of my departure is at hand." II Peter 1:14: "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me."

Both writers predict perilous times by the church, in that there would be false teaching. II Timothy 3:13: "But evil men and seducers shall wax worse and worse, deceiving and being deceived." II Peter 2:1: "But there were false prophets among you, even as there shall be false teachers, who shall privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

Both writers predict the coming of the general corruption of society, also, the coming apostasies. II Timothy 4:3, 4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn their ears from the truth, and shall be turned unto fables." II Peter 2:2: "And many shall follow their pernicious (destructive) ways; by reason of whom the way of truth shall be evil spoken of."

The purpose of this Second Epistle of Peter is found in chapter 3, verses 1, 2: "This second epistle, beloved, I wrote unto you (not unto everyone, but to you, beloved, Peter said); in both which I stir up your pure minds by way of remembrance; that ye (not everyone, but YE) may be mindful of the words which were spoken before by the holy prophets and of the commandments of us the apostles of the Lord and Saviour."

Chapter 3 also has to do with Christ's second coming (to judgment), and in verses 3, 4 we see scoffers saying: "Where is the promise of His coming?" Verses 5-8 deal with scoffers' ignorance of the Scripture. Verse 7 has to do with the reservation of this present world for fiery judgment. Verse 8 gives the length of God's day. Verse 9 shows

God's divine mercy to "us-ward," in that none of us shall perish in the day of His wrath. Verse 10, chapter 3, gives the certainty of His coming. Verses 11 through 14, the believer's hope. Verses 15, 16, a commendation of Paul's epistles, and a warning against wresting the Scriptures (wresting the Scripture from its own context). In verses 17, 18 we see an exhortation to steadfastness and spiritual growth. In all of this, the writing is to and for "the faithful" (1:1), "partakers of the divine nature" (1:4), "beloved" (3:8), "us" (3:9) those who have "grace and knowledge" (3:18).

In his First Epistle, Peter was writing to the "elect" of God — I Peter 1:1, 2, "Peter an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Capadocia, Asia, and Bithynia, elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; grace unto you, and peace be multiplied."

In II Peter 3:1: "This Second Epistle I write unto you, beloved." By this it is seen that the first epistle was written to the elect of God and the second epistle was written to the same people.

In view of all this, it would be proper to read and understand II Peter 3:9 thus: "The Lord is not slack concerning the promise of His second coming, as some men count slackness, but is long suffering to us-ward, not willing that any of us should perish, but that all of us should come to repentance (seeing that He ever liveth to make intercession for us.)"

For those of you who say that God is not willing that any person should perish, but that He wills the salvation of all men of all ages, please notice: If God willed that all without exception be saved, then all would be saved. Man's will is not stronger than God's will. The will to be saved is not of the creature but of the Creator. When man's will clashes with God's will, God's will prevails. Mankind's will is away from God. Saul's will was to do his own will, and to persecute the church, and he was on his way to Damascus to do just that, in pursuit of his own will but God willed otherwise, and God quickened Saul, and made him unto a new creation (Paul). God completely changed Paul from his own will of fighting against God, to a will to fight for God, and to write half the New Testament. God's will is exalted all through the Bible, and not man's will. The human will is away from God, for man is totally depraved, dead

in trespasses and sin. God's will shall be done.

Matthew 20:15-16: "Is it not lawful for me to do what I will with my own? For many be called, but few chosen."

John 15:16: "Ye have not chosen Me, but I have chosen you."

Acts 5:39: "If it be of God, ye cannot overthrow it."

The idea that man has a free will to choose either spiritual good or evil, and that any and all may exercise their will unto salvation, is false. Salvation does not come to fallen man through his cooperation with God's will; that cannot be found in the Bible. Romans 9:16: "It is not of him (man) that willeth, nor of him that runneth (works), but of God that showeth mercy." Man is moved according to God's will, not according to man's will. The will of man, in his natural unregenerate condition is never willing.

Philippians 2:13: "It is God which worketh in you both to will and to do of His own good pleasure."

James 1:18: "Of His own will begat He us."

John 1:13: "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The people before the flood had a will, but look what happened to them when their will clashed with God's will. (Genesis 6:8), Joseph's brothers willed the death of Joseph, but God willed otherwise, and Joseph became the saviour (humanly speaking) of his brothers and father, according to God's will; God's will prevailed. Wicked King Nebuchadnezzar willed the death of the three Hebrew children, but God willed that they come from the fiery furnace without even the smell of smoke upon them, and they did just as God willed. Jonah willed not to preach to the Ninevites, but God willed that Jonah preach to them, and Jonah did, because God willed it. Herod willed the death of Jesus, but

(Continued on page 8, column 1)

A Woman's Place

(Continued from page 4)

otherwise. Oh, that she might be serving in her God-given capacity.

I realize that there are even many Baptists — in fact, the majority — who think it perfectly permissible for a woman to speak in public, pray publicly and even preach to a mixed assembly.

A while back, one man reminded me that I represented a very small percentage of even Missionary Baptists in regard to my interpretation of a Scriptural position of a woman in a New Testament Church.

May I remind those who would object, that at the June meeting of the state board of Kentucky Baptists in 1925, a resolution was passed demanding that the training department obey the Scriptures as to women speaking in mixed assemblies. That resolution has never been rescinded although, I must confess at the same time, that the BTU department has never obeyed it.

Though for 1900 years God has demanded that the women keep quiet in public worship, and though the state board made the same demand 50 years ago, many women continue to trample under feminine feet the wishes of both God and man relative to a woman's place in church. It would be a good idea in every church to take the average woman off in a corner and teach her how to "behave in the house of God."

Women who violate God's instructions as to women speaking in public, and any pastor who encourages women to ignore what the Bible has to say concerning a woman's place in church, are no better than the modernist who denies the Genesis account of creation. Any man who whittles out a part of I Corinthians and I Timothy is not one bit better than the

A Review of Baptist Ecclesiology

(Continued From Page Five)

Philadelphia, 1815. Or look to the *Confession of Faith* by A. A. Hodge, page 310. You can see in their opinion I Corinthians 12:13 belonged to the **VISIBLE CHURCH AND VISIBLE BAPTISM AND NOT AS THE REFORMED BAPTISTS TEACH!**

2) The Philadelphia Confession and the Reformed Confession read differently on Section I of the church. Observe the Presbyterian statement:

"The catholic or universal church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of Him that filleth all in all" . . . (The Scriptures given are . . . Eph. 1:10, 22, 23; 5:23, 27, 32; Col. 1:18).

Now observe the Philadelphia or the London Confession:

"The catholic or universal church, which (with respect to the internal work of the Spirit, and truth of grace) may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of him that filleth all in all . . ." (The Scriptures here given are Heb. 12:23; Col. 1:18; Eph. 1:10, 22, 23; Eph. 5:23, 27, 32).

Why did they change this statement? The only way that the Philadelphia Confession spoke about the invisible church, was simply in regard to the effectual calling or the inward operation of the Holy Spirit. They knew nothing of an **UNIVERSAL, INVISIBLE CHURCH WHICH CUTS ACROSS ALL DENOMINATIONAL LINES!**

3) They differ entirely on Section II of the church in which the Presbyterians speak of the **VISIBLE CATHOLIC OR UNIVERSAL CHURCH . . . outside of which VISIBLE CHURCH THERE WAS NO SALVATION.** And they give I Corinthians 12:13 as visible baptism by water relating to the **VISIBLE CATHOLIC CHURCH!**

But in the Philadelphia Confession there is no mention of a universal church outside of which is no salvation. The passage, I Corinthians 12:13, is not listed even once in the Philadelphia dealing with the Church, Communion of the Saints or the Ordinances. The closest reference in the Confession is found in Part 2 on Communion of the Saints, where this is said: "Whether in (Eph. vi. 4) families; or (I Cor. xii. 14-27) churches . . ." This meaning is self-evident.

One thing I think Baptists need to do is to study their confessions of faith and compare them with those of the Reformed people issued at the same time. It will show that there was a **CLEAR DIFFERENCE BETWEEN THE BAPTISTS AND THE REFORMED.** Today's Reformed Baptists stand with the Westminster and know not that there is a difference between the Westminster and the Philadelphia Confession of Faith. In fact, the Reformed Baptist paper, *The Sword and Trowel*, April 1976, on page 6 builds up Brother T.'s work on the church. It even quotes the Westminster Confession and calls it the **PHILADELPHIA CONFESSION OF 1743.** Not only did they take the quote from the wrong confession . . . the Presbyterian, and called it the Philadelphia Baptist Confession, but they even missed the date. It was 1742, not 1743!

Brethren, we have nothing to fear from Baptist history and ecclesiology even as we have nothing to fear from the Word of God. Before 1800, the majority of Baptists would today be called Landmark Baptists. Only historical perversions and his-

(Continued on page eight)

evolutionist who whittles out the Genesis account of creation.

Throughout my ministry, I have stood for the inerrancy of the Bible so far as the truth of Moses is concerned. I likewise stand for the inerrancy of Paul as to a woman's place. I contend that any woman who violates God's teaching of the woman question is as great a sinner as the modernist who denies the virgin birth of Christ or the plenary inspiration of the Bible.

CONCLUSION

If the BTU can't run without disobeying God's instructions as to women speaking in mixed assemblies, then every BTU in the land ought to die — and the sooner the better.

Above all else, look at the position the BTU crowd, the women who disobey God's Word and all the "petticoated" preachers will

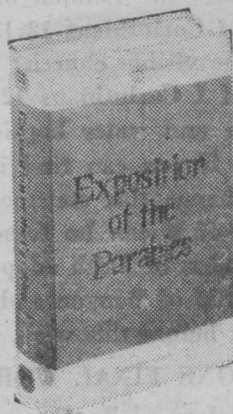
occupy when they get to Heaven. "Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven"—Matt. 5:19!

In closing, may I remind all women and men as well, that the Word of God is final, and it is our business to make it such in our lives, both privately and publicly. However, no one can make Jesus lord of his life, until first of all, Jesus has become his Saviour. In view of this fact, may you heed the words of the Lord Jesus now in the event you are lost, and trust Him as your Saviour.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name"—John 1:12.

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Meditations

(Continued from Page One)

The heathen outside the pale of Christendom forms gods out of wood and stone, while the millions of heathen inside Christendom manufacture a god out of their own carnal mind. In reality, they are but atheists for there is no other possible alternative between an absolute sovereign God and no God at all. A God whose will is resisted, whose designs are frustrated, whose purpose is checkmated, possesses no title to Deity and so far as being a fit object of worship, deserves naught but contempt.

We ask the question, how shall we come to Jesus, the resurrection? How shall they that are dead, in themselves, seek and establish contact with the power of life? Shall preachers be sent to them to declare to them that Jesus is the resurrection and that He is willing to impart His life to them? That He is waiting for them somewhere? That He is watching for the signal on their part that He may go ahead and quicken them? Shall we tell men that He can do no more, and that if the dead will not come to Him, the resurrection can never come to them; and shall we thus persuade the dead to take action at once before it is too late?

That is, in substance, the gospel, or rather the corruption of the gospel, that is being preached rather generally in our day. Such a perversion of the gospel denies, after all, that men are really dead and that Christ is really the resurrection. It preaches a death that is more powerful than the resurrection. A resurrection that must fail unless death gives its consent.

Great is our Lord and of great power; His understanding is infinite. God not only knows whatever has happened in the past in every part of His vast domain; and He is not only thoroughly acquainted with everything that is now transpiring throughout the entire universe, but He is also perfectly cognizant of every event, from the least to the greatest, that will ever happen in the ages to come. God's knowledge of the future is as perfect as is His knowledge of the past and present, and that, because the future depends entirely upon Himself.

Were it in anywise possible for something to occur, apart from either the agency or permission of God, then that something would be independent of Him, and He would at once cease to be supreme.

Blessed is he who knows when to quit talking and sits down.

If you don't strike oil in twenty minutes, stop boring.

I am not what I ought to be. I am not what I want to be. I am not what I hope to be in another world; but still, I am not what I used to be, and by the grace of God, I am what I am.

God moves in mysterious ways, His wonders to perform, He plants His footsteps in the sea, And rides upon the storm;

Blind unbelief is sure to err, And scan His work in vain; God is His own interpreter, And He will make it plain.

To say that the destiny of the soul of one is in his own hands, and implies the very laws of nature, and above the level of its source; that man can lift himself by his own boot-straps, and that the Ethiopian can change his skin and the leopard can divest himself of his spotted robe. The theory that one's destiny is in his own hands, begets self-righteousness.

The belief that destiny is in the hands of God, begets SELF-NEGATION. The human will is free, but its freedom is within the limits of human nature. It is free like water; water is free to run down hill. It is free like the vulture; the vulture is free to eat carrion, but it would starve to death in a

wheat field. Likewise, the sinner is free to do the things it is his nature to do, but until his nature is changed, he will starve to death in the presence of the Bread of Life.

Most preachers of our modern age are very good Arminians when in the stand, and very good Calvinists when on their knees.

The hog's vision is so constructed that, when he is under the acorn tree, he can never see the source from which his food comes, unless he is placed on his back.

Salvation is that wonderwork of the Almighty by which He calls light out of darkness, righteousness out of unrighteousness, everlasting glory out of deepest shame, immortality out of death, Heaven out of Hell!

A half truth concerning God's Holy Word is more dangerous and deceptive than a plain falsehood. One may, indeed, freely proclaim, "over vale and hill," that whosoever will may come, but he is unfaithful to his ministry unless he adds, "no one can come unless the Father draws him."

To speak of cooperation between God and man, in the matter of salvation, is like speaking of co-

draw me unto Thee and that Thou didst give me grace to believe and receive Thee. How oft have you heard this kind?

Human reason is a Divine gift, and, when rightly used, is a pearl of great price; but when it sets itself up as a standard by which the credibility of divine revelation is to be tried, it becomes a snare of the Devil and a sure road to defeat.

The outstanding principles or doctrines held dear and taught by our forefathers have been mainly forsaken and, "Ichabod," or "the glory is departed" has been written on most of our pulpits and church doors.

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Future Restoration . .

(Continued from page five)

find, did not slander them; they are the people described, and their punishments prove the Divine mission of their prophets. Thus God is glorified, whether man be lost or saved. In some future time He will be glorified in us, either His mercy if we embrace it, or His justice if we reject it; for to reject the gospel is to reject both the mercy and the justice of God.

Let us finish by observing the recall of the Jews. The prophets foretold it, and a course of events renders it probable. They are preserved a distinct people, though the nations that conquered them are lost. They are more numerous now than they were when a nation. The gospel is truth and virtue struggling against error and vice: it is natural to hope that the stronger must in time subdue the weaker. Error and vice are supported by man: but truth and virtue by God. Let us not despair. The Jews came out of Egypt under the conduct of a shepherd with only a rod in his hand to point out the way. Providence is at no loss for means to effect its purposes; "he worketh all things after the counsel of his own will."

There are four things implied in the text, which the Jews will reverence in the latter days. First, that Divine Patience, which bore with their provocations; after they have crucified Christ, persecuted His apostles, and persevered for ages in approving the crime; afterward shall the children of Israel reverence the Lord for His patience, which outlasted all their perverseness.

Next, they will reverence His providence, which, when they were persecuted in one country, always provided them an asylum in another. Providence hath given them skill, and made them useful to many nations. It hath prospered their industry, and crowned it with plenty, so that their riches are almost as proverbial as their infidelity. When Jews from all countries, in the latter days, shall compile their own history of their dispersion, it must needs display a bright scene of providence, which they themselves will reverence in those days.

Will they not also reverence the grace of God? The Lord will both forgive their offences, and restore them to favour. To this we add, the glory of God, as another object of reverence. Great and marvellous displays of Divine power have been made in favour of this people formerly, and, it should seem by the prophecies, more such displays will be made in favour of them at their return to their first husband. May God hasten it in His time!

What remains? Only this at present. Let us avoid putting stumbling blocks in the way of the Jews. Let us propose Christianity to them as Jesus proposed it to them. Instead of the modern magic of scholastical divinity, let us lay before them their own prophecies. Let us shew them their accomplishments in Jesus. Let us applaud their hatred of idolatry. Let us shew them the morality of Jesus in our lives, and tempers. Let us never abridge their civil liberty, nor ever try to force their consciences. Let us remind them, that as Jews they are

bound to make the law of Moses the rule of their actions. Let us try to inspire them with suspicion of rabbinical and received traditions; and a generous love of investigating religious truth for themselves. Let us avoid all rash judging, and leave their future state to God. Read at your leisure the sixty-third chapter of Isaiah, in the beginning of which Jesus Christ is described as the Judge of the world, and the passage is explained in that sense in the revelation of John. It is the Judge alone, whose habit is stained with blood; the saints white and clean only follow Him to behold and applaud His justice. Grace and peace be with you. Amen. (SELECT WORKS OF ROBERT ROBINSON, pp. 141-146, 1883 Edition).

The Heroes Of Faith

(Continued from Page Two)

leaning upon the top of his staff."

Jacob had lived a life of faith. Now he is pictured dying in and by his faith. Faith was doing its greatest work at the latter part of his life. Jacob could not distinguish the two sons of Joseph by natural sight, yet he did distinguish them by faith. He laid his right hand on the head of Ephraim, whose posterity was to be greater than Manasseh.

Genesis 48:20 records that Jacob said: "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh." Jacob never lived to see these predictions come to pass, for he was a dying old man. He pronounced these blessings in faith. What greater heritage could one pass on to his descendants than a vibrant faith which claims God's blessings before they are seen?

REMEMBRANCE OF FAITH

In verse 22 there is a reference to the faith of Joseph: "By faith Joseph, when he died, made mention of the children of Israel; and gave commandments concerning his bones."

I am amazed somewhat at the eminent faith of Joseph. He was sold into Egypt. He was tried by temptations, by sins, by persecution, yet his faith caused him to retain his integrity. Joseph was tried by preferment and power in the court of Pharaoh, yet his faith held him fast to the end of his life.

Though Joseph had a coveted position in Egypt, he did not regard it as his home. In faith he looked to God's promise of Canaan being fulfilled and wanted his remains deposited there. This proves that he had no doubt but what his posterity would obtain the promised land. Though he

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lived and died in Egypt, he did not die an Egyptian, but an Israelite. Joseph preferred an insignificant burial in Canaan before a magnificent one in Egypt.

The book of Genesis ends with: "So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt." Joshua 24:32 tells us: "And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver; and it became the inheritance of the children of Joseph." So Joseph's request was granted.

More than a few practical truths are seen in these words. A coffin in Egypt is all we get in this old world, but faith in God transports one from Egypt into the promised land! My friend, if you live and die without faith in Jesus Christ, you will come to the end of your road with only a coffin in Egypt.

SECRETS OF FAITH

In verse 23 we see the faith of Amram and Jochebed. "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment."

You may perhaps remember the story of this in the Old Testament. A decree went out from the Pharaoh of Egypt that all male babies born to the Hebrews must be killed at birth. Amram and Jochebed had faith in the God of the Hebrews and, seeing this new baby was a "proper child," they refused to submit to the king's commandment. They risked death to save the child upon which the beauty of the Lord sat from the Satanic edict of the ruler of Egypt.

Amram and Jochebed, believing God had an appointed destiny for this child, resolved to save him from death. They had faith in God; faith that assured them God was able to care for them and him faith in God is always a great preservative against the fear of wicked men.

THE BAPTIST EXAMINER

JULY 24, 1976

PAGE SEVEN

Second Peter 3:9

(Continued from Page Six)
God willed His deliverance. Now, as ever, Jesus ever liveth.

Notice the will of God in Ephesians 1:11: "In whom also we have an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will."

Psalms 110:3: "Thy people shall be willing in the day of thy power."

II Timothy 1:9: "Who hath saved us, and called us with an Holy calling, not according to our works, but according to His purpose and grace, which was given us in Christ Jesus before the world began."

John 5:40: "And ye will not come to me (your will is not to come to Me) that ye might have life."

Romans 3:11: "There is none (NONE) that seeketh after God." God does the seeking.

II Peter 3:9 does not teach that God is not willing that any without exception should perish. There is no Scripture that teaches that God wills that none should perish, but if there were any such teachings, it certainly would not be in II Peter 3:9. This Scripture

teaches, among other things, the eternal security of the saints (eternal preservation-perseverance, not just everlasting life), etc.

Jesus prayed: "Thy will (God the Father's will) be done." Jesus had this prayer answered. Jesus never proved that man's will be done. If Jesus should have ever proved that man's will be done, then no one would have ever been saved, for man's will is away from God in John 17:9 Jesus prayed: "I pray not for the world, but for them which thou hast given me."

The will of man can never get him to Heaven, but only to Hell. Free-willism never saved anyone, neither did free-willism ever help God to save anyone. Salvation is altogether (100 per cent) of the Lord. Jonah 2:9: "Salvation is of the Lord."

Psalms 62:2: "The Lord only is my rock and my salvation."

John 14:6: "I (Jesus) am the way, the truth, and the life: no man cometh unto the Father, but by Me."

Acts 4:12: "Neither is there salvation in any other (Jesus only), for there is none other name under heaven, given among men, whereby we must be saved."

Salvation is not of works of any kind. Salvation is altogether of grace, through faith, and that not

of man; "it is a gift (not an offer) of God, not of works lest any man should boast." God quickens (makes alive) whomsoever He wills to quicken. Ephesians 2:1 and 2:15: "And you hath he quickened who were dead (dead) in trespasses and sin. Even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved)."

Regeneration does not come by the will of man.

Meditations

(Continued from page seven)

When we speak of God's sovereign dealings with His creatures, we invariably hear the howling of the "man's free agency wolves," but this is not the first time the owls, mistaking the shadow of a passing eclipse for their native night, have prematurely hooted at the eagles, convinced that what is not visible to them cannot possibly exist.

The present day tendency is to set aside the doctrines of Divine Sovereignty and predestination in order to make room for the auto-cracy of man.

Free-willism, or free moral agency, is man's religion which can be accomplished by man. It exalts man and insults God. It fosters human pride and detracts from Divine glory. With man it begins and with man it will perish. Arminianism is the spawn of popery which the warmth of favor may easily turn into frogs of the bottomless pit.

Faith is salvation in the germ. Therefore, to say that God gives faith and then elects to salvation, as foreseen, is equal to saying that God saves, and then because of that, elects to salvation.

According to Arminianism or free-willism God is powerless to save any except those who will, of themselves, allow Him to save them. Thus God stands powerless before the majesty of man's lordly will.

To speak of giving one a chance to be saved is like speaking of giving a totally paralyzed man a chance to walk.

God's method of making "vessels of wrath fitted to destruction" is different from His method of making "vessels of mercy." The latter is an act of sovereign grace. The former is an act of permissive justice.

Unconditional election has proved itself in the lives of its advocates. The most eminent, the most courageous, the most aggressively missionary, and the most holy men of the religious world have held it. Electionists have furnished most all of the martyrs. Arminians and Free-willists do not generate the stuff the martyrs are made of.

The God of electionists is "high and lifted up" and "the whole earth is full of his glory." The god of Free-willists is constantly trampled under the foot of men, and the whole earth is full of his defeat.

According to unconditional election, the difference between the saint in the sanctuary and the drunkard in the ditch is due wholly to the efficacy of God's Sovereign Grace.

Most modern evangelism has become obsessed with counting noses and reporting numbers. Such obsession leads them to compass land and sea for professions. This has resulted in filling the churches with an uncircumcised throng that speak the language of Ashdod, but lust after the flesh-spots of Egypt.

Throughout this series of meditations we have sought to emphasize a God of sovereign grace who "does according to His will in the army of Heaven and among the inhabitants of the earth." This teaching stands out in bold relief against the abominable travesty of many modern preachers and self-styled evangelists of our day. All emphasis is laid on that word "ACCEPT." One must accept Jesus and that is all. And to do

A Review of Baptist Ecclesiology

(Continued from page six)

torical blunders and misrepresentations by the Reformed people will ever keep Baptists away from the truth. They must build upon a falsehood. They have no history nor Bible. Everything about the Reformed Baptist ecclesiology is partly Reformed Presbyterian, partly John Bunyan and Robert Hall, Jr. and Quaker. But, Baptist or Baptistic it is not!

I will now close this section by quoting from the 1654 Confession of Faith, under Article 13:

"That every believer dipped is to be joyed with believers dipped, which is the Church of Christ, Acts 2:41; I Cor. 12:13; I Pet. 2:5; Acts 2:42."—Lumpkin, page 194.

This confession, though a General Baptist, showed the Baptist reaction against the Quakers. The Particular Baptists followed the same plan and published more books than Confessions of Faith against the Quakers and Seekers. Nevertheless, in the Somerset Confession of 1656, under Article 43, I Corinthians 12:13 is found with the ordinary Baptismal Scriptures showing the duty and privilege of the church of Christ in their fellowship together in the ordinances of Christ in a gospel church state. See Lumpkin, pages 214, 215.

This is a great gospel Confession which only Landmark Baptists today could accept. I will conclude this chapter on the Biblical question with the concluding chapter of the Somerset Confession showing the glory and beauty of the visible, orderly, gospel or particular church. This is from Lumpkin, pages 215, 216:

"And that a church so believing, and so walking though despised, and of low esteem, is no less in the account of her Lord and King, than though

BLACK, yet comely, Cant. 1:5.

FAIREST, without spot, Cant. 4:7.

PRECIOUS, Isa. 43:4.

BEAUTIFUL, Cant. 7:1.

HOLY, without blemish, Eph. 5:27.

PLEASANT, Cant. 1:15.

WHOSE soul loveth Christ, Cant. 1:7.

RUNNERS after Christ, Cant. 1:4.

HONOURABLE, Isa. 43:4.

THE desire of Christ, Cant. 7:10.

COMPLEAT in Christ, Col. 2:10.

LOVERS of the Father, John 16:27.

THE blessed of the Father, Matt. 25:34.

KEPT by the Lord, I Pet. 1:5; Isa. 27:3.

GRAVEN on the palms of His hands, Isa. 49:16.

TENDER to the Lord as the apple of His eye, Zech. 2:8.

TAUGHT of the Lord, Isa. 54:13.

ONE that hath obtained mercy, I Pet. 2:10.

ONE that hath a redemption, Eph. 1:7.

THE gates of hell shall not prevail against it, Matt. 16:18.

IN that church be glory unto God by Jesus Christ throughout all ages, world without end. Amen. Eph. 2:21.

(Continued Next Week)

this lies in the power of every sinner. On this acceptance of Jesus by the sinner everything depends. For this act on the part of the sinner, the Saviour must wait. It is the signal which the sinner gives Christ that He may go ahead and save him. It is the act whereby the sinner opens the door of his heart to a Christ that stands and knocks at the door, but is unable to enter unless the sinner permits Him. O, indeed, they admit that salvation is of grace, and some even prattle of sovereign grace, but this grace is, nevertheless, presented as enervated and paralyzed if the sinner refuses its saving operation. The sinner's power to accept or reject Jesus receives all the emphasis, and the act itself is said to be very natural and simple. All that is required of the sinner is to raise his hand, to come forward, or to kneel down by the radio and repeat after the preacher, "I accept Jesus as my personal Saviour," and the matter is settled.

Seeing that the thing is so natural, very natural means are employed; hence, the highly sensational altar call climaxes the sermon. All that is calculated to arouse mere human emotions is brought into play. Sentimentalism replaces sound preaching of the Word. The audience is asked to

bow their heads in silent prayer, the organ softly plays, or the choir gently sings: "Softly and tenderly Jesus is calling," or "Just as I am without one plea," and in the meantime the preacher begs and pleads with voice full of emotion for sinners to raise their hand, to come forward, to let Jesus into their heart and to accept Him as their personal Saviour. He speaks of a God that begs for the privilege to come into their hearts, of a Holy Spirit that longs to make new-born children of God of them, and of a sinner upon whom depends the decision of life and death, of Hell and Heaven, of the whole matter of salvation, and of the very glory of God in Christ.

And the result is as natural as the means that are employed. Instead of a new birth, the emotions are aroused, and a sensational tear of self-pity is mistaken for repentance and a temporary elation of the soul is erroneously called joy in Christ.

Against this evil sentimentalism and free-willism, gone wild, we raise our unqualified protest. It is high time that the church, which is the custodian of the gospel, and to whom the commission was given to preach the Word, should raise her voice in loud protest against this evil of presenting Jesus as the cheapest article on the religious market, that may be either received or rejected at the sinner's will.

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