

# THE DOCTRINE OF THE TRINITY

By JOE WILSON  
Tulsa, Oklahoma

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

It has been difficult to choose a text for this subject. Not because they are scarce, but because this is a doctrine taught throughout the Word of God, and there are many good texts for the subject. Now, it is important that we study, learn, believe, and proclaim the doctrines of the Bible. The cry of many against "doctrine" is unscriptural and absurd.

The doctrine I am writing on in this article is extremely important. There are many doctrines that are good and wonderful and that bless the soul. But one can be saved and not believe them. But

this is not so with the doctrine I preach at this time. You will agree with me on this doctrine or you will go to Hell. No sentiment! No room for argument. Not just a matter of one man's opinion. You agree with me on this doctrine or you will go to Hell. This is true because the Bible clearly reveals God as a Triune Being, and you must believe in God as He is revealed in the Bible or you do not believe in God at all. Now read that again. It is a key statement.

Let me define the doctrine of the Trinity. Within the one true God, there are three equal, eternal, and personal distinctions known as Father, Son, and Holy Spirit. Now, read that again, and it would be good to learn that definition. These distinctions are real and not just in name.

Some seek to teach these dis-



JOE WILSON

tinctions as just nominal. They will say that it is just different ways of looking at God. They illustrate

by saying a man can be a husband, father, and preacher. So they say that you look at God in one way as Father, another way as Son and another way as Spirit. This is absolutely a heresy. The distinctions within the Triune God are real distinctions. These distinctions are equal. Though there is definitely First Person, Second Person, and Third Person in the Trinity, these are distinctions voluntarily taken, and representative of office and activity within the Trinity. There is an absolute equality in the Trinity. Each person is a Divine Person, possessing all the attributes of Deity. The numbering of the persons in our terminology is not to suppose any inequality.

The distinctions within the Trinity are eternal distinctions. It is the eternal mode of the existence of the Triune God. There is the

eternal Father, the eternal Son, and the eternal Holy Spirit. These distinctions did not begin in time. It may conflict with our understanding of relationship to think of an eternal Father and an eternal Son. But we cannot apply all the definitions of our human relationships and thinking to the Trinity of God. We must receive what is revealed about God in the Bible, and there it is revealed that these distinctions of Father, Son, and Holy Spirit are eternal ones. God did not become a Trinity when the world was created or when Jesus was born. God has always been a Triune being. These distinctions within the Triune God are personal distinctions. They are not just different manifestations of the same person. There is one God. There are three persons within the

(Continued on page 4, column 3)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

## The Baptist Examiner

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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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ASHLAND, KENTUCKY, DECEMBER 11, 1976

WHOLE NUMBER 2100

## THE STORY OF ELIEZER AND THE BRIDE

By I. M. HALDEMAN  
(1845-1933)

In Genesis 24 we have one of those marvellous type stories which bear witness to the inspiration and infallibility of the Bible; and bear it in such fashion that it leaves no room for argument or dispute. It is the story of Eliezer's search after a bride for Abraham's son Isaac. Let us note some of the salient facts of this story and the doctrinal correspondences.

1. Abraham is presented as old and full of years: "Abraham was

The old age of Abraham carries us back typically into the far eternity of God, the Father.

2. Abraham has in his house an eldest servant who is the administrator of all that he has. "His eldest servant of his house, that ruled over all that he had" (Gen. 24:2). The name of the servant is Eliezer: "The steward of my house is this Eliezer of Damascus" (Gen.

15:2). "Eliezer" signifies "help of the Lord." As Abraham's "help," he was Abraham's energy and manifested power.

The help, the energy, the executive power of the Godhead is the Holy Spirit. The Holy Spirit is the Steward, the Administrator of all that God has. "But all these worketh" ("energei," energizes) (Continued on page 6, column 4)

## Halliman Continues Story On Return To The Mission Field

By ELDER FRED T. HALLIMAN  
Missionary To New Guinea

October 4, 1976

Dear friends:

Greetings to you once again from Nigeria. As I write this, I have now been here three weeks. I have seen and learned much about these people. The services have been good. Up to now I have not missed a day but what I have preached at least once and up to several times a day.

I would like to take up now where I left off in the last article and tell you something of how Brother Imah and his people have been persecuted here in Calabar by the Presbyterians.

After getting settled down again from being persecuted, almost unto death, by the N.B.C. people, he got his work organized again over on the mainland and served the

Lord here for quite some time. He had several preaching places going. Then he felt the Lord would have him move to Calabar and start a work there.

Perhaps, it would be good, if we answered the question just now, that must be in the minds of many of you, "What happened regarding his wife who betrayed him and went so far as to assist in the plan to have him kidnapped and killed?" After returning and getting things settled, he was perfectly willing to forgive her all and start life over again. However, this was not her desire, perhaps due to influence and pressure from her father. But be that as it may, she never returned to him and in due time, he married again.

The work in Calabar has been (Continued on page 8, column 2)



RAY HIATT

and not vague abstractions of arm chair reasoning.

Many churches aided my recent mission effort and I speak my thanks to them and, most of all, to the King's Addition Baptist Church of South Shore, Kentucky, which acted as my friend and mentor. They and their fine pastor, James Hobbs, have the proper CONCEPT of mission work and having the concept they performed the deed and performed it inordinately well.

In considering the proper concept of mission work, I begin to believe that many "Sovereign Grace" Baptist churches practice a doctrinaire rather than a doctrine. We fault mission boards and quite rightly so. Yet, I begin to question if there isn't a good bit of fault among us who have no affinity with a board. We say, "THEY do not have a proper con-

cept of mission work." Enough said and truly said. Yet, do we have a proper concept of mission work? If I understand the Baptist vernacular aright I cannot believe that we fully do. Let us see.

A church is a living "body" (Col. 1:2) and as a living body it propagates life as a natural outgrowth of its existence. This is not an isolated phenomena to be wondered at, but a natural fact.

Marriages are consummated, in part to propagate life, and neither is this an isolated phenomena but a fact of natural existence. Healthy bodies beget children and likewise so do healthy churches. Churches that are not in the continuing process of begetting other churches are either unhealthy, weak or not churches of Christ at all.

There is a formula for the procreation of human life that is unfailing just as there is a formula for begetting spiritual life that is unfailing. In both cases the life processes are begun, there is a germination period and life comes forth. It is no accident that the "church" is spoken of in the female gender. Only a single, individual mother can beget a child and only a single individual church (continued on page 7, column 3)

## HUMAN EGO — TRULY OUR GREATEST ENEMY

By ROY MASON  
Aripeka, Florida

With most of us, Christ has no bigger enemy than SELF. That's why He said, "If any man would follow me, let him DENY HIMSELF and take up his cross and follow me" (Matt. 16:24). A careful analysis will reveal to many people that their Christian service is more motivated by self than it is by real love for Christ and unselfish devotion to His cause. Many who suppose that they are mighty good, devoted, servants of Christ, are in reality egotists who would throw the Lord over if the test came, in order to preserve their egotism. Paul saw the situation and he said with reference to a whole group of people, "Every man seeketh his own, and not the things of Jesus Christ" (Phil. 2:2).

Old human ego — SELF — played a big part with the disciples of Jesus. At the last supper a quarrel broke out among them as to who was the greatest. "I think I am the greatest . . . I think I am the big one of the bunch" — that was the attitude.

What About Old Ego Today?

It is very pronounced. We see it in the ministry, and often preachers do not recognize that self is put first. Why do preachers become stooges of their denomination? Why do they put up with things (Continued on page 8, column 1)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## LOAFERS, LEISURE LOVERS, LAZYBONES

"For even when we are with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies" (II Thess. 3:10-11).

The Apostle Paul commends and commands secular labor in this text. This is in harmony with God's original command to Adam: "In the sweat of thy face shalt thou eat bread" (Gen. 3:19). When

God gave the Ten Commandments to Moses He said: "Six days shalt thou labour, and do all thy work" (Ex. 20:9).

The Bible teaches that every man is to labor to make an honest living. Each person is to have a job or a calling: "Let every man abide in the same calling wherein he was called" (I Cor. 7:20). Ecclesiastes 9:10 says: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, no device, nor knowledge, nor wis-

dom, in the grave, whither thou goest." The wise man said: "In all labour there is profit" (Prov. 14:23).

All of the men in the Bible that God called to special service were men of a vocation. Amos was a farmer. David was a shepherd. Simon Peter was a fisherman. Matthew was a tax collector. Paul was a tent maker. Jesus Christ Himself was a carpenter. God never calls a man who is not busy (Continued on page 2, column 2)

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THE INDEPENDENT  
BAPTIST HOUR  
EACH SUNDAY

WCMI Ashland, Ky.  
7:30 - 8:00 a.m.

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



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## BRIEF NOTES

The editor has printed in tract  
form his message which appeared  
sometime back in TBE on "The  
Imminent Coming of Christ." These  
are free for the asking. Let  
us know about the number you  
can wisely use.

The church has also printed my  
Bicentennial Message which was  
delivered on July 4, 1976. This is  
in booklet form and free for the  
asking. Request as many as you  
can prayerfully use. Postage would  
be appreciated.

\*\*\*

We continue to get many com-  
plaints about people not receiving  
their paper. We receive papers  
back from the post office stamped  
addressee unknown. Later, we  
learn the person has not moved,  
but he still lives where he always  
did.

If your paper suddenly stops  
coming and the subscription has  
not expired, please write to us  
about this as soon as possible. We  
are now keeping a file on papers  
which come back addressee un-  
known. When one writes inquiring  
about this matter who has not  
moved, we are sending him the  
paper stamped addressee un-  
known. We ask that such papers  
be carried to your local postmaster  
for some explanation. Usually,  
after this is done, the person be-  
gins to receive his paper again.

\*\*\*

The King's Addition Baptist  
Church, South Shore, Ky., and Pas-  
tor James Hobbs will conduct re-  
vival services Dec. 13-18 with Eld.  
Harry Balmer doing the preaching.  
Services are nightly at 7:30 p.m.  
The church and pastor invites you  
to attend these services.

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The Mount Pleasant Missionary  
Baptist Church, Chesapeake, Ohio,  
and Pastor Willard Pyle will con-  
duct revival services Dec. 8-12 with  
Elders Tom Hysell and Harry Bal-  
mer doing the preaching. Services  
are nightly at 7:30. The church  
and pastor invites you to attend  
these services.

THE BAPTIST EXAMINER

DECEMBER 11, 1976

PAGE TWO

# Loafers . . . Lovers

(Continued from page one)  
at work.

## INDUSTRY COMMENDED BUT LAZINESS CONDEMNED

We are not to be burdensome to  
our friends, nor scandalous to  
strangers. "But if any provide  
not for his own, and specially for  
those of his own house, he hath  
denied the faith, and is worse  
than an infidel" (I Tim. 5:8). We  
are to eat our own bread and take  
pleasure in doing so. I Thessa-  
lonians 4:11 declares: "And that  
ye study to be quiet, and to do  
your own business, and to work  
with your hands, as we command-  
ed you."

No where in all the Bible does  
the Lord put any premium upon  
laziness. "Slothfulness casteth into  
a deep sleep; and an idle soul shall  
suffer hunger" (Prov. 19:15). "He  
that is slothful in his work is brother  
to him that is a great waster" (Prov. 18:9). "The sluggard will  
not plow by reason of the cold;  
therefore shall he beg in harvest,  
and have nothing" (Prov. 20:4).  
"He that tilleth his land shall have  
plenty of bread; but he that follow-  
eth after vain persons shall have  
poverty" (Prov. 20:19). Among the  
children of men there ought to be  
work in opposition to idleness.

The Bible warns that laziness  
leads to covetousness: "The soul  
of the sluggard desireth, and hath  
nothing" (Prov. 13:4). "The de-  
sire of the slothful killeth him; for  
his hands refuse to labor. He cov-  
eteth greedily all the day long" (Prov. 21:25-26). Who are these  
people who break into homes and  
rob stores? In the main they are  
people who are too lazy to do a  
day's work. They seek to live off  
the labors of others who do work.  
Thieves are those who are too lazy  
to earn an honest living for them-  
selves.

The Scriptures disclose that the  
diligent man will bring himself to  
wealth, while the careless and  
lazy man will bring himself to  
poverty. In Proverbs 10:4 it is writ-  
ten: "He becometh poor that deal-  
eth with a slack hand; but the  
hand of the diligent maketh rich."  
"The soul of the diligent shall be  
made fat" (Prov. 13:4).

Poverty is often caused not by  
society's failure to help the indi-  
vidual, but by the individual's fail-  
ure to help himself. Some who are  
born poor remain that way be-  
cause they are too lazy to work.  
"Drowsiness shall clothe a man  
with rags" (Prov. 23:21). "Love  
not sleep, lest thou come to pov-  
erty; open thine eyes, and thou  
shalt be satisfied with bread" (Prov. 20:13). "By such slothful-  
ness the building decayeth; and  
through idleness of the hands the  
house droppeth through" (Eccl. 10:18).

King Solomon well said: "I went  
by the field of the slothful, and by  
the vineyard of the man void of  
understanding; And, lo, it was  
grown over with thorns, and net-  
tles had covered the face thereof,  
and the stone wall thereof was  
broken down. Then I saw, and  
considered it well: I looked upon  
it, and received instruction. Yet  
a little sleep, a little slumber, a  
little folding of the hands to sleep:  
So shall thy poverty come as one  
that travelleth; and thy want as  
an armed man" (Prov. 24:30-34).

I like the little sign which reads:  
"I fight poverty. I work." This  
should be the attitude of every per-  
son in the world.

## NO WORK NO EATING

Notice the words of the text  
again: "If any would not work,  
neither should he eat." Here we  
are taught that consumption is to  
be enjoyed in portion to produc-  
tion. God has given some men  
the ability to be more productive  
than others, and no one has the  
right to seize a large portion of  
the results of the diligent man's  
efforts and give it to some loafer!  
To do so is legalized thievery.  
"Thou shalt not steal" applies to  
the federal government as much  
as to those who are the governed.

# Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



## "ALL EYES ON GOD"

"O our God, wilt thou not judge  
them? for we have no might  
against this great company that  
cometh against us; neither know  
we what to do: but our eyes are  
upon thee" (II Chron. 20:12).

I am much impressed with Old  
Testament stories which illus-  
trate and teach New Testament  
truth. In my text, we have an out-  
standing Old Testament incident.  
It tells us of the time when the  
people of Moab and Ammon and  
others that lived on the east side  
of the Jordan River, rose up  
against Jehoshaphat. Jehoshaphat  
was the king over the southern  
kingdom of Judah, with the capital  
city at Jerusalem. Just over on  
the other side of the Jordan River  
lived the Moabites and the Ammo-  
nites and other individuals, and  
this group combined their forces  
in opposition to Jehoshaphat. Jeho-  
shaphat knew that he would not  
meet them in battle and hope for

victory. This brought fear and  
consternation to him, so he set  
himself to seek the Lord because  
he could do nothing himself. Ac-  
cordingly, he proclaimed a fast  
throughout all the land and asked  
the people of Judah and in the city  
of Jerusalem to pray, and to seek  
the Lord, and to ask God for direc-  
tion.

It is rather interesting that he  
told the Lord all the facts — how  
the Moabites and the Ammonites  
and these other folk had risen  
up against him, and were a far  
more formidable foe than he was  
able to meet. He told the Lord  
that when the children of Israel  
came out of Egypt and passed  
through the land of the Moabites  
and the Ammonites, they might  
have destroyed these enemies  
then, but they had held back and  
did not do so, and now these  
enemies are rewarding Jehosha-  
phat by rising up against him.

Therefore he calls upon God, and  
he says, "We have no might;  
neither know we what to do:  
but our eyes are upon thee."

I am rather of the opinion that  
what was true of Jehoshaphat and  
of Judah at this particular time  
has been true of many people down  
through the years. I am satis-  
fied there has been many a nation  
that might have prayed just like  
Jehoshaphat did, and many an in-  
dividual might have prayed just  
like Jehoshaphat. I am sure that  
what Jehoshaphat said to God in  
the words of my text could be  
spoken today nationally — "We  
have no might; we know not what  
to do." I don't know whether our  
nation will be willing to say, "Our  
eyes are open thee," but certainly,  
our nation does not know what to  
do today.

What is true of us nationally is  
true of us individually, time after  
(Continued on page 3, column 1)

Material gain and economic  
prosperity cannot be guaranteed  
by any government. These things  
are the result and reward of hard  
work and industrious production.  
Any attempt of the government to  
redistribute the material reward  
of labor can only result in the  
eventual destruction of the pro-  
ductive base of society. Today so-  
ciety needs to hear more about  
individual responsibility and less  
about handouts.

Too often the federal and state  
governments take from the haves

## THE FINANCIAL REPORT

Balance, Oct. 1	\$1,018.30
Receipts	5,223.79
Total	6,242.09
Expenditures	6,189.07
Balance, Oct. 31	53.02

and give to the have-nots. Those  
who are deprived of a large por-  
tion of the fruits of their labor  
often are now becoming discour-  
aged and their efforts are declin-  
ing. At the same time, those who  
are allotted more than they pro-  
duce are learning to depend upon  
others and to produce less and  
less themselves. Many Americans  
have found it too easy to live with-  
out work and have now become ac-  
customed to live from the labors  
of others. That's what always  
happens when the government goes  
into the relief business. I some-  
times wonder who will pay the  
taxes when we all get on the guar-  
anteed income or welfare.

Presently, the over-burdened  
taxpayers of our country are foot-  
ing the bill for many who are  
loafers, leisure-lovers, and lazy-  
bones! Today our country pays  
people not to work! In our genera-  
tion it may truly be said that it  
pays to be poor! Now you can  
pass around the poverty cup and  
all take a drink! For those too  
lazy to work we have a guaranteed  
income!

America has embraced the false  
economic philosophy that you can  
get something for nothing. Wash-  
ington has nothing to give its peo-  
ple which has not been taken from  
its citizens in the form of taxation.  
A government handout is about  
like taking a pint of blood from  
your right arm to go in your left  
arm, while spilling about 90 per  
cent in the process.

A study by the North American  
Newspaper Alliance (N.A.N.A.)  
discloses that there are more than

47 million government workers and  
dependents — exclusive of active-  
duty military and their dependents  
— financed from the public pay-  
roll. An estimated 71 million oth-  
ers receive government assistance,  
including Social Security and Wel-  
fare. Over all, N.A.N.A. conclud-  
ed, more than 123 million Amer-  
icans are supported at least in  
part by the taxpayers. This means  
that 41 per cent of the citizens  
help support the other 59 per cent.

This is the type of thing that  
has produced a bunch of social  
parasites who live off the fat  
of the land. It has filled our street  
corners with loafers who are too  
lazy to take a bath or cut their  
hair. It has filled Washington with  
a bureaucracy of homosexuals and  
sex perverts. It has destroyed in-  
dividual initiative and has brought  
this nation to the brink of eco-  
nomic disaster!

We do not need any more fed-  
eralization of welfare. We need  
drastic welfare reform as soon as  
possible. This reform is needed  
from the county to the whole coun-  
try. Welfare should be localized  
in a community. Few people will  
impose upon their neighbors. They  
will strive more diligently to pro-  
vide for themselves. No one wants  
to be known as the town drunk.  
Very few women would engage in  
the profession of raising illegiti-  
mate children, if they had to be  
supported by their own commu-  
nity.

## HELP THE NEEDY, NOT LOAFERS

I am not opposed to relieving  
the needy at home or abroad. Very

few people are. The Bible enjoins  
us to help the "fatherless and  
widows in their affliction" (Jas.  
1:27). Ephesians 4:28 commands:  
"Let him that stole steal no more;  
but rather let him labor, working  
with his hands the thing which  
is good, that he may have to give  
to him that needeth." But there  
is a vast difference in giving to  
him that is in need and giving to  
him that is too lazy to do a day's  
work.

Private and church charity is  
expressly taught by God. It brings  
a blessing to the giver and re-  
ceiver. Paul told the Ephesian  
elders: "I have shewed you all  
things, how that so laboring ye  
ought to support the weak, and to  
remember the words of the Lord  
Jesus, how he said, it is more  
blessed to give than to receive" (Acts 20:35). Jesus Christ said to  
His disciples: "Give alms" (Luke  
12:33). Paul tells us "that we  
should remember the poor" (Gal.  
2:10) and to "follow . . . charity"  
(II Tim. 2:22).

God told Israel: "If there be  
among you a poor man of one of  
thy brethren within any of thy  
gates in thy land which the Lord  
thy God giveth thee, thou shalt  
not harden thine heart, nor shut  
thine hand from thy poor brother  
. . . Thou shalt surely give him,  
and thine heart shall not be grieved  
when thou givest unto him; be-  
cause that for this thing the Lord  
thy God shall bless thee in all thy  
works, and in all that thou puttest  
thine hand unto. For the poor  
shall never cease out of the land:"  
(Continued on page 5, column 2)



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By  
L. M. HALDEMAN

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as that to which the Tabernacle system pointed. On nearly  
every page, our attention is called to something which typifies  
the work of the Lord Jesus Christ.

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## "All Eyes On God"

(Continued from Page Two)

I can speak for myself. There have been many times when I didn't know what to do. I am sure in your own life that the same will be true of you, in that you just won't know which way to turn, and like Jehoshaphat, you will be compelled to say, "Neither know we what to do." Would to God when we don't know what to do, that we might be led to take the same position that Jehoshaphat did when he said, "Our eyes are upon thee." That was Jehoshaphat's position, and that is the position every one of us ought to take when we don't know what to do — we should turn our eyes upon the Lord.

### II MEN HAVE ALWAYS NEEDED TO LOOK TO GOD.

No man is able to order his life. No individual is able to direct his course. No church is able to direct her course. No preacher is able to direct his path. We insist, beloved, that men have always needed to look to God. I go back to the days of Solomon for an illustration, for I think he is perhaps the most outstanding illustration in all the Word of God. Solomon was a great man of God. One day after he had offered a great number of sacrifices at Gibeon, God was so well pleased with him that He appeared to Solomon and said, "Solomon, ask what I shall give unto you." Then it was that Solomon said:

"And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" (I Kings 3:7-9).

I go back in my thoughts to Jehoshaphat and I hear him as he says, "We have no might; neither know we what to do." I compare that with Solomon and remind you that Solomon's position was identically the position of Jehoshaphat, for he said, "Lord, just don't know what to do."

That is not the only place in the Word of God that we find men who call upon the Lord and admit their inability, and who realize as they talked to the Lord that they are not capable of guiding their paths. We read:

"So shalt thou find favour and good understanding in the sight of God and man. Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:4-6).

What the writer of the book of Proverbs says is identically the position that was taken by Solomon and also by Jehoshaphat. Jehoshaphat said, "We know not."

Solomon said, "We know not." Neither of them used those exact words, but in substance that is what they said when they admitted they were unable to guide their steps, and unable to order their courses, and that they needed the Lord within their lives. The writer of the book of Proverbs tells us that we are not to lean to our own understanding — we are not to depend upon our mentality, but rather, we are to trust in the Lord with all the power of our being, and depend upon God to order our lives and to direct our courses.

As a church and as individuals, this ought to be the position that each of us take. I think about our yearly Bible Conference. I think about THE BAPTIST EXAMINER. I think about our radio broadcast. I think about our local church. So far as you and I are concerned, our position as effecting all of these facets of our church should be the position of Jehoshaphat, the position of Solomon, and the position that is laid down in the book of Proverbs — we are not to depend upon our own understanding, and we are not to lean upon our own mentality. Rather, we are to trust in the Lord with all of the power of our being. If we do this, the writer of the book of Proverbs says that He will direct our paths.

### II EXAMPLES OF THOSE WHO IN SIMILAR CIRCUMSTANCES TURNED TO GOD FOR GUIDANCE.

Let us look at some examples of those who in similar circumstances turned to God for guidance and how God guided them. When they realized their own inability, and when they realized that they must look to God or else perish, God guided them and blessed them.

Let's take Daniel for example. Daniel, along with Shadrach, Meshach, and Abed-nego, were in the king's college in Babylon, miles and miles removed from the land of Israel. However, those Jews were just as faithful to God as if they were living in the city of Jerusalem, and every Jewish rabbi was looking at them. Over there in the land of Babylon, Daniel refused to drink wine. He refused to do that which would contaminate him in the eyes of God. When the king had a dream that he could not recall, and demanded that those of the brain trust in his college who would not tell him his dream nor the meaning there be destroyed, it was then that Daniel took the matter before God, along with Meshach, Shadrach, and Abed-nego. Listen:

"Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men in Babylon" (Dan. 2:17,18).

The king had said, "If you

## IS "THAT" IN THE BIBLE?



Question:

HOW MANY WIVES HAD DAVID?

Answer:

No one knows, but plenty, for they included Michal, I Samuel 18:27, Abigail and Ahinoam, I Samuel 25:42-43, Bathsheba, the wife of Uriah, II Samuel 11:26-27, and an unknown number of others, II Samuel 5:13: "And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David." Presumably these included the ten concubines mentioned in II Samuel 15:16; 16:21-22; and 20:3. And finally, there was Abishag, the beautiful virgin who lay in his bosom when he was "stricken in years; and they covered him with clothes, but he gat no heat," I Kings 1:1-4. It states that "The king knew her not," but she certainly should be counted among his wives or concubines.

don't tell me what I dreamed and the proper interpretation thereof, I will slay every one of my brain trust." Daniel said, "Hold off just a little bit." He didn't say, "I will get you the answer." He didn't say, "I have superior intellect." He said, "Just wait."

Daniel called together these three friends and they desired mercies of the God of Heaven. The Word of God tells us that when they went to God in prayer, then was the secret revealed unto Daniel in a night vision. We read:

"Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven" (Dan. 2:19).

I tell you, beloved, this is a remarkable illustration of an individual in similar circumstances to Jehoshaphat, who called upon God for guidance and received the blessing for which he prayed.

Let's notice another example, Hezekiah, who was a good king. He did some things that weren't exactly right, just like everyone of us do, but generally speaking, Hezekiah was a good king over Israel. One day, after he had had a great revival, the king of the Assyrians by the name of Sennacherib, with his general, Rabshakeh, came against the city where Hezekiah lived and said they were going to destroy it. It is rather interesting how they defied God. Rabshakeh, the general, and Sennacherib, the king, said, "Don't you believe the preacher Isaiah, and don't you believe Hezekiah. They will make you think their God is going to take care of you, but their God isn't a bit better than the rest of the gods of the countries that we have destroyed."

We read:

"Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?" (II Kings 19:13).

They said, "Where are those kings? You needn't depend upon your king Hezekiah, and you need not depend upon your preacher Isaiah. The thing to do is to surrender. Open up the gates and allow us to march in." What did Hezekiah do? Listen:

"And Hezekiah went up into the house of the Lord, and spread it before the Lord" (II Kings 19:14).

What a prayer it was that Hezekiah prayed! He admitted God's sovereignty, for He was God of heaven and earth, He was God

over the angels, He was God over everything and everybody, and Hezekiah said, "Lord, bow down thine ear, and hear; open, Lord, thine eyes, and see. Hear the words of this blasphemous infidel Sennacherib, and then, Lord, take care of us."

The Word of God tells us how that Isaiah said to Hezekiah, "The Lord has heard your prayer and God is going to take care of us." Isaiah didn't say, "We are going to win the battle because we are strong" or "We are going to win the battle because we are able to fight against them." Rather, he said, "God has heard your prayer."

What was the result? The next morning when they looked out, they saw the flags flying in the Assyrian camp. They saw the Assyrian camp totally silent. There was no evidence of motion or life. All that they could see were the flags flying within the camp. Not a person was stirring. Not a horse was moving. Everything was silent. In fact, it was the silence of death, for in the night's time, an angel of God had slain 85,000 of the Assyrian army drawn up outside the city of Syria. Only Sennacherib the king was spared.

I used to read this and I said, "Why did God allow that old devil to live? He was so blasphemous, and so rebellious, and such an infidel, why did God allow him to live?" I'll tell you why. God allowed him to live through this tragedy in order to bring a greater tragedy into his life, for when Sennacherib went back home, he went into the temple of his god, and as he was praying to his heathen god, his two sons slipped up behind him and slew him.

God answered Hezekiah. God answered Isaiah. Sennacherib's army was killed, but Sennacherib got back home. But even the god that he was depending upon — the god that he said would take care of him, and was greater than all of the gods of the nations round about — that god allowed him to stand in his very presence and meet his doom by his own sons slaying him! I tell you, beloved, Hezekiah and Isaiah were in similar circumstances to Jehoshaphat, but they took the matter to God, and God heard them.

The early Jerusalem church is a good example. Every time I read the story of this early church, I say, "Lord, give me the faith to pray like they prayed." These early Christians were threatened. They were told not to preach in the name of the Lord Jesus Christ. They were told to forget about Jesus and say nothing more in His name, and not to spread news about Jesus any longer in the city of Jerusalem. After they had been threatened though, they went to their company, and the Word of God says:

"They lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is" (Acts 4:24).

Notice what this church did. With one accord they came to God in prayer, and they prayed

to a God who had made heaven and earth, and the sea, and all that in them is. They prayed to a God of sovereignty, and they said, "Lord, we leave it all in your hands. What are you going to do?" What was the result? Listen:

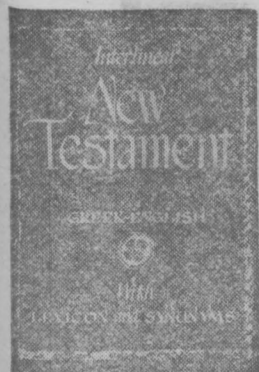
"And when they had prayed, the place was shaken where they were assembled together" (Acts 4:31).

I tell you, beloved, this is another example of those in similar circumstances to Jehoshaphat who turned to God for guidance and God did give the guidance that they desired. If you will read the balance of that fourth chapter of Acts, you will see that it was a revolutionary experience that came in the history of this First Baptist Church at Jerusalem. They were united, they spake the Word of God with boldness, and they were filled with the Holy Spirit. Great power was upon them, great grace rested upon them, and there was not a single member of the church that lacked anything so far as this world's goods was concerned. I tell you, when I read this, I am thrilled with this thought, that when men turn their eyes to God, away from circumstances, they find that God is able to guide them in every difficulty.

Let's notice one other illustration. In Genesis 24, we have the story of Abraham wanting a bride for his son Isaac. He doesn't want Isaac to marry any of those heathen women in that land. He wants a bride brought in from his own country. So he sends his servant, and he says to this servant, "I want you to put your hand on my thigh and swear by it. Make an oath that you will go back to my home country and find a suitable bride for Isaac, and bring that bride here, that Isaac may be married unto her." The servant put his hand on Abraham's thigh and made an oath. Then the Word of God says that the servant said, "But suppose she won't come? Suppose when I get over there and present the pocketbook and tell her all about the wealth of Isaac, that she will say, 'You bring him here; I won't go to that far away land?'" Abraham said, "If that be true, you are clear of your oath. You are not to take Isaac there. If she won't leave her people and her home and everything back there and come to be with Isaac, she is not worthy to be the bride of Isaac."

The Word of God says that the servant went on his way. When he got to the city of Nahor, he passed to pray. He said:

"O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; (Continued on page 5, column 4)



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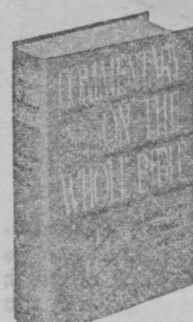
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PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"What is spiritual adultery?"

E. G. COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



There is much in God's Word about spiritual adultery and about spiritual fornication. They are some of the very worst sins that can be committed. Physical adultery is an awful sin. And though all sin is against God, still in one sense physical adultery is a sin against the husband or the wife. But spiritual adultery is against God and God alone.

Though there are other references on this subject, still I feel that Ezekiel 23:37 should be sufficient to answer our question. There we read, "That they have committed adultery, and blood is in (should read on) their hands, and with their idols have they committed adultery." They had committed adultery by running after, or worshipping their idols, or their false gods. In Ezekiel 20:7 God told the children of Israel, "defile not yourselves with the idols of Egypt: I am the Lord your God." But in verse 8 He says they rebelled against Him and did not forsake the idols of Egypt. By their worshipping those idols of Egypt they were committing spiritual adultery.

Anyone, or anything that we worship other than the one true God is an idol, or false god. And when we worship that idol or false god we are committing spiritual adultery.

ROY MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



The first thought that came to me in reply to this question was the practice of one looking upon a member of the opposite sex with lustful desire, inwardly craving sexual relationship with them. This practice can be carried on to the extent that God charges the person with adultery. Jesus was talking about this when He said, "Whoso looketh upon a woman and lusteth after her, hath committed adultery with her in his heart."

This is all quite true, but I don't think it fully answers the question. As you read the Old Testament, you will find Israel charged over and over with adultery. This did not relate to ordinary adulterous relations. Israel had gone off after all sorts of material things. Often they would place idols in their home, and fashion large images out in beautiful groves. Often such persons were not guilty of actual physical adultery, but spiritually they had wandered away from God, and instead of keeping in contact with Him, their hearts and minds were given over to the gods about whom they had learned from the heathen.

Many of today are married to a man or woman, but they have become enamoured of some other man or woman. Their admiration and their heart's desire goes out

to one who is a rival of the one to whom they are married. This can be carried on, even when there is no physical relationship, until they are guilty of what may well be termed spiritual adultery. Love toward God that is acceptable in His sight must be sincere, clear and undefiled. The same thing is true of men and women. When there is spiritual adultery, it is sinful, whether related to either God or man.

JAMES HOBBS

Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



Oftentimes a question like this requires more or less an opinion rather than a definite answer. Many times two individuals use different terminology when they actually mean the same thing.

Spiritual adultery, in my estimation, is going a whoring after other gods. "For thou shalt worship no other god: for the Lord, whose name is Jealous is a jealous God: lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice" (Ex. 34:14,15).

Several times Israel was rebuked because they allowed themselves to get to the place where some of the people worshipped other gods. "The Lord said moreover unto me: Son of man, will thou judge Aholah and Aholibah? Yea, declare unto them their abominations; that they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have caused their sons, whom they bare unto me, to pass for them through the fire, to devour them" (Ezek. 23:36,37).

We can commit spiritual adultery today. When we allow ourselves to worship the gods of material things, self-esteem, pride, or even religion, we are committing spiritual adultery. We are to present ourselves completely to the

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Lord. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

PAUL TIBER

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First of all, we must define adultery—"An unlawful act of intercourse between persons legally bound to another."

Now intercourse can be sexual, social, political, religious, etc.

Spiritual adultery occurs when a person or a people which have been committed to the Father of our Lord, turn to false gods, false worship or false believers.

The Bible contains many examples of and warnings against spiritual adultery:

- Warning (Ex. 20:3 and others),
- Examples (Judges 2:17; Psa. 106),
- Folly of spiritual adultery (Rev. 2:20-23).

Better than the need of an antidote is the prevention or avoidance of spiritual adultery in the first place. When the ordinary cares of this life, or the glitter and pull of this world, or the deceptiveness of Satan in religious circles begins to allure or annoy, remember to do as we sometimes sing:

"Keep your eyes upon Jesus, look full in His wonderful face, then the things of life will grow strangely dim in the light of His marvelous grace."

## Doctrine Of Trinity . .

(Continued from page one)  
one true God. There is one substance. There are three subsistencies within the one Substance.

Now, let me warn you against trying to define or illustrate the Trinity by human or natural means such as water, ice, steam; or man being a tripartite being (which I reject, but even if true, it does not illustrate the Trinity of God); or one man being husband, father, and preacher, or in any other way. The doctrine of the Trinity is a doctrine of revelation and is to be received by faith in the Word of God. The existence of God is a unique existence. There is none other like it in the universe. It is a degrading of the doctrine of the Trinity to seek to prove or illustrate it in any human or natural way. We must learn it from, and receive it upon the sole authority of the Word of God.

Let us look at some Old Testament proofs of this doctrine. Now, understand that the God of the Old Testament and the God of the New is the same God. The God of the O.T. is a Triune Being, and this is revealed in the O.T. In Genesis 1:1 the word "Elohim" is used of God. This is a plural noun. This plural noun is followed by a verb in the singular. This grammatical construction shows us that there is a plurality within the one true God. In Genesis 1:26; 3:22, and in Isaiah 6:8 the plural pronoun "us" is used with definite reference to God. By no stretch of the imagination can we conceive of God speaking of Himself and created beings as associated together in Divine activities by using a plural associating pronoun. When God says "us," He must be speaking of a

Divine plurality. Now, these Scriptures clearly reveal a plurality within Deity.

We learn from Genesis 1:1,2; 6:3, that there is a distinction between God and the Spirit of God. God said, "My Spirit shall not always strive with man." God created and the Spirit of God moved. Then in Psalm 2:7 and Isaiah 9:6,7 there is a distinction between God and His Son. God says, "Thou art my Son" and "unto us a son is given."

Please understand that I am giving only a few sample Scriptures. So we have learned that there is a plurality in the Godhead. And we have learned that in this plurality there is a Father, a Son, and a Holy Spirit of God. Now this is all we learn as to this. We never have even a hint of a further distinction within the plurality of God.

The O.T. doctrine of the Angel of the Lord proves plural distinction within the Godhead. In reading the Bible accounts of the appearances, the activities, and the words of this mysterious being, the Angel of the Lord, we learn that He is a Divine Being because He possesses Divine attributes and is referred to interchangeably as God and as the Angel of the Lord within single portions of Scripture. This Angel of the Lord who is proved to be a Divine Being is distinguished from God as sent from God and representing God and speaking to God. So there is God and there is the Divine Being of the Angel of the Lord, proving a plurality in the Godhead. Exodus 3:2-14 is a classic example of this. Here the Angel of the Lord in v. 2 is referred to as God, and as Lord in v. 4. See Genesis 18 and 19 where one of the three visitors to Abraham is clearly a Divine being, and where in Genesis 19:24 the Lord rained on Sodom and Gomorrah brimstone and fire from the Lord. Here are two persons, but only one God.

There are many intimations of the Trinity in the O.T. Look at the priestly blessing in Numbers 6:24-27: "The Lord bless thee, and keep thee: The Lord make His face shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them." Surely here is an indication that the name of the Lord involves three persons in one God. Note the holy, holy, holy of the Seraphim in Isaiah 6:3. Isaiah 48:17 is one example of many O.T. intimations of the Trinity when it refers to God thus: "The Lord, thy redeemer, the Holy One of Israel." So we see that the O.T. clearly reveals that there is a

plurality within the one true God, and that this plurality consists of Father, Son, and the Holy Spirit.

Now, let us look at some New Testament proofs of the doctrine of the Trinity. We approach this thusly. There are proofs of the Deity of each person within the Trinity. Then there is the association of the three persons on an equality. The Father is God. I Corinthians 8:6 tells us there is one God, the Father. Surely there is no controversy on this point and no need of multiplying proof. There is a Being called our Father, and this Being is God.

The Son is God. John 1:1 refers to Jesus as the Word because Jesus is the person of the Godhead who reveals and shows the Godhead to us. And we are told that the Word was God. In John 20:28 we find Thomas worshipping Jesus and calling Him "my Lord and my God." Now this would have been an act of idolatry if Jesus were not God. And it should have been and would have been rebuked by Jesus as Peter rebuked Cornelius and as the Angel rebuked John. But Jesus proved His Deity when He received Divine worship from Thomas. In Hebrews 1:8, the Father says to the Son, "Thy throne, O God, is forever and forever." Hebrews 1:8 ascribes to Jesus Christ the name, the throne, the kingdom, the righteousness, the eternity of God. Praise the Lord! Jesus is God, and no regenerated soul will desire to, or even think of arguing with that fact. There is in regeneration, that which produces within the soul the consciousness of the Deity of Jesus Christ, and the saved person cannot and will not dispute this truth. Jesus is proved to be God by His attributes, such as eternity, immutability, omniscience and on and on until we have ascribed to Him all the attributes of God. He is proved to be God by His mighty and wonderful works of omnipotence. Yes, oh yes, Jesus is God.

The Holy Spirit is God. In I Corinthians 3:17 He is definitely referred to as the Lord. In Acts 5:3,4 we have definite proof of the Deity of the Holy Spirit. In verse 3, He is called the Holy Ghost and in verse 4 the same person is referred to as God. In John 3:8 we learn that the Holy Spirit performs the work of regeneration. In Romans 8:11 we learn that it is the Holy Spirit who will perform the mighty work of the resurrection of the saved dead. In Hebrews 9:4 we read of the "Eternal Spirit." So we learn that the Holy Spirit is called God. We learn that He has (Continued on page 6, column 1)

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## FRIENDLY FOES

"It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house" (Prov. 21:9).

The Lord Jesus spoke of a man's foes being those of his own household. So often, we, as wives, fit into that category. It isn't pleasant to face up to this, but we must confess we are all guilty to some degree. Sometimes we are friendly foes. We smile and appear to agree with our husband while in our heart we are thinking how we can have our own way. We have many devices: the children, our health, our home, tears, pouting, or just plain brawling. What ever our means of manipulating our men, we will find we become his foe. He would be better off living on the roof than in a large mansion with us. Ouch!

How is it today in your household? Is the love of Christ evident? Is there peace and harmony? Is there family prayer and Scripture reading? Or is it mostly yelling, angry words, tears, bitter hateful attitudes, or long empty silences? What is wrong? Have we no God? Has our Lord forsaken us? Is there no answer? No — no. This can't be true.

If we find our home is a battlefield instead of a resting place, let us start immediately to do something about it. The only place to start is with ourself. We must critically examine ourselves. Confess and repent of our sin in the matter. If we will refuse to fight, that will cut the number of quarrels in half. That will end 50 per cent of the yelling, 50 per cent of the angry words, 100 per cent of the tears, etc. You see, the victory is half won already. It will go farther than that. It will be hard for our husband to quarrel with a warm, responsive, smiling,

and agreeable wife. It is true also that in homes where parents seldom fight, the brothers and sisters quarrel less. Our children mimic their parents — for good or bad. Our children's personalities are primarily molded in the home.

May it please our Lord to give us grace to be an help-meet to our husband, an example to our children, and an illustration of Christian womanhood.

## Loafers . . . Lovers

(Continued from Page Two)  
therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land" (Deut. 15:7-11).

The same truth is seen in the New Testament: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17). The giving is voluntary and on an individual basis here and in Deuteronomy. It is not something the government forces you to do. Rather, it is something that love for God and humanity constrains one to do.

Individual charity for those really in need is sanctioned by the Scripture when done voluntarily. The so-called state charity for social misfits has no Biblical warrant. State charity soon induces the beneficiary to think that the government owes him a living; that it does not cost his fellows anything, and that he therefore has a right to it. He expects it, demands it, and grows indignant if he does not receive it. Neither the state nor anyone else will ever completely alleviate poverty. Jesus Christ declared: "For ye have the poor always with you" (Matt. 26:11).

## CHRIST AND THE APOSTLES ON THE ECONOMY

Jesus Christ and His apostles did not intend to uphold any particular economic system. However, we find principles in their writings which if applied in society will inevitably lead to freedom in the realm of economics, or the free enterprise system.

Christ spent His time ministering to people's spiritual needs. This He knew was the most effective way to improve their material conditions. He knew that the want and woe of the world comes from sin, from failure to live in accordance with the law of God. Christ conducted a war on poverty — the poverty of the poor in spirit (Matt. 5:3). As far as the poor were concerned, He said: "The poor have the gospel preached to them." If they will receive it, they have made a good start toward overcoming their poverty.

Jesus Christ believes not in economic determinism or government determinism, but in spiritual determinism! This is the heart of the Christian message, vital and dynamic, yesterday, today and for ever!

## SPIRITUAL LABOR NEEDED

The Bible condemns and humanity deplorable a lazybones. But there is another kind of social bum that is just as despicable as the one I have already condemned. He is the spiritual loafer. Romans 12:11 reads: "Not slothful in business; fervent in spirit; serving the Lord." The writer of Hebrews wrote: "Be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6:12). Professed Christians who fail to obey these commands of God are spiritual bums!

Churches suffer more from these than society does from its misfits. A church bum is the worst bum of all. Some church members never pray! They never go to the church they are members of! They never read the Bible! They never witness for Christ! They do not tithe their income to the church! These people are deadweight in the church. They

are deadheads to God. They are stumbling blocks to the unsaved. The churches would be better off if they were not even members.

There ought not to be such a thing as an inactive church member. All the people who belong to a local congregation should be active in the work of that church. But such is not the case today. You have two kinds of people in the church. One small group is willing to work for the Lord, and the other large group is willing to let somebody else do all the work. These church bums profess to know God, but in works deny Him. They want their names on the church roll, but they will do nothing to help in the great work of the church. They are church parasites. They want to be nominal members so at their funeral the preacher can say they were church members.

A lazybones church member ought not to be a church member. Any church member who does not attend the services, support the program of the church, and work for the conversion of the lost should be excluded. In Hebrews 10:25 the Bible commands: "Not forsaking the assembling of ourselves together." To continually and willfully absent yourself from the services of the church is disorderly conduct. I Thessalonians 3:6 says: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." If churches would do this, they would have greater strength, influence and spirituality. I do not advocate throwing sick people out of the church who cannot attend, but I do advocate throwing church parasites out.

Dear church member, are you an active member, or do you just belong? "Are you an active member . . . The kind that would be missed . . . Or are you just contented . . . That your name is on the list . . . Do you attend the meetings . . . And mingle with the flock . . . Or do you stay at home . . . And criticize and knock . . . Do you ever visit . . . A member that is sick . . . Or leave the work to just a few . . . And talk about the clique . . . There's quite a program scheduled . . . That I'm sure you've heard about . . . And we will appreciate it . . . If you'll come and help us out . . . So come to the meetings often . . . And help with hand and heart . . . Don't be just a member . . . Dig in, and do your part . . . Think it over, brother . . . You know right from wrong . . . Are you an active member . . . Or do you just belong?"

Why not stop right now what you are doing, and ask yourself the question: "If every member of my church were just like me, what kind of church would my church be? A praying church, a witnessing church, a tithing church, a gripping church, or a dead church?"

Oh, that many church folks would confess and say: "I've been a dead weight many years . . . Around the church's neck . . . I've let the others carry me . . . And always pay the check . . . I've had my name upon the rolls . . . For many years gone by . . . I've criticized and grumbled too . . . Nothing could satisfy . . . I've been dead weight long enough . . . Upon the church's back . . . Beginning now, I'm going to take . . . A wholly different track . . . I'm going to pray and pay and work . . . And carry loads instead . . . And not have others carry me . . . Like people who are dead."

Are you one of Madlyn's atheists?

Bob Harrington, chaplain of Bourbon Street, and Madlyn O'Hair, the arch leader to remove all religion from public schools,

THE BAPTIST EXAMINER  
DECEMBER 11, 1976  
PAGE FIVE

## I'D RATHER BE A BAPTIST

"I'd rather be a Baptist  
In faith and love and hope,  
Than to be a Roman Catholic,  
And subject to the pope.

"I'd rather be a Baptist  
And with the Saviour go  
Than be an Episcopalian,  
With all the pomp and show.

"I'd rather be a Baptist  
Rejoicing every hour,  
Than to be a Presbyterian  
And never feel the power.

"I'd rather be a Baptist  
And have a beaming face,  
Than to be a Methodist  
And ever fall from grace.

"I'd rather be a Baptist  
And know that I am right,  
Than to depend upon the water  
And be a Campbellite.

"I'd rather be a Baptist  
And know Jesus paid it all,  
Than to be a Seventh Day Adventist  
And depend on keeping the law.

"I'd rather be a Baptist  
And believe in Sovereign Grace,  
Than to be an Arminian  
And be afraid I'd lose the race."

—Selected.

sometime ago debated on the radio in Nashville, Tennessee. Mrs. O'Hair claimed that 30,000 people belonged to her Atheism movement, and that hundreds of thousands were sympathetic with her movement. Then Mrs. O'Hair dropped her bombshell.

It went like this: "Thousands of atheists are members of churches." Bob responded: "Thousands? I don't believe it." Mrs. O'Hair came back, "Oh, yes! Why don't you know that two out of every five members never attend Sunday School or church or support it in any way? They sure aren't helping your cause, and for all practical purposes, they are adding a lot to ours."

Listen carefully to the words of this atheist. You might learn a great lesson! Are you a Christian atheist? Are you one of Mrs. O'Hair's practical atheists?

## "All Eyes On God"

(Continued from page three)  
let the same be she thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master" (Gen. 24:12-14).

After the servant had finished praying, he looked up and there came a pretty Jewish girl by the name of Rebekah tripping down to the well. Not an hour later, not a day later, not a year later, but right then she came. He didn't have to wait for an answer to his prayer. As she came down to the well, he said, "I would like to have a drink of water." She said, "Here it is," and she dipped

up the water for him and watered his camels as well. He said, "Thank you, Lord; I have the answer. That is all the answer I need."

Oh, what a problem he had — finding a bride! It is hard enough for a fellow to find a bride for himself, but here is a man being sent out to find a bride for somebody else. He said, "Lord, I have the biggest task in the world to find the right woman to suit Isaac."

Some time ago I heard of a fellow who was in a peculiar business. He was running a computer business to match people for marriage. I don't know how it is done, but I rather imagine that computers could make an awful lot of mistakes. But here was this unnamed servant who didn't have a computer at his disposal. He didn't have anything but God, but that was all that he needed. He said, "Lord, I am going to lean on you. You send the bride. You send the woman that you want to be the bride of Isaac." He had hardly finished praying when here she came.

Here was a man that had a real problem. It was a big problem as it was in the day of Jehoshaphat when Jehoshaphat saw that army of the Ammonites and the Moabites and those people on the east side of the Jordan lined up against him, and he said, "Lord, it is beyond us. We have no might; neither know we what to do. We will turn our eyes to thee." So it was with this unnamed servant of Abraham. He said, "Lord, it is beyond me. (Continued on page 6, column 3)

BY ALL MEANS GET THIS BOOK!

## Georgi Vins TESTAMENT FROM PRISON

TRANSLATED BY JANE ELLIS

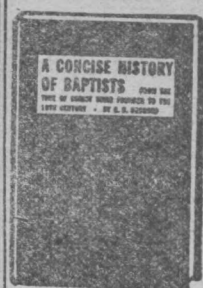


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Georgi Vins is a Russian Baptist who dares to live for Christ at the cost of family, acceptance, money, freedom, and health. Elder Vins is now in a Russian labor camp, sentenced for refusing to accept the authority of a "church organization" which he feels is a puppet of atheists.

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## Doctrine Of Trinity . .

(Continued from page 4)

the attributes that can only belong to a Divine person. We learn that the Holy Spirit performs works that can only be performed by a Divine Being. In these ways we learn, we prove, and truly as saved people we believe that the Holy Spirit is God Almighty.

Now in many places in the Bible we see these three persons associated in an equality. They are referred to as three co-equal persons. In Matthew 3:16,17 we see the persons of the Trinity. We see the Son being baptized. We see the Holy Spirit descending upon the Son. We see or hear the Father speaking from Heaven in approval of the Son and of the Baptist baptism of the Son. No wonder the ancients had a saying, "Go to the Jordan River and see and learn of the Trinity." Here are the three persons of the Trinity in unique manifestation. John is in the background as a man. The observers of the scene are clearly mere humans. But these three: The Father, the Son, and the Holy Spirit stand forth as Divine Beings, equal beings, personal beings, yet only one God, but within the one true God, three equal, personal, eternal distinctions.

In Matthew 28:19,20 we have the Great Commission. In this commission we are told to baptize saved people in the name — that is singular, that is the one name of the one true God, but that one name includes the Trinity — of the Father, and of the Son, and of the Holy Spirit. Surely this does not mean in the name of the Divine Father, and of a human being only, and of a mere power. Surely not! There are three Divine beings associated together in an equality.

In II Corinthians 13:14 we have the Apostolic Benediction and in this a clear statement of the Trinity: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." Surely, this does not mean the grace of a mere man, the love of a Divine Being, and the communion of a mere power or influence. Surely not! Surely here we have the Trinity associated on an equality.

In I Peter 1:2 we have the election of the Father, the blood of the Son, the sanctifying call of the Spirit all set forth as producing the salvation experience of the elect family of God. Surely, this is not the election of a Divine Being, the blood of a mere man, and the exercise of a mere influence or power. Surely not! Surely we see here the work of the Divine Trinity in the salvation of the soul.

Many other N.T. Scriptures could be given, but these are enough to show the doctrine of the Trinity as a clearly taught N.T. doctrine. If these be rejected, then no amount of evidence could produce conviction of this truth.

If one believes the Bible, then surely one will believe in the Trinity. If one does not believe the Bible and if that one dies in that condition, Hell is his destiny.

"For there are three that bear record in heaven, The Father, the Word, and the Holy Ghost: and these three are one" (I John 5:7). Now I do not want you to think I am an uneducated and ignorant dodo when I use this verse. I am aware of the textual controversy over this verse. I am aware that the majority of the so-called scholars of our day reject this verse and say it is not a part of the Bible. But, I do say that I am a devoted fan of the King James Version of the Bible. I do not consider the translation inspired and infallible. I recognize some error in the translation. But, brother, KJV is by far the greatest English version of the Bible ever produced, and is so far ahead of any other English version that they are not even in the running. Further, I am a vehement fan of the Textus Receptus from which the KJV was translated, and consider the other Greek texts as Satanic efforts of corruption. So I keep I John 5:7 in my Bible and I preach it, and I use it as a God-inspired proof text of the doctrine that within the one True God there are three equal, personal, and eternal distinctions called here the Father, the Word (that is the Son), and the Holy Ghost. Amen and Amen!

The experience of salvation proves the doctrine of the Trinity. It proves it so well, that I do insist that one who denies the Trinity has not yet experienced the saving work of the Triune God. One truly saved is conscious of the Trinity in their own experience. Look at Ephesians 2:18 which describes our prayer access unto God, but also illustrates the experience of salvation: "For through him (Jesus) we both have access by one Spirit unto the Father." There is the Father to whom one comes in salvation. There is the Son through whom one comes. And there is the Holy Spirit who brings one by the effectual call through the blood of Jesus to the forgiving and justifying Father. Yes, in salvation I know that I have an experience with the Father and that He receives me and forgives me and I am reconciled to Him. I know that I have an experience with the Son and that I trust in Him and His death and resurrection as my only and sufficient hope of eternal salvation. I know that I have an experience with the Spirit whereby He works in me that work of regeneration which produces the immediate exercise of repentance and faith. I know I did not repent and believe all by myself. I am conscious that the Spirit has wrought a miracle with-

in. Yes, Praise the Lord! In the salvation experience I am made conscious of the Trinity of the God of the Bible. There is no doubt. There is no argument. There may not be the understanding that will grow and grow later, but there is the reality of a saving experience with the Triune God.

Continuing Christian experience and growth proves the doctrine of the Trinity. I am conscious in my day to day experience of Christian living of the Triune God. I know the Father. I know the Son. I know the Spirit. I have fellowship with each of them. I have no question, no dispute, no doubt that the God of the Bible — my God — is a Triune Being. Oh, how blessed it is — this sweet and wonderful communion with the three persons of the Trinity.

The doctrine of the Trinity is interwoven throughout the whole Bible. To take from the precious Book those portions which deal with, speak clearly of, intimate, this doctrine of the Trinity would utterly destroy the Bible. No Trinity, no Bible! There can be no salvation experience, no continuing Christian experience, no Bible without the Trinity of God. Oh, see what they do who tamper with this holy doctrine! They destroy all that is important and worthwhile. They plunge all humanity into Hell. But, thank God, they can't do this! They can only make the attempt, and fail. For men's belief or unbelief does not in the least affect the truthfulness of God's Word. God said it. It is true whether you believe it or not. The Triune God will accomplish His predestinated purpose in spite of all the opposition and heresies of men.

In concluding this article let me emphasize two things. We must know God as He is revealed in the Bible — and He is revealed as a Triune Being — or we do not know God at all. We must know God as He is revealed in the Bible — and He is revealed as a Triune Being — or we cannot appreciate, worship, and serve Him. May God bless this article to cause you to love the Triune God more and serve Him better. God bless you all!

## "All Eyes On God"

(Continued from page five)

There isn't anything I know to do. We will have to look to you." And God guided him.

### CONCLUSION

As I bring this message to a close, I say to you, would to God that you and I as individuals, and you and I collectively as a body, might always remember that our position is to take our eyes off this world, and turn our eyes toward God.

If and when this message might be printed in THE BAPTIST EXAMINER, it will carry the title "All Eyes on God." Beloved, that is where they ought to be. You have no business looking to man. In your individual life, in your personal experience, in our collective capacity as a church, we have no business looking to man, but all eyes should be on God. It was thus in the days of Jehoshaphat. It was thus with Solomon when he desired wisdom. It was thus with Daniel when he needed wisdom. It was thus with Hezekiah when Sennacherib was going to batter down the walls of Jerusalem and take the city of Syria captive. It was thus with the early church when they were threatened by the powers-that-be of the city of Jerusalem. It was thus with Abraham's servant. He needed God. He needed his eyes turned toward God, and all these individuals needed the same. You and I need to turn our eyes toward God.

Might it please God to help you to realize that we have no might. Do you realize how help-

less you are, how weak you are, how strengthless you are? Do you realize how much that you and I lack any strength in ourselves? If you do, then may you say like Jehoshaphat, "We have no might; neither know we what to do; but our eyes are upon thee."

May God bless you as a saved person, and may that be your attitude this morning, tomorrow morning, and every day of your life to look to God for guidance.

If I speak to somebody who is unsaved, might it please God to help that unsaved person to realize that you have no strength, and if ever you have any blessing at all of a spiritual nature, it must come from God. May God bless you, may God save you, and may God add you to this body. Then, may you, along with other Christians, turn your eyes toward the Lord.

## Eliezer . . . Bride

(Continued from Page One)

that one and the self-same Spirit" (I Cor. 12:11). Eliezer is a type of the Holy Spirit.

3. Abraham as "the Ancient of days" enters into solemn covenant with Eliezer: "And Abraham said unto his eldest servant . . . Put I pray thee, thy hand under my thigh; And I will make thee swear by the Lord, the God of heaven, and the God of the earth" (Gen. 24:2-3). This is the covenant.

As Abraham and Eliezer set forth the Father and the Spirit, it is a type of a covenant between the Father and Spirit in the realm and region of Godhead. The first notes of a covenant in the Godhead are recorded in Genesis 1:26: "God said, Let us make man." The persons of the Godhead here propose something which they agree among themselves to accomplish. This is covenant in Godhead.

As the Spirit is one of the persons of the Godhead, and the executive energy and administrator of the same, then it is true that the Spirit does enter into covenant relation. Abraham and Eliezer entering into covenant relation is typically the covenant between God the Father, and God the Spirit.

4. Eliezer covenants to go forth and seek a wife for the Father's son: "And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter" (Gen. 24:9).

The Spirit as one of the Divine Persons in the bond of the Everlasting Covenant has agreed to come forth and seek a bride for the eternal Son of God.

5. The servant Eliezer proceeds forth from Abraham the father in the name of the son. Scripture teaches us that this procession of Eliezer from the father and the son, is precisely the procession of the Holy Spirit from the Eternal Father and the Eternal Son. "The Spirit which proceedeth from the Father" (John 15:26). "The Holy Ghost whom the Father will send in my name" (John 14:26).

6. Eliezer goes forth to seek a bride for the son only after that son has been typically offered up on Mount Moriah, and received again typically from the dead. The 22nd chapter gives us a view of these typical events; then in the 24th chapter we have the going out after a bride for this typically risen son. Not until our Lord has been offered up as the Son of the Father; not till he has been received again from the dead does the Spirit come forth.

7. Eliezer goes at once to a people chosen and designated of Abraham beforehand. The Spirit comes to the twelve, and today, to those who have been known and chosen of God beforehand: "Chosen in him before the foundation of the world" (Eph. 1:4).

8. He meets the young woman ordained to be the bride of the son at a well of water: "And he made his camels to kneel down without the city (Nahor in Meso-

potamia), by a well of water, at the time of the evening, even the time that women go out to draw water" (Gen. 24:11). It was here that he met Rebekah.

The well in Scripture is a type of the gospel: "Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:3). It is by and through the gospel that the Spirit discovers all those who are to form the bride of Christ.

9. The servant goes with Rebekah into her brother Laban's house and dwells there for a season. Note Matthew 28:20: "To the end of the world." "To the end of the age" is the proper rendering. An age is a season.

10. As soon as the servant is inside the house he takes out a pack of precious things, precious gifts sent from the Father in the name of the Son. He discloses these precious things to wondering eyes; he distributes to each severally as he wills. "Precious things" (Gen. 24:53).

This is the work of the Holy Spirit. He is here in the church. He is here to distribute spiritual gifts. "The self-same Spirit divideth to every man severally as he will" (I Cor. 12:11). He takes the things sent from the Father in the name of the Son and shows them to the children of God. "He shall take of mine and show it unto you" (John 16:14).

"As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath REVEALED them unto us by HIS SPIRIT: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:9-10).

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God" (I Cor. 2:12).

He brings forth the "precious things." Note some of them: precious faith (I Pet. 1:7; II Pet. 1:1); precious blood (I Pet. 1:19); precious Stone (I Pet. 2:4); and precious promises (II Pet. 1:4).

11. Eliezer invites Rebekah to go with him and become the bride of the son (Gen. 24:48-58).

Not only is the church in all its individual membership called out by the gospel, but also by the convicting power of the Spirit: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost" (I Thess. 1:5).

12. She willingly consents: "And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go" (Gen. 24:58).

Those who are in the covenant bonds respond willingly when they hear the call: "Thy people shall be willing in the day of thy power" (Psa. 110:3).

13. The servant leads Rebekah forth to meet the Son: "And the servant took Rebekah, and went his way" (Gen. 24:61). This is the work of the Spirit today, to guide the church in the way until Bridegroom and bride shall meet.

As he went along the journey the servant would speak to Rebekah about the son, tell her of his looks, his beauty, his possessions; he would tell her of the home that was being prepared for her.

Concerning the Spirit it is said: "He will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall GLORIFY ME: for he shall receive of mine and shall show it unto you" (John 16:13-14).

If we let the Spirit alone, if we do not grieve, or quench Him, He will set the absent Lord before us in all His attractive beauty and tell us of His glory, of the things in store for us, and of the home He has gone to prepare; if we yield to Him as Rebekah did He will guide us as the members of His body and the members of His bride.

14. While the affianced bride was traveling on the pilgrim way, sud-

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THE BAPTIST EXAMINER

DECEMBER 11, 1976

PAGE SIX



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

Cynthia Wedel, one of the six presidents of the World Council of Churches, made some shocking statements in the Living Church, an Episcopal journal. She told the members of the U. S. Conference that "there are no Communists in the council, only Christians who happen to live in Communist lands." This statement is as believable as President Ford's statement about Poland not being under the dominance of the Communists.

In the next paragraph of this article she declared: "When people want to join the World Council, we don't ask them what their politics are." If this is the case, then how does she know that there are no Communists in W.C.C.?

The truth is that all delegates from Communist countries in the W. C. C. are members of the secret police, of which Metropolitan Boris Nikodim of the Russian Orthodox Church is not the least. Alexandr Solzhenitsyn, Russian Nobel Prize winning writer, said that the church in Russia is "ruled dictatorially by atheists — a sight never before seen in two millennia!"

Julius Schacknow, a 51-year-old former engineer from Brooklyn, says he is Jesus. The fifty members of his disciples are fanatical in their insistence that he is the true actual living Christ.

Mr. Schacknow claims that in 1970 he talked with God and asked Him: "Am I your son, Jesus?" He reports that God replied: "There never was another."

Centuries ago the real Jesus warned: "For many shall come in my name, saying, I am Christ; and shall deceive many" (Matt. 24:5).

At least a temporary peace has come to Lebanon. The 30,000-man Arab peace-keeping force has halted the fighting between Moslems and Christians that has taken about 37,000 lives in 18 months.

Mr. Jimmy Carter's church, the Plains Baptist Church, has had more than its share of trouble the last few weeks. On Sunday before the presidential election, a non-denominational minister from Albany, Ga., Clennon King, and three other black persons appeared at the church. Mr. King, one-time Republican gubernatorial candidate and civil rights activist, told Pastor Bruce Edwards and reporters earlier that he would come to apply for membership.

Mr. King was barred from worshipping at the church for two Sundays on the basis of a resolution adopted by the congregation in 1965 and affirmed by the 12-man board of deacons. The resolution, which was opposed by Jimmy Carter and his family, says that "the ushers refuse to admit any Negroes or any other civil rights agitators to all worship in the church."

At an emotionally charged session of the church after Mr. Carter defeated President Ford in the election, Pastor Edwards said he would leave the congregation regardless of whether its members voted to remove him. But he added that he would not resign before the taking of the vote, scheduled for November 14, because he did not want to leave under pressure.

Mr. Carter said he would not leave his home church, even though the Plains Baptist Church had refused twice to accept black members. He said he abhorred the exclusion of blacks, but would remain in it "to make sure that discrimination is eliminated."

On Sunday, Nov. 14, the church opened her doors to all who want to worship, regardless of race. It was also voted 107-84 to retain the pastor who agreed with Carter's pro-intergration stand.

President-elect Carter says that when his church decided to drop her racial barriers, "I was just one of the church members." He later welcomed a black man to a worship service.

On Nov. 8, the Supreme Court refused to block the use of Medicaid funds for abortions pending a full hearing on the matter. In recent years, HEW has been spending about \$50 million to kill 300,000 babies a year.

About one million teenagers are reported as runaways each year in this country. Studies show that these young people run away because of tragedy in their lives, trouble at school, conflicts with parents, or simply to seek thrills. This figure is a "tip of the iceberg" because many cases are not reported.

Running away today is not as much fun as it appeared to be for Huckleberry Finn. Such teenagers find themselves alone in a strange place, and they usually end up like the prodigal son in Luke 15.

Miss America, Miss Dorothy Kathlene Benham of Edina, Minn., is an old-fashioned girl who doesn't drink, smoke, gamble, use drugs, or believe in premarital sex or abortions. She recently "added posing in the nude to the list of things she doesn't do, not even for \$1 million." Neither would she lend her name or time to publicizing the gambling issue in New Jersey on the Nov. 4 ballot.

It would seem that Miss America is just as beautiful inside as outside. In spite of her enormous talent, the 450 people in her high school class did not elect her as the most talented but as the most respected. Are you listening, young ladies?

Oklahoma City (EP)—Oklahoma voters turned down a constitutional amendment which would have brought liquor-by-the-drink to the state.

Voters in only six of the state's 77 counties voted in favor of open saloons. The liquor-by-the-drink measure lost for the second time in four years.

Oklahoma currently has package stores only. However, loopholes in the state law have allowed hundreds of private clubs to spring up where members allegedly are served drinks from their own bottles kept at the clubs. Baptist churches in the state carried the major load in defeating the amendment, an Oklahoma Baptist spokesman said.

The measure would have left writing of controls of liquor by the drink up to the state legislature.

HUNTINGTON BEACH, Calif. (EP) — The Managalagi people of Papua, New Guinea, are reading the New Testament in their own language, thanks to a project carried out by Wycliffe Bible Translators.

Jim and Judy Parlier spent 14 years with the mission agency to produce the testament — one of some 60 produced by Wycliffe.

Co-translator on the project was Orepoka Iruno, who worked with other Managalagi to complete the translation.

### Eliezer . . . Bride

(Continued from Page Six)

denly the son came forth to meet her: She said, "What man is this that walketh in the field to MEET US?" (Gen. 24:65).

This is the hope held out to the church. The hope that at any moment the Son may come forth to meet her. This is always the "next

thing" in her economy. "Looking for that blessed hope, and the glorious appearing of our great God and Saviour, Jesus Christ" (Tit. 2:13).

15. Rebekah and Isaac meet in the open field; they met at eventide: "And Isaac went out to meditate in the field at the eventide" (Gen. 24:63). That is, they met at close of day, and outside the dwelling of man. Christ and the church will meet at the close of this day of grace, and in the open field of the air (I Thess. 4:14-16).

16. Isaac the Son receives Rebekah unto himself: "And Rebekah lifted up her eyes, and when she saw Isaac she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? . . . And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife" (Gen. 24:64-67).

So will Christ present His church unto Himself: "That he might present it to himself a glorious church" (Eph. 5:27).

17. The marriage took place in the far country, away from the natural home of the bride. The marriage of Christ and the church will take place in that far country called Heaven (Rev. 19:1-7).

18. The work of Eliezer was not complete till he had brought the bride home and presented her to the bridegroom. Nor did he fail; that good work which he began he carried out.

The work of the Spirit will not be complete till He has brought the church home and presented her to the Bridegroom: nor will the Spirit fail with the church. He will guide her on till the hour ordained of God arrives. He will bring each individual member of that bride to the palace of the king, to the "place prepared."

Such is the story as it is told in the 24th chapter of Genesis. The type and anti-type fit each other like hand and glove. No better nor more conclusive evidence of the inspiration and inerrancy of the Bible as the Word of God could be found; the evidence is conclusive.

### Missions - Retrospect

(Continued from page one)

can beget another church. Individuals can witness for Christ and should, but only a single church can build another church.

This is the reason that mission boards of any description are so unspeakably evil. They are mutations that are alien to nature. They have no viability or molecular weight and would seem to exist in a vacuum if it were not for their loud and frequent noises. I am not derogating individuals but demeaning false structures that are incapable of giving life. Life is not begotten in a test tube or by committees but by a body that fulfills its natural functions. A committee room in Nashville, Detroit, Springfield or Dallas cannot procreate life or formulate a living body anymore than a scientific laboratory can.

The church of Christ has life within it for it is a living body. By the preaching of the gospel and the power of the Spirit this life is transmitted and new life begins. When an individual church performs mission work properly it is involved in a series of life processes that culminates in a new body being born and raised that resembles the parent body. This answers to the same life processes that a human body has.

When a church undertakes a "mission work" it is giving birth to a child and raising that child to maturity. (An aside: it is not unknown for parents to abandon a child in its infancy and it is also not unknown for churches to undertake a mission work and abandon it in its infancy. I cannot but feel that the judgment of God will abide on both instances). When a church, through mission work, has a child and raises that child it is with the expectation that the child

(when grown sufficiently) will in turn have children and continue the life processes.

So it was for many centuries until man became "board" conscious and attempted (sometimes with great success) to abrogate the natural life processes. The emphasis is now on "giving" rather than on "going" and the life that is begotten is a mutated life if indeed it be spiritual life at all. I declare that a church that merely gives money is not a "Missionary" Baptist Church by Biblical definition. Giving of money is excellent, but mere giving begets no life. Giving is evidence of kinship between churches as I shall speak of below. Christ's church is alive and if it is to honor Christ it must procreate and reproduce itself in likeness and kind. To fail to do so, for whatever reason, is to subordinate the commands of Christ and the result is a deadening of the ongoing life of the church.

One of Satan's common tactics is to promote a disordered emphasis of good things among the people and churches of Christ. Consequently, many churches imagine that they are fully pleasing to Christ when all they do is give monetary support to many missionaries of other churches. It is fine for churches to aid each other, but not at the expense of organizing churches of their own.

We now have a surfeit of money and an ever decreasing personal involvement of churches in the life giving processes. It is a good bit more fashionable to "give" than it is to "go," and it certainly takes a good bit less effort. It is a good bit easier to sign a check than it is for a church to personally be involved in building another church.

In ancient days a woman that bore no children was recognized as an anomaly in any society. However, within these enlightened days, beauty, culture, education and sophistication are more highly rated than the natural giving of birth. The Lord's church for these centuries past begat life and regarded it, not as a drudgery but as a glory. However, many Baptist churches are now too sophisticated and educated to be bothered with the birth processes. It promotes more personal glory to be enamored with "numbers" than to build churches unto Christ's glory. It has been said that "a high brow is a person who is educated beyond his intelligence." If this be so then there are many "high brow" Baptist churches who have education and sophistication but who never know the glory of begetting and raising children. They are aberrations before God and impediments to the work of Jesus.

If, as I have said, only an individual church can beget a new body, what then is the relationship of churches of Christ to each other? The answer is simply that they are kin and they are friends. When a young lady is to give birth and raise a child, her kin and her friends aid her with gifts, prayers and advice. HOWEVER, ONLY SHE GIVES BIRTH. We hear much talk of "supporting missionaries," however, this is a misnomer in the Baptist vernacular. No church truly "supports" a missionary. Sister churches merely aid each other in the birth and raising process. A missionary is merely just an arm of the Lord's church.

I cannot but feel that we have arrived at the place where we imagine that giving money in aid to other church's missionaries is all that Christ requires of a church. This is a false assumption for the life processes of the church is not involved in the mere giving of money. It is possible for a church to "support" as many as 40 missionaries of other churches and yet not be pleasing to Christ.

I have spoken of churches that are sophisticated, now let me speak of churches that are ascetics. In speaking thus I speak of "Sovereign Grace" Baptist churches by and large. By definition,

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



FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN  
Sovereign Grace Baptist Mission  
P.O. Box 19, Koroba, via Mendi  
Papua, New Guinea

"Sovereign Grace" Baptist churches believe in the Biblical doctrine of "election," which simply means that God begets spiritual life where and when He pleases — His pleasure being fixed from before the foundation of the world. This we assuredly believe, but do we believe it as a doctrine or as a doctrinaire? Do we apply this teaching in a functional way? In retrospect I cannot believe that we do.

Baptist missionaries (home and foreign) are a rare breed and their very rarity gives them value. It is their task to be the standard bearer for Christ on fields where His teachings have not been presented. They do not ply the tried and comfortable lanes that other ministers are wont to tread. They are the pioneers and when a new trail is blazed for Christ in strange and forbidden territory (home or foreign), it is they and their families that bear the burden and pave the way. They must lay their lives and the lives of their families on the line and they, of all the servants of God, can say with constant accuracy, as said the Apostle, "I die daily" (I Cor. 15:31). They must always be the vanguard of the soldiers of the cross.

I commend Baptist missionaries wherever they be. Their teaching might not always be what I would like, yet if they preach Christ and attempt to build churches unto His glory, then I salute them. Baptist missionaries must constantly face the malevolence of the enemies of Christ as well as the ignorance of His friends. Baptist missionaries frequently labor beyond the reach of the fellowship of a kindred soul. This cannot be said of most of the other servants of Christ. And they must labor under the misunderstanding and lack of understanding of arm chair theorists who have never set foot on a mission field. I explain as follows:

In our stylized, ritualized and regimented world, mission work has been computerized and put on a profit and loss basis. We know that convention types do this but "Sovereign Grace" folk do it as (Continued on page 8, column 4)



## Human Ego . . .

(Continued from page one)  
that they know are not right? Why do they go ahead helping to support institutions that are filled with modernism and infidelity? The answer is simple. They know that if they don't cry loyalty to the denomination and to all that is fostered by it, they will be branded as disloyal and will be hindered from rising in the ministry. They won't get the prestige of places on "boards" and "committees," etc. Also they will be hindered from obtaining good pastorates. The interest of self — place — power — honor — prestige — these are at stake, and rather than risk the interests of self, the Lord's interests are betrayed. Denominations have gone infidel because of enough of that sort of thing. Baptists are becoming a servile people, dominated by the denomination, because of that very thing.

### Ego, The Big Thing In Churches

Many church members don't realize how big a place their selfish old ego plays. Everything is okey dokey until something comes up in which they are led to feel slighted, then they suddenly go sour and they are ready to cause a church fuss or else they will pull out and move their membership. Over what? Hurt ego. "My feelings have been hurt!" So what! We have seen people go and join a church that practiced things they didn't believe — that was run unscripturally. We have seen people leave a church in which they believed. Why? Just because their feelings had been wounded about something or other. In other words, they subordinated the truth and the right for the sake of a ruffled and bruised ego.

We have seen church members go along for several years backing the preaching that hit other people and saying "Amen." Then one day the preached happened to step on their pet sin or failing, and oh boy! They couldn't take it. "The very

idea of talking about something that I am guilty of!" "Why that singles ME out for rebuke!"

We have seen people serve in office, then suddenly they up and resigned. It had come to them that somebody had criticized them about something or other and they couldn't bear the thought. Of course, Jesus was crucified and many of the followers of Christ have been martyred, but oh, horrors of horrors, how awful that somebody should criticize ME! "Let Jesus bear the cross alone—a pin prick of criticism has nearly killed me."

The egotists who in reality serve self under the guise of Christians are disgusting. All of us are disgusting when we wilt down human pride. It shows that SELF is the big thing — not Christ and His cause and the souls of men and women. Ego — self — human pride — feelings are back behind most church troubles. What is needed is a backyard crucifixion of SELF, such that we can take some criticisms, reproaches, and even kicks and cuffs for the sake of the Lord whom we love.



## Halliman Continues

(Continued from page one)

fairly hard from the beginning. By standards of this country, this is a fairly large city and as in every city, people seem to find other things to do rather than go to church.

A place was found to live and in the same building there was a large room being used as a class room for a driving school. It was in this class room that he started his services. This did not last many months when the owner of the building objected and, in due time, he was forced to leave.

After a while, another small piece of ground was bought and a building was erected on it with rooms for the pastor and family in back and a large room in front

to be used as their place of worship. Seemingly, all was going well. Services were being held here and the Lord was adding to their number. They made one mistake when they put up the building, they did not submit any plans to the Town Building Committee.

This particular area of the city is more or less controlled by the Presbyterians and while they had not objected to other denominations building church buildings here, as soon as Baptist services were started, they began to try to find ways to get rid of them, all the while though acting very friendly to the Baptist people when they would see them. Finally, they succeeded in forming a plan that they thought would get rid of them.

One day as Brother Imah and his people were in the building holding a worship service, several men walked in and, after they had knelt also and had prayer asking the Lord to forgive them of the duty that had been assigned to them, told Brother Imah they had been sent to destroy the building. And, without further delay, started immediately wrecking the part of the building where the worship services were going on. The building, front part, was wrecked and not until then did they learn that the Presbyterians had been to the Town Planning Committee and put enough pressure on them to get them to come out and wreck the building.

The congregation continued to meet here even though the most of the building lay on the ground. Finances were hard to come by and building materials were high, but the task was undertaken once again to get their building up where they could hold their worship services without being rained on or having the sun bear down on them.

While all this was going on, several important people, both men and women, began to come to the defense of Brother Imah and his people, and while they did not worship with the Baptist they reckoned that if the Presbyterians could close down the Baptist, it would only be a matter of time until their churches would be next. The result was that Brother Imah and his group were allowed to rebuild the building and start their worship services again, but this was only on a temporary basis. They have less than a year, as this is being written, before they have to have their worship services moved out of here on the threat of having the building destroyed again.

Beloved, I would like to ask each of you that read this, if you are on praying grounds with the Lord, before you put this paper down to ask God to intervene on behalf of these dear people. Here is a Baptist church, now with full Bible credentials, including an ordained pastor, that has less than a year granted to them to stay in this spot and worship and at present have no other place to go. If you feel that you have more than just a prayerful interest and would like more information, if you will contact me at my New Guinea address I'll be glad to furnish you with any details.

Up to now most of my writings about the work and people here have had to do with my getting here, and what it has cost Brother Imah and these people to hold on even to the truth they had. I hope in another article to be able to share with you some of their blessings for the past month.

As mentioned previously, I usually learn something new about these people and things connected with my coming, almost daily. There was one thing that I have only recently learned, that had I known before, it would have caused much apprehension on my part, if not figured greatly in whether I should

come at all or not. When the N.B.C. learned that a missionary from America was coming to Nigeria to help him get set up in a Scriptural work, they promised him that this missionary would never get here. He did not know exactly how to interpret that but did not trust them after what they had tried to do to him.

I had written and asked Brother Imah in my first letter if there would be any opposition to my coming, either politically or religiously. I do not know what the N.B.C. people told him, but anyway, he wrote back and told me I could expect no opposition from any source.

While I had sent Brother Imah a telegram from Washington telling him the exact time I would be here, and in plenty of time for him to receive it, the telegram did not arrive until after I had already been here a week. I had sent him a letter telling him of the date of my arrival, but I had no absolute confirmation at the time and the telegram was to back up the letter. When I left Washington a day late, it meant no more to me than trouble in getting reservations. However, when I was not here as the letter had said, there was great concern on the part of the people in view of the promise made by the N.B.C. people.

There was a great crowd of people out to meet me on Monday, the date I was scheduled to arrive. When I did not arrive by the last plane that day, all went home but Brother Imah and his brother. They stayed around until time for the airport to close down for the day and was told to go home. They asked for permission to sleep there, just in the event that a plane would come at night. Their request was refused, but they were asked why they wanted to sleep there. Then they told them of my coming and the threat that had been made — that I would never get here. They had figured that it possibly could have been planned to have the plane arrive after everyone was gone, and that I would be kidnapped and they would never know that I had arrived.

It was not until the airport manager was shown my picture, told what I would be wearing, and promised to allow no one to take me off before they were contacted, should a plane arrive at night, that they agreed to leave, even though it meant staying outside. They told me all this just a few days ago. Had I known what they suspected might have happened, it is doubtful if I would have come, especially after the cancellation of the first flight.

Sometimes ignorance is bliss.



## Missions - Retrospect

(Continued from page seven)  
well. A missionary is expected to produce results and to produce them in short order. If he fails to show speedy results he is flayed by many of his friends and violently assailed by the very folk who preach so eloquently of God's election. When a missionary goes on the field, people tend to forget that mission work is merely an outgrowth and an outworking of the doctrine of election and cannot be severed from this doctrine. God has chosen to implement His election by the ministry of the gospel. The missionary's responsibility is merely to extend the call of the gospel to every creature, trusting Christ that He will make it effectual where and when He pleases. It is unrealistic and frankly foolish to preach that God elects unto salvation and then to expect standardized, bombastic results from men whose responsibility is to preach the gospel. As I said, a missionary must not only face the enemies of Christ but the ignorance of His friends.

In many State Universities there is an unwritten law applied to the Ph.D.'s on the staff entitled P.O.P. This law means PUBLISH OR

PERISH. If a Ph.D. does not regularly publish bombastic progress reports of his research in learned journals, he is very shortly debarred and defamed. This might be well and proper in academia, but in the work of Christ it is aggravated folly.

All Baptist churches are different although they bear certain basic similarities, just as all bodies are different although they bear certain basic similarities. All mission works are different although they bear certain basic similarities. There is no fixed criteria that establishes how and when a mission work shall prosper but wise Baptist souls with myopic insight establish a criteria none the less. A Baptist missionary is expected to PRODUCE. He is expected to produce and publish numbers, increase and baptisms in a very constant way. He must do this in short order. If he fails to do this (no matter how hard he works, how much he gives or how much he suffers), he is ranked as a failure and is defamed. Now bear in mind that this is the expectation and criteria of Baptists who expound upon "election" with great volume and regularity. Baptists have adopted the P.O.P. syndrome and have applied it to mission work with vigor.

Mission works are different the world over. A work in Uganda, California, Singapore or Borneo will prosper in a different manner and speed than a mission work in Hong Kong, Alaska, Manila or Kentucky. Yet, Baptist myopia being what it is, all mission works are expected to conform to a set pattern of growth. If not, it is shortly felt that the missionary is not doing his job. This is not only blindness but the rankest sort of doctrinal hypocrisy!

It is not unlikely that a missionary may faithfully labor on a mission field for 20 years, see thousands saved and baptized and see many churches built through his labors. It is not unlikely that a man may faithfully labor on a mission field for 20 years and see no souls saved and see no churches built. Both men have equally glorified Christ for the analogy has to do with the word "faithfully." If a man is faithful, Christ is glorified regardless of results, for after all, the results are from Him. Arminians do not believe this but Sovereign Grace Baptists should and must. God grant that we (and I emphasize the "we") might use Christ's standard to evaluate mission work rather than man's.

It is unrealistic and indicates a certain vacuity of common sense to preach election and then chide a missionary for not coming up to your expectations in the number of people he baptizes. This is the reason that so many false mission works are flourishing. There must be a realistic consortium and understanding between the churches of Christ and the missionary that is both livable and functional. Otherwise the work becomes drudgery because of false expectations, and not a labor of love.

I am particularly conscious of and concerned about any Baptist missionaries (home or abroad) that might read these lines I salute each one. I know something of your labor and travail. I know something of your sacrifice and your discouragements. I know something of your heart rending experiences and your joys. I know something of your task that is too infrequently understood and appreciated. Kipling once expressed it in a bit of verse better than I ever could, so I will let him close:

Was there ought that I did not share  
Of your vigil or toil or ease,  
One joy or woe, I did not know  
Dear hearts, across the seas.

So I have written this tale of your life  
For a sheltered people's mirth.  
In jesting guise, but ye are wise,  
And you know what the jest is worth.

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2. \_\_\_\_\_  
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3. \_\_\_\_\_  
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4. \_\_\_\_\_  
(A CHURCH MEMBER)  
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