

# The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## IN EVERYTHING GIVE THANKS

(Sermon preached on Thanksgiving morning, Nov. 25, 1976, at Calvary Baptist Church.)

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

It is the nature of fallen man to be thankless with respect to His Creator. Ingratitude is a sin against God. The Bible joins "unthankful" with "unholy" in II Timothy 3:2. In Luke 6:36 our Saviour joined the word "unthankful" together with the word "evil." Of all of God's creatures, the Christian needs to abound in the grace of thanksgiving. God's giving deserves and demands our thanksgiving in everything we receive from the great Giver.

Our text says we are to give thanks in every thing. This means every event and every circumstance in our life should furnish an occasion and a theme for thanksgiving. Things are never so bad with us but they might be worse. This giving of thanks is

according to God's revealed will for us.

Our American Thanksgiving Day was celebrated during the second winter the Plymouth colonists spent in the New World. The first winter had killed nearly half of the members of the colony. But new hopes grew with the abundant corn harvest in the summer of 1621. Governor William Bradford decreed that December 13, 1621, be set aside as a day of feasting and prayer, to show the gratitude of the colonists to God for health and food.

Thanksgiving Day soon spread from Plymouth to other New England colonies. Finally, in 1863, President Lincoln issued a proclamation setting aside the last Thursday of November in that year "as a day of thanksgiving and praise to our beneficent Father." In 1941 Congress ruled that the fourth Thursday of November would be observed as Thanksgiving Day and would be a legal holiday.

Christian influence in America

has brought about this national holiday that we are gathered here to observe this day. Every day



ELDER MILBURN COCKRELL  
Editor of The Baptist Examiner

to the Christian should be a day of thanksgiving, especially the last Thursday in November.

## NO PAPER JAN. 1

Following our long-standing custom of many years, you will not receive a paper under date of January 1, 1977. This gives our employees a rest and we can get some necessary maintenance done.

### IMPORTANCE OF THANKSGIVING

First, thanksgiving is essential to prevailing prayer. In Philippians 4:6 it is written: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Supplication for mercies should go hand-in-hand with thanksgiving for past favors. When we approach the throne of grace, let us come with our thanks in our hands. Paul told Timothy: "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (I Tim. 2:1). It is so necessary that there be "thanksgiving in prayer" (Neh. 11:17) for grace and mercy already received, if our prayers be not hindered.

Second, the giving of thanks is vitally connected with acceptable praise to God. The psalmist said: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: To show forth thy loving-kindness in

the morning, and thy faithfulness every night" (Ps. 92:1-2).

According to this passage of Scripture, Christians must begin and end each day with praise and thanks to God. In the morning we should thank Him for the mercies of the night; in the evening for the mercies of the day. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name" (Heb. 13:15).

Third, thanksgiving is associated with soundness in the system of Christian doctrine. Paul wrote to the Colossians: "Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2:7). If we are not continually and habitually in a thankful state of mind, we are not sound in the faith. It is our duty to join thanksgiving with all our hopes of improving our knowledge of the faith by study.

Fourth, it is required in magnifying God: "I will praise the name" (Continued on page 2, column 1)

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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WHOLE NUMBER 2101

## INFANTS WHO APPEAR INNOCENT ARE BORN SINNERS

By D. E. PARKS  
Winston-Salem, N. C.

Newborn babies are bundles of joy. They appear to be full of innocence, deserving of nothing except hugs, kisses, and cuddles. Their parents show them off and brag about them. Surely, we would think, one dying in such a state would enter into the loving arms of God forever.

Even at a very young age, they seem to retain that state of innocence. Even their little acts of mischief are looked upon as normal things to do.

Ask any person that is knowledgeable of God's Word what sends the souls of men to Hell, and the answer is "sin." To sin is to fall short of the demand of God, which is holiness. Now, what man in his right mind would accuse an infant of being a vile sinner deserving of Hell. Even the Scriptures seem to point to the innocence of infants, for it describes them as "... your little ones ... and your children, which in that day had no knowledge between good and evil ..." (Deut. 1:39).

The context here points out to the fact that none of the children of Israel that God had brought out of Egypt were to go into the Promised land, except for Joshua, Caleb and the small children that were not able to rebel at the command to take the land at Kadesh-Barnea.

God's mercy is shown on little ones later on at Ninevah. God spoke to Jonah after he saved that city, and he said: "And should I not spare Ninevah, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" (Jonah 4:1).

Notice that God says nothing at all about the rulers, parents, merchants, etc., but he did mention

those without discernment, and such are infants and imbeciles.

Yet, along with these two illustrations, there are two others that seem to counteract them by giving, what some feel to be, evidence that God has truly sent infants

to Hell, and they are given now along with clarifying comments.

What about the infants that died in the flood? Does not Genesis tell us that only eight souls were saved? Yes, it does. And these (Continued on page 5, column 2)

## Halliman Continues Story On Return To The Mission Field

By ELDER FRED T. HALLIMAN  
Missionary To New Guinea

Dear friends:

This article is being written on October 7 and is the tenth in the series of articles that I have written on the trip and work here.



FRED T. HALLIMAN

This is being written on Thursday morning and on Saturday morning, I will be leaving Calabar for Lagos, and then before midnight will have left Nigeria continuing on my way to New Guinea.

The last three articles prior to this one, have been more or less

a parenthesis in my report on the actual work done. The last time a mention of the work was made, the Calvary Baptist Church had been organized with 27 members here in Calabar. This was a happy occasion for these people. Now I would like to tell you a little more about the work that has been done here.

From the moment of arrival, my ministry has been more of a teaching ministry than anything else. It has been a real joy to see these people grow in grace and knowledge of the Lord Jesus Christ.

After the church was organized here on Sunday, we continued to teach the Word of God daily here at Calabar through Wednesday night. On Thursday morning, we crossed the big river over onto the mainland.

At present, there is no access to the mainland except by boat—(Continued on page 6, column 5)

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## The Erroneous Doctrine Of Priesthood Of The Church

By E. G. COOK  
Birmingham, Alabama

In this article I do not want anyone to think I am fighting my brethren. Neither do I want to start any argument. I am too small to fight. And I do not know enough to argue. My object is to contend for the faith once delivered to the saints as best I can with the help of my Lord. I realize that without Him I can do nothing. We are told in Jude 3



E. G. COOK

to earnestly contend for that faith. And when we fail to do that, we rebel against God.

In this article I plan to give some actual quotations from some of the dear brethren, some of whom I know personally. I want to make it clear and plain that when I quote some brother, I am not saying that all who adhere to the doctrine of the priesthood of the church adhere to that particular quotation. That I do not know. However, I assume that the brother who wrote the quotation does believe it. So without any ill will, malice, or hard feelings toward any brother I want to give some actual quotes, and then see if we can analyze them.

The first quote we shall consider says, "with the result being that the lost sheep for whom the Good Shepherd died, for whom He laid down His life will be brought to the light, the true light, which is the house of God (true Baptist Church)." Here this dear Brother is saying that the true light is the house of God. But in Luke 2:32

Simeon called Jesus "a light to lighten the Gentiles, and the glory of thy people Israel." And in John 1:9 John the Baptist speaking of Jesus says, "That was the true light which lighteth every man that cometh into the world." In John 8:12 our Lord says, "I am the light of the world." So it would seem that this dear brother has substituted the house of God for the God of the house without his realizing what he was doing.

We all know that Christ is the source of all spiritual light. So it goes without saying that He alone is the true Light. We as individual saints cannot generate any spiritual light. We can only reflect light from the true Light by our letting others see Christ in us. And the only light that a (Continued on page 3, column 1)

## HISTORY OF ARKANSAS BAPTISTS

One of the States of the American Union, lying west of the Mississippi River, Population 484,500. Baptists (estimated), whites, about 45,000; colored, about 20,000. The sentiments of the Baptists were first propagated towards the close of the last century in the north-eastern portion of Arkansas, which was then a part of the territory of Louisiana. A few zealous Baptist preachers followed the tide of population that flowed into this territory from the settlements along the Mississippi River in the south-eastern part of Missouri. Of their labors it must be confessed too little notice has been taken, and few records have been preserved.

Dr. Benedict, in his history, says, "Elder David Orr appears to have been the instrument in planting a considerable number of the first churches of which I have gained any information. Contemporary with Mr. Orr, or perhaps a short time before him on this ground, were Benjamin Clark, Jesse James, and J. P. Edwards. The first church of our order organized in the territory of Arkansas was at Foncea a Thomas, in Lawrence County, towards the close of the last century."

At the end of twenty years a sufficient number of churches had (Continued on page 4, column 3)



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## In Everything Give . .

(Continued from page one)  
of God with a song, and will mag-  
nify him with thanksgiving" (Ps.  
69:30). God is pleased to reckon  
Himself magnified by the thankful  
praise of His children. Knowing  
this to be so, let us "enter into  
his gates with thanksgiving, and  
into his courts with praise; be  
thankful unto him, and bless his  
name" (Psa. 100:4).

Fifth, the Scriptures exhort us  
to render thanks to God. "O give  
thanks unto the Lord; call upon  
his name: make known his deeds  
among the people" (Psa. 105:1).  
"Offer unto God thanksgiving"  
(Ps. 50:14). "Be ye thankful" (Col.  
3:15). In view of such plain com-  
mands of the Bible, it is our solem-  
n, serious, and sacred duty to cry,  
"O Lord my God, I will give  
thanks unto thee forever" (Ps. 30:  
12).

What an example Jesus Christ  
left His disciples! Three times  
during His ministry on earth He  
gave thanks to the Father (Matt.  
11:25; 26:27; John 11:41). We can-  
not be His disciples unless we do  
as He did when He lived on earth.  
Revelation (4:9; 7:11-12; 11:16-17)  
discloses that the heavenly host is  
engaged in giving thanks to God.  
If that is to be our happy lot in  
the world to come, why don't we  
begin our Heaven now by thank-  
ing God for all His benefits and  
blessings?

### THINGS TO BE THANKFUL FOR

The world itself could not con-  
tain the lists of things for which  
we ought to give thanks to God.  
They are more numerous than the  
stars of Heaven and the grains  
of sand on the seashores of the  
world. They cannot be reckoned  
up in order, for they are innum-  
erable. Time will permit me to  
mention only the more important  
things.

### THE PERSON OF GOD

More important than all else, it  
behoves us to be thankful for the  
Person, nature, and attributes of  
God. The psalmist so well said:

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DECEMBER 18, 1976  
PAGE TWO

"Praise ye the Lord. O give  
thanks unto the Lord; for he is  
good: for his mercy endureth for  
ever. Who can utter the mighty  
acts of the Lord? who can show  
forth all his praise?" (Ps. 106:1-2).

How we ought to praise Him for  
his goodness to the children of  
men! The whole world is crowned  
with the manifestation of His good-  
ness. Our English word "God"  
seems to be a contraction of the  
word "good." The English name  
of the Divine Being is taken from  
the attribute of goodness. All good-  
ness in men and angels is derived  
from the One "abundant in good-  
ness" (Ex. 34:6).

Today I am thankful that I serve  
a sovereign God. Of old David  
declared: "Thine, O Lord, is the  
greatness, and the power, and the  
majesty: for all that is in the  
heaven and in the earth is thine:  
thine is the kingdom, O Lord, and  
thou art exalted as head above  
all. Both riches and honor come  
to thee, and thou reignest over all;  
and in thine hand is power and  
might; and in thine hand it is to  
make great, and to give strength  
unto all. Now therefore, our God,  
we thank thee, and praise thy glori-  
ous name" (I Chron. 29:11-13).

Blood-washed saints the world  
over on this day should shout with  
the heavenly host: "We give thee  
thanks, O Lord God Almighty,  
which art, and wast, and art to  
come; because thou hast taken to  
thee thy great power, and hast  
reigned" (Rev. 11:17).

Today I am grateful for the  
mercy of God. "O give thanks  
unto the Lord; for he is good: for  
his mercy endureth for ever. O  
give thanks unto the God of gods:  
for his mercy endureth for ever.  
O give thanks to the Lord of lords:  
for his mercy endureth for ever"  
(Ps. 136:1-3).

Mercy is the very essence of  
God. Heaven be praised for the  
mercy shown to the "vessels of  
mercy." The Lord has dealt with  
us in mercy and not after our sins.  
Since His mercy endures forever,  
it will never be withdrawn; it will  
endure in us unto the glories and  
joys of the world to come. "Surely  
goodness and mercy shall follow  
me all the days of my life: and  
I will dwell in the house of the  
Lord for ever" (Ps. 23:6).

### SPIRITUAL BLESSINGS

This morning I thank God for  
electing me to eternal salvation.  
"But we are bound to give thanks  
always to God for you, brethren  
beloved of the Lord, because God  
hath from the beginning chosen  
you to salvation through sanctifi-  
cation of the Spirit and belief of  
the truth" (II Thess. 2:13).

I cannot tell you why God chose  
a worthless wretch like Milburn  
Cockrell to salvation. I know not  
why He set His love upon me in  
eternity past and wrote my name  
in the book of life. I am unworthy  
of the least of His mercy, for in  
my flesh dwells nothing good. I  
did not deserve salvation from sin  
and eternal punishment. But it  
makes my cup overflow with joy  
to know I am a vessel of mercy  
prepared for glory to come.

Somebody asked, "How do you  
know you are a vessel of mercy?"  
To this question I can only say  
that I know my election of God  
because He called me by His gos-  
pel to the obtaining of the glory  
of the Lord Jesus Christ. The  
gospel came to me in power, in  
the Holy Spirit, and in great as-  
surance. I have made my election  
sure by making my calling sure.  
Second, I thank God for the gift  
of His Son: "Thanks be unto God  
for his unspeakable gift" (II Cor.  
9:15). What is God's unspeakable  
gift? Isaiah wrote: "Unto us a  
son is given" (Isa. 9:6). The Bible  
says: "For God so loved the world,  
that he gave his only begotten  
Son" (John 3:16).

It pleased the Father to give up  
Christ to suffer and die for His  
people. Christ's enemies could not  
have crucified Him had the Father  
not delivered Him unto them.  
Realizing the Father "spared not  
his own Son, but delivered him  
up for us all" (Rom. 8:32), then

I dare not fail to give up a few  
perishing gifts for His sake.

Third, I thank God for making  
me fit for my heavenly inheri-  
tance: "Giving thanks unto the  
Father, which hath made us meet  
to be partakers of the inheritance  
of the saints in light: Who hath  
delivered us from the power of  
darkness, and hath translated us  
into the kingdom of his dear Son"  
(Col. 1:12-13).

To make "meet" is to make fit  
or suitable. Heaven is a prepared  
place for a prepared people. An  
unprepared man would not enjoy  
Heaven. It would be Hell to him.  
By the effectual working of God's  
power, the vessels of mercy are  
"afore prepared unto glory" (Rom.  
9:23). Those who enjoy the bene-  
fits of God's grace are duty bound  
to give thanks unto the Father.

Sovereign grace rescued us from  
the darkness of sin's dominion,  
the prince of darkness, and the  
darkness of Hell. The Father  
working through the Spirit has

### NOW READY!

## ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

\$1.50

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

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

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translated our souls into the king-  
dom of Christ out of the kingdom  
of Satan. God has done all of  
this to prepare us for the eternal  
happiness of Heaven.

Fourth, I thank God for victory  
over indwelling sin. The Apostle  
Paul wrote: "O wretched man that  
I am! who shall deliver me from  
the body of this death? I thank  
God through Jesus Christ our Lord.  
So then with the mind I myself  
serve the law of God; but with  
the flesh the law of sin" (Rom.  
7:24-25).

I, too, am a wretched man just  
as Paul was when he wrote those  
words. I, too, serve the law of  
sin more than I want to. The old  
man, this body of flesh and bones,  
the Adamic nature, is trouble-  
some to me. I go around like a  
man with a dead body tied to him.  
In this body of sin I groan and  
cry out for deliverance.

This will not always be the case.  
One day I shall have deliverance  
by the coming of Jesus Christ.  
When He returns I will be con-  
formed to His image. I will enjoy  
eternity without sin or sigh. In  
the resurrection morning all the  
saints will shout as they pass  
through the air: "Thanks be to  
God, which giveth us the victory  
through our Lord Jesus Christ" (I  
Cor. 15:57). In that blessed day  
we will be more than conquerors  
through Him that loved us.

The believer continually tri-  
umphs in Christ. Satan, do your  
worst, my Saviour has already de-  
feated and judged you! Sin, wage  
your strongest battle, victory is  
mine through Christ! Let the ene-  
mies of truth stand their ground,  
for they can never frustrate the  
eternal purpose of God! Flee evil  
angels to Hell, your certain des-  
tiny! Christ is greater than all!  
"Now thanks be unto God, which  
always causeth us to triumph in  
Christ" (II Cor. 2:14).

### THE MINISTRY OF THE WORD

How thankful we ought to be that  
we live in a land which has  
churches, Bibles, ministers of the  
Word, hymnbooks, tracts, religious  
papers and religious books. In  
many parts of the world this is

not the case. In America we can  
freely preach Christ anywhere we  
want to. As I look out on this  
congregation, I see many who have  
been saved by God's Word having  
free course. I feel compelled to  
say with Paul: "But God be  
thanked, that ye were the servants  
of sin, but ye have obeyed from  
the heart that form of doctrine  
which was delivered you" (Rom.  
6:7).

We would all do well to remem-  
ber that it was not so long ago  
we were "foolish, disobedient, de-  
ceived, serving divers lusts and  
pleasures, living in malice and  
envy, hateful and hating one an-  
other" (Tit. 3:3). This ought to  
keep us humble. It ought to give  
us a compassion for lost souls. The  
saving grace of God should cause  
us to give ourselves up to the  
service of God. We are no longer  
the servants of sin. God be thank-  
ed! We can speak of a sinful state  
as a thing which is past.

Today I thank God for all true  
Baptist churches who preach the  
gospel of grace. I praise the Lord  
for the faith that they exhibit.  
Paul wrote to the Roman Church:  
"I thank my God through Jesus  
Christ for you all, that your faith  
is spoken of throughout the whole  
world" (Rom. 1:8). To the Corin-  
thians he declared: "I thank my  
God always on your behalf, for  
the grace of God which is given  
you by Jesus Christ" (I Cor. 1:4).

I magnify my Redeemer for the  
zeal exhibited by other churches  
of like precious faith. Calvary  
Baptist Church is not the only true  
church in the world. God is bless-  
ing the efforts of true Baptists  
the world over. "Remembering  
without ceasing your work of faith,  
and labor of love, and patience of  
hope in our Lord Jesus Christ, in  
the sight of God and our Father"  
(I Thess. 1:3).

I thank God for the ministry that  
He has given Calvary Baptist  
Church. I praise Him that we  
have a missionary who has bap-  
tized thousands and organized  
almost forty Baptist churches in  
New Guinea. I laud my God for  
the thousands who read THE BAP-  
TIST EXAMINER each week. I  
extol Him for over a hundred Bap-  
tist churches and something like  
400 interested individuals who sup-  
port either our missionary or our  
paper, or, in most cases, both.  
At Calvary Baptist Church "we  
are bound to thank God always  
for you, brethren, as it is meet,  
because that your faith groweth  
exceedingly, and the charity of  
every one of you all toward each  
other aboundeth" (II Thess. 1:3).

What thanks can my church  
render to our many friends around  
the world? "For what thanks can  
we render to God again for you?"  
(I Thess. 1:9). May our tongue  
cleave to the roof of our mouth,  
if we forget to thank our "God  
upon every remembrance of you"  
(Phil. 1:3).

I thank God that He has been  
pleased to make me a minister  
of the message of grace. "And  
I thank Christ Jesus our Lord, who  
hath enabled me, for that he  
counted me faithful, putting me  
into the ministry" (I Tim. 1:12).  
I believe this is the second great-

est honor the God of Heaven can  
bestow upon a sinful mortal, sal-  
vation being the first and great-  
est.

### TEMPORAL BLESSINGS

I express thanks to God for my  
earthly life which He has given  
me in this world. In Him I live,  
move, and have my being. It is  
God Who "giveth to all life, and  
breath, and all things" (Acts 17:  
25). How thankful I am that  
my Creator did not make me a  
rock or a tree. He made me  
more than the beasts of the field  
and the fowls of the air. He  
made me in his own image and  
likeness.

I am thankful for food, shelter,  
clothes, family, friends, and  
finance. "He that eateth, eateth  
to the Lord, for he giveth God  
thanks" (Rom. 14:6). "Blessed be  
the Lord, who daily loadeth us with  
benefits, even the God of our salva-  
tion" (Ps. 68:19).

My, what a boon good health is!  
None of us thank God enough for  
the portion of health we enjoy in  
this world. When we get sick  
and recover, we often forget to  
thank God as the nine lepers did.  
We thank the doctors and nurses,  
but do we thank God? When  
Hezekiah became sick, it was of  
the Lord that he "was recovered  
of his sickness" (Isa. 38:9).

### FOR ALL THINGS

In the Bible we are commanded  
to give thanks for everything.  
"Being enriched in every thing to  
all bountifulness, which causeth  
through us thanksgiving to God"  
(II Cor. 9:11). Paul told the Eph-  
esians: "Giving thanks always  
for all things unto God and the Fa-  
ther in the name of our Lord Jesus  
Christ" (Eph. 5:20).

Such verses of Scripture mean  
that we are to thank God even for  
His loving chastisement, which is  
the means of improving our char-  
acter. Sufferings are appointed us  
for holy ends and our highest good.  
We must not forget to thank God  
for them. "For this is thank-  
worthy, if a man for conscience  
toward God endure grief, suffering  
wrongfully" (I Pet. 2:19). Suffering  
must be borne without bitter repin-  
ing and selfish brooding. In all  
ages there has never been a pious  
life that did not share this exper-  
ience. To be exempt from it,  
gives clear proof that one is not  
a Christian.

One day when we climb the  
shining hills of glory and look back  
with a clearer vision of this earth  
life, how deeply grateful we shall  
be for those afflictions that we  
found hard to endure. We will dis-  
(Continued on page 3, column 1)

## BRIEF NOTES

The First Baptist Church of Na-  
ples Park, 798 109th Ave., North  
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## Everything Give . .

(Continued from Page Two)

er such experiences are "unto  
ise and honour and glory at the  
bearing of Jesus Christ" (I Pet.  
1:7). The sufferings of this life  
is but enhance, by contrast, the  
blessed exemptions of the life to  
come.

The great New Testament mis-  
sionary-evangelist seems to grasp  
the bit of this vision while still in  
the terrestrial region. On board  
ship as a prisoner in chains on  
his way to the tyrant Nero, "he  
thanked God, and took courage" (Acts  
28:15). If he could thank  
God in a condition like that, then  
I and I ought not to have any  
trouble thanking God on this  
Thanksgiving Day.

Let us develop the habit of  
Thanksgiving. This grace tends to  
all repining, to enhance enjoy-  
ment, to soothe distress, to allay  
anxiety, to deepen penitence, to  
brighten hopes, and to strengthen  
endurance and exertion. Let  
us make every day and everything  
an occasion of gratitude to God.  
"Only the righteous shall give  
thanks unto thy name" (Ps. 140:3).

Georgia B. Adams so well said:

"Thankful, Lord for many  
things,

But this Thanksgiving Day  
dedicating to the praise  
Of only Thee, I pray!

Apart from blessings temporal,  
Apart from gifts so kind,  
Thankful for the GIVER more  
Than all the gifts combined!

Thankful, Lord, for Who Thou  
art,  
For Thy great love divine  
That stooped one day at Calvary's  
cross.

And saved a soul like mine!  
Grateful for the years gone by  
In which with guiding Hand  
Thou hast with utmost wisdom led  
All by a perfect plan!

Thankful, Lord, for many  
things,

Apart from gifts so kind  
Thankful for the GIVER more  
Than all the gifts combined!

Thankful, Lord, for many  
things,

Apart from gifts so kind  
Thankful for the GIVER more  
Than all the gifts combined!

## Erroneous Doctrine

(Continued from Page One)

Church can have is the sum total  
of all the light that is reflected  
from her members. She is complete-  
ly and altogether dependent upon  
her members for any light that  
she can give off in the community.  
Let us all be thankful for the true  
Baptist churches that we have.  
But for our dear Lord's sake let  
us not deify them.

Another quotation that I would  
like to consider says, "I am aware  
of the teaching that one must be-  
lieve in order to become the child  
of God, but, brethren, salvation  
(deliverance from evil doctrine)  
is grace not of works." Does  
this dear brother mean to say  
that being delivered from evil doc-  
trine is the salvation we see in  
Ephesians 2:8-9? If so, just what  
evil doctrine does he have in  
mind? If he means that a per-

son must be delivered from be-  
lieving that every individual saint  
is a priest, and being a priest he  
has free access to the throne of  
grace is essential to salvation,  
then I am still a lost man, and  
on my way to Hell!

I still believe very strongly that  
every child of God is a priest in  
the sense that he, or she can come  
boldly to the throne of grace. I  
can truthfully say that I was saved  
in 1920 fifty long years before I  
ever heard tell of the priesthood  
of the church. When I was born  
of my mother I did not even know  
my ABC's. It took a lot of study-  
ing for me to come to know that  
individual saints are priests. And  
I never have learned that a church  
is a priest. I still believe that  
Ephesians 2:8 means that we are  
saved from all our sins by grace.

I am afraid I could not sleep  
at night if I thought all my other  
slimy, filthy sins other than evil  
doctrine were still hanging over  
my head. But praise His dear  
name! I know He saved me from  
all of my sins by grace. It is won-  
derful indeed when God delivers  
some of His people from Armin-  
ianism, or some other God-dishon-  
oring doctrine. But I am fully con-  
vinced that many of the Lord's  
saints have been permitted to re-  
main Arminian all their life. I  
don't understand why the Lord  
does not reveal the doctrines of  
grace to all His people. I just  
have to say His ways are past  
my finding them out. Just one sin  
that was not paid for would land  
a person in Hell. So let us thank  
our Heavenly Father for His  
having piled all our sins on His  
precious Son at Calvary. I do  
not believe that believing in the  
doctrine of the priesthood of the  
church will carry a person to Hell.  
But I certainly do not believe that  
believing that doctrine is essential  
to our going to Heaven.

Another quotation speaking of  
John the Baptist says: "People,  
John came preaching to God's  
children." Further on he says,  
"The inhabitants of Judea were  
God's children of the tribe of  
Judah." Does this dear brother  
mean to say that the inhabitants  
of Judea were saved because they  
were of the tribe of Judah? If  
those people were already saved  
why did John preach to them  
before he baptized them? Why  
did he not just say jump in the  
river you saints of the Lord and  
let me baptize you? However,  
John 1:7 says, "The same came  
for a witness, to bear witness of  
the light, that all men through Him  
might be saved." Now just how  
did John bear witness of the light?  
Was it by baptizing people, or was  
it by preaching to them? That  
is really a foolish question, be-  
cause even Hardshells should  
know that it was by his preach-  
ing to them.

In Matthew 28:19-20 we find what  
Christ says for us to do during this  
age. In verse 19 we read, "Go ye  
therefore, and teach all nations,  
baptizing them . . ." Now if we  
leave this statement just as it is  
in our version, I want to ask why  
teach before baptizing? I am sure

## IS "THAT" IN THE BIBLE?



Question:  
**IN WHAT ANCIENT ORCHES-  
TRA WAS A BAGPIPE PLAYED?**

Answer:

Nebuchadnezzar's, Daniel 3:4,5  
R.V.: "Then the herald cried aloud,  
To you it is commanded, O peo-  
ples, nations, and languages, that  
at what time ye hear the sound  
of the cornet, flute, harp, sackbut,  
psaltery, dulcimer, and all kinds  
of music, ye fall down and worship  
the golden image that Nebuchad-  
nezzar the king hath set up; . . ."  
In place of "dulcimer" the R.V.  
margin has "bagpipe." The bag-  
pipe is a very ancient musical in-  
strument. There is reason to sup-  
port that it was known to the  
Egyptians, Chaldeans, Persians,  
Greeks, and Syrians. The Romans  
brought it to the British Isles.

this dear brother would say that  
it is to deliver the people from  
evil doctrine. But I contend that  
the teaching we see in verse 20  
is designed to take care of that.  
It is after people are saved and  
baptized that you can teach them  
sound doctrine.

However, the word "teach" in  
verse 19 is from the Greek verb  
MATHETEUEO which means to  
disciple, or to make disciples. The  
Greeks have four different words  
that are translated into our lan-  
guage as teach, but MATHE-  
TEUEO is not one of them. So this  
statement in verse 19 should read,  
"Go ye therefore, and make disci-  
ples in all nations, baptizing them  
 . . ." Now how do we make disci-  
ples? Our brethren would say  
that God makes the disciples. And  
in the final analysis that is true,  
but here we are told plainly to  
make disciples. And the only way  
that I know of to do that is to  
preach the gospel to the lost. In  
Acts 14:21 we find this same word  
MATHETEUEO translated taught in  
our version. But this verse should  
read, "And when they had  
preached the gospel to that city,  
and had made many disciples . . ."  
If this dear brother will prove  
me to be wrong on this word, I  
will apologize on bended knees.

In Ephesians 2:1 we see those  
who were dead spiritually being  
quickened. And this word "quick-  
ened" means to make alive. When  
these dear brethren get on this  
subject they make much of the  
fact that we had physical life  
while still in our mother's womb  
before we were born. But how  
could we have spiritual life be-  
fore we are quickened, or made  
alive? Certainly, we had no spiri-  
tual life before we were quickened.  
And in Psalm 119:50 we read,  
"This is my comfort in my afflic-  
tion: for thy Word hath quickened  
me." David says that God's Word  
quickened him. Then in I Corinthi-  
ans 4:15 Paul says, "For in Christ  
Jesus I have begotten you through  
the gospel."

There is just so much in the  
Bible about the Word of God being  
used in bringing about spiritual  
life that there is just no room  
left for Hardshellism. So when  
this brother says the people that  
John preached to were already  
saved because they were inhabi-  
tants of Judea and children of  
Judah he is forgetting something  
of very great importance. The  
Pharisees and Sadducees, and even  
Judas Iscariot were inhabitants  
of Judea and children of Judah.  
So if being an inhabitant of Judea  
and an offspring of Judah saves a  
person, that means we will have  
to put up with all that motley

crowd throughout eternity. But  
in John 8:44 Jesus told that motley  
crowd that they were of their  
father the devil. So, my dear  
brother, you had better look for  
better grounds for salvation than  
just being an inhabitant of Judea.

Another quotation says, "The  
lion of the tribe of Judah will pre-  
vail to open the book of redemp-  
tion and in so doing purge the  
earth of all sin (false doctrine)."  
Just how would these brethren  
be able to teach without their  
parentheses? Now if this quota-  
tion including the parenthesis is  
true, I have been laboring under  
a false impression all these years.  
I have always thought that such  
things as murder, adultery, lying,  
stealing, and a whole host of other  
things were sins. But this dear  
brother says all sin is false doc-  
trine. So that leaves out all the  
other things that I have always  
thought were sins. It would ap-  
pear that these brethren have false  
doctrine on the brain, and they  
are just not able to conceive of  
any other things being a sin.

Another quotation says, "And  
when thou (church) prayest thou  
shalt not be as the hypocrites are"  
(Matt. 6:5). By means of this  
parenthesis he is saying that Jesus  
was talking to the church here in  
this verse. It seems these breth-  
ren have no place in their theol-  
ogy for an individual Christian.  
But had this brother read just one  
more verse he would have seen  
the fallacy of his teaching. In  
the very next verse we read, "But  
thou, when thou prayest enter  
into thy closet." Now who ever  
heard of a church entering a  
closet? Some of our Lord's  
churches may be small enough to  
enter a closet, but I don't recom-  
mend it. So, dear brother, I think  
I will just go along with my old  
foggy idea that my Lord is talking  
to His people here as individuals.  
I still have a place in my feeble  
theology for individual Christians,  
and I thank God for it.

Another quotation, "Before we  
became a part of — Missionary  
Baptist Church our condition be-  
fore God was exactly that: hypo-  
crites, children (not sons) of God  
to be sure." Does this dear brother  
mean by this statement that  
we are not sons of God until we  
imbibe the doctrine of the priest-  
hood of the church? If so, I am  
afraid I will never make it. The  
word "son" in the New Testament  
comes from HUIOS which signifies  
the relation of the offspring to the  
parent. I was born of the Spirit  
56 years ago. And I am a son of  
God by adoption, not by my accept-  
ing some doctrine.

Another quotation, "To those  
quickened ones outside, to those  
with spiritual life, but not sheep,  
my Lord declares: "If God were  
your Father, ye would love me"  
(John 8:42). Some of these quo-  
tations very nearly stand me on  
my head. This same brother in  
another place speaks of lost sheep.  
And most certainly the Bible  
speaks of lost sheep (Matt. 15:24).  
So we know there is such thing  
as lost sheep. The Lord's elect  
people before they are saved are  
lost sheep. But here in this quo-  
tation the writer has some people

who have been quickened, who  
have spiritual life, but, according  
to him, they are not sheep. Now  
the question is, where along the  
way did these people cease to be  
sheep? Remember, they were  
sheep before they were quickened  
and given spiritual life, but ac-  
cording to this brother, after they  
are quickened and given spiritual  
life they are no longer sheep.  
The implication would seem to be  
that these people must swallow  
the priesthood of the church be-  
fore they can be sheep again.  
Weird, is it not?

Then if you notice, He is saying  
to these people who have been  
quickened and given spiritual life  
that "If God were your Father,  
ye would love me." Let us re-  
member, this quote is from John  
8:42. Now just read two more  
verses and hear Jesus say to these  
people who according to our quo-  
tation have been quickened and  
given spiritual life: "Ye are of  
your father, the devil." One says  
they have been quickened and  
given spiritual life and the other  
says they are of their father the  
devil. Somebody must be wrong.

Another quotation says, "But,  
people repentance is not what the  
multitudes have been deceived into  
believing. Repentance, true repen-  
tance, is turning from that which  
is false unto that of God which  
is truth." What about that? The  
word "repentance" comes from  
METANOEO which means to  
change the mind, or to have an-  
other mind. And in Acts 11:18  
we learn that God gives us repen-  
tance. In Romans 8:7 we find that  
the lost person's mind is an enemy  
to God. So in the process of saving  
that lost person God gives him  
a mind that is not an enemy to  
Him. The turning this brother is  
talking about is not repentance.  
It is the fruit, or the result of re-  
pentance.

Another quotation says, "By Him  
(Christ Jesus) therefore let us  
(church) offer the sacrifice of  
praise continually, that is, the fruit  
of our lips giving thanks to His  
name" (Heb. 13:15). Then he says,  
"Brethren, fruit is sound doctrine."  
I love this precious verse if you  
will leave it just as it is. Maybe  
I am all wrong, but it seems to  
me that this dear brother is taking  
something away from the Scripture  
by adding to it. By means of his  
second parenthesis he has limited  
the scope of the entire verse. If  
I read him correctly, he is saying  
that the command to offer the sac-  
rifice of praise is given to the  
church, and to no one else. If  
that be true this sacrifice cannot  
be offered for more than five or  
six hours each week at the most.  
This is true because of the fact  
that a church is not a church ex-  
cept when it is assembled. When  
the dismissal prayer has been  
prayed, and the members all go  
their separate ways, there is noth-  
ing left where the church was ex-  
cept the building. But the com-  
mand is to offer that sacrifice con-  
tinually.

But "oops," maybe I am over-  
looking something. It seems that  
if the adherents of the priesthood  
of the church-teaching do not  
(Continued on page 4, column 4)

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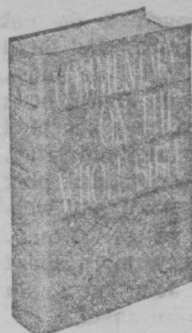
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THE BAPTIST EXAMINER  
DECEMBER 18, 1976  
PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Who was the person who spoke to John, telling him he was a fellow servant and of his brethren (Rev. 19:10)?"

ROY MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



The verse in question reads as follows: "And I fell at his feet to worship him. And he said unto me, See thou do it not, I am thy fellow servant, and of thy brethren, that have the testimony of Jesus. Worship God, for the testimony of Jesus is the spirit of prophecy."

I cannot answer the questioner with absolute certainty, but can only give him my opinion. I believe that the one speaking in verses 9 to 10 is the same angel who spoke to him on other occasions. It had to be more than a man, for John fell down before him as if he were a divine being, but the angel told him to quit it, and said, "I am thy fellow servant." Let us remember that angelic beings, while different from men, are just as truly fellow servants. The Greek word here used for servant is "Syndoulos," sometimes translated "fellow slave." It is notable that not only men are bond slaves of Jesus Christ, but the angels are in the same relationship to God.

PAUL TIBER

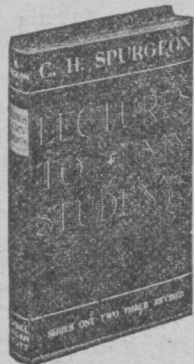
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The discourse of the person in question seems to begin with verse 6 — notice what he said:

- "Alleluia for the Lord God omnipotent reigneth."
- "be glad, rejoice, give honor for the marriage of the Lamb is come."
- "his wife hath made herself ready."
- "to her is granted that she

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should be arrayed" (her wedding garb).

e) "blessed are they which are called to the marriage supper of the Lamb."

All of the above has to do with the marriage of the Lamb. The person speaking is making proclamation of that event. He is not an angel (vs. 10) but a redeemed man. He is not the bride, but a friend of the Bridegroom — yet he is, obviously, of great importance.

I believe that John the Baptist fills the above qualifications — it is necessary for you to carefully read John 3:27-29.

JAMES HOBBS

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McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



John had had several events revealed to him at this time. It was more than he could comprehend and he fell in reverence and joy at the feet of the one who had just shown him these things. However, he was rebuked because he was worshipping a created being rather than the Creator.

The created being with whom John was talking was the one that took him through the judgment and fall of Babylon and then the marriage of the Lamb. This particular trip began in Chapter 17:1: "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters."

He then saw the great whore sitting on the beast with seven heads and ten horns. After that he saw angels come down in vengeance pouring out the wrath of God on that great city. Finally, he saw the victory and then the wedding, with the instructions to write because "these are the true sayings of God" (19:9).

John then fell down in fear and worship over these things, but the angel reminded him that we are not to worship the creature instead of the Creator. You who worship nature instead of the One who created nature ought to take heed.

E. G. COOK

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Philadelphia  
Baptist Church  
Birmingham, Ala.



There is so much I do not know about this person. But there are a few things that I do know. He was not the Lord. Had it been the Lord He would have accepted the worship. He was not old Satan. He would have been tickled pink to have John fall down and worship him. He was no mortal man. No mortal man knew more about this situation than John knew. So it must have been an angel.

As to what angel it was, I do not know. I might guess that it was Michael. In Daniel 12:1, he is called the prince that stands for

the Jews. But if I say it was Michael, it would just be a guess. So let's just say he was an angel. I do not even know the name of my own guardian angel. But I sure am thankful for him. So many times I have realized that had it not been for him my carelessness would have caused me to have a wreck, or some other terrible thing would have been my lot. I sure was thankful for our guardian angels when my wife and I spent 71 hours in a tree with water that got some twelve feet deep underneath us.

So just let us call this person an angel. He was a fellow-servant with John in the sense that the Holy Spirit that revealed all this through the angel to John was the same Holy Spirit who recorded it by means of John. It was the Holy Spirit that revealed it, and it was the Holy Spirit that recorded it. He just used this angel and John. This made the angel and John fellow-servants.

## Arkansas Baptists . .

(Continued from page one)

been gathered in the northeastern part of the state to organize the White River Association, and a few years later two other associations appear in this region.

The southern part of the state was settled somewhat later. About 1830, Elder E. B. Carter was operating in Saline County, where he had probably been living several years. By his instrumentality some of the first churches were organized. Soon afterwards Isaac C. Perkins settled in Hempstead County, and gathered a number of churches in this and the surrounding counties. In 1836 the churches in South Arkansas were organized into an association called Saline, from the county of the same name in which most of the churches were located.

Soon after these early preachers were joined by others, the most distinguished of whom was Dr. John Meek, who settled in Union County near the Ouachita River. In 1841 the anti-mission troubles resulted in the withdrawal of a number of churches and ministers, and the formation of an association of the anti-mission order. During the next decade many distinguished ministers arose in this region. Among those ordained here may be named H. H. Coleman, Aaron Yates, J. V. McColloch, W. H. Wyatt, R. J. Coleman, Dr. John T. Craig, and R. M. Thrasher, all of whom have exercised a wide influence in the state. In 1845, Dr. F. Courtney settled at Eldorado, and the year following W. H. Bayless became pastor at Tulip, and Judge Rutherford began to preach at Camden. In 1847, A. E. Clemmons settled at Lewisville, and in 1848, Elder Jesse Hartwell, D.D., located at Camden. These were all men of great ability, and gave character to the denomination in this part of the state.

Previous to 1844 there was no Baptist church in all the region between the Ouachita and Mississippi River south of what is now Dallas County. There were a few Anti-Mission Baptists who about this time gathered a small church. About the same time Young R. Royal, a missionary Baptist preacher, settled in Drew County, and Uriah H. Parker, Joel Tomme, and Robert Pully in Bradley. By their labors, assisted at a later day by B. C. Hyatt, Solomon Gardner, and others, the first churches in this region were planted.

Subsequently, but chiefly since the war, churches have been plant-

ed in that part of the state lying between the Arkansas and Mississippi Rivers, and in the north-western part of the state, but our space does not allow of details.

The following is a list of associations, with the date of their origin, as far as we have been able to ascertain: White River, 1820; Spring River, 1829; Saline, 1836; Washington, 1837; Rocky Bayou, 1840; Salem, 1840; Liberty, 1845; St. Francis, 1845; Red River, 1848; Bartholomew, 1848; Columbia, 1852; Judson, 1854; Pleasant Hill, 1854; Friendship; Pine Bluff; Caroline; Little Red River; Baptist; Bartonville; Bethel; Caddo River; Cadron; Cane Creek; Clear Creek; Concord; Crooked Creek; Dardanelles; Fayetteville; Independence; Mount Vernon; Spring Town; Mount Zion; Ouachita Sixth Missionary; Springfield; State Corner; Union; Grand Prairie; Antioch District; First Missionary; Ouachita. Many of the last mentioned are formed by churches composed of colored Baptists.

—BAPTIST ENCYCLOPEDIA, Vol. I, 1881, pp. 38-39.

## Erroneous Doctrine

(Continued from page three)

already have a universal, invisible conglomeration they call a church, they soon will have. So if that is the kind of church the brother has in his parenthesis it is never dismissed, because it never assembles. But on second thought, it never does any other thing either. So why not leave this brother's second parenthesis off? In that way we will have it just as it was given to us. Then individual saints that these people do not seem to know exist can offer up this wonderful sacrifice in our homes, on the job, on the highway, or wherever we may be.

There are so many things I love to praise my Lord for that I just would not have time for all of them during the short time our church is assembled. And we don't have that other kind of church. Then if you notice he says the fruit of our lips is sound doctrine. Sound doctrine is one of the things I love to praise my Lord for. I just wish we had more of it. Then we might have less of the kind in all these quotations.

In another quotation one brother says, "May I just burst the bubble of the multitudes? God does not acknowledge the prayers or any form of worship of any child outside the spiritual house, the church (Baptist)." I readily admit that Ephesians 3:10 teaches me that

God carries on all of His work of a spiritual nature only through His churches, and in no other way. Brother Fred Halliman who has been under the direct authority of one of our Lord's churches has baptized more than five thousand people and organized 39 Baptist churches in the last few years. I wonder if that is not more than all the combined Baptist missionaries in the world who are not under the direct authority of one of the Lord's churches has done. I fully believe that in order for a missionary to have the blessings of God upon his work he must be under the authority of a church of the Lord Jesus Christ. But if this brother means that God will not hear my prayers to Him here in my home, or that He will not accept my worship of Him here in my home, or anywhere else I may happen to be, he is going one way, and I am going in the other way. We just cannot walk together on this subject, because we are not in agreement.

In still another quotation a brother says, "Brother, sister, iniquity is FALSE DOCTRINE, not the sins we commit in these bodies of flesh." O Brother, what about that? The Greeks have five different words that are translated iniquity. They are ANOMIA which means lawlessness, ADIKIA which means unrighteousness, DIKEMA which means a wrong, an injury, a misdeed, PONERIA which means bad or worthless. It denotes wickedness, and PARANOMIA which means law breaking. And neither one of them even mentions false doctrine. Don't get me wrong, brother. False doctrine is iniquity, because it is bad. It would come under PONERIA which means bad. But when you limit iniquity to be just false doctrine, you are leaving out murder, adultery, lying, stealing and a great host of other sins. Let us remember, false doctrine is not every sin in the Book. It seems that when a person dabbles around for a while with the priesthood of the church doctrine the elasticity of his imagination becomes such that it will stretch to any length. When all these Greek words affirm that iniquity is the sins we commit in these bodies of flesh, and this dear brother teaches that these sins are not iniquity, is he not teaching a false doctrine?

Another quotation says, "Yes, He shall remove all sin (false doctrine) and sinners (workers of iniquity) from the earth." And then he says, "Yes, my Lord shall completely restore the earth to" (Continued on page 6, column 1)

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THE BAPTIST EXAMINER

DECEMBER 18, 1976

PAGE FOUR



# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## THE SIN OF IDLENESS

The Song of Solomon has always been a closed book to me until I realized it was the church speaking to her Beloved, Jesus Christ. With this in mind, see how the following verses take on new meaning: "I am my beloved's, and his desire is toward me. Come, my beloved, let us go forth into the field; let us lodge in the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves. The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved" (7:10-13).

A prevalent thought in "Christendom" is that the only way one can be truly spiritual is to get off alone, divorce yourself from the world, and live like a recluse. This type of seed bears fruit in monasteries, nunneries, and retreats. Here in our text, the church is about to go to work. She desires the company of her Lord. She doesn't say "I will go" but rather "Let us go." True worship is not idleness but service. While there is merit in getting alone for a time of refreshing in the Word and prayer, yet these are means of energy and vitality that we may work harder. They are not an end in themselves.

"Let us go forth — in the fields — lodge in the vineyards — get up early — check the vines — look for fruit — for in our gates are all manner of pleasant fruits, new and old." This is hardly the song of idleness. How can we excuse, then, such phrases as "I cannot do visitation — I'm too busy to teach — Don't expect me at prayer meeting — perhaps later, I will—"

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These sound like the excuses the Lord Jesus spoke of. "I have bought a piece of ground and must go see it — I have married a wife and cannot come, etc."

Serving the Lord is an honor and privilege and glorious. It is not a burden. Why is the woman in our text so eager? Because her Lord would be with her. Close at her side. Herein is true fellowship. Come, let us serve the Lord with gladness.

## Infants . . . Innocent

(Continued from page one)

eight souls were Noah and his wife, and his three sons and their wives. What about all those infants that were outside the ark and drowned?

The Bible does not even intimate that their souls went to Hell, as some would have us to believe. In fact, the Bible does say that only "... eight souls were saved by water" (I Peter 3:20). And later on it will be shown in this paper that there are grounds for believing that the souls of those infants outside the ark were saved by means other than water.

The other illustration used by some to prove that dead infants may go to Hell is Numbers 16. The story in this chapter is about a rebellion against Moses by Korah, Dathan, and Abiram. Moses warns the camp that God is about to vindicate his man, and the others shall perish. "So they got up from the tabernacle of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out, and stood in the door of their tents, and their wives and their sons, and their little children" (Num. 16:27).

Moses then made a speech which told of the fact that he had always done as the Lord had commanded, and asked the Lord for a special vindication. God then caused a new thing to happen, for "... the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation" (Num. 16:31-33).

A popular evangelist that is evidently not above using scare tactics to get professions recently made a movie about Hell, and this movie depicted this scene. The evangelist introduced this depiction with an explanation that this was the first time men were able to see the awfulness of Hell. As actors re-enacted the scene, the ground opened up and consumed all the rebels, and the scene was shown with evidence of real burning pit, complete with smoke, flames and the cries of the tortured.

Such a scene cannot be truthfully shown from the Scriptures. The added features of the burning Hell were put there by the evangelist and were not gathered from the text. The pit in this case is sheol, which was the abode of the dead, and is not the bottomless pit. The Lord just simply caused a mass burial to take place, and all the rebels and their children that stood in the doors of their tents were buried alive. The only fire present that can be shown from the Scriptures came from Heaven, and not from the pit, for "... there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense" (Num. 16:35).

It appears that the earth had already closed around the rebels in the pit when the fire from God came down, indicating that the two hundred and fifty men consumed by the fire were not of the number that fell into the pit, although many commentators are divided on this point. But, it does appear that all of the rebels and most of their families with even the small children perished: "Not-

withstanding the children of Korah died not" (Num. 26:11).

These two texts dealing with the deaths of infants have to be altered to show the proof of God sending infants to Hell, and such should not be done.

Another text that deals with the relative innocence of infants comes from the mouth of the Saviour, Jesus Christ. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matthew 18:1-4).

Notice the praise of the child-like qualities shown here. The Saviour admonished the people to become AS little children.

Notice a few traits that seem to show the relative innocence of small children. They don't hold

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grudges. They have complete faith in their parents, believing all that they are told by them. They are virtually incapable of murder, robbery, rape, drunkenness, and a host of other gross sins. The text quoted mentions one trait explicitly, and that is humility, and the child the Saviour was using to illustrate His sermon had humility. Humility is a hard virtue for adults to acquire. When compared to adults, children are most certainly relatively innocent.

But, this state of innocence is overshadowed by one most important fact. Infants are born as sinners, under the condemnation of sin.

Often times in witnessing to men we use a variety of verses that show the universality of sin, and many can be used to show that all have sinned. If it be true that "... all have sinned and come short of the glory of God" (Rom. 3:23) then it is very apparent that the sin was an active deed.

Yet, some may say that infants are incapable of such an act. These same people may say that the innocence of infants mentioned in the preceding chapter is the same as righteousness. Such is not the case, for it is written: "... there is none righteous, no not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one" (Rom. 3:10-12).

There is no exemption for infants in this text. Infants are as guilty of transgressing God's holy law as is the chief of sinners. They are sinners because even they have sinned, and even all of the innocence that we put to their account will not blot out the sin.

Not only are they sinners by their own deeds, but they were sinners

THE BAPTIST EXAMINER

DECEMBER 18, 1976

PAGE FIVE

# CHOICE

By PASTOR OSCAR B. MINK  
Mansfield, Ohio

## PEDESTAL EXPRESSIONS

To the natural man the word "choice" when told it is his to act upon, conveys a feeling of superiority to the mind. And from his intellectual summit the possibility of wrong choice is zero. In sales work there are words and phrases referred to by salesmen as "pedestal expressions" and it is essential for success in the sales field to master the use of these terms. Some of these pedestal expressions are: "Please," "thank you, so very much," "may I," "I would like your advice," "you are so right," "I know you will make the right choice." These and many more are used effectively to inflate the prospect's ego, and to condition his attitude steering him into a buying frame of mind. And after the sale is consummated, a verbal compliment is in order, usually comprised in, "You certainly made the right choice."

We see the same tricks and techniques used today by pastors and evangelists to get professions of faith from their unsuspecting hearers. With their beautiful oratory and eloquent speeches, they set man above God, and make God subject to the creature. Any practice giving natural man place and power in things spiritual and eternal is labeled by God as "foolishness" (I Cor. 2:14).

## NATURAL MAN: ABSOLUTE REBEL AGAINST GOD

Webster defines the word "choice" as the act of choosing. The word implies action. There can be no choice apart from external action, and vice-versa, there is no external action apart from prior choice. The time allowed for choice or decision may be incalculably small, but it is always present.

Adam and Eve, man's first biological ancestors were created by God and placed in the Garden of Eden. Adam, in the covenant with God was made the federal head of the human race, and officially, represented all mankind in the presence of God. God, in the covenant with Adam promised him perpetual blessings on the condition that he would abstain from all evil (Gen. 2:16-17). Adam, though created innocent, was also created mutable and capable of change. When the Divine restraint exercised in Adam's behalf was removed, Adam became prone to change, and in this state of proneness made choice against God, thereby bringing a radical change to his nature, and death to all of his posterity (Rom. 5:12).

Adam's choice of Eve in preference to God was deliberate (I Tim. 2:14), and destructive to all God-likeness in his nature. Post-dating the fall, every child is born from the womb of wrath, and with a wrathful nature toward God (Eph. 2:3). So then, they that are of the Adamic nature CANNOT make a single choice pleasing to God (Rom. 8:8). "... verily every man at his best state is altogether vanity" (Ps. 39:5). The spiritual impotence of man's will, as he is (Continued on page 8, column 3)

Christ Himself made a statement in this regard one night to Nicodemus, the Pharisee. Nicodemus had asked for an explanation of the new birth (regeneration), and the Saviour said: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John 3:6). The need of the second birth (or, Spirit birth) is because the fleshly one is not good enough. The flesh is used many times in the Bible as condemned (Rom. 8:1-13). But why?

Job seemed to intimate that it was because we were born of condemned people, and he said: "Who can bring a clean thing out of an unclean? not one" (Job. 14:4). Notice how this verse fits in with John 3:6. As our parents are sinners (although they may be sinners saved by grace, they still have the sin nature, for it is not destroyed while we are in the present bodies), so will be the children. Every person born is born in such a state with but one exception, Jesus Christ. He was born with the human nature (via Mary, His mother), but also with the divine nature (via God, His Father). But, since both of our parents are sinners, it is impossible for their offspring to be different.

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## Erroneous Doctrine

(Continued from page 4)

what it was before He decreed the fall, to what it was before sin (false doctrine) entered." Here again one of the adherents of the priesthood of the church substitutes false doctrine for all sin. And not only that, he substitutes false doctrine for Adam's rebellion against God in the Garden of Eden. Adam was not teaching false doctrine. He never heard of false doctrine. He openly rebelled against God.

If you were to ask this brother what he thinks about Robert Bratcher substituting the word "death" for the word "blood" some fifteen times in HIS BIBLE which he called Good News For Modern Man, he would probably let you know that he thought it was a terrible sin for Bratcher to do that. This is exactly what I think about it, too. Tinkering with the Word of God is a grievous sin. And you, dear brethren, in your different church papers that I am filing away just in case someone should question the quotations in this article, I find more than fifteen places where you have made substitutions just as grievous as Bratcher's. It may be that Bratcher did not know just how grievous his substitutions were, because he does not even claim to be born again. But I assume you, brethren, are born again ones.

In another quotation I read, "True repentance does not concern the sins we commit in these bodies of flesh." Our first repentance, as we have already said in this article, is a gift of God (Acts 1:18). God gives us another mind that is not an enemy to Him. But after He saves us, godly sorrow repentance in us. The lost person knows nothing of godly sorrow. Only a godly people can have godly sorrow. And after we have been saved we can, and do repent. And this repentance most certainly does concern the sins we commit in these bodies. In Luke 17:3-4 we read, "Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." The word "trespass" here is from HAMARTANO which simply means to sin. So my dear brother, repentance most certainly does concern the sins we commit in these bodies of flesh.

In another quotation I read, "Ye are the light of the world" (Matt. 5:14). Then this particular brother asks a question, and then answers it. He says "Who are the 'ye'?" It is the church of Jesus Christ." In other places in the church papers I am quoting from there seems to be a clear inti-

mation that these brethren do not have to rely altogether on the written Word of God. Rather, they are taught spiritual things by the Spirit.

I want to say as strongly as I know how that the Holy Spirit of God does not teach anybody anything that is not written in the Book. He illuminates what is written. So any time the Spirit starts teaching you something that is not in the Book, take a peek under his cloak. You just might find his pitchfork. So if the brother who wrote this quotation had read the context, he just might have erased his answer to his question.

In verse 16 we read, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." This is talking about the individual Christian letting his light shine before the men of the world. Whether these brethren know it or not there are still a few individual Christians around. What the church does is behind closed doors, so to speak. The world is not interested in what goes on inside the church building. But if the individual Christian lets his light shine on the job where he works, his fellow workers will see it. And by letting his light shine I mean live in such a way that the world can see Christ who is the true light in him. We as individuals, or collectively as a church, have no power to generate spiritual light. We can only reflect that true light that comes from Christ who is the source of all spiritual light.

We have known all the while that Catholics teach a church salvation. By that I mean you can only be saved by their church. We have also known that Campbellites teach a church salvation. But I never thought I would see the day when Baptists would do it. However, in a recent issue of one of the papers under consideration, I read, "There is no deliverance outside the spiritual house of the Lord." Is that church salvation, or am I doing as they do, that is, seeing things that are just not there? Beloved, when we start substituting the house of the Lord for the Lord of the house we are in a pitiable condition. May that Lord of the house have mercy on us. I don't believe Robert Bratcher can beat these dear brethren when it comes to making substitutions.

A dear lady was telling me about her conversation with one of these brethren. She said to him, "If a man goes to bed with another man's wife, what about that?" She said he told her that was a sin against the church. And here I have been thinking all along that it was God who said in Exodus 20:14: "Thou shalt not commit adultery." It seems to me that this dear brother sub-

## "TIS A SWEET THING TO DIE!"

"Tis sweet to die, and end the strife,  
The sins and cares of mortal life;  
This weary frame lay down to sleep,  
To toil no more, no more to weep.

"Tis sweet to die;" 'tis richest "gain,"  
To die to weakness, grief, and pain;  
To wake in Heaven, and share the joy  
Of endless life: who would not die?

"Tis sweet to die" in Jesus blest,  
With Him to dwell, and reign, and rest,  
Enrobed in righteousness divine,  
And spotless in His image shine.

"Tis sweet to die," exceeding sweet,  
The ransom'd "saints in light" to meet;  
With them surround the sun-girt throne,  
And sit and sing, — a child at home.

"Tis sweet to die," and higher stand  
Than highest of the angelic band;  
A brighter crown to wear, and praise  
In nobler strains than they can raise.

"Tis sweet to die," for Christ has lain  
A captive in death's icy chain;  
His bonds He broke, and plucked his sting,  
That "victory" I might gain and sing.

"Tis sweet to die:" the deep, damp grave,  
Through His great power Who rose to save,  
My body will refine, and then  
Give up its charge to life again.

Then, friends in Him, no grief display,  
From these low lands when I away;  
Rejoice when round my tomb you meet,  
For "death is bless'd — to die is sweet!"

(Dying words of Mr. Joseph Hussey, November 15th, 1726).

stituted the church for God Himself. And I just do not believe He likes it.

Now in concluding my feeble efforts to earnestly contend for the faith, may we consider what this kind of teaching will lead these brethren into. First, it seems to affect their spiritual vision. They seem to see things that are just not there. They remind me somewhat of the old drunk who saw two trees out in front of him. He tried to drive between them and hit it. It seems they will imagine a thing, and then start preaching it without stopping to consider the corner they are painting themselves into.

I heard a dear brother who ten, twenty, or thirty years ago stood head and shoulders above most of his fellow preachers when it came to teaching and expounding God's Word say a thing that is still hard for me to believe he said. He ended up one of his usual great messages by saying that the man child in Revelation 12 is the church wielding the rod of iron in the Millennium. I was afraid that I did not hear him right until others assured me that he did say it.

How under Heaven can a statement like that be defended? We are told that a woman brought forth a man child. And we know that Christ is the one who brought forth the church. So this makes Christ the woman who brought forth the man child. And it makes Him the woman that flees into the wilderness where she is fed for three and a half years. Beloved, there are some facts connected with this that I will stand on all the way to II Corinthians 5:10. Jesus Christ is still the man Christ Jesus. He has never been, nor will He ever be a woman. And He will never flee from anybody or anything.

His churches are for this age, and for this age only. When a member of a church dies his or her name is removed from the church roll. They are no longer members. And when the rapture comes and all saved church members are caught up with the rest of our Lord's saints there will

be no saved church members left, so our Lord's churches will cease to exist. So any church that can be imagined in the Millennium will have to be the universal invisible conglomeration that this dear brother came out of many years ago. And I sure do hate to see him back in something the early Christians never heard tell of. It seems that when a person's imagination is turned loose it just flies off into the wild blue yonder.

I have just heard a message on tape by one of these dear brethren in which he tries to defend the doctrine of the priesthood of the church. He says this is a doctrine that is hard to defend to which I say, "Amen." If he had said that it cannot be defended, I would have said amen twice. I have heard this dear brother bring some messages that thrilled my soul. But this is not one of them.

When this doctrine has run its course the adherent of it will be able to deny or transform enough of the precious Word of God to make it possible for him to imbibe the unspeakable thing called a-

Millenniumism: As I see it, no one can really believe what God's Word says and at the same time be an a-millennialist.

As I close I want to reiterate what I said in the beginning. I do not know that all who adhere to this doctrine believes all the things I have quoted from different church papers. Will Rogers once said that all he knew was what he saw in the newspapers, and just about all I know about the doctrine of the priesthood of the church is what I see in church papers. May our dear Lord be pleased to bring the adherents of that doctrine back into the old paths in which they can just let God's Word say what it says.



## Halliman Continues

(Continued from page one)

a bridge is being built farther up. As well as a large ferry boat, there are motor launches, at a much higher price, as well. There were several of us going over and we took the ferry. I do not know how far we traveled up the river, but would guess that it was at least twenty miles, as we were over two hours making the trip.

When we finally docked on the other side, we still had a long way to go to reach our destination. Like all other places where I have had to transfer from one type of transportation to another, long before time to get off the boat, people began pushing and shoving to get where they could be first. By the time I walked off, things were pretty chaotic. We finally made it up through the gate that led to the street. Here were dozens of buses and scores of taxis waiting to take people to their various destinations, and seemingly all of them with engines racing and horns blowing. I had begun to wonder if I were not at the "Indianapolis 500," instead of in Africa.

As mentioned above, there were several of us in the party and apart from carrying my bag, I was trying to help a lady that had a baby and a large suitcase. With a bag in each hand, I was trying to work my way through this crowd and keep up with Brother Imah. Finally, I saw him go into a bus and likewise, I followed. Most of the seats were already taken by the time we got on and we had to work our way to the rear of the bus. If you have ever tried to walk through a small crowded aisle with two large bags in your hands, you know what I was up against for the next few minutes. If you haven't, there is no need for me to explain for you would not believe me anyway.

Soon, we were under way and again I do not know how far we traveled on this bus, but it must have been around 35 to 40 miles (Continued on page 7, column 4)

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DECEMBER 18, 1976

PAGE SIX



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

MEMPHIS (EP) — The Brotherhood Commission of the Southern Baptist Convention (SBC) has voted both to accept the resignation of its most famous trustee, President-elect Jimmy Carter, and to express appreciation for all the former Georgia governor has done to support the agency's work with Baptist men and boys across the nation.

Marvin Horan, pastor of the Leewood Freewill Baptist Church, was convicted by a federal jury of conspiring to bomb two public schools during the West Virginia textbook controversy in 1974 has lost an appeal and will enter prison Nov. 20.

Aida Skripnkova, the famous underground Baptist girl from Leningrad has been rearrested last month. Also rearrested together with her was Ida Kotuhova, one of the workers in the underground Bible printing press discovered by Soviet authorities in Latvia in 1974. Also Nicolai Deniga, age 53, from Chirigoff, Ukraine, Soviet Union, the only Baptist in his village was killed. The Soviet police told him: "We do not tolerate Baptists!" — Jesus to the Communist World.

Nobody will ever be able to tell the misdeeds of Communism. Solzhenitsyn has described them, yet not all. Edward Buca, a former inmate of Soviet concentration camps, describes in his book "Vorkuta" (Constable, London), how a Communist police officer had tied a woman, then took a large candle and pushed it into her vagina and lit it. He told the woman, "You have a little time to think things over. Soon the flames will reach your body. When you're ready to sign the confession, you give me the signal by blinking three times." The flame burned down to her body. He watched calmly. Once he took out the candle, lit a cigarette with it and put it back.

Prisoners who had tried to escape, were beaten savagely, then tied behind galloping reindeers and dragged to death. A prisoner was compelled to play the harmonica near the corpses exposed to public view. — Jesus to the Communist World.

The alcohol problem in America continues to grow. It is reported by ACAP that 55 per cent of all highway fatalities are caused by drunken drivers. Many who die on the road are not drinkers — but rather the victims of drinkers. In just five years, over 25,000

Americans were killed in alcohol-related auto accidents. (That's more than all the U. S. deaths in Korea and Vietnam combined!)

In one recent year alone some 35,000 persons were jailed for violent crimes involving alcohol — crimes like murders, assault, and forcible rape.

The report also says that among our nation's nine million alcoholics, nearly 500,000 are between 10 and 19 years of age. It is added that 1.3 million Americans between 12 and 17 years of age have serious drinking problems. One-third of our high school students get drunk at least once a month. Three out of every four high school students drink. That's twice as many as four years ago! Arrests of boys 18 and younger for intoxication have jumped 250 per cent in the same period. Four out of 10 teenagers involved with alcohol are females.

"And they have cast lots for my people; and have given a boy for a harlot, and sold a girl for wine, that they might drink" (Joel 3:3).

WASHINGTON, D. C. (EP) — A new report by the Washington, D. C. department of human resources shows that more than half — 51.1 per cent — of the babies born to residents last year were illegitimate.

Officials of the National Center for Health Statistics said that Washington, D. C., is the first city in which the out-of-wedlock births have exceeded 50 per cent of all births. Nationwide, about 13 per cent of babies are born to unmarried mothers.

In Washington, D. C., in 1975, married women gave birth to 4,758 babies compared with 4,988 babies born to unmarried women.

Some 57 per cent of all children born to blacks in Washington, D. C., were out-of-wedlock; unmarried white women gave birth to 12.9 per cent of all babies born to whites.

Officials said the higher percentage of blacks in Washington's population (75 per cent) accounts for the high proportion of out-of-wedlock births in the nation's capital.

WASHINGTON, D. C. (EP) — An estimated 1,800,000 U. S. children, aged 7 through 13, are unattended — by parents, relatives or agencies — from the moment they leave school until a parent returns from work, the U. S. Census Bureau reports.

It noted that 8 million children lack parental care during daytime hours. Some 2.7 million are cared for in the home of a relative; 1.8

million — the 7-13 group — are unattended, and the remainder have some care through other arrangements.

Day-care centers are used less than any other type of arrangement, the bureau said, with some 326,000 receiving such aid.

The bureau's study said that 80 per cent of the 41 million children aged 3 to 13 in the U. S. are "usually" cared for by one of the parents when the children are not in school.

KESTON, England (EP) — The Centre for the Study of Religion and Communism at Keston College here reports a sudden relaxation of church building policy of the (East) German Democratic Republic.

The agency reports permission given to the Federation of Evangelical Churches in the GDR (an association of Lutheran, Reformed, and United territorial bodies) to build 40 new churches. It is expected that the less numerous

Other members of the committee include E. V. Hill of Mt. Zion Baptist Church; Leroy Sanders, pastor of North Hollywood Assembly of God Church; and Michael Manning, a Divine Word Father attached to the Catholic order's seminary in Riverside.

The Passover Plot from a book written by Hugh J. Schonfield some ten years ago, is centered on the theme that Jesus was drugged to make him appear dead on the cross, then revived later.

CANBY, Ore. (EP) — The New Life Testament, a special translation by Gleason H. Ledyard of Christian Literature International, is helping new readers and those using English as a second language, to comprehend God's Word.

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Roman Catholics will be allowed to build a proportionately smaller number.

Reasons for the Communist regime's change are unknown. Speculation includes a desire to promote a better image overseas or an effort to gain foreign currency (since West German Christians are likely to fund the costs of the buildings).

CHARLOTTE, N. C. (EP) — If the Coca-Cola Company goes ahead with plans to add a wine company to their combine, it may lose the United Methodist Church as a shareholder.

The church, which officially opposes the use of alcohol, said it may sell its nearly \$1 million worth of Coca-Cola Co. stock if the Atlanta based multi-billion-dollar company acquires Taylor Wine Co. of New York.

WASHINGTON, D. C. (EP) — The National Council of Catholic Bishops has reaffirmed the church's traditional, strict stand on sexual conduct and related matters.

A "pastoral letter on moral values" was adopted — a letter which opposes divorce, abortion and other forms of birth control, sexual intercourse outside of marriage and which declares that homosexuality is a moral wrong.

LOS ANGELES (EP) — To oppose a "new trend to commercialized blasphemy" in the movie theater, William S. McBirnie is leading a committee of ministers against such films as "The Passover Plot" and others depicting Jesus as a man guilty of sexual excesses.

McBirnie, nationally known for his radio commentary called "Voice of Americanism," said he did not believe the committee would give free publicity to such films.

"Our hope is to create resentment in hopes the public will boycott the films," he stated at a news conference.

THE BAPTIST EXAMINER

DECEMBER 18, 1976

PAGE SEVEN

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



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want to loose the fare and they allowed that if we took the luggage out and got another taxi, we would still have to pay them something for helping put the luggage in and for the ride across the taxi lot, about 75 feet.

This car was licensed to carry nine passengers and after a while things simmered down and they agreed to take us at the regular fare providing they could pick up extra fares on the way. By now I was a bundle of nerves. After having traveled from Brother Imah's home to the waterfront by taxi, the ferry boat for over two hours, a wild ride on a bus for about 40 minutes and now this experience, I was about ready for the hospital.

We left the taxi lot with the taxi full of people and luggage. Before we had reached our destination of another ten miles, we had picked up four more people. I looked in the back and people were stacked back there like sardines in a can.

We finally pulled up to the side of the road and got out. We had about three-fourths of a mile to walk before coming to the village where I would be spending the next week. Several of the village people met us and helped with the luggage.

(Continued on page 8, column 1)

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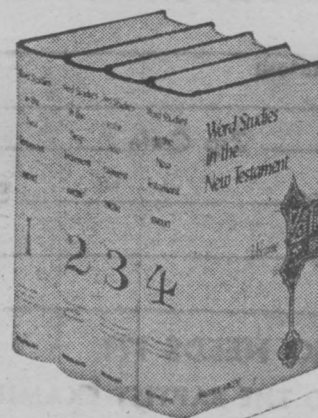
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## Halliman Reports

(Continued from page seven)

Upon arrival, before coming to the house, we reached the church building and Brother Imah announced that we would first go in and have a church service before going on to the house. By now I was the one who was in need of prayer and about a half day's rest rather than trying to minister to others. But long before I reached Africa, I learned that the demands on a missionary's time and energy, patience and abilities, far exceeds any other profession that I know, therefore, we went into the building and held our first of many services here.

After this first service, we went to the house where I would be staying. The house was large and roomy. I had three rooms all to myself. The house was constructed of blocks made of cement and sand, with a galvanized iron roof. There was at least a dozen rooms in this building and perhaps fifteen people or more living there. Brother James Imah, brother to John, lives here with his wife and several children and one sister-in-law of a brother or two that is dead. They are one big happy family.

After resting for a couple of hours, it was now time for another service at the church building and shortly after the services got under way, the house was packed. There were many more here than I had been used to seeing at the church at Calabar. For nearly an hour, the people sang hymns and choruses. What a happy group of people these seemed to be!

Finally, they turned the services over to me to preach and for the next hour I preached the glorious gospel of Christ. We had a great service that night, several professed faith in Christ, some of which had, no doubt, been saved prior to the service.

For the rest of that week, we preached daily and visited many people in their homes having pray-

er and talking to the village people. This is the village and general area where Brother John Imah started his ministry several years ago. The village is large, but he is well known throughout it, but not every one, however, is his friend. In this large village, not too far from where their present church building is, can be seen the large building that the Nigerian Baptist Convention people put up several years ago. It was in this village, also, that I met the woman who had mothered his two daughters, betrayed him to the military police to be kidnapped and killed, and then refused to come back and live with him, after he had forgiven her all.

God had given us a good ministry among these simple village people and by Saturday night, 32 of them had expressed their desire to receive Scriptural baptism. Several of them had been baptized by Brother John Imah, but by now, all knew that they had not had baptism by church authority.

On Sunday morning, we met at the building at about 8:30 and held a service and then walked almost four miles to where the river is, where the baptismal services were held. As had been done in Calabar, when we were marching through this city to the place of baptism, songs were sung the entire distance there and back. It was the desire of the group that I do the baptizing and after reaching the river and preaching for a while, I took them one by one and baptized them into and upon the authority of Calvary Baptist Church of Calabar.

After walking back to the church building, we assembled and had prayer and told the people to meet about an hour later. About 2:00 p.m., we had once again assembled for services, and this time upon the authority of Calvary Baptist Church of Calabar for the purpose of organizing a church. By the time this service was over, the Philadelphia Baptist Church

on the mainland of Cross River State of Nigeria had been born consisting of 32 members, and one more joining on the promise of a letter from Calvary Baptist Church.

This had been a glorious day in the lives of these people. Not only did they now have a church with full Bible credentials, but it was a day of ultimate triumph over the N.B.C. people that had tried to get their leader killed and all their convictions destroyed. Matthew 16:18 seemed to mean more to them on this day than it had ever meant before.

I continued to stay with these people there, until the following Thursday, when Brother John and I left for Calabar. Before leaving on our last service, two brethren announced their call to the ministry. More to follow.



## Choice . . .

(Continued from page five)

in nature, is absolute. Love for sin, and hatred of God is so intertwined in fallen man's nature that his thoughts are only evil continually (Gen. 6:5).

Christ brings this truth to the fore front when He says, "No man can serve two masters; for either he will hate the one and love the other" (Matt. 6:24). And again, He that knows the intents and thoughts of every heart says, "He that is not with Me is against Me," and those against Christ are not passive. No, they are actively against Him, for He says they "scatter abroad" (Matt. 12:30).

To presuppose a person will choose something which he hates with a perfect hatred and opposes with unrelenting vehemence is absurd. It is far more easy for the spiritually renewed mind to conceive of clay fashioning itself into decorative ornaments of great value than it is to give birth to the thought that fallen man can choose God, whom he hates with a total hatred (Rom. 1:30). Man by nature is not merely wicked, but desperately wicked (Jer. 17:9). He is "dead in trespasses and sins" (Eph. 2:1). The Adamic man is destitute of all good, and every spark of his energy is used to perform evil.

He is not only a sinner by birth, but is also a sinner by choice, for as soon as he be born he goes astray "speaking lies" (Psa. 58:3). Fallen man is a slave to his nature. All of his choices are worldly. He ever pleases the Prince and power of the air. His single ambition is to fulfill the desires of the flesh, deserving immediate and everlasting destruction (Eph. 2:2-3). The natural man begins his rebellion against God in the womb of his mother, magnifies it in his earthly life, and apart from the gracious choice of God, he will stand in the judgment and hear God say, "He which is filthy, let him be filthy still" (Rev. 22:11).

### THE NUMBER ONE HERESY

Man in his degenerate state is in the bond of iniquity, not credible with the least good, and is a firm and undeviating ally of the Devil. We do not mean to imply that the old nature cannot change, it certainly can and does, but not so as to please God.

The Ethiopian may practice ultimate cleanliness, and cover himself with white robes, yet his skin remains the same. Man may exercise moral restraints, and cover his outward life with religious fervor, yet his pent up depravity, and his fallen nature are not in the least diminished. And not until the Ethiopian changes his skin, or the leopard his spots will lost man be able to do a single good (Jer. 13:23). Man invariably chooses that which the Lord delights not in (Isa. 66:4).

Yet, proud man, with all of his faculties averse to God will not

own his innate and totally depraved nature. He is for evermore crying out, it is with man to choose where he will be in eternity. He concedes much was lost in the fall, but not all. He says there was something of the former relationship preserved: Namely, there is enough of the Divine spark left in man that he can come to God any time he chooses. This kind of reasoning is normal for a mind that is under a total spiritual blackout (Eph. 4:18), and which is directed by the father of lies (John 8:44). This line of reasoning is not subject to change by any power outside of God. Man is ever learning and never able to come to the knowledge of the truth (II Tim. 3:7). This error, though underwritten by natural religion, and supported by every unregenerate spirit, is yet the top wrung on the ladder of damnable heresies. The Lord says to His followers, "Ye have not chosen Me, but I have chosen you . . ." (John 16:16).

Salvation of the soul is either by the sovereign, irresistible, irrevocable choice of God, or it is by man's ability to choose. The eternal welfare of the soul is determined by God or man, not by God and man (Rom. 11:6).

### SUITABILITY BEFORE GOD

Being shut up to the Bible for the answer in this matter we discover that man will not choose God that he might have life (John 5:40). We also discover from the pages of Holy Writ that there was only ONE man who ever walked this earth with suitability, sufficient to attract God's loving attention and choosing favor. This ONE is Christ of whom we read, "Behold My servant, Whom I have chosen; My beloved, in Whom My soul is well pleased . . ." (Matt. 12:18). All others chosen of God unto salvation were not only lacking in suitability, but were the exact opposite, and fully that which merited God's eternal wrath: "The wages of sin is death."

According to the Word of God there are but two ways for a person to get out of this world: One way is to be chosen out by the grace of God as plainly stated in Gospel of John 15:19, and the other way out is to be chased out by the wrath of God. Speaking of the wicked, Job says, "He shall be driven from light into darkness, and chased out of the world" (Job 18:18; II Pet. 2:9).

Not once in all of Scriptures is there the least inference that man in his native state can choose God in preference to anything else. This truth is made apparent when we consider that man loves darkness rather than light (John 3:19). And how can they choose that

which they do not know anything as they ought to know it? (John 1:10; II Cor. 2:14; I Cor. 8:2). In view of the foregoing facts we hear the Psalmist say, "Blessed is the man whom Thou (God) chooseth" (Psa. 65:4).

God looks to Christ for the suitability of all those included in the covenant of redemption, and God has condescended to let His chosen see the report the Holy Spirit has recorded, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. 1:4). The saved love God in time, because God loved them in eternity, and their suitability in the presence of God is not merited by them, but by Him Who said, "I lay down My life for the sheep" (John 10:15).

### CHOSEN TO SALVATION AND SERVICE

" . . . I have chosen you, and ordained you, that ye should go and bring forth fruit . . ." (John 15:16). "For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

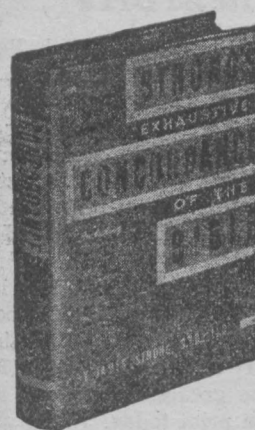
God chose Isaiah and Jeremiah to be Prophets before they were born (Isa. 49:1; Jer. 1:5). And He says of Paul, "He is a chosen vessel unto Me, to bear My name before Gentiles, and kings, and the children of Israel" (Acts 9:15). Paul exhorts Timothy to faithfulness, so as to please God Who had "chosen him to be a soldier" (II Tim. 2:3).

Someone may object, and say, "But, all this has to do with vocation and not with salvation." God's choice of a man to be a prophet or preacher is co-eternal with God's choice of him unto salvation. None can gainfully argue against the fact that John the Baptist was a preacher sent from God (John 1:6). And, surely, none are so naive as to dispute the fact that God chose John prior to his miraculous entrance into this world to be a preacher (Isa. 40:3; Matt. 3:3). And, would any be so daring as to say, God chooses a man to be a preacher or prophet before He chooses him unto salvation? God forbid!

I would urge all who read these lines to bow to the authority of God's Word, "Lest haply ye be found to fight against God," and God in His sore displeasure say to you as he said to Israel of old, "Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation" (Judges 10:14). " . . . Brethren, beloved of the Lord . . . God hath from the beginning chosen you to salvation . . ." (II Thess. 2:13).

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