

There is no revenge so complete as forgiveness.

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The Baptist Examiner

Baptist Is Our Middle Name

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

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THE GREAT BELIEVER

By CLAUDE KING, SR.
Clarksville, Tennessee

As a basis for this article we want to use the third chapter of Colossians. The first four verses of this chapter admonish us as believers to: "... Seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead (have died), and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

The first phrase of verse one, "If ye then be risen with Christ", is similar to Ephesians 2:5-6 which reads: "Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together and made us to sit together in heavenly places in Christ Jesus." Note also Romans 6:6-11. As believers our positional standing in Christ Jesus is that we have died out of Adam's race in Christ, and were resurrected with Him, and are presently in Him.

Our Lord and Saviour tells us that believers have a "passing over experience": "Verily, verily, I say unto you, He that heareth my Word, and believeth on Him that sent me, hath everlasting life,

and shall not come into condemnation (judgment) but is passed from death unto life" (John 5:24). This verse denotes past, completed



CLAUDE KING, SR.

action for the believer!

The Bible is literally filled with passages that state our position in Christ. Note Galatians 2:20. In my natural condition I am a Hell-deserving sinner; but thanks be unto God, in my position in Christ Jesus, as Lord and Saviour, I am a glorified saint. Unworthy as I am, this is my standing (Romans 8:28-31), and nothing nor no one can be against me because God

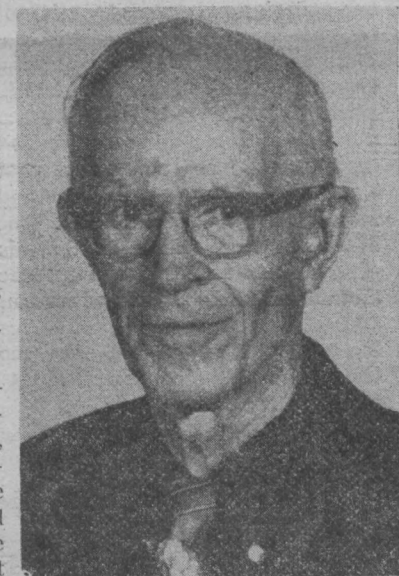
is for me! However, I am urged in the Word of God to bring my conduct up to, or in par with my standing by faith for it is written: "The just shall live by faith."

The last statement has to do with something that we are reluctant to talk about, or even think about as Baptists, because the doctrine (Continued on page 6, column 3)

M. C. HUGHES, AGED MINISTER PASSES AWAY

Elder M. C. Hughes, 1402 Woodcrest, Houston, Texas, departed this life on December 22, 1976. Brother Hughes was buried on December 24, with Elders Wayne Cox, Elvis Gregory, and Jimmy Davis conducting the services at Sardis Baptist Church near Magee, Mississippi.

Brother Hughes will be long remembered by his host of friends and brethren. He was loved by his brethren, and he loved his brethren. The editor always enjoyed being in his company and recalls



M. C. HUGHES

with delight many happy hours we spent together. I shall look forward to seeing him again when we will be united in eternal companionship.

Calvary Baptist Church and the readers of TBE express their very deepest sympathy to Sister Hughes and the relatives.

The Oldest Man In The Bible

By JON H. RULE
Taylor, Michigan

Genesis 5:21-32

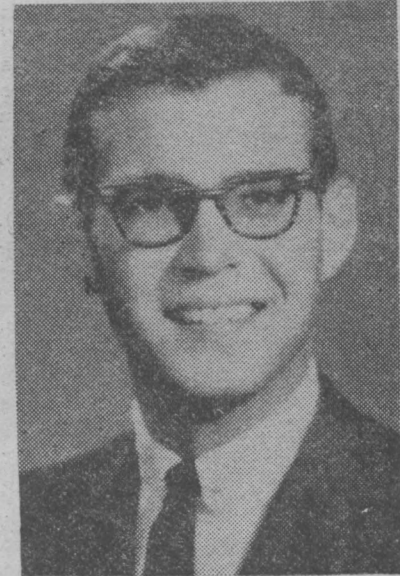
Everyone knows that the oldest man in the Bible was Methuselah, the first-born of Enoch. I wonder if anyone ever investigated why God, who grants length of days and dur-

was born, only 65, and that he was translated at a fairly young age, only 365.

At the birth of Methuselah, God evidently revealed to Enoch that judgment was reserved upon the world. This revelation is recorded in Jude 14-15, and it, like most prophecy, has a two-fold fulfillment. It not only speaks of the flood recorded in Genesis 6, but it also speaks of the next judgment which will fall upon the earth, the battle of Armageddon in Revelation 19.

In ancient days, when children's names had significance, Enoch's oldest son was given a name which indicated that this judgment would not fall as long as he lived. Methuselah means "when I am gone it shall come" or "at his death the sending forth of waters," meaning which surely had no significance apart from Jude's revelation. As long as Methuselah was alive God would withhold His hand of judgment upon mankind. How significant it is to notice that Enoch "walked with God" AFTER Methuselah was born. The promise of the judgment upon the ungodly is one motivation to godly living for the elect (II Peter 3:10-14), who do not look for a judgment but a "blessed hope."

Did God then wait for Methuselah to die before sending the waters? Notice carefully the man's lineage. Methuselah lived 969 (Continued on page 6, column 1)



PASTOR JON H. RULE

ation of life, allowed Methuselah to live longer than anyone else.

Methuselah was the son of Enoch, the man who "walked with God" and who was translated into Heaven without dying. Genesis 5:21 records that Enoch was a relatively young man when Methuselah

Why Baptism Is A Symbol And Not A Saving Ordinance

J. B. MOODY

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3-4).

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1).

The question as stated indicates the Baptist view, and the "why" calls for the reasons. It will be my aim to clearly express some of the reasons, and to compress them in the fewest words possible for me.

Baptists believe that baptism is symbolical, because it is an outward ordinance, "to be seen of men." There are spiritual qualifications for those seeking the ordinance, but these are preparations for the ordinance, and not the ordinance itself. The visible features of the ordinance are to declare the spiritual features, not to procure

them. It expresses a saving faith, not procures it. It expresses repentance, not procures it. And so of all other related doctrines.

If baptism is for the saved, it is not for the unsaved; if for the believer, it is not for the unbeliever; if for the justified, it is not for "the already condemned." Baptists believe that forgiveness, justification, and salvation are of Christ, through faith, and that this saving and justifying faith must precede baptism and hence the relation these sustain to baptism (Continued on page 7, column 5)

BAPTISM AND CHURCH MEMBERSHIP

By JAMES M. FROST
1848 - 1916

Baptism in its very nature stands for the doctrine of a spiritual membership in the churches of Christ. Its voice beyond all controversy is, that only converted and saved people can make the character of a church, and fulfill its high and lofty purpose and mission in the world. This is true whether baptism be "the door into the church" or simply an ordinance within. In either case only the baptized can be members, and only those can be baptized who have been raised up from spiritual death and made alive in Christ. Baptism of any and all others is without meaning, is sacrilege, and does violence to the whole round of doctrines as they stand related to each other and as Christ has given them to us. Concerning members in a church of Jesus Christ may be written the wonderful words — "Baptized into the name of the Father, and of the Son, and of the Holy Spirit."

A converted membership in our churches is manifestly the doctrine of the New Testament, and is clearly promised and required and provided for in God's plan (Continued on page 8, column 5)

CHRISTMAS 1976

By FERRELL KENNEDY
Normantown, West Virginia

Should this writing be published, by the time it appears in print, another Christmas will have become history. Hundreds will have died on our highways, many of them drunken and unsaved. Hundreds more will have been maimed, some of them for life. Thousands will have been held up, beaten and even killed, as men sought to acquire enough money for a Christmas bottle. Liquor and drug sales will have risen to new heights. Drunkenness and drug addiction will have risen alarmingly. Young men and women will have taken the first step toward alcoholism and drug addiction.

Burglaries will have increased. Thousands of families will have gone deeper in debt, for the sake of worshipping at the Christmas shrine. Many that could have supported mission work and relieved the dire needs of the poor will have been spent on useless (and in many cases unwanted) gewgaws. Rich purveyors of Christmas trinkets will have become richer. Poor consumers will have become poorer. Innocent children will have had their minds filled with the lies of Christmas. Many churches will have forsaken the preaching of the gospel in order to have time for their Christmastime fun and revelry. Millions who gushed over the Babe in the manger will now go their way, saying by their actions, "We will not have this man to reign over us." And all the while, a so-called Christian America has been singing, "Tis the season to be jolly." Most of these will ignore Christ until Easter time. Then they will resurrect Him

to the tune of "Easter Parade" and "Here Comes Peter Cottontail."

Christmas and Easter celebrations have become the great American religion, a seasonal religion, a religion not of faith, but a religion of "things." To join the name of the sinless Son of God to these excesses is to ignore the Word, dishonor Christ, mock at His holiness and put Him to an open shame.

I am the least of God's people, but by the help of God, and by His sustaining grace, I will never bend the knee at this Babylonish-Romanish shrine of Christmas.

May God bless these feeble words to His glory, and to the strengthening of His people.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE MASTER OF THE WORLD

"Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, for ever and ever.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and the earth is thine; thine is the kingdom, O Lord, and thou are exalted as head above all.

"Both riches and honor come of 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" (I Chron. 29:10-12).

In these days of Arminianism and Pelagianism verses like these have been ignored. The pulpits of our land preach a defeated God, a disappointed Christ and a defenseless Holy Spirit. Man has been deified and God dethroned. Most Baptist preachers today hold to the theory that man is a free agent and the determiner of his own destiny. God has been relegated to the background.

The God most people believe in has benevolent intentions, yet he

is unable to carry them out. He wants to bless men, but they will not let him. The average churchgoer thinks Satan has gained the upper hand, and that God is to be pitied rather than worshipped. Modern preaching is so lopsided that when we mention God, people immediately think of a babe in a manger, or a dead man on a cross. Much Christian service is rendered to get God out of an embarrassing situation. The God of popular Christianity has a weak smile and a halo.

(Continued on page 2, column 1)

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MILBURN COCKRELL — Editor
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Master Of The World

(Continued from page one)

One will search in vain in the Scripture for the God of modern day preaching. The Bible knows nothing of a defeated, disappointed, and defenseless God. The God of the Bible is the "Almighty God" (Gen. 17:1) Who has all power in Heaven and on earth (Matt. 28:18). With Him nothing is impossible (Luke 1:37) or too hard (Jer. 32:17).

Too often we try to confine God to the limits of human logic. We are prone to modify our remarks about God to such things as the carnal mind of men can comprehend, or the wisdom of this world will approve. In this message I am going to speak of the eternal, immutable, sovereign God of all creation. The God of the Holy Writ is the Master of the World.

JUST WHO IS GOD?

The God of the Bible is the Supreme Being in the universe. He is "the Highest" (Ps. 18:13; 87:5; Ezek. 41:7; Luke 1:35; 6:35). He is over all; He is the most High, higher than the highest. He has no superiors and no equals. He speaks through the pen of Isaiah: "To whom will ye liken me, and make me equal, and compare me, that we may be alike? . . . Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me" (Isa. 46:5, 9). It is absurd to compare God with any creature, for God is infinitely above the noblest creature.

Notice the magnificent description of God by David in our text. David spoke with awe and reverence of the perfections of God. First, he calls attention to "the greatness" of God. The greatness of God is immense and incomprehensible, and all angels and men are nothing in comparison to Him. "All nations before him are as nothing; and they are counted to him less than nothing, and vanity" (Isa. 40:17).

Second, King David magnifies God's "power." Psalm 61:11 says:

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PAGE TWO

"Power belongeth unto God." "Great is our Lord, and of great power" (Ps. 147:5). Job said: "Touching the Almighty, we cannot find him out: he is excellent in power" (Job 37:23). The power of God is almighty and irresistible. All the power of the host of creatures is derived from Him and depends on Him (John 19:11).

God does whatever He pleases or wills. His counsel always stands, and He ever does His good pleasure; otherwise He would not be Almighty. "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth" (Isa. 40:26). "But how little a portion is heard of him? but the thunder of his power who can understand?" (Job 26:14).

Third, he mentions "the glory" of God. The Bible declares that "His glory is great" (Ps. 21:5). "The Lord is high above all nations, and his glory above the heavens" (Ps. 113:4). His glory extends "above all the earth" (Ps. 108:5) and "the heavens" (Ps. 57:11). His glory never changes: "The glory of the Lord shall endure for ever" (Ps. 104:31). All the glory we can give Him with our hearts, lips, and lives comes infinitely short of what is due Him.

Fourth, to God is ascribed "the victory." Jehovah transcends and surpasses all. He is able to conquer and subdue all things unto Himself. His victories are incontestable and uncontrollable. When human history has run its course, God will have the victory. Eternity will demonstrate Him as the mighty Conqueror and the Master of the World.

Fifth, there is reference to "the majesty" of God. This speaks of

NOW READY!

ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

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

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

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His sovereign power, authority, and dignity as Master of the World. The majesty of the most High is inexpressible and inconceivable. All created things are at His disposal: "All that is in heaven and in the earth, is thine." "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all" (Ps. 103:19).

God is God. He does as He pleases, only as He pleases, always as He pleases. "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth" (Job 23:13). Agreeing with this is Psalm 115:3. "But our God is in the heavens: he has done whatsoever he hath pleased." As the Master of the World He declares: "My counsel shall stand, and I will do all my pleasure" (Isa. 46:10).

God is the Supreme Being and the Sovereign of the universe. He exercises His power as He wills, when He wills, where He wills. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35). All popes and potentates, men and minerals, rocks and rivers, trees and treasures are His servants: "For all are thy serv-

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



THE WORD OF GOD

"Preach the word"—II Tim. 4:2.

Of course, you recognize that this is Paul's injunction to Timothy, and to us at the same time, and the injunction is that we are to preach the Word. It doesn't say anything about other things that we are to preach. It is not a hint that the preacher is to be content with the giving of book reviews, as some preachers are. It doesn't hint in the least that we are to be content with preaching anything except the Word of God. I have been impressed particularly, as I have studied the Bible, how much importance is laid concerning the Word of God.

We read:

"Take heed therefore how ye hear"—Luke 8:18.

"He that is of God heareth God's words"—John 8:47.

I don't believe you could find a passage of Scripture that is any stronger in its application to the

ants" (Ps. 119:91).

GOD GOVERNS ALL HIS CREATURES AND THEIR ACTIONS

The events that take place on earth do not take place by chance, or fate, or luck. The so-called accidents are not even incidents with the Master of the World. God did not stretch out the north, and balance the earth upon nothing, without a design or purpose. It is not by chance that the "heavens declare the glory of God; and the firmaments showeth His handiwork" (Ps. 19:1). He numbered the hairs of our head and noted the sparrow's fall in eternity past by His "determinate counsel and foreknowledge" (Acts 2:23). The Master of the World set the bounds of our habitation on earth. The number of our months is with Him, and our days are appointed to us as the days of an hireling who cannot pass his bounds (Job 14:5-6).

The Master of the World restricts the wickedness and ungodliness of men. He has so foreordained human actions that "the wrath of man shall praise God, and the remainder of wrath He will restrain" (Ps. 76:10). "The Lord hath made all things for Himself: yea, even the wicked for the day of evil" (Prov. 16:4). In Proverbs 20:24 it is written: "Man's goings are of the Lord." When the ten kings of the revived Roman Empire destroy the Great Whore, it is said: "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev. 17:17). This is not fatalism; it is the doctrine of Divine providence.

There is one thing for certain. God controls all things or nothing. He must either rule, or be ruled; sway, or be swayed; accomplish His will, or be thwarted by His creatures. He is not obligated to leave the affairs of this world to be governed by chance, or the will of sinful men. To charge God with creating and sustaining all things without a purpose is to charge Him with being an idiot, or a blind force.

If we admit that God absolutely governs all things according to the counsel of His own will, then we admit that He has determined what shall and what shall not transpire in time and eternity. To deny His universal control of all things is to deny His eternal power and Godhead. If He has not

children of God than this one, when Jesus declared that if you are of God, you would be willing to hear God's words.

Some people say, "I don't care what the Bible says." Such an individual just proves that he is not of God, for the man that is of God, heareth God's words.

Notice another Scripture that shows us how strongly the Word of God is to be accepted:

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee"—I Tim. 4:16.

Paul is saying to young Timothy that there are two things Timothy is to take heed of: one is to himself; the other is to the doctrine of God's Word.

I think a preacher ought to take heed to his physical condition. I think a preacher ought to take heed as to his mental condition. I

think a preacher ought to take heed as to his spiritual condition. In fact, I do not believe that a preacher ought to do anything that will harm himself physically, mentally, and spiritually. Then he adds this closing thought, that if we do this, we not only save ourselves, but them also that hear us.

Let's notice another verse that you might see how important it is that we hold the Bible in the proper perspective:

"Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me"—Rev. 3:20.

This tells us that the Lord Jesus Christ — the Word of God (John 1:1, 2) — is standing at the door of His church, being made an outsider to His church of the Laodiceans. He says, "I am there for one purpose, and that is, that I (Continued on page 3, column 1)

the power and wisdom to determine all events, how can He cause all things to work together for good to them that love God (Rom. 8:28)? How can prophecy come to pass, if God is not in absolute control of the government of all His creation?

God is holding the helm of the universe and regulating all events. All events are of Him as to their cause; through Him as to their course; and to Him as to their climax. The Apostle Paul said: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (I Cor. 8:6). The Master of the World "worketh all things after the counsel of His own will" (Eph. 1:11).

What a blessing it is to know all things are of God and are under His control! Nothing exists unless God created it. Nothing can continue to exist unless God wills it for His glory. All events, whether good or evil, are according to God's will of pleasure, or God's will of permission. Colossians 1:16-17 declares: "For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: And he is before all things, and by him all things consist."

OMNIPOTENCE REIGNS OVER THE NATIONS

Back of the rise and fall of nations is a just, all-wise God who reigns in righteousness. In Revela-

tion 15:3 God is referred to as the sovereign "King of the nations" (improved translation). Psalm 22:28 says: "For the kingdom is the Lord's: and He is the governor among the nations." It is the Lord Who "increaseth the nations and destroyeth them. He enlargeth the nations and straiteneth them again" (Job 12:23). Let us rejoice that the Supreme Being rules the nations "and hath determined the times before appointed and the bounds of their habitation" (Acts 17:26). The godless nations of the world will go no farther than God wants them to go. "Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6).

The Master of the World says: "I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me" (Jer. 27:5). The Prophet Daniel said it was God Who "removeth kings and setteth up kings" (Dan. 2:21). Four times it is said in the book of Daniel "the most High ruleth in the kingdom of men and giveth it to whomsoever He will."

THE FALL OF MAN

The entrance of sin into the world was no unprovided-for event with God, because to His eyes sin, death, and Hell have no covering. The Bible says that "times are not hidden from the Almighty" (Job 24:1). Before the deep foundation of the earth was laid, God understood what He was about to do and the result of His actions. (Continued on page 5, column 5)



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By

I. M. HALDEMAN

408 Pages

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This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH
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The Word Of God

(Continued from Page Two)

may knock; and if you will open the door, I will come in and I'll sup with you and you with me," as if to tell us that the most important thing in all this world is to hold the Word of God in proper perspective as far as the church is concerned. Jesus, of course, is the Word of God, and we are to hold this Word of God in the proper perspective day by day.

Luke 8:18 says, "Take heed therefore how ye hear." John 8:47 says, "He that is of God heareth God's words." I Timothy 4:16 says, "Take heed unto thyself, and unto the doctrine; for in doing this thou shalt both save thyself, and them that hear thee." Revelation 3:20 tells us that we are to be careful that Jesus gets in, that we might sup with Him and He with us, and that the Word of God is to be given a proper place within our churches.

I

WORDS WITHOUT KNOWLEDGE.

In the light of my text which says, "Preach the word," I say that there are some words without knowledge that are preached. We read:

"Who is this that darkeneth counsel by WORDS WITHOUT KNOWLEDGE?"—Job 38:2.

Apparently this was the Lord speaking to Job, and He says, "You have been darkening counsel by words without knowledge. You have been talking about things that you didn't have proper knowledge of. You have been using words without knowledge. You have been talking about things that you didn't have proper knowledge of. You have been using words without knowledge."

Notice again:

"Job hath SPOKEN WITHOUT KNOWLEDGE, and his words were without wisdom"—Job 34:35.

This was the statement of young Elihu who was the fourth man who came to offer comfort to Job in the hour of his distress, and he finally sums up his statement by saying that Job has "spoken without knowledge, and his words were without wisdom."

May I say to you that there's lots of preaching and teaching, and lots of discussions of the Word of God carried on, which are nothing else but words without knowledge. I am satisfied that I have sat in services and have heard preachers preach, when the sermon was "words without knowledge." Sometimes the words that were spoken, were spoken in ignorance, and you could realize that the man was absolutely ignorant of God's Word. Other times you have heard an individual speak, and what he had to say

was learned and high-sounding, but in reality, it was words without knowledge.

I think just now of the two contrasts. I heard one young man speak one day who spoke words without knowledge from the standpoint of ignorance. In fact, he would make a statement and then he would read from the Word of God something that seemingly would contradict what he was trying to preach. A barber friend was sitting next to me and he said, "I never heard a fellow before try to tear down his own sermon while he was preaching it." They were words without knowledge.

Then sometime ago I listened to a man who was pastor of the First Baptist Church here in Ashland, who spoke for 45 minutes — one of the most learned, elegant, high-sounding discourses that I ever listened to — and when he finished his last "Amen," I knew no more of what he had been talking about than I did when he started. I think I am a pretty good listener. I think I know how to evaluate a sermon. I did my best to listen carefully and attentively, that I might evaluate his message and apply it to my soul. But when he finished, I knew no more than what I knew when he had started. The reason was that he was speaking words without knowledge. They were high-sounding all right, but they were words without knowledge.

Beloved, a preacher, a Sunday School teacher, or an individual Christian in private conversation ought to be mighty careful that what he has to say shall be words with knowledge — words that will help those who are listening, and should be exceedingly cautious lest it be words without knowledge. In the light of my text which says, "Preach the word," I say we ought to be mighty careful that we preach words with knowledge, rather than words without knowledge.

II

LYING WORDS.

We ought to be mighty careful lest we preach lying words. Jeremiah had an experience in his day whereby that lying words were preached. Listen:

"Trust ye not in LYING WORDS, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these"—Jer. 7:4.

This was one of the messages that Jeremiah preached. The people of that day were saying, "Oh, we are not going into captivity. The Chaldeans are not going to carry us away because this is the temple of the Lord. God will take care of us just because this is His temple." Jeremiah said, "Those are lying words. Don't you preach lying words."

IS "THAT" IN THE BIBLE?



Question:

WHO ATE A MOUSE BEHIND A TREE?

Answer:

Evidently celebrants of "heathen" mysteries, Isaiah 66:17. "They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord."

The tree was probably an "asherah" or sacred tree, and the custom a survival of tree-worship, or possibly phallic worship. See Deuteronomy 16:21, 22.

For an interesting account of sacred mice, read First Samuel, chapter 6.

I am of the opinion that there's many a time that men preach when they know better than what they preach, but for the sake of popularity — for the sake of their pocketbook — in view of the fact that they are scared to death of the moving van — or because they want to hold a job, men will preach lying words. How else could you interpret some of the preaching that goes on today other than the fact that it is lying words?

I refer again to the man by the name of Benedict who lived here in Ashland some time ago, and supplied for various churches round about. I think of Mr. Benedict who went out to Mt. Zion Baptist Church and preached on "Open Communion," because the first man he met out there was weak as branch water and talked in terms of open communion. Mr. Benedict assumed that all the church was the same way, so he preached on "Open Communion." After he did so, the church nearly mobbed him. He said, "Now, brethren, I am sorry. If I had known you wanted it that way, that is the way I would have preached it." You can't tell me that such a preacher gives out anything but lying words. He would have given that congregation whatever he thought they wanted, so he said.

There is a certain man, a Baptist preacher, so-called, who stands before his congregation and tells them that a Spirit-led man has to jump and leap in the pulpit. One lady told me, "Oh, I know he is Spirit-led. He is nearly 70 years old, and a man would have to be Spirit-led to jump four feet in the pulpit."

I am not so sure about that. I think he could sit on a tack and probably jump in the pulpit. He says that a person can't be saved except at the mourner's bench, when he is preaching to a mourner's bench congregation, but when he is preaching to a church that does not believe or practice the mourner's bench, he tells them that there is no way of salvation except in Jesus Christ.

I ask you, what are you going to believe about a preacher like that? I say that when that man preaches, I would question anything that he had to say. I would think that there was danger that it might be lying words regardless of what he had to say.

In Jeremiah's day they were preaching lying words, and there's many a man today whose preaching is nothing more nor less than lying words.

III

IDLE WORDS.

The Bible talks about idle words. Listen:

"But I say unto you, That every

IDLE WORD that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned"—Mt. 12:36,37.

Here is a passage of Scripture that is just a little hard to understand, but if you will note the context, I think you can easily see what the Lord Jesus Christ is saying. In the preceding verses, He had talked about the unpardonable sin. The Pharisees, along with the scribes, had been trying to trap the Lord Jesus Christ in His words. They had been saying that Jesus was doing His work through the power of the Devil. That led Jesus to preach to them about the unpardonable sin whereby He said that all sins and all blasphemy could be forgiven, except the sin against the Holy Spirit, which He said was unpardonable. Growing out of that experience, He says to His congregation that was made up of the scribes and Pharisees, "You be mighty careful how you preach, for a good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." In other words, He says to this crowd, "Watch out, lest yours be idle words. If you preach such, you'll be condemned by the words that you preach."

I think that idle words are nothing but words of blasphemy — words that are contrary to the Word of God — words that are definitely spoken by a preacher when he knows he is preaching contrary to God's Word.

Let's look at it from this standpoint: Here is a man who is a Baptist preacher, who holds union meetings, and very little else other than union meetings. He goes into a community and says to the people, "In the important things, we will stand for the truth; but in the unimportant things, we'll let love guide."

That was like it was when Mrs. Gilpin and I got married. We decided that we were going to make a "go" of married life in every respect, so I was to decide all the important things, and all the unimportant things—the small things, she was to decide. We were married a long time and we got along fine. But you know, there wasn't an important thing that come up in our house since we got married — she decided all of them.

This preacher that I am referring to, takes that position. He says, "The important things we'll preach according to the Word of God, but the unimportant things — the non-essentials (as he refers to them) we'll just let them be governed by love."

When asked, "What are non-essentials?" he said, "Baptism is one." A friend of mine said to him, "Do you mean to tell me that the Lord Jesus Christ walked 60 miles to a Baptist preacher to get Baptist baptism and you would say that was a non-essential — that that was unimportant?" "Well," he said, "that is one of them." When he asked him for another, he said, "The church." My friend said to him, "Do you mean to say

that if the Lord Jesus Christ gave His life for the church, as the book of Ephesians says, that you would say that that was an unimportant thing?" He said, "That is one of them." My friend said, "I am not interested in any more."

That preacher, I think, is guilty of idle words when he stands in the pulpit, or when he talks to my friend privately, and says that the church and baptism are non-essential in the light of the Word of God. This crowd of Pharisees and Sadducees were no more guilty of idle words in their blasphemous statements than was that preacher when he said that the church that Jesus built, and baptism that my Saviour submitted to, were unimportant and non-essential.

I heard John D. Sage speak in Cincinnati, as a layman, to a crowd of preachers a number of years ago. John D. Sage was the head of a big life insurance company and he was talking to preachers—giving them advice. A lot of it was good advice, but when he began to tell them how to preach, he went "haywire," for he told the preachers to stay off of non-essentials. After the message was closed, I asked this question, "What are the non-essentials?" If it is in the Bible, it certainly is essential.

Beloved, our Lord never put anything in the Bible that was non-essential. It is all essential, for it is that which God spoke, and there are no non-essentials in the Bible. I say that the man who speaks of the Bible as non-essential, that that individual is surely blasphemously speaking contrary to the Word of God, just like this crowd of Pharisees and Sadducees were blasphemously guilty of saying that Jesus Christ was doing His work through the power of the Devil. Those are idle words.

Beloved, there are some people that speak words without knowledge because of ignorance, leaving you in ignorance too. There are some people who speak lying words when they know they are lying on the Word of God. There are some people who speak idle words, which are declaring that the things of the Lord are non-essential and we are not even to be concerned about them.

IV

VAIN WORDS.

The Bible talks about vain words. Listen:

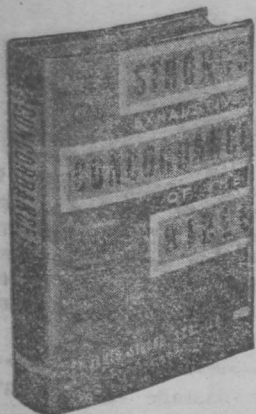
"Let no man deceive you with vain words"—Eph. 5:6.

A message may sound good, high-sounding, and pretentious. It may seem like it must be all right, but in the final analysis, it is just vain. I am satisfied that there's many a man who has stood before a congregation time and time again and his preaching has been nothing but vain words. It sounded good, but there was no depth to it. It meant nothing.

I think the average evangelist gives that kind of message. I think the average evangelist's message is nothing but vain words. There is no Bible basis. There is no Bible study. There is no Bible background. There's no Bible commands. There's no Bible implications. There is nothing about the (Continued on page 4, column 3)

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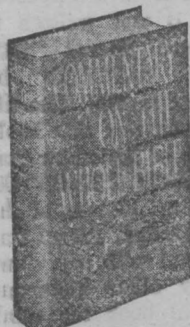
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THE BAPTIST EXAMINER
JANUARY 15, 1977
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"What were the locusts which John the Baptist ate (Matt. 3:4)?"

JAMES
HOBBS

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McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



The locusts of Matthew 3:4 are the same creatures that Moses sent on Egypt. "Else, if thou refuse to let my people go, behold, tomorrow will I bring the locusts in to thy coast" (Ex. 10:4). They are also the same creatures that will be brought upon the earth during the tribulation period. These creatures will be changed and given different natures but they are the same creatures. "And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power" (Rev. 9:3).

The locusts that John ate are the same insects that we know today, a member of the grasshopper family. A man by the name of M. Olivier in a book about insects described locust meat. "Locusts have been used as food from the earliest times. Herodotus speaks of a Libyan nation who dried their locusts in the sun and ate them with milk. The more common method, however, was to pull off the legs and wings and roast them in an iron dish. Then they were thrown into a bag, and eaten like parched corn, each one taking a handful when he chose." They are still eaten by some who prepare them in various ways. They are reported to resemble shrimp in taste.

They are really classified as insects. There are different species of locusts. And these species differ in size, and in other ways. The most common species that we have in this country is much smaller than those in the eastern hemisphere. We know it as the grasshopper. Their mode of traveling is by means of jumping. Their wings are not fitted for long distance flying.

However, the ones that are common in the orient are much larger, and are capable of flying twenty miles, and even more if they have a good wind to their back. Proverbs 30:27 says, "The locusts have no king, yet go they forth all of them by bands." Some versions put it "by rank." They travel in formation similar to that of an army. In fact, John in his Biblical Archives says the orientals call them armies of God. They are edible. The Arabs stew them in butter, after removing the head, legs, and wings and eat them. As to how John the Baptist cooked his locusts, I have no idea. But the ones he ate resemble our grasshopper. They belong to the same family. However, they were much larger than our grasshopper.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



The verse mentioned by the questioner reads like this: "The same John had, his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey." The locusts mentioned here were, so far as we know, something of the same species that we are acquainted with. Back in Old Testament times, when God indicated to the Jews the foods that they should eat, He mentions locusts. Turn to Leviticus 11, and begin with verse 21, and you will find these words: "...

These may ye eat of every flying, creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; even these of them ye may eat; THE LOCUST and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind."

John the Baptist seems to have

lived very plainly, paying little attention to what was stylish and high-brow. He wore the least expensive garb, and ate the least expensive food. As to how the locusts were prepared to eat, I am unable to say. Some shake their heads and gag at the very thought of locusts for food, but then we have plenty of people who can't stand some of the things that we have to eat today. I love fried oysters, but my wife can hardly bear the thought of them. She can't get around the fact that they haven't been disemboweled. I eat oysters cooked, but some swallow them down raw. I haven't reached the place yet where I can devour the critters raw. Maybe I will some day. My wife's stomach is getting so upset thinking about swallowing down raw oysters that I guess I'd better stop.

PAUL
TIBER

PASTOR,
NEW TESTAMENT
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John the Baptist was a unique man. He was called and set aside, for a particular mission, before he was conceived (Lk. 1:13).

He was isolated from society for his final preparation. He dressed differently, thought differently, preached differently for his times — it should be no wonder that he also ate differently as well.

His diet was, indeed unusual, but the fact is he did eat the flesh of locusts (a grasshopper-like insect) and wild honey.

The Word Of God

(Continued from page three)

message of the average evangelist that challenges a man in the light of the Word of God. Beloved, if what the preacher says doesn't challenge you in the light of God's Word, it is a vain word that he is preaching.

V

WORDS FITLY SPOKEN.

The Bible also talks about some words that are fitly spoken. Listen:

"A word FITLY SPOKEN is like apples of gold in pictures of silver" — Prov. 25:11.

I used to read that great text and wondered what our Lord meant by that. I think I know. He is giving to us a picture of an apple made out of gold. We are fortunate that we have an apple that the Lord has made for us; that has a peeling on it, that we can peel. We think that we are fortunate that we have a few apples to eat, but our Lord describes an apple that is made of gold. Can't you imagine that it would be a beautiful thing?

Then He says further to enhance the beauty of it, and to make it even more beautiful, that it is set with a frame, or as a picture of silver. Here is an apple of gold that has a silver background, maybe a frame all around it. Can't you imagine that it is something beautiful, something attractive, and something that is most pleasant to look upon?

Our Lord says that there are words that the preacher preaches — words which an individual may speak in private conversation, that are words fitly spoken, that are

THE BAPTIST EXAMINER

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NIGERIA Photo Story

This week we have more photos of Nigeria. The ones that you will see in this issue of TBE were made over on the mainland.



This is Brother James Imah, brother to John. Brother James has been helping with the singing, and sometimes holding services, for several years. He was baptized with the first group over at Calabar and took part in the organization of Calvary Baptist Church at Calabar. Later on, however, when the Philadelphia Baptist Church was organized over on the mainland, he put his membership with that church as he lives just across the road from the church building. He also announced his call to the ministry on the last night that I was with that church, and perhaps by now has been called as their pastor. Brother James, like John, is a dedicated man and will give his all in the services of our Lord.



This picture was made just as we arrived at the church building the day we left Calabar and traveled over to the mainland. While I may look fairly well composed in this picture, actually, I was a bundle of nerves, and while only minutes after this picture was made I was holding my first service there, I felt more like going to bed for about half a day. We had traveled about 50 miles or more, some by taxi, then river boat, bus and again by taxi, then walking the last mile. Directly in front of us about 20 feet is where the church building is. About 50 yards behind us and to the right a little, as you look at the picture, is where Brother James lives, and where I lived for a week. The lady on the far left is the wife of Brother John Imah.

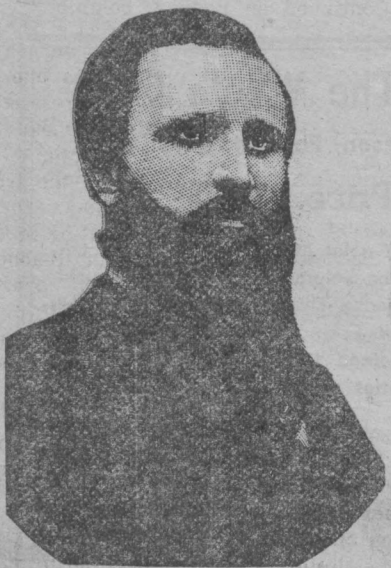


After preaching there for several days, this group wanted to be baptized, and this picture tells part of that story. We had walked for 4 miles to where the baptizing was to take place when this picture was made. There were 32 people baptized in this group. They had considered getting a taxi for me as they were in doubt whether or not I would be able to walk that far. Before the round trip of 8 miles was made all doubts had been erased from their minds.

just exactly like an apple of gold was some passage of Scripture that is set in a picture of silver. maybe in your mind that you did Haven't you gone to church sometime when maybe I have preached or maybe somebody else has preached, and you have had a burden, or a difficulty, or a problem, and as the preacher may have preached, it seemed that he dropped some message that was just exactly a word fitly spoken so far as you were concerned? Haven't you gone to church when there

A man wrote me once and said (Continued on page 5, column 1)

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NIGERIA PHOTO STORY — (Continued)



In this picture I am preaching to the people just before the actual baptizing took place. I am standing just in the edge of the river where we baptized.



In this picture a young man is just about to be buried in the likeness of his Lord. This river was small, but the water was crystal clear and made an ideal place to baptize in. Next week we will have more pictures of this baptizing.

The Word Of God

(Continued from page 4)

that in one of the sermons I preached, that he got an answer to a question that had been puzzling him for a long time. But he said, "There is nothing new to that, Bro. Gilpin, for I find this: that the things that have puzzled me for a long time, if I read THE BAPTIST EXAMINER long enough, I usually find an answer to those things."

Now what is that? It is a word fitly spoken.

Notice again: "A WORD SPOKEN IN DUE SEASON, how good is it!"—Prov. 15:23.

Beloved, isn't it good when God has a word spoken to you — just seemingly to you, in due season? A woman came up to me after a service in the Missionary Baptist Church in San Francisco once when I was there for a Bible Conference. She said, "Brother Gilpin, that message (or at least a certain part of the message that she referred to) was just for me. I hope others got a blessing from it, but God had you to speak it just for me."

I am satisfied that you have had the same experience when you have gone to church and felt like the preacher was preaching just for you. That is a word that is fitly spoken.

Notice another Scripture of like nature:

"The Lord God hath given me the tongue of the learned, that I

should know how TO SPEAK A WORD IN SEASON to him that is weary"—Isa. 50:4.

Many times when I have preached, somebody has said, "Brother Gilpin, that message was a help to me." Or maybe he said, "Brother Gilpin, that message was a comfort to me." Or maybe he said, "Brother Gilpin, that message was a blessing to my soul." Or maybe he said, "Brother Gilpin, that message helped me in my Christian growth."

Beloved, the Lord uses the preacher's tongue when he speaks a word in due season to that one who is weary. So I say there are words that are fitly spoken.

VI

RECONCILING WORDS.

The Bible talks about reconciling words. We read:

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the WORD OF RECONCILIATION"—II Cor. 5:19.

Unlike words that are without knowledge, lying words, idle words, and vain words — unlike these, are the words of reconciliation. Paul says that God was in Christ, and God has given to us the ministry of reconciliation, that we are to speak words of reconciliation.

If I speak to somebody who is unsaved, may I tell you that you need to be reconciled to God. You are at "outs" with God. You are angry with God. God is angry with

you. God has given to the preacher a ministry of reconciliation, to bring you and God together on the basis of His Word. There is no other basis whereby you can be saved except the Word of God.

Sinner friend, I insist that the thing you need more than anything else is to be reconciled to God. When you are at "outs" with your father or your mother, you need reconciliation to your parents, and until you are saved, you need reconciliation with God even more so. Paul says that the preacher has the task given to him of speaking words of reconciliation. Would to God that I could speak some word to you whereby you would be reconciled to God — whereby that you would come to know Jesus Christ as your Saviour, and you would be reconciled to Him today!

VII

WORDS OF TRUTH.

The Bible also talks about words of truth which the preacher is to preach. We read:

"But he said, I am not mad, most noble Festus; but speak forth the WORDS OF TRUTH and soberness"—Acts 26:25.

Festus said, "Paul, you are a learned man, but your learning has made you mad. You are crazy." Paul said, "No, Festus, I am not mad; but I speak words of truth."

To the unsaved man, what any preacher preaches sounds like a maniac. It sounds like the preacher is crazy. The Apostle Paul says that the sinner is the one that is crazy; that until a man is saved, he doesn't even have his right mind. Only when you are saved do you have your right mind. Listen:

"For God hath not given us the spirit of fear; but of power, and of love, and of a SOUND MIND"—II Tim. 1:7.

Beloved, you'll never have a sound mind until Jesus becomes your Saviour. Festus was really the one that was crazy. Paul said, "I am not mad. I am not a lunatic. But I have come to speak to you words of truth."

Paul told the Ephesian church the same thing, when he said:

"In whom ye also trusted, after that ye heard the WORD OF TRUTH, the gospel of your salvation"—Eph. 1:13.

When did they get the gospel of salvation? When did they trust? After they heard the words of truth.

That is why it is that I try to preach the Bible to you. I know that if you are ever saved, it is going to be after you have heard the words of truth, and you'll never become a child of God until you have read the words of truth.

It is often said today that for a preacher to be a popular preacher, and a successful preacher, he has to be able to tell you a joke one minute and cause you to laugh, and be able to tell you a sob story the next minute and cause you to cry. If he can put a smile on your face one minute, and jerk a tear out of your eye the next minute, that man is a successful preacher.

I say to you, not so! The only thing that will ever cause men to be saved, and to receive the gospel of salvation, and to trust in the Lord Jesus Christ is as they hear words of truth.

Listen again:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the WORD OF TRUTH"—II Tim. 2:15.

What does He say for us to do? We are to rightly divide the word of truth.

This (the Bible), beloved, is the word of truth. It is the message that I am to preach. I am not to preach anything else. I am not to do anything else. I am to study to understand this Bible that I might be able to divide it properly. I am to preach that to the Jew which belongs to the Jew; to the church

that which belongs to the church; to the unsaved that which belongs to the unsaved; to Gentiles that which belongs to the Gentiles.

Listen to another Scripture which shows that this Bible is the word of truth:

"Of his own will begat he us with the WORD OF TRUTH"—James 1:18.

How are you saved? By the word of truth. Men say that God will save a man apart from the Word of God. I don't believe it. I don't believe that God has ever saved anybody that didn't hear the Word.

Notice again:

"Being born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD"—I Pet. 1:23.

How are we born again? By the Word of God. God has never given birth to an unsaved person apart from the Word of God. That is the Word of truth.

When the Lord Jesus Christ was here in the days of His flesh, as He talked to the crowd that gathered around Him, and as they left Him, He said to them:

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life"—John 6:63.

When He looked around and saw His crowd going in every direction, He said to the disciples, "Will ye also go away?" Simon Peter said to Him:

"Lord, to whom shall we go? thou has the WORDS OF ETERNAL LIFE"—John 6:68.

I say to you, no man will ever be saved apart from the understanding of the words of life that are ours in Jesus Christ. Nobody will ever come to know Jesus Christ as Saviour except as the Word of God is preached to him and that Word is unfolded by the Holy Spirit and he sees Jesus Christ in the Word of God as his Saviour.

If I speak to someone who is unsaved, who has never yet come to see Jesus Christ as his Saviour and his Lord — if I speak to someone of that type, I trust that what I have preached will be the means of causing you to realize how important it is to hear the Word of God. You don't need to hear other things. Nothing else will save you but the Word of God as it is preached, and as you hear about Jesus, He makes Himself real to you.

Paul said this was his experience. Listen:

"Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain"—Phil. 2:16.

I close my message by saying to you that this is my desire and my hope, and certainly it is my prayer as I preach to you, holding forth the word of life, so that in that day when I stand in His presence, I'll rejoice that I haven't run in vain, and I haven't labored in vain.

These are trying days through which we are passing — days that

trouble men's souls — days that test everything there is about us. God help us to hold forth the word of life, so that when we come to the end of the way, we'll realize that we haven't run in vain, or labored in vain. The only thing that will keep your labor from being in vain, and the only thing that will keep your running from being in vain, is the fact that you have held forth the word of light.

May God bless you, and may God save you that are lost, and may God add the saved to this body this day!



Master Of The World

(Continued from Page Two)

The sun would remain in the heavens, the earth revolve on its own axis, nations rise and fall in quick succession; man would become a rebel to His government and authority; that Christ would die on Calvary; some would believe, and others reject Him; and that Heaven would be peopled with the saints and Hell with the damned. All of this passed before the mind of the Master of the World.

The great God foreordained and foreknew the fall of Adam as He did all events. Acts 15:18 informs us: "Known unto God are all his works from the beginning of the world." This must be so. Otherwise God could not have declared "the end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:10). The Master of the World declares in a voice that has the sound of many waters: "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them" (Isa. 42:9). The God with whom we have to do "callesth those things which are not as though they were" (Rom. 4:17).

If it had been God's pleasure to have prevented sin from entering this world, can we doubt His power, wisdom or ability to do so? If sin entered this world in opposition to His will, what assurance have we that it will not enter the world to come? The truth is, God predestined the fall of man. He permitted it for a purpose known only to Himself. The eternal purpose which God purposed in Himself before the morning of time was sufficiently perfect and comprehensive enough to include all that could possibly transpire in time and eternity.

The Father did not just up and decide to send Christ into the world, just before the crucifixion. The death of Christ was no accident or incident; it was predetermined. Jesus Christ "was foreordained before the foundation of the world" as the Saviour of His people. The Father foreordained Christ to be a propitiation for His people (Rom. 3:25). Peter said that when Christ was crucified at Calvary those men did whatsoever God's hand and "counsel determined" (Continued on page 6, column 1)

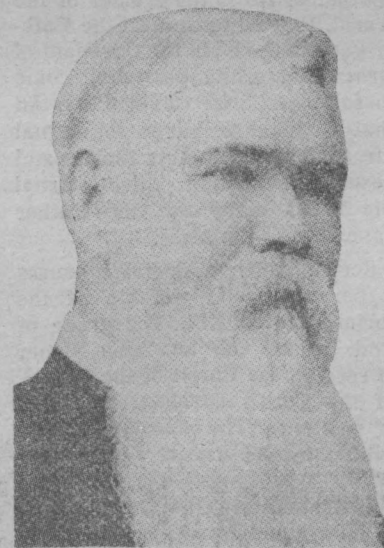
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Oldest Man In Bible

(Continued from page one)

years, which means he had 782 years to live when Lamech was born (5:26). Lamech lived 182 years and then Noah was born (5:29), which means that Methuselah had 600 years to live when Noah was born. When did the flood come? According to Genesis 7:11, in the 600th year of Noah's life, the 17th day of the 2nd month. Doubtlessly, it began to rain the very moment Methuselah died.

Why was Methuselah the oldest man? Because God withheld His judgment and extended His long-suffering for the duration of his life to allow man time to repent. God always gives man time to repent, to turn from his wickedness to the Lord Jesus Christ. God's long-suffering would be as long as Methuselah's life and God let him live longer than any man before or after him. However, there came a point at which the long-suffering of God was exhausted and the attribute of justice was exercised. This justice was carried out speedily and thoroughly upon all the unrepentant.

Hell awaits the unrepentant and the sinner today. It is as inevitable as if you were already there if you do not repent. Sinner, do not mistake God's long-suffering and grace to be eternal attributes toward you. Some day they will be exhausted and your judgment will be just as speedy, just as thorough, and just as undeniably just as was the antediluvian world's. May God grant you repentance this day, and the ability to turn in faith to the Lord Jesus Christ.



Master Of The World

(Continued from page five)

ed before to be done" (Acts 4:28).

GOD ORDAINED OUR SALVATION

We are told in Ephesians 1:4-5 that the Father chose us in Christ before the foundation of the world and "predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." We learn from II Timothy 1:9 that we were saved and called, "not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." In Titus 1:2 we are informed that God promised us eternal life "before the world began."

Man's salvation is owing to God's appointment and Christ's atonement: "For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (I Thess. 5:9). The elect are "vessels of mercy, which he had afore prepared unto glory" (Rom. 9:23). God will call, justify, and glorify all which He did foreknow and predestinate (Rom. 8:30).

It is lawful for God to do what He will with His own. Romans 9:18 says: "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." God saves some, to the praise of His glorious grace, while He leaves others to their just condemnation, to the praise of His glorious justice. Dare any poor, finite worm of the earth to dispute the sovereign right to God to do all His pleasure among the inhabitants of earth! "Shall the thing formed say to him that formed it, Why hast thou made me thus" (Rom. 9:20)?

Someone may say, "You are making God the author of sin." No, I am not. But let me ask a few questions. Against whom is it possible for God to sin? Is He amenable to any law above Himself? If so, by what law can He be indicted, and in what court can He be tried and convicted? It is God's eternal right to do all His pleasure. He is not accountable to any of His creatures. Job 33:13 declares: "He

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giveth no account of any of His matters." In Romans 11:33 the Bible says God's ways are "past finding out."

IS GOD TRYING TO SAVE THE WORLD?

If God is trying to save the world, He is losing the battle to Satan. To hear the average sermon, one would get the impression that God is standing on the side line, weeping, because men won't permit Him to save them from Hell. You would think that God has a will to do good, yet how to perform that which is good, He finds not. The religious world needs to get God off the charity list!

To suppose in the slightest that God has failed, or that He has been defeated is the height of foolishness and the depth of impiety. During the present dispensation God is taking out a people for His name (Acts 15:14). His eternal purpose is being worked out. Everything is going according to His plan, and all things are under His control. Satan has not defeated God, nor has the Devil taken Him by surprise.

The Lord is not conducting broken-hearted appeals. He is not struggling desperately to plead, argue or beg people to repent. He does not need to bargain or beg men. The Master of the World does not even need man, but man needs God. He does not need to plead with you — you need to plead with Him. Each sinner is completely in the hands of God to save or to damn to Hell fire. It is you, dear unsaved person, who needs to sue for God's mercy, lest He let you go to Hell, then "a great ransom cannot deliver thee."

THE PRACTICAL EFFECT OF THIS DOCTRINE

First, this doctrine puts God in His place. He is the Master of the World. It teaches that all the Father gave to Christ in the Covenant of Grace in eternity past shall come to faith in Christ (John 6:37). All that God has ordained to eternal life shall believe (Acts 13:48), and Jesus Christ shall "give eternal life to as many as" the Father gave Him (John 17:2).

Second, such a doctrine causes a person not to worship at the shrine of free will. The grace of God causes the unwilling sinner to receive the Christ of the gospel. Of the Lord's covenant people it is written: "Thy people shall be willing in the day of thy power" (Psa. 110:3). One is brought to see that the Master of the World works in man "both to will and to do of his good pleasure" (Phil. 2:13). Man has spiritual life because God wills that He be begotten with the Word of Truth (Jas. 1:18). We seek Him because He first sought us.

"We love Him because He first loved us" (I John 4:19). We have nothing to boast about. It is only of "the Lord's mercies that we are not consumed" (Lam. 3:22).

Sinner, you are in the hands of a sovereign God. If He does not perform a work of grace upon your heart, you are doomed and damned without remedy. All you can do is throw yourself upon His mercy and grace. As Elder J. A. Brown wrote in the old hymn: "I have placed my life in Jesus's care . . . I'm depending on Him . . . I trusted Him and left it there . . . I'm depending on Him to save . . . 'Tis not by works that I have done . . . I'm depending on Him . . . 'Tis grace that saves through faith alone . . . I'm depending on Him to save."



The Great Believer

(Continued from page one)

of "sanctification" has been badly abused by those who make it a condition of salvation. Sanctification is not God's method of "keeping us saved;" it is His stated way of developing His children and keeping them godly! We should not be afraid of any Bible doctrine regardless of its misuse by those who fail to "rightly divide the Word of Truth" (II Tim. 2:15).

The New Hampshire Confession of Faith on Sanctification states: "We believe that sanctification is the process by which, according to the will of God, we are made partakers of His holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means, especially the Word of God, self-examination, self-denial, watchfulness, and prayer." Simply stated: Sanctification is the continuation of the work regeneration began, and it is all by grace through faith.

Our chapter has to do with the believer's sanctification, and God tells us how to put it into practice by grace through faith. There are three things mentioned in this chapter that we as believers must put into practice, by faith, if we are going to set our affections on heavenly things, and be what God wants us to be in our conduct. He sets before us His way of living righteously, that He might wean us from living carnally or worldly. Dear Reader: Regeneration makes a change in character, and God has His own method for us to follow in making this change known to other believers as an encouragement, and it will also convict the

unredeemed — they may never be converted; but they will be convicted or condemned by our conduct if we live according to God's prescription!

I. SOME THINGS MUST BE PUT TO DEATH

The word "mortify" in verse 5 literally means "to put to death." This verse tells us what must be put to death, and verses 6-7 tell us of God's displeasure of sinners, and that we who are saved were once in this very classification. Notice very carefully the things that we are admonished to put to death. These are: "Fornication" and "uncleanness." While we may not all be guilty of the actual acts stated here, some are guilty, and our moral standards are so low that very little thought is given to such acts. Promiscuity is both sanctioned and encouraged in some religious circles. Those who believe in and teach purity of living are belittled, and fornication and adultery are said to be O.K. if the parties involved "love" each other, and no one gets hurt. This is absolutely contrary to all Biblical teachings. God will judge all those who are guilty of "enjoying" the privileges of marriage without the "bonds and obligations of marriage," and He has said so (Heb. 13:4).

Even the desires of such things are to be put to death, by the grace of God through faith. If adultery can be committed in the heart by a mere "look" and "desire" (Matt. 5:27-28), then it behooves us as believers to be on guard, and to put to death the desires before they mature into plots and perhaps form patterns and take actions.

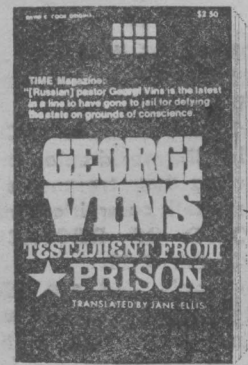
"Inordinate affections" which means "disorderly or unregulated affections" constitute more of our carnal desires that must receive the death knell. Then we have "evil concupiscence" that must be put to death. The Greek word translated "concupiscence" is translated thirty-one times "lust" in the New Testament. Mark 4:19 is a good example.

"Covetousness" is classified as "idolatry" and so you can readily see why this must be put to death. It has to do with "worship, idol worship." Covetousness can become a "god" to the believer, and

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occupy the place in his life that God has reserved for Himself, and that is "FIRST PLACE!" The Bible plainly says that a covetous man is an "idolater" and has no inheritance in the Kingdom of Christ and of God (Eph. 5:5).

II. SOME THINGS MUST BE PUT OFF

Verses eight and nine tell us what must be put off. "Anger, wrath, malice, blasphemy, filthy communications out of your mouth, and lie not one to another, seeing that ye have put off the old man with his deeds." The above is not an easy task, and it can only be accomplished by the grace of God through faith. How easy it is to treasure anger, wrath, malice and blasphemy in our hearts — even sometimes without our knowledge. Just here we need to pray the prayer of the Psalmist (Ps. 139:23-24).

Filthy communication is in poor taste among any group, and certainly should not form any part of the believer's dialogue. Then the matter of lying — be careful before you declare that you are not guilty. Satan can trick you into lying, and it seems so common to some professed believers that they don't even think about it.

Often when a group of preachers are gathered together you will hear someone ask: "How many did you have in Sunday School last Sunday?" and when the answer is given the question will be asked: "Are you ministerially speaking, or did you actually have that many?" Then you will hear a roar of laughter. Aren't God-called ministers supposed to be truthful? How many times have you promised or covenanted to pray with someone, and then put it off until it was completely forgotten? The things mentioned here are the things that God wants "put off" or "put out of our lives!"

"But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the Truth is in Jesus: that ye put off concerning the former conversation (behaviour) the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that you put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another" (Eph. 4:20-25). This is the way God wants His people to live, and we have His Word and the Holy Spirit dwelling within to guide us and to enable us to accomplish His purpose in our redeemed souls!

III. SOME THINGS MUST BE PUT ON

Verse twelve and the verses that follow tell us what we must put on as God's people. When everything that God commands us to put to death is accomplished, and all that He commands us to put off is completed, we will have a life void of carnality — or in other words we would have a vacuum! No vessel known to mankind is capable of containing an absolute vacuum. An absolute vacuum would collapse the strongest vessel. This is where we fail with newborn babes in Christ many times. We tell them that they must "Put certain things to death, and that they must put off certain things," and this leaves a vacuum in their lives. We fail to lead them and teach them to put on the better things that God has commanded, or provided to fill the void or vacuum.

The things that we are commanded to put on, by grace through faith, are far better than the old carnal things that we have put to death, and discarded. "Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ for— (Continued on page 7, column 3)

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

In 1948 the old Billy Graham made a great statement about Communism. The evangelist said, "The three gravest menaces faced by orthodox Christianity are Communism, Roman Catholicism, and Mohammedanism."

During the early 1950's his sermons and broadcasts were filled with hard-hitting criticisms of Communism. In 1951 he said, "Ladies and gentlemen, for some time I have been stating to this radio audience that Communism is far more than just an economic and philosophical interpretation of life. Communism is a fanatical religion that has declared war on the Christian God . . . students of the Bible agree that it is masterminded by Satan himself."

But the new Billy Graham in Germany in 1970 refused to discuss Communism. Then he added: "For years I have not spoken about that (Communism) . . . I cannot go around the world and say who is right and who is not right."

In May of 1973 when the new Billy Graham was in Tokyo, Japan, he gave the MAINICHI DAILY NEWS this statement: "I think Communism's appeal to youth is its structure and promise of a future utopia. 'Mao Tse-tung's eight precepts are basically the same as the Ten Commandments. In fact, if we can't have the Ten Commandments read in our schools, I'll settle for Mao's precepts.'" The Southern Baptist evangelist failed to explain how the precepts of atheist Mao could be the same as the Ten Commandments when the first table of the law deals with the worship of God.

The old Billy Graham was strongly anti-Catholic. But the new Billy Graham is of a different breed. At the White House Worship Service on Sunday, January 21, 1973, he said in a sermon, "We need a moral law, and I would like to see Catholics, Christians and Jews united in our pluralistic society."

Speaking at the final meeting of the Leighton Ford Reachout in Milwaukee, Wis., on Oct. 21, 1973, the new Billy Graham said, "This past week I preached in a great Catholic Cathedral. As I sat there going through the . . . mass, that was a very beautiful thing. And was a certainly straight and clear in the gospel that I believe . . . there was a wonderful little priest that would tell me when to kneel, and what to do."

It is a known fact that the new Billy Graham sends Catholic converts back to Roman Catholic churches, has priests bless his converts, and has received an honorary degree from a Catholic college.

The old Billy Graham was a strong pre-trib pre-millennialist as his earlier books and sermons indicate. The new Billy Graham is listed as a post-tribber by Dave MacPherson in his sheet of "Famous Rapture Watchers."

SPRINGFIELD, Mo. (EP)—The Assemblies of God Commission on Chaplains for the first time has granted ecclesiastical endorsement to a woman for the military chaplaincy.

Gloria Jean Orenge of Fort Worth, Texas, "will receive an early call to active duty in the Air Force," says T. E. Gannon, chairman of the Assemblies Commission.

ROME (EP) — The major parties of the Italian parliament have agreed to eliminate Roman Catholicism as the state religion, make religious instruction voluntary and allow defrocked priests to hold state posts.

The 512-31 vote, according to the

Associated Press, came on a motion by the Christian Democrats to continue negotiating with the Vatican on revising the 1929 concordat signed by dictator Benito Mussolini and the Church.

Communists, Socialists, Social Democrats and Republicans said more radical revisions might be required, but agreed to use the government proposals as a starting point for revising the compact.

KUALA LUMPUR, Malaysia (EP) — Jihan Sadat, wife of Egypt's President Anwar Sadat, told an audience here that while women fight for equal rights, they must not forget their role as wives in order to maintain family harmony.

Egypt's first lady said she made the trip to Malaysia to be "closer and nearer" to the women of Asia and to see how they can exchange views to help their lot.

Mrs. Sadat favors equal rights for women in such things as equal job opportunities, she declared. But at home, she added, it is not too much for the man to be the boss. "Give him that and you will get anything you want."

WINNIPEG, Man. (EP) — A Mennonite report here states that Christian believers in the Soviet Union, including many children, are eagerly studying the Word of God despite official bans against religious education and private meetings.

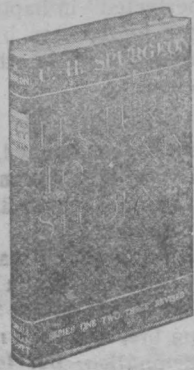
"We North Americans who take our religious liberty for granted would do well to remember some of the restrictions which limit the lives of our Soviet brothers and sisters in Christ," said LaVerna Klippenstein, who visited the USSR recently with five other Mennonites.

Her article, "Suppose there were no Sunday Schools: Christian Education in the Soviet Union," was issued here by the Mennonite Central Committee.

The report noted that Soviet law, in essence, forbids family worship. The constitution forbids "systematic" religious activities without special written permission from the Council of Religious Affairs in Moscow, and recognized groups must include at least 20 people 18 years or older. Children under 18 are discouraged from attending religious services. Religious education is not permitted.

Soviet law also forbids "per-

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formance of religious rites under the open sky and in private homes and apartments of believers."

DENVER, Colo. (EP) — James Mote has declared his church independent from the denomination and has called for other parishes to join a rebellion against liberalized church laws.

"It's due to the definite gradual and rapidly increasing erosion of the faith," Pastor Mote told an AP reporter. "All we want is out, because we think the Episcopal Church is like the Titanic."

Bishop William Frey has declared the move illegal despite the parish vote 197 to 79 favoring the withdrawal.

The immediate cause of the rebellion is the denomination's decision to ordain women as priests. But the priest also accused church leaders of "blessing abortion" and of "canonizing heresy" by giving bishops power to terminate marriages without regard to their validity.

SAN RAFAEL, Calif. (EP) — Five investigators from the Jews for Jesus staff has found in an intensive survey of Israel that it

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is "unlikely that there are more than 200 known Jewish believers in the whole country."

Those few asked that such findings not be traceable to them, fearing strife and opposition from anti-mission groups.

The Jews for Jesus team reported that there is a need for Jewish Christian immigrants skilled in a variety of services, for Bible teachers, for correspondence with brethren in other lands, for more bookstores, donations of clothing, and for intercessory prayer on behalf of Hebrew Christians in the Holy Land.

COLUMBUS, Ohio (EP) — Men and women who cohabit before marrying are less likely to have happy and successful marriages, a university researcher reports in an AP story.

"Practice doesn't make perfect," says Nancy Moore Clatworthy, associate professor of sociology at Ohio State University.

Dr. Clatworthy interviewed 100 couples in 1975 for a study which concluded that "living together is not a good prelude to marriage."

Couples who had not lived together before marriage were "just a little bit happier and more successful," the researcher found. "There were fewer divorces."

The Great Believer

(Continued from Page Six)

gave you, so also do ye. And above all these things put on charity (love), which is the bond of perfectness. And let the peace of God rule (umpire) in your hearts, to the which ye are called in one body; and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (verses 12-16). Happy is the Christian who can accomplish this to any measurable degree, by the grace of God. We would like for you to make a connection of verse 16 with verse 6 of chapter 4, and I Peter 3:15.

There are many sermons in the verses quoted above, and they

all need to be taught, believed and practiced. However, we do not have the space to mention all of the different points; but let us mention one of the outstanding ones. The little four letter word "love." This is a most important part of our Christian experience and practice. Brethren, salvation is inward, spiritual and practical, and love is one of its distinguishing marks. Jesus said this would be the distinguishing mark of His followers: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one for another" (John 13:34-35).

This is not speaking of "puppy love," but a genuine love imbedded in the soul by the Holy Spirit that manifests the love of God through the believer!

God had Paul to tell the Corinthians that regardless of their other seemingly godly deeds, that if they were void of genuine love, they were merely a bundle of noise (I Cor. 13:1). Well, he said: "Though I speak with the tongues of men and angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal." In verse 2 he says, without love: "I am nothing." In verse 3 he says, without love: "It profiteth me nothing." Most of the rest of the 13th chapter describes the actions of love in the life of a believer.

God had Paul to tell the Thesalonians: "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so you would abound more and more" (I Thess. 4:1). Then he brings in the matter of sanctification (verse 3), and the "cap-stone" of all this is ". . . For ye yourselves are taught of God to love one another" (verse 9b).

It not only makes a difference as to what you believe — it makes a difference as to how you live. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13). Yes, there are godly things to "put on" by the grace of God, and "love" is the "CAP-STONE" of them all!

I realize that this message will not be a popular one. Many who claim to have embraced Christ as Lord and Saviour say: "It makes no difference how one lives." If this is the TRUE teachings of God's eternal Word, then I do not know how to rightly divide the Word of Truth. I believe that Biblically sound teaching (doctrine) includes the TEACHING OF BIBLICALLY SOUND SANCTIFICATION. Let those who believe in good works for salvation abuse this doctrine if they so desire; but do not be guilty of denying that the Bible teaches us who have been saved by grace, purchased by the precious blood of Christ, that we are to live to glorify Him (I Cor. 6:19-20). I do not try to live godly to save my soul, nor to keep me saved. However, by the grace of God, I want to live godly because I have a new nature that desires to be in fellowship with God. My relationship to God the Father through Jesus Christ the Son, wrought in my soul by the regenerating power of God the Holy Spirit can never be BROKEN. However, sin will break my fellowship with God the Father, and I want to live in unbroken fellowship with Heaven, by the grace of God.

Yes, there are times of broken fellowship, but I am miserable until I have made it right, by the grace of God, in His appointed way (I John 1:9:2:1). If I fail to do this willingly, then God has a way of bringing it about in another way (Hebrews 12:5-13). I am well acquainted with this method also!

Eld. Fred T. Halliman Missionary To New Guinea



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Baptism Is A Symbol

(Continued from page one) makes baptism symbolical. Baptists are confirmed in this view from several considerations. I will mention a few.

There is but one plan of salvation for all ages. When the writers of the New Testament argue the plan of salvation by grace, and justification by faith, and other vital doctrines, they prove these doctrines by quotations and references to the Old Scriptures. Take the Epistle to the Romans as sufficient proof of this position. There, Paul goes over the whole ground covered by the gospel, beginning with the fall and ruin of man and proceeding step by step through all the doctrines of the gospel, and he supports every argument by: "Thus it is written" or "Thus saith the Scriptures;" showing that he was preaching the same gospel that the Old Scriptures contained.

So Peter in the house of the Gentile said: "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). So Paul in Romans 3:21-22. Christ and the Apostles preached salvation according to the Scriptures and that meant always the Old Scriptures.

When the writer of the Hebrews said, "We are not of them that draw back unto perdition, but of them that believe to the saving of the soul;" he proceeded to define faith—the faith that is "unto the saving of the soul," and then to illustrate it in the person of the Ancients, beginning as far back as Abel, and Enoch, and when he was through with the exemplars of the oldentimes, he closed by joining "us" to the list. "Wherefore seeing we (of this time) are compassed about with so great a cloud of witnesses (referred to in the previous chapter) let us (as they did) lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us (as they did), looking (as they did) unto the author and finisher of faith." (Not our faith, but the faith defined and ex-

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Baptism Is A Symbol

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 amplified by them, and us, and which was "unto the saving of the soul.")

If we are saved now as men were saved in the olden times, then salvation does not depend on baptism, and baptism like other outward ordinances becomes symbolic. I use the word symbolic in its comprehensive sense, including "emblem," "type," "shadow," "figure," etc. It is more correct to say that ordinances are typical when they declare prospectively, and symbolical when they declare retrospectively. But is the province of outward ordinances to show or declare, or to procure?

Look first at the Passover in Exodus 13:8-10: "And thou shalt show thy Son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought you out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year." The Passover was a "show" ordinance, a "sign," a "memorial," and it was "because of." Retrospectively, it symbolized what was done in Egypt; prospectively, it typified "Christ our passover who was to be slain for us." Thus, we see the declarative nature and province of this ordinance.

So with the Sabbath in Exodus 31:16-17, "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

Every time the Sabbath is kept in spirit and in truth, two things

are declared: First, retrospectively, that God made Heaven and earth in six days, and rested on the seventh; and prospectively, as we learn elsewhere, that "there remains therefore a Sabbath rest for the people of God" and that we must labor to enter it. Sabbath-keeping does not procure these things, but declares them, in symbol, and type, and thus we learn the province of ordinances.

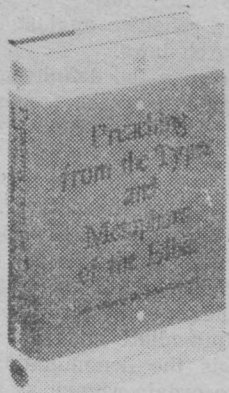
The ordinance for the ceremonial cleansing of lepers also confirms this view of ordinances. In Leviticus 14:2-20 we find that after the leper had been inspected by the priest, and found "the plague of leprosy healed in the leper," which could only be done by divine power, then the ordinance for ceremonial cleansing was in order.

Christ's testimony on this point is unmistakable. "And there came a leper to him beseeching him and kneeling down to him said, If thou wilt thou canst make me clean. And Jesus moved with compassion put forth his hand and touched him saying, I will, be thou clean. And as soon as he had spoken the word, immediately the leprosy departed from him and he was cleansed. And he straitly charged him, and forthwith sent him away, saying, See thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them" (Mark 1:40-45). This seems as though it were written especially for our sakes, that the right view of ordinances might plainly appear to all men. The ordinance did not procure his cleansing, but declared it.

In Hebrews, chapter 9 and 10, there is a summing up of these old ordinances, with such explanatory words as these: "The Holy Spirit thus signifying," (sign-i-fying); "a figure for the time then present;" "the patterns of things in the heavens;" "a shadow of good things to come;" "a remembrance again made of sins every

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year," etc. This is inspired testimony on ordinances, being declarative instead of procurative of what they expressed.

Pilate, though a Roman, had the right conception of ordinances. In publicly washing his hands, he intended to declare his innocence. He was far from confessing his guilt, and washing that he might be innocent. "He took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person." Of course, he was not literally washing blood from his hands, for His blood was not yet shed.

O, that our opponents knew as well about the nature of ordinances as this heathen governor! Through this door has come about all the perversions of the gospel of grace and of the doctrines of Christ. Instead of going to Christ for salvation, men have been directed to ordinances, and the elements and emblems of these ordinances have been "consecrated," and deified, and thus the world is filled with idolatry in the guise of Christianity.

What a duty rests upon Baptists to contend for the ordinances "as symbolic and not necessary to salvation!" Let us thank God, and take courage, as the Protestant denominations are coming more and more to our help. They see our view is correct, when they look at it, not in their creeds, but in the Word of God.

But let us look particularly at the ordinances of the New Testament. Were they ordained to show by symbol, emblem or type, the great fundamental doctrines of the gospel? The Lord's supper "shows" His death (in emblems) till He comes. While we do it "eis" remembrance of Him, yet it is clear, that in doing it, we declare the fact that we hold him in affectionate remembrance. The supper is not necessary to a remembrance of His death, but necessary to a proper declaration of it. The memory must precede the declaration of it.

Is baptism an exceptional ordinance in this regard? Evidently not; for baptism is called a "figure," a "likeness," a "washing away of sin," which cannot be literally done with literal water. It

is called a "clothing" a "putting on of Christ," which can be done only symbolically, and not really in baptism, for the Romans were exhorted to put on Christ after they had been baptized (Romans 12:14) but they were not exhorted to be baptized again; and hence, Christ is really put on some other way which fact can only be symbolized by baptism.

Now, since the other ordinances are not necessary to the reality of the things they set forth, so we concluded that baptism is not necessary to the reality of the things it sets forth. We are baptized "eis" repentance, but so far from repentance depending on baptism, the very reverse is true. We are baptized "eis" the name of the Father, Son and Holy Spirit, "eis" Christ, "eis" the name of Christ, "eis" the death of Christ, etc.; but none of these depend on baptism, but baptism depends on them.

Only the really dead are to be baptized, hence we are baptized "eis" death symbolically. If we are baptized "eis" one body, the one body really exists before our baptism, and our baptism is the formal declaration of it. Then, is it not reasonable to conclude, that the same interpretation should be given to baptize "eis" remission of sins? If baptize "eis" repentance denotes the previous repentance, then does not baptize "eis" remission denote the previous remission? Christ's blood was shed "eis" remission, but the shedding of that blood was not an outward ordinance. If ordinances declare symbolically what has taken place, and typically what will take place, then the remission of sins is either before baptism, or after baptism, and cannot be in baptism.

This view is powerfully confirmed, not only in the "Province of Ordinances," but also in those many Scriptures which predicate salvation with all of its accompanying blessings to grace, "through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." All efforts to make pre-baptism faith a dead faith, have resulted in failure, and resemble one cutting off the limb on which he sits; for it effectually makes his baptism a dead baptism.

The woman of whom Christ said: "She loved much because she had been forgiven much," and to whom He said: "Thy faith hath saved thee, go in peace," was a proper subject for baptism. If she had not been baptized, then salvation was predicated of her pre-baptism faith, and her pre-baptism love evidenced her forgiveness. If she had been baptized, then Christ overlooked her baptism, and predicated her salvation of a faith that was not expressed, or "perfected" in baptism, and proved her forgiveness by a love that expressed, or "perfected" in baptism, and proved her forgiveness by a love that expressed itself in other ways than baptism.

When Christ said: He that believeth not is condemned, but he that believeth is not condemned, He was talking about faith necessary to baptism, for He was addressing an unbaptized man on the subject of salvation. When He said: "He that believeth on the Son hath everlasting life, and shall not come into condemnation, but is passed from death unto life," He was talking of the faith that is pre-requisite to baptism, for he was talking to unbelievers.

When Peter said: "To him give all the prophets witness, that through his name whosoever believeth in him should receive remission of sins," he was addressing unbaptized Gentiles, who, hearing this, believed; and God who knows the heart, bore them witness giving them the Holy Spirit as He did to the Apostles, and put no difference between them, purifying their hearts by faith. And when they spoke with tongues and magnified God, then answered Peter: "Can any man forbid water

that these should not be baptized who have received the Holy Ghost as well as we." When Paul spoke of "the righteousness of God by faith in Jesus Christ unto all and upon all that believe," he was referring to a righteousness by faith as "witnessed by the law and the prophets." This faith was expressly "without works," and "without law," and evidently without baptism.

So, all the Scriptures that predicate salvation and its blessings of repentance, confession, love, etc.; and those promises to prayer, sacrifices and good works — these could not be fulfilled to the unbaptized millions who have repented, believed, confessed, loved, prayed, sacrificed, and continued to the end in good works, if baptism was essential to salvation.

If space permitted I would add the testimony of our experience, and personal consciousness, to the obtaining of these blessings according to the promises, and by which we certainly know, that baptism is symbolical and in no sense a saving ordinance.

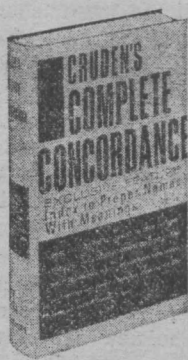
Baptism And Church

(Continued from Page One)
 of grace. It is a glorious doctrine greatly exalting a church as to its character and function and mission. It finds expression and emphasis and even requirement in baptism as an ordinance of the Lord's house.

A church of Christ is for the saved. Men come through Christ to the church, and not through the church to Christ. Only those who are first in Christ can be in the church — and of it. Baptism demands this end, guards this great doctrine, and insists upon its practice.

Lower the standard of baptism as to power or meaning or spirit, and you lower the standard of church membership. The preservation of the other; the glory of one is the glory of the other. Knowing and holding baptism in its larger and more exalted meaning will lead into the larger view of the character and life and work of a church of Christ. This is the place where we need high thinking and humble living to the glory of God the Father, and Son and the Holy Spirit.

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