

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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TWO SYSTEMS OF SCRIPTURAL STUDY ARE CONSIDERED

By OSCAR B. MINK
Crestline, Ohio

"... Rightly dividing the Word of Truth" (II Tim. 2:15).

TWO GENERAL SYSTEMS

There are two general systems of interpretations adopted by different expositors in their efforts to explain Holy Writ. The first, in order of time, is the system of literal interpretation. This was practically the only system of Scriptural interpretation for the first 200 years of the post-apostolic era.

The second is the mystical or spiritualizing system of Scripture interpretation invented by Origen (185-254 A.D.) in the first quarter of the third century A.D.

THE LITERAL SYSTEM

According to the literal system of Scripture interpretation every precept is to be taken in its most obvious and literal sense, except where the context and the viable laws of language show that the terms are figurative, and not literal. The literalist contends that the Bible introduces no figure which it does not somewhere in its Holy confines, furnish literal language to explain the figurative or symbolic passage. Therefore, it is the obligation of the Bible student to search the Scriptures and find that portion which gives a literal explanation of the figure or symbol. The literalist claims the promise of Christ wherein He said of the Holy Spirit, "He will guide you into all truth" (John 17:13). And in accordance with the rule of literal interpretation the zealous student will learn that God has not concealed His truth so as to elude his humble search. The safest route to take in Bible study is, to allow the Bible to be the singular authority and interpreter of its own precepts and decrees. Take that which is literal, literally and that which demands a spiritualized interpretation, spiritually. But ALWAYS observe the limits which the literal

language of Scripture has given to prevent over-spiritualizing.

THE SPIRITUALIZING SYSTEM

According to this system every declaration of Scripture is supposed



OSCAR B. MINK

to have a mystical or hidden sense, which it is the province of the exegete to bring forth. By the spiritualizing system it is

vain to hope for any consistent or uniform method of interpretation, especially is this true relating to prophecy, eschatology, and ecclesiology. The spiritualizing system (if it can be called a system) casts off all hermeneutical restraint, and lets the uncurbed imagination of its adherents run wild. Consequently, there are within the ranks of spiritualizers as many varied interpretations of Scripture as there are exegetes.

The number of new doctrines which have been inducted into many of the Lord's churches via the spiritualizing system are legion, and this system has yet an exhaustless stock upon which its adherents can, at their leisure, draw any innovation that suits their fancy. This system invented by Origen in the early part of the third century was championed by Augustine in the fourth century. The impetus given this system by Augustine is yet very powerful and popular with Roman Catholic and Protestant students of eschatology. It was Augustine who said, "I

IT IS CHRIST THAT DIED

By ROSCO BRONG
Dean, Lexington Baptist College

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34).

Our text is taken from the midst of Scripture declaring the absolute sovereignty and final authority of God in the redemption of His people. "If God be for us, who can be against us?" This is a doctrine that brings great joy and comfort to all born-again believers who know themselves to be subjects of His grace, but it is a very grievous and distasteful doctrine to all who know in their hearts that they are still in rebellion against God.

If the "God is dead" lunacy needed a death blow, this text would provide it; but no death blow is needed, because infidelity or so-called religious liberalism has never been anything but dead, especially above the collar.

THE CONDEMNATION

Of course, the condemnation referred to in our text is condemnation in the judgment of God. The previous verse reminds us that

"it is God that justifieth." He is both "just, and the justifier of him which believeth in Jesus" (Rom. 3:26).

"And this is the condemnation,



ROSCOE BRONG

that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19).

This condemnation rests upon

The Baptist Examiner Pulpit

A Sermon by James R. Green

THE PERPETUITY OF THE NEW TESTAMENT CHURCH

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

Using this familiar text as a point of beginning, I want us to consider the subject of the perpetuity of the New Testament church. This is a subject which is vitally important in any study of the doctrine of the church.

As we consider the text before us, I note that there is in it the definite promise, by the Lord Jesus Christ Himself, that He is build-

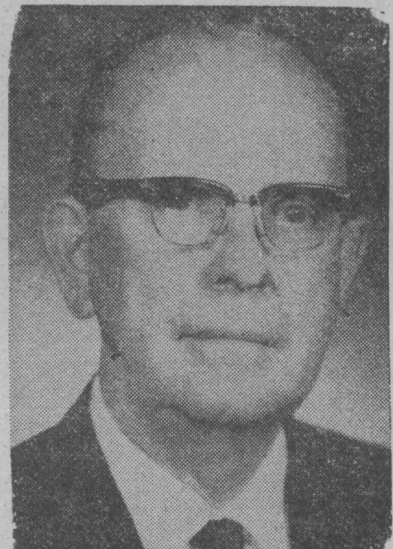
ing a church. His words, "I will build," do not imply that He is going to begin to build at some future date, but rather that He is building up, or edifying a church already in existence at that particular time, and that He would continue to do so until He comes again, and that the gates of Hell shall not prevail against that church.

By this statement He promises to the church a perpetual existence from the time He instituted it during the early part of His personal ministry until He comes again. I

Why Our Lord's Coming Must Be Pre-Tribulation

By E. G. COOK
Birmingham, Alabama

My believing that our Lord must come before the tribulation begins, or your believing that He must wait until that time has ended has absolutely nothing to do with it. God is under no obligation to you, me, or any other creature.



E. G. COOK

There is just no way that we creatures can put Him under obligation to us. But He has seen fit in His marvelous wisdom to put Himself under obligation to His Word.

In Isaiah 46:11 He says, "I have

spoken it, I will also bring it to pass: I have purposed it, I will also do it." In Isaiah 40:8 He says, "The word of our God shall stand for ever." In Matthew 24:35 He says, "Heaven and earth shall pass away, but my words shall not pass away." In Mark 13:31 we see the same identical expression. The Holy Spirit did not have this fact stated in Mark 13:31 because He had forgotten that it was already repeated in order to stress the great importance of it. And how important it is for us to remember that God's Word will stand for ever. We have heard it said that the only sure things in the world are death and taxes. But I say unto you, beloved, the surest thing in all this world is God's precious Word. He has obligated Himself to His Word. And He will most surely honor that obligation.

With that in mind may we read I Corinthians 10:11. Speaking concerning the children of Israel Paul says, "Now all these things happened to them for examples, and they are written for our admonition, upon whom the ends of the world are come." This word "examples" is an old English word that comes from TUPOS which really means a type. The word "admonition" comes from NOUTH-

HALLIMAN SUMS UP 1976, LOOKS FORWARD TO 1977

By ELDER FRED T. HALLIMAN
Missionary To New Guinea

Dear friends,

Greeting to each of you in the name of our dear Lord. It is good once again to be able to send a letter to TBE and tell you about the work here in Papua New Guinea. We count it a real privilege to be able to fellowship with you, in the gospel ministry, in this part of the world.

1976 has just closed and we have

left behind either a good report or one that is bad, and one which we can neither add to nor take away from. I would that all of us could say, Lord, be it good or bad, I have done my very best. I believe I would be the first to admit that I could have done better and more for my Lord this past year than what I have done. How about you?

As I look back over my ministry in 1976, I can recall many instances in which I was richly blessed beyond measure. I had a great ministry here among the people of Papua, New Guinea the first three months of the year. Then the five and one-half months that I spent in America with my family was a rich time of fellowship and while some felt that I should

(Continued on page 5, column 1)

ORIGINAL SIN

FRA GIROLAMO SAVONAROLA

Jerome Savonarola (1452-1498), the Dominican monk, was an earnest, devout, and well-versed man in the Scriptures. This confessor of Florence was a Christian patriot who was in sympathy with our Baptist brethren of Bohemia. In his person he was small, awkward in his gestures, violent in his manner, and profuse of imagery; hence the vehemence of his preaching against the Medicean court and the pope, whom he regarded as an atheist. He demanded the removal of the pope and the recognition of Christ as King.

Pope Alexander VI found that he could not bribe the powerful preacher with the offer of a cardinal's hat, nor reduce him to silence by repeated admonitions. Savonarola had told him that he wished no red hat but one dyed in his own blood. "The hat given to the saints." The pope excommunicated him.

The enemies of Savonarola finally succeeded in getting him arrested. While in prison he busied himself with a tract on the 51st Psalm, in which he set forth views of justification so like those expounded by the Baptists and the later reformers that Luther published it with a laudatory preface.

On May 23, 1498, with two of his followers, he was hanged, then burned, and his ashes thrown into the Arno. He was never a Baptist in name, but he was a Baptist at heart.

"Behold, I was shapen in iniquity; and in sin did my mother con-

(Continued on page 2, column 1)

THE BAPTISTS OF GEORGIA
WILLIAM CATHCART
(1826-1908)

It is a historical fact that Baptists, whose descendants now dwell in Georgia, came over in the same ship with Ogle Thorpe, when he settled the province in 1733. Among the earliest settlers were William Calvert, William Slack, Thomas Walker, William Dunham, and a gentleman named Polhill, a well-known Baptist name in Georgia at the present time. These probably united with some of the converts of Nicholas Bedgewood and formed a branch of the Charleston Baptist Church at Whitefield's Orphan House, nine miles below Savannah.

Nicholas Bedgewood, an Englishman, came over with Whitefield about 1751, and was put in charge of the Orphan House. He was converted to Baptist sentiments in 1757, and joined the church at Charleston, being baptized by Eld. Oliver Hart, the pastor. Two years after this he was ordained, and in 1763 he baptized several converts among the officers and inmates of the Orphan House. Among these was Benjamin Stirk, who became a minister and settled at Newington, eighteen (Continued on page 3 column 1)

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The Perpetuity Of . .

(Continued from page one)

is not going to suddenly cast all
these church truths aside and say,
"Well, all that was fine in time
on earth, but now we are just go-
ing to forget all of those non-ess-
ential doctrines and include all
the saved in the church for eter-
nity." God does not do business
in this manner, but declares, "I
am the Lord, I change not."

A Definition

Before getting further into this
study I need to define what I mean
by the term, "Church Perpetuity."
To do so I will borrow a definition
given by W. A. Jarrell, in his book
on this subject. I quote:

"All Baptists mean by church
perpetuity: there has never been
a day since the organization of the
first New Testament Church in
which there was no genuine church
of the New Testament existing on
earth."

What Saith The Scriptures?

If we are going to preach church
perpetuity we must first establish
a Scriptural foundation for such a
doctrine. Do the Scriptures teach
these things?

We need not read Matthew 16:18
again, but remind you of Christ's
own declaration: "The gates of
hell shall not prevail against it."

Now look at Matthew 28:19-20:
"Go ye therefore, and teach all
nations, baptizing them in the
name of the Father, and of the Son,
and of the Holy Ghost: teach-
ing them to observe all things
whatsoever I have commanded
you: and, lo, I am with you alway,
even unto the end of the world."
In the statement, "I am with you
alway," is a promise of perpetuity,
and if there ever should be a time
when His church ceases to exist
that promise fails.

Again, let us look at I Corin-
thians 11:26: "For as often as ye
eat this bread, and drink this cup,
YE DO SHEW FORTH THE
LORD'S DEATH TILL HE COME."
How long does Paul say the church
shall show forth the Lord's death
in the Lord's Supper? Until He
comes. That is perpetuity of the

Lord's body, the church.

Now read Ephesians 3:21: "Un-
to Him be glory in the church, by
Christ Jesus throughout all ages,
world without end. Amen." If in
any age the church ceases to exist
as Christ instituted it, God ceases
to receive glory in the church and
God's Word is broken.

I suppose we could give numer-
ous other Scriptures to support this
truth, but these are sufficient to
show the Scriptures to teach the
perpetuity or continual existence
of the Lord's church in every age,
from its beginning during Christ's
ministry, until He comes again.

The Problems Involved In This Doctrine

Any honest study of this subject
will bring us to admit that there
are some problems involved with
it. I will not deal with them at
length, but I will state the two pri-
mary problems that arise con-
cerning church perpetuity, and
then give a brief answer to each.

1. The Historical Problem. Those
who oppose the doctrine of perpe-
tuity present this problem. They
say, "You cannot prove perpetuity
by history." While I readily ac-
knowledge that much of our history
has been obliterated by our ene-
mies, I'm convinced that sufficient
historical records remain to ade-
quately prove the fact of perpe-
tuity. However, let us assume for a
moment that perpetuity cannot be
historically proven. That, in itself,
cannot be used to deny this great
truth, for the perpetuity of the
church does not rest nor depend
upon an historical record. It does
depend upon the promise of Christ.
This is all that is necessary to
adequately settle the historical
problem.

2. The Problem of Name. Here
it should be said, that, when we
talk about the church we are talk-
ing about New Testament Baptist
churches as we know them today.
Thus those who oppose the doctrine
of perpetuity raise the question:
"How do you trace the name Bapt-
ist back through the centuries to
its origin with Christ?" To this
question we must honestly answer,
"We cannot do so." The Lord's
church has not always been iden-
tified by the name, Baptist. But
to prove perpetuity of the Lord's
churches, you need only to trace
the doctrine and the practice. If
you can do this, (and we can) you
can prove perpetuity.

Thus we have dealt with the two
major problems which we come
into contact with concerning church
perpetuity.

The Offense of This Doctrine

Needless to say, this doctrine is
greatly offensive to many people,
even to many saved people today.
I think this is one of the things
for which New Testament Baptists
are despised today more than any
other. Our claim to perpetuity is
an offense to Catholics, Lutherans,
Presbyterians, Methodists, Pente-
costals, Congregationalists and all
other Protestants; and well it
should be. Why is it so offensive?

It is offensive to other faiths or
religious groups because, if it can
be shown to be so—

1. All Other "Churches" or Re-
ligious Organizations Become Rival-
s to Those Having Divine Origin
and Perpetuity. If we can prove
perpetuity of our churches, (and
we can), then all other so-called
churches become rivals against
these true churches of Christ. They
must of necessity be.

Furthermore the doctrine of per-
petuity is offensive because when
we prove perpetuity—

2. All Other So-Called Churches
and, or, Free-lance Individuals
Lose Their Authority to either
Preach the Gospel or to Administer
the Ordinances. When we preach
church perpetuity, all other so-called
churches and individuals must
acknowledge the fact that if that
is so, they have no authority to
preach the gospel. They have no
commission; they are running with-
out orders. They could not have
received the commission because
they were not there when it was
given. For the same reason they

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have no right or authority to ad-
minister either the ordinances of
baptism or the Lord's Supper; by
whatever name they may call it.
Small wonder then, that they are
so greatly offended at this truth.

3. It is Offensive Because All
Other "So-Called Churches" must
thereby Forfeit Their Very Right
to Exist as a Scriptural Institution.
Now if they want to be known as
a social institution that will be
fine, but once we establish the
fact that the Lord Jesus establish-
ed a church, promised it a contin-
ual, unbroken existence and has
carried out His promise in making
its perpetuity, then every other
"so-called church" must thereby
lose its right to be called the
Lord's church. Thus, it must cease
to claim any right whatever to
exist as a Scriptural Institution.

The very existence of all other
"so-called" churches rests upon the
assumption that Christ's promise
was broken and His church failed
at sometime to exist.

The Importance Of The Doctrine

Why do Baptists emphasize this
doctrine so much? Why do we put
such great importance in being
able to trace our history and line-
age in an unbroken line back to
the time when Jesus Christ estab-
lished His church?

We have already seen something
of the importance of it in the ob-
jections that we have considered.
There are numerous other reasons,
and I shall name a few. Its im-
portance is seen when we consider
that—

1. The Veracity of the Scriptures
is at Stake In This Doctrine. The
very truthfulness of the Scriptures
and our ability to believe any part
of the Bible is involved in this
doctrine.

If the Lord Jesus promised the
church a perpetual existence from
the date of its origin, during His
ministry, until He comes again, and
then fails to fulfill that promise,
His Word is broken. Since all Scrip-
tures stand or fall together, if
Christ does not fulfill that promise
and perform that which He has
promised and decreed concerning
His church, then our faith in the
whole Bible must fall with that
broken decree. If we cannot be-
lieve the Scriptures on that point
then we cannot believe them on
any other. So, you see, our faith
in the entire Bible stands or falls
with the doctrine of perpetuity.
Therefore, if we ever get to the
place that we cannot believe in our
heart that Christ has actually per-
formed what He has promised in
relation to the perpetuity of His
churches in bringing that line un-
broken all the way down through
the ages, keeping it pure, safe and
secure, and finally bringing her
as a chaste virgin bride to the
wedding feast; we may as well
lay the whole Bible down and join
the atheists. That is how impor-
tant the doctrine of perpetuity is.

We are accused of majoring on
minors when we preach the perpe-
tuity of the church. But, not so,

we are dealing with major issues,
the verity and authority of God's
entire Word, since the whole Bible
stands or falls with this doc-
trine. Further—

2. The Validity of All Christ's
Promises Are At Stake in This
Doctrine. My, how everyone loves
to claim the promises of God!
How precious they are to our poor,
needy hearts! Even the folks who
deny the doctrine of church perpe-
tuity want to claim the promises
of God's Word. But, my friends,
if you cannot claim this promise
of perpetuity, you question the va-
lidity of every other promise,
therefore you have no right to
claim any of them. You may have
confidence in no promise of our
Lord unless you can have confi-
dence in this one also.

I like something that was said
of Abraham. It needs to be said
of all of us. In Romans 4:20-21, we
read that Abraham "staggered not
at the promise of God through un-
belief, but was strong in faith,
giving glory to God; and being
fully persuaded that, what he had
promised he was able to perform." I
especially wish that could be
said of all who wear the name
"Baptist" today. Regrettably, it
cannot, for many of them "stagger
at the promise" of perpetuity.

It is strange that many Baptists
are fighting the doctrine of perpe-
tuity. It does not surprise me when
the Methodists, or Presbyterians,

FINANCIAL REPORT OF TBE

December 1976

Balance, Dec. 1	\$ 354.06
Receipts	7,341.38
Total	7,695.44
Expenditures	5,676.21
Balance, Dec. 31	2,019.23

or other Protestants oppose the
doctrine, but when Baptists de-
spise this truth, it amazes me. Oh,
that we had the faith of Abraham
to believe the promise of God, even
when that promise seems impos-
sible to fulfill. You may not have
done sufficient research to con-
vince yourself of a historical suc-
cession back through the ages to
that New Testament church. You
may not have found the historical
links so that you can say, "Ac-
cording to history I find that God
has preserved His Church, He has
kept His promise." But, surely you
can say with Abraham, "I believe
God," even though I cannot see
how He has performed His prom-
ise. Further—

3. The Ability of the Lord to Per-
form That Which He Has Decreed
Is In Question In This Doctrine.

How can anyone profess to
believe in the Sovereignty of God,
and doubt this promise of perpe-
tuity? We say we believe in the
Lord's decrees, but we do not un-
less we believe this one too. He
has sovereignly decreed perpetuity
to His church. It is further impor-
tant because—

4. It Will Dispel The Confusion
In A World Filled With All Kinds
of So-Called Churches and Doc-
trines. Surely there needs to be
some way to dispel the confusion
in the minds of people as to
which church is the true church of
Jesus Christ. This doctrine of per-

petuity is vitally essential if this
confusion is to be dispelled. Just
start back down the line and search
out the origin of each and every
religious body that calls itself a
church. As you travel back through
time they will begin to drop off
one by one, until there is only one
left, the people now known as
Baptists. If you will do that you
will eliminate the confusion as to
what is the Lord's true church.

The Test — Does My Church Meet The Test

This is the question we all need
to ask ourselves. Oh, you say,
"not us." Yes, each of us need to
be continually asking ourselves
this question. Paul says we ought
to examine ourselves. This may
well refer to the church as well as
to individuals. Let us not be fear-
ful of asking, "Is my church the
kind of church that Jesus institut-
ed? Does it really meet the test?"

What test does it need to meet?
How may it be tested?

1. The church is tested by the
Scriptures. A true church will have
a Scriptural origin, Scriptural doc-
trine and Scriptural practice.

2. The church is tested by its his-
tory. Can my church lay claim to
its existence through the historical
fulfillment of Christ's promise?

What Effect Should This Truth Have Upon All Christians Today?

1. It should challenge us to a
diligent examination of the church
of which we are members. Every
honest man ought to be interested
enough in God's Word, and have
such respect for the Scripture,
that he will want to know for sure
that his church is the kind of
church that is found in the New
Testament.

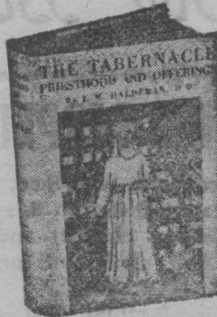
2. This doctrine should promote
humility and drive out pride. If
we find that we are indeed mem-
bers of such a church, it ought to
humble us. It should cause us to
praise God that He has led us that
way, that He has opened our eyes
to that truth, that He has illumi-
nated our hearts and minds, and
directed our steps so that we are
privileged to be a member of such
an institution.

It should humble us to know
that, if our church is in that glo-
rious lineage, it is the Lord's do-
ing, not ours. If we are members
of such a body, the Lord placed us
(Continued on page 8, column 3)

BRIEF NOTES

Begin now, to make plans to at-
tend the Bible Conference of Cal-
vary Baptist Church to be held
September 2-5, at the Mountain
View Baptist Camp near Monti-
cello, Ky.

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By
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the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH

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THE BAPTIST EXAMINER

FEBRUARY 5, 1977

PAGE TWO

Baptists Of Georgia

(Continued from Page One)

miles above Savannah, in 1767. He preached in his own house, and at Tuckasuking, about forty miles north of Savannah, where he constituted a branch of the church at Euhaw, S. C., with which he had connected himself, there being no Baptist church in Georgia. He died in 1770.

The following year Edmund Botsford, from England, converted in Charleston, and a licentiate of the Baptist church there, sent out as a domestic missionary, came over from Euhaw, S. C., at the call of the Tuckasuking brethren. He began in June, 1771, a ministerial career of most zealous usefulness in Georgia, which continued without intermission for eight years. Ordained in 1773, he preached all over the country from Augusta to Savannah, baptized 148 persons, organized the Botsford church twenty-five or thirty miles below August, and laid the foundations of future churches. Having embraced the American cause in the Revolutionary struggle, he fled first to South Carolina, and then to Virginia, when, in the spring of 1779, Georgia was conquered by the British. This was the second source from which Baptist principles found an entrance into the State; a third was still farther northward.

In January, 1771 Eld. Daniel Marshall, an ordained Baptist minister of great piety, zeal, and ability, originally from Connecticut, moved into Georgia from South Carolina with his family, and settled on Kiokee Creek, about twenty miles northwest of Augusta. In the spring of 1772 he organized the Kiokee church there, the first Baptist church constituted in Georgia. Botsford church, formed the following year by Edmund Botsford, was the second. Daniel Marshall continued pastor of the Kiokee church until his death, in 1784; being succeeded by his son, Abraham Marshall, who was succeeded in turn by his son, Jabez P. Marshall, in 1819.

In 1784 the first Baptist Association, known as the Georgia, was formed in the State, probably at Kiokee church. At that time there were but six or eight Baptist churches in Georgia, and it is probable that the following were the original constituent churches of the body: Kiokee, Red Creek (now Abilene), Little Brier Creek, Fishing Creek, and Upton's Creek. To these were added next year Phillip's Mills and Whatley's Mills (now Bethesda). The principal ministers at that time were Abraham Marshall, Silas Mercer, Sanders Walker, Peter Smith, Lovelace Savidge, William Frank-

IS "THAT" IN THE BIBLE?



Question:

"WHAT KING STOPPED A HEBREW INVASION BY SACRIFICING HIS OLDEST SON?"

Answer: The King of Moab, Second Kings 3:26-27. (The meaning is much clearer in Moffatt's translation). "The king of Moab, when he saw that the battle was too hot for him, took seven hundred swordsmen to cut his way through to the king of Edom. This failed. So he took his eldest son, the heir to the throne, and sacrificed him on the wall. It brought such a storm of indignation against Israel, that the Israelites had to leave him alone and return home."

lin, and Alexander Scott. The growth of the Association, which at that time embraced the whole denomination, was very rapid.

In 1788 the churches numbered 31; in 1790 they numbered 32, with 2877 members, and 20 ministers, 17 of whom were ordained; and in 1792 the number of churches had increased to 56, scattered over a wide scope of country, some of them being in South Carolina. In 1794 the churches which were in the southern part of the Association were dismissed to form the Hephzibah Association; the second formed in the State. About this time the churches in South Carolina were dismissed, also. In 1798 other churches obtained letters of dismissal, and formed, in 1799, the Sarepta Association. Notwithstanding all these withdrawals, the Georgia Association still contained 52 churches in 1810, when all south of the Oconee petitioned to be dismissed. These were constituted into the Ocmulgee Association, the third formed directly from the Georgia. The Savannah River Association had been organized in 1803; there were now five Associations in the State.

The early ministers of the denomination, impelled by a burning desire to preach the gospel went everywhere proclaiming the Word, and the Lord blessed their work greatly. Again and again great and general revivals of religion swept over the State in consequence of their faithful preaching. In 1802 not less than 3345 new converts were added to the four Baptist Associations of the State. In 1812-13 over 1200 were baptized in the Sarepta Association alone, and

a great blessing descended upon the entire State.

In 1827 a memorable and most remarkable revival of religion commenced in Eatonton under the preaching of Adiel Sherwood, and resulted in the addition of not less than 15,000 or 20,000 to the Georgia Baptist churches. More than 5000 baptisms were reported that year in three Associations, — the Georgia, the Ocmulgee, and the Flint River. After a sermon preached in the open air by Elder Adiel Sherwood at Antioch church, in Morgan County, during which the Holy Spirit gave him uncommon liberty, 4000 persons came forward for prayer, and for fifteen years afterwards persons who joined the Antioch and other churches referred to that sermon and time as the cause and date of their conversion.

A new and, in general, a more cultivated class of ministers, and, perhaps, not one whit behind the former generation in zeal and piety, next appeared; and from that day to the present, the ministers, as a class, having better opportunities for education, have kept pace with the advancing intelligence of the age. Many of the Georgia Baptists, in their associational and conventional action, have manifested an ardent desire to promote the cause of missions in the world, and of education in the denomination.

Their organization for mission work extends back to the beginning of the century, while their efforts to promote education have resulted in the establishment and maintenance of one first-class university, two large high schools for young men, six colleges for young ladies, all of high grade, and one high school for the young of both sexes. These institutions have real estate and endowments worth at least \$480,000.

They have unflinchingly, and from the earliest period, shown themselves opposed to all union of church and state, the friends of entire religious liberty and of human rights. It was owing to a protest of the Georgia Association, in 1785, presented by Silas Mercer and Peter Smith, that the State Legislature repealed a law, then recently enacted, "giving two pence per pound to the minister chosen by any thirty families, for his support, to be paid out of the State treasury." At that time the Baptist denomination was largely in the ascendancy in point of numbers in the State; its ministers were the most numerous, and, consequently, the largest amount of the State grant would have come to them.

It was owing to a petition drawn up by Elder H. H. Tucker, and presented to the State Legislature, in 1863, signed by a number of distinguished Baptists, that the following section in the new code was immediately repealed: "It shall be unlawful for any church, society, or other body, or any persons, to grant any license or other authority to any slave, or free person of color, to preach or exhort, or otherwise officiate in church matters." The principal plea made was that the section was a violation of religious liberty, to which the Baptists of the State would never submit.

At its session in 1864, the Georgia Association adopted the following resolution unanimously; it is condemnatory of the practice of separating husband and wife, which sometimes occurred during the slavery era:

"Resolved, That it is the firm belief and conviction of this body that the institution of marriage was ordained by Almighty God for the benefit of the whole human race, without respect to color; that it ought to be maintained in its original purity among all classes of people in all countries and in all ages till the end of time; and that," (Continued on page 5, column 3)

"Man's Monstrous Purpose On The Moon And Mars"

RAYMOND A. WAUGH, SR.

(Part One)

"In the beginning God created the heavens and the earth . . . And God said, Let the earth bring forth the living creature after its kind, cattle and creeping thing, and the beast of the earth after its kind . . . So God created man in his own image, in the image of God created he him; male and female, created he them" (Gen. 1:1,24,27).

"Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all" (Neh. 9:6).

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Psa. 33:6).

"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" (Col. 1:16-17).

Man Defies God

Though the minds of mortal men sometime seem to be very great, at least to themselves, the wonder, power, and majesty of God; as well as His eternity, seem to be concepts which some refuse to consider or accept. It apparently staggers the minds of mortal men that there should be One who was, is, and shall be forever.

Some of our most learned men appear at times to toy with the questions, "What is God?" "Where did God come from if there is a God?" "How could there be a God?" "Why should there be a God by whom all things are made?" "Why should there be a God by whom all things consist?" Unfortunately, the answers which men appear to provide to their own questions are negative.

As children who find it impossible to obtain adequate answers from wondering and amazed parents, these whose mortal minds appear to be knowledgeable and competent beyond most of their fellows — scientists and professional technicians of various disciplines — would appear to be balanced on the very precipice of absolute ignorance without ever realizing it. They gather data without end, and yet they do not appear to comprehend that such is not the source of true wisdom. They come to their precipice of ignorance, suppose it is wisdom, and then sally forth to declare there is no God, or that a creator God or a sustainer God is a figment of human imagination.

Among their equally duped fellowmen who feign to join them in their futile quest to prove there is no creator God or sustainer God, they may be known as learned men and scholars — not because they have actually come to any final knowledge about the universe, but because they never give up in their quest to prove that the concept of God is a human delusion. Within the context of man's most advanced mental deliberations, these may be deemed to have attained a high level of intellectual astuteness. Yet, when we peruse their hypotheses, we discover that each is designed to prove that the universe and the life within it are the chance products, the fortuitous conglomeration of unthinking elements, of some natural evolutionary process.

With seeming impunity, these defiantly shake their intellectual fists in the face of Him who has declared, *"In the beginning God created the heavens and the earth."* These quite obviously spend their lives amassing intellectual devices which are designed with one objective; namely, to oppose the truths, *"All things were created by him, and for him; and he is before all things, and by him all things consist."* It is understandable, then, that God, in His wisdom and His Majesty, should declare in wisdom and in truth, *"Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like corruptible man, and birds, and four-footed beasts, and creeping things" (Rom. 1:22-23).*

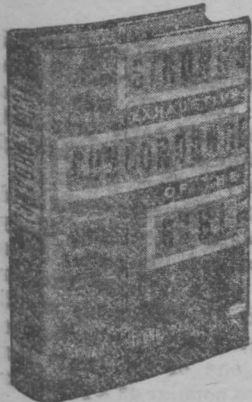
In their human wisdom, men may declare that the universe and the things within it are their own source and resource of facts, truth, and wisdom. Yet, God counters every such effort with His eternal truth. Has God not said, *"I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" (I Cor. 1:19).* Did God not go on to inquire, *"Where is the wise? Where is the scribe? Where is the disputer of this world (age)? Hath not God made foolish the wisdom of this world?" (I Cor. 1:20).*

Of course, we do not question that "knowledge" in our day has increased as never before in all of recorded history. In a multitude of ways, however, God assures us that men by wisdom cannot know God. The Apostle dramatized this truth with his, *"Faith cometh by hearing and hearing by the word of God"*

(Continued on Page Five)

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THE BAPTIST EXAMINER

FEBRUARY 5, 1977

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Is the written Word used as an instrument in regeneration?"

PAUL
TIBER

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Yes, yes, the written, spoken, sung word are all used, as it pleases our Lord, as instruments in regeneration.

"OF HIS OWN WILL HE BEGAT US WITH THE WORD OF TRUTH" (James 1:18a).

There is myriad Scripture to vindicate the use of the Word in all the ways mentioned above; but most important of all, it is urgent that we realize that apart from the instrumentality of the Word, there can be no regeneration (Rom. 10:14).

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No one is so blind as he that does not want to see, and, therefore, refuses to see. It is a puzzle to me how any born-again child of God who has the Holy Spirit dwelling within him for the purpose of teaching him all things (John 14:26), guiding him into all truth (John 16:13) can need some man to teach him that God uses His Word in our regeneration. I do not believe there is any other doctrine in the Bible that is taught any more plainly and clearly than the doctrine concerning God using His Word in regeneration.

In Psalm 119:50 we read, "This is my comfort in my affliction: for thy Word hath quickened me." This word "quickened" certainly means made alive. The quickening simply means the process by which a spiritually dead sinner is given spiritual life. And David says that it is by means of the Word. In verse 93 he says, "I will never forget thy precepts: for with them thou hast quickened me." It is true that John 6:63 says, "It is the Spirit that quickeneth." But it is also true that the Spirit uses the Word in the process.

In my younger days before all the sophisticated machinery came on the scene, if a man wanted to dig a ditch he used a shovel to dig it. So just as the man used the shovel with which to dig a ditch, the Holy Spirit uses the Word as the instrument with which He brings about our regeneration. In I Corinthians 4:15 Paul says, "For in Christ Jesus I have begotten you through (or by means of) the gospel." And Peter says in I Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God."

Most certainly the written Word is used by the Holy Spirit as an instrument in regeneration. It seems to me that the only way for a person to leave the Word out of regeneration would be for him to rely altogether upon his own reasoning. And most certainly God could save lost sinners in any way He might choose. But He has chosen to do it through the means of His Word, else Matthew 28:19 has no business in the Book.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlington, Florida



Yes, I believe that beyond all question, the written Word of God is used in bringing about the conversion of people. I think of several Scriptures just here that emphasize this. For example, John 5:24: "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, but is passed from death unto life." Or take this one, "Send men to Joppa and call for Simon, whose surname is Peter, who shall tell thee WORDS whereby thou and all thy house shall be saved." (Acts 11:4). Take this passage from Ephesians 6:17, "And take the helmet of salvation, and the sword of the Spirit, which is THE WORD OF GOD." Another Scripture that applies is I Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the WORD OF GOD which liveth and abideth forever."

I can think of instances during my more than half a century in the ministry where people were

saved as a result of God's use of His word. Sometimes it is a tract, sometimes a sermon, sometimes the reading of the Bible — these are used as God's instruments that result in conversion. In one case, a young man was walking along an unpaved street. A recent rain had washed a tiny booklet, and had partially covered it with a layer of sand. The young man stubbed his toe on the little book. He reached down and picked the book up and shook the sand off of it. Examination revealed that it was the Gospel of Mark. When he reached home, he sat down and read the book through. It resulted in his receiving Christ as his Saviour. He came to my church and confessed Christ as his Saviour, and it was my privilege to baptize him. After that, there was seldom ever a Sunday in which he was not present, and his life was a living evidence of God's power to save.

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This is a question that has been seriously mishandled in the past few years. There can be only one true Scriptural answer and that is, yes, it is used.

One verse of Scripture should be sufficient to show this. "Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures" (James 1:18). The word "begat" is the Greek word "apohuco" which means "to breed forth" or "to generate." It is generally used in connection with the idea of conception. Paul used a similar word in I Corinthians 4:15: "... For in Christ Jesus I have begotten you THROUGH THE GOSPEL." Peter speaks of the new birth in this manner: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever ... but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (I Pet. 1:23-25).

We are also told clearly that God uses the gospel to call us. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. Whereunto HE CALLED YOU by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:13-14).

God uses the written Word, but He has ordained that it be used through the personal teaching or preaching of one of His servants. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). By reading the verses around this passage we see clearly that Paul is talking about preaching the gospel. The preaching of the gospel is the power of God unto salvation as shown in Rom. 1:16. We have already seen where the preaching of the gospel is used in bringing about the new birth. When Philip went to the Ethiopian eunuch, he found him reading in Isa-

iah 53. When he asked him if he understood it the man answered, "How can I, except some man should guide me?" (Acts 8:31). Philip then proceeded to preach Jesus to him from that passage and the man was saved. This is a perfect example of the written Word used by means of the preaching of the gospel. And this, brethren, in the way God works in the regeneration and salvation of a sinner.

It Is Christ That Died

(Continued from page one)

every responsible human being until it is removed through faith in Christ. God is the Judge, but God in what Person? The answer is, God the Son:

"For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). Or, as Paul stated it to the Athenians, God "appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

Now, the main point of our text is simply this: Christ is the only One Who has authority to condemn, and for believers He is the very One Who loves us and died to save us, the very One Whom we trust to save us with an everlasting salvation. He will not betray our trust.

WHO IS CHRIST?

The Bible warns of false Christs and antichrists, as well as of the Antichrist. (Mk. 13:22; I John 2:18). Let us be sure that the Christ we trust is the Christ of the Bible, not some Christ of human theology, tradition, or imagination.

Deniers of the deity of Christ see in Him at best only a good man, perhaps the best of men, but still only a man. Such a Christ cannot save a single soul from Hell. On the other hand, deniers of His perfect humanity think of Him as God only appearing to be a man without actually suffering our infirmities. Such a Christ cannot save.

Either Jesus Christ is the God-Man He is represented to be in the Bible, or we have no Saviour. Either He is One with the "mighty God, the everlasting Father" (Isa. 9:6) and became a Man by being conceived of the Holy Ghost and born of a virgin (Luke 1:30-35), or we have no Saviour. Half a Saviour is as good as no Saviour at all.

IDENTITY AND DISTINCTION

Although Jesus lives as a Man among men, He is nevertheless to be distinguished from all other men in that He alone of all men was without sin (Heb. 4:15). Although Christ was from eternity One with the Father and the Holy Spirit, He is nevertheless to be distinguished from Them both in that

He alone of the Trinity became a Man.

Mysterious doctrine this may be, but not too mysterious for simple believers of God's Word. If we cannot comprehend the trichotomy of man (spirit, soul, and body), it is not surprising that the infinitely greater divine Trinity transcends human understanding. Whenever men have attempted to go beyond the infallible revelation of God's written word in their doctrine of God, they have always fallen into some sort of error.

Romanists have in their confusion erred in speaking of Mary as the "mother of God." This is nonsense. Scripturally speaking, Mary was the mother of Jesus, Who was God from eternity before Mary was born, and to Whom Mary herself owed her existence and her salvation (Luke 1:47). **Mary's first-born son was God, but GOD WAS NOT HER SON.** God the Father was not born of Mary. God the Holy Spirit was not born of Mary. God the Son was born of Mary, but His deity was from eternity, not from Mary, and was conceived in Mary by the Holy Ghost.

Likewise, it is unscriptural nonsense to say that God died on Calvary's cross. **He who died on the cross for our sins was and is God, but GOD DID NOT DIE ON THE CROSS.** God the Father did not die for our sins. God the Holy Ghost did not die for our sins. God the Son did die for our sins, but He was then and remains forever the God-Man. He could die because He was man, and He could rise from the dead because He was God. (John 10:18; Rom. 1:4).

MEANING OF DEATH

Death does not properly or scripturally mean nonexistence. Death is separation. Because it often means removal from former scenes, it may be loosely said that the dead person is no more: that is, he is no longer where he was while he lived. But death is merely separation; not nonexistence, but a change in place or manner of existence.

So the lost sinner is dead in trespasses and sins, being spiritually separated from God. So saved sinners (saints) are dead to sin, having by the grace of God separated themselves from sin in order to live unto God. So the physically dead are separated from earthly scenes, the human consciousness being separated from the human body. And so in the second death the lost will be forever separated from divine grace to be "punished with everlasting destruction from the presence of the Lord and from the glory of his power" (II Thess. 1:9).

Likewise, when Jesus bore our sins in His own body on the tree, He died spiritually, being separated from His heavenly Father. (Isa. 53:4-10; Mat. 27:46). And when He died physically, though His body was to be laid in a tomb, He commended His spirit to the Father in (Continued on page 6, column 2)

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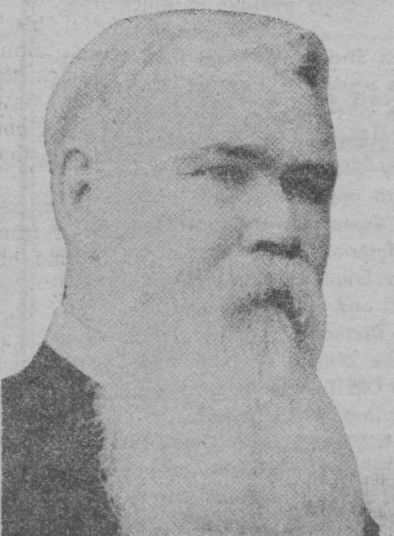
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Halliman Sums Up . .

(Continued from page one)

come and visit them, the majority of letters that I received from the supporting churches and pastors, as well as many private individuals, supported the idea that I should stay at home with the family. I appreciated this no little.

The actual month on the field in Africa as I was traveling back to P.N.G. was one of the richest experiences that I have had in my entire ministry. I truly believe that eternity will reveal that this was a month well spent in the service of the Lord and that the work that was started there during that time will have an everlasting effect.

While the mission work that we did in Africa is on our minds at present, I would like to restate a fact that I have already stated in TBE previously, but I fear that some of you missed it. Since this work was under the authority of the Philadelphia Baptist Church of Birmingham, Alabama (I also had authority from Calvary) some seem to think that I misappropriated some of the money that had been given for the P.N.G. work and used it for the work in Africa. Had I used the P.N.G. mission money to go by Africa to do a work for the Lord, I do not feel that I would have been in error in so doing, but let it be stated once again this was not the case. The Philadelphia Baptist Church paid the extra expense of my going by Africa. They did not promise to pay it, but a check was sent for the entire amount before I ever left America.

Since I have returned to P.N.G. in October, I have had a wonderful ministry. I believe in preaching and teaching the Bible. Almost all ways, we take some book of the Bible and study it verse by verse letting the Lord speak as He wishes in whatever book we are studying. The second Sunday after returning to P.N.G., I started teaching the Book of Revelation. We have taught every book of the New Testament, some of them several times and over half of the Old Testament, but never have I taught any book that has stirred the interest of the people like the book of Revelation. Not only has this stirred our own people, but the fires of the Spirit have begun to reach out to folk of other mission groups and some of them have attended our services. While I have no way of knowing, I believe I would be safe in saying that this is the first time the book of Revelation has ever been taught in P.N.G. Everyone that I have ever talked to about this book over here tells me that the book of Revelation is not to be studied and taught in the churches as other books of the Bible and according to the missionaries that I have talked to, the native folk especially would never understand it. Do you believe that? Well, if you do I don't and certainly you could not convince the native folk that I have been teaching this book to, that it is a dark portion of the Word of God and beyond understanding.

Another real blessing of this year was our Bible Conference which was held the week of December 14. Like some of our Conferences in America that I have attended, some of these are good, some excellent, but this one eclipsed anything that we had held before. The Conference was held very near the center of the Duna tribe at a church well out in the bush. This church is the result of a mission started in this area about three years ago and at present is one of our fastest growing churches.

About half of the Conference was spent in working out various problems that come up from time to time. This is always a time well spent, for what might seem to be a small thing, left undone and unattended, in a short time will grow into something almost beyond control. We have all the preachers to make note of all the things that need discussing and at these Con-

ferences we iron out any problems that may have arisen.

For the time that was allotted to preaching, one other preacher and I did all of the preaching, preaching a series of messages from the first three chapters of Revelation. There were five people saved and added to the church during this Conference. Many people from our nearest Missions attended most of these services, including several of their pastors, and several left saying they were pierced through with the Word of God.

Four new mission points are being started as a result of the Word preached at this Conference. Needless to say, this is causing much opposition. Last week, several of the pastors from the other Mission group set a day in which they were supposed to come here and teach me that the Lord Jesus started other churches than the Baptist church. I was anxiously waiting for them to come, but they never came. Do you suppose it could be that they are having a hard time finding Scripture to support their claims? Seldom does a day go by, but what someone here mentions the fact as to how grateful they are that the Lord sent them the Truth to start with, otherwise they would be just as deceived. May the Lord bless you, we pray for you daily.

The Lord's Coming . .

(Continued from page one)

ESIA which means a putting in mind. And the word "world" is a mistranslation of the word AION which means age. Now this verse of Scripture is either true or false. But since II Timothy 3:16 says, "All Scripture is given by inspiration of God," I am going to contend that it is true.

In Revelation, chapters 2 and 3, we have the prophecy concerning the entire church age. And immediately after that prophecy ends in 3:22 John hears those wonderful words, "Come up hither." He hears those wonderful words before the tribulation begins. To me this is a clear type of the rapture. John was one of the children of Israel. So this happened, or better, came to pass before the tribulation began in order for it to be a type of our being raptured before that awful time begins.

In the Book of Exodus we see the whole scheme of redemption being acted out. Moses is a clear type of Christ. And in Exodus 19:21 we see God sending Moses down from Mount Sinai. This is a beautiful type of what we see in I John 4:9 where we are told that "God sent His only begotten Son into the world." Then in Exodus 32:15 we see Moses coming down off the mount the second time. This time he found the children of Israel worshipping a golden calf. He ground their old god into powder. He then strewed it on their water and made them drink the thing. He then had some three thousand of them killed.

Who can say with a straight face that this is not a type of the tribulation? And please remember, all this followed his second coming down from the mount. So if this is not a type of the tribulation taking place after our Lord comes the second time I would like to have someone tell me why it is not. And it goes without saying that our Lord comes the second time for His saints. Then in Exodus 34:29 when Moses came down from off the mount the third time his face was shining so brightly that the people were afraid to come near Him. Surely this is a clear type of what we see in Matthew 24:29-30 where we see our Lord coming down to the earth immediately after the tribulation with power and great glory.

When Moses came down from the mount the first time we are told in Exodus 19:25 that he came down to the people and talked with them. When Christ came the first time we are told in John 3:17 that "God sent not His Son into the

world to condemn the world." Christ came that time preaching, or talking to the people. He did not come the first time to judge the world. That awaits His second coming. And just as Moses made the people drink their old idol god, and had some three thousand of them killed after he came down from Mount Sinai the second time. God will pour out His wrath upon the Jews after He comes the second time. And just as Moses' face shone when he came down the third time, our Lord's great glory will shine forth when He comes down to the earth immediately after the tribulation.

As I see it, the teaching that Christ comes for His saints, and then comes with them all in one event is stark, untenable assumption. It is a fact that our Lord is coming for His saints (I Thes. 4:16-17). It is a fact that He is coming with His saints (I Thes. 3:13). But where is the fact to be found that they occur at the same time?

In the book of Revelation John was told to write three different and distinct things. In Revelation 1:19: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." He wrote the things that he had seen in Chapter 1. Then he wrote the "things which

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Baptists Of Georgia

(Continued from page three)

consequently, the law of Georgia, in its failure to recognize and protect this relationship between our slaves, is essentially defective, and ought to be amended." This resolution, also, was drawn up and offered by Elder Henry H. Tucker.

In 1794, in the Georgia Association, which met at Powell's Creek meeting-house (now Powelton), Hancock Co., a memorial to the Legislature, that a law be made to prevent the future importation of slaves, was presented, read, and approved, and ordered to be signed by the moderator and clerk. Henry Graybill and James Sims were appointed to present the memorial to the Assembly. Abraham Marshall was moderator, and Peter Smith, clerk.

In general, when a course of action has been decided, the Baptists of Georgia are harmonious. In regard to church order they are very strict, and in doctrine they are strongly Calvinistic.

The progress and growth of the denomination will perhaps be best exhibited by the following statistical table, which, though only approximately correct, is rather under than over the true figures:

Year	Churches	Min.	Mem.	Assoc.
1788	32	31	2,877	1
1790	42	72	3,211	1
1794	75	92	4,800	5
1812	163	109	14,761	5
1824	264	145	18,108	10
1829	356	200	28,268	16
1832	509	225	38,382	18
1835	583	298	41,810	22
1840	672	319	48,302	43
1845	771	464	58,388	46
1851	847	613	65,231	50
1860	996	786	84,022	65
1870	1218	831	115,198	70
1880	2663	1553	219,726	83

Of these there are 27 Associations with 912 churches, 700 ministers, and 98,000 church members, who are colored Baptists. Of the remainder, about 10,000 are anti-mission, leaving the approximate number of white Baptists friendly to missions 112,000.

According to its report the State Mission Board of the Georgia Baptist Convention employed, during the last Convention year, twenty-four missionaries, for all or a part of the year, four of whom were colored. The present year it is employing about the same number of whom five are colored. The Re-hoboth Association sustains J. S. Horrow, white, as a missionary in the Indian Territory, and he has the guidance and supervision of many churches which have pastors.

(BAPTIST ENCYCLOPEDIA — Vol. I, 1880 Edition, pp. 441-443).

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MAN'S MONSTROUS PURPOSE . . .

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(Rom. 10:17). This truth has been demonstrated across the centuries.

Man's Early Defiance

In the fourth century B.C., Aristotle was able to accumulate in his works on physical science, including his PHYSICS and HISTORY of ANIMALS, most of the knowledge then available on the universe and life as it existed upon the earth. His knowledge, however, did not bring him a knowledge of God or of any final wisdom about the world and the universe. Although men of science and philosophy looked to Aristotle for centuries as the wisest of the ancients, as we shall see his primary thesis of origins was foolishness of the most piteous sort.

In the first century A.D., Pliny the Elder, in his encyclopedia of nature and art, HISTORIA NATURALIS, accumulated in some thirty-seven volumes the knowledge then available to mortal men. Again, some scientists and philosophers looked to Pliny the Elder's work as manifest evidence of man's greatness for many centuries. Today, however, there is perhaps not one single thesis of Pliny's laborious efforts which would be deemed scientific truth by scientists.

Thankfully, however, some two centuries before Aristotle appeared on the human scene and more than five centuries before Pliny the Elder gave his life to verbal foolishness, God raised up a prophet called by the name of Daniel. Before God's man, Daniel, concluded his testimony which covered time from that hour until time shall be no more, God let it be known that even the knowledge of men is something over which He is sovereign. God let it be known that even man's accumulation of knowledge is at His decree — not because of man's capability or competence.

For more than 2000 years God permitted spiritually-ignorant, defiant men to suppose that the knowledge and wisdom of Aristotle were truth. For almost 2000 years God let supposedly-wise men wallow in the nonsense of Pliny the Elder's efforts. By the words which God provided through Daniel, truly wise men could have known that the static condition of knowledge was evidence that the times of Aristotle and Pliny the Elder were not the endtime knowledge.

There seems to be a great difference today!

Today, knowledge is increased as never before in history!

At the turn of the century, my Daddy read NATURAL PHILOSOPHY by Sharpless, Phillips and Balderson, and published by J. B. Lippincott in 1892. In this volume, he learned, "It is not possible to divide a molecule by pounding or grinding, but by means of heat or some other chemical agent most molecules may be separated into two or more portions. Each of these is called an atom; and this cannot be further divided. The word atom means indivisible." He read, too, "Hence we arrive at an important property of matter — it is indestructible."

Nevertheless, by the third decade of this twentieth century, the scientific conclusion that the atom could be divided and that matter was destructible had reached the point of general information. Some were even beginning to speak of propelling a great ship across the Atlantic with a few drops of water; the idea of atomic energy had become a part of man's dream.

Men may have supposed they were accomplishing these tremendous intellectual breakthroughs as a result of their great wisdom. All we need to do is to follow them biographically for a time in order to realize that many of them were distorted personalities, twisted minds, and extremely deficient at the simple expedient of living.

What had really happened was, the intellectual toboggan of human knowledge had begun its run! This was not in accord with the design of men or in response to their intellectual competence. Rather, in accord with the sovereign purposes of God, "knowledge" was being increased. In their godlessness and depravity, men may have supposed they were the masters of their souls (persons) and the designers of their fates, but the death rattles already in their throats proved all such presumptiveness to be foolhardiness.

In this era of rapidly-increased human knowledge, men may boast of their intellectual attainments. Yet, if they will but scan the pages of history and then give some consideration to Daniel's prophecy, "many shall run to and fro, and knowledge shall be increased" (Dan. 12:4), they should be able to realize that what we are seeing is the result of God's sovereignty — not man's capability!

Consequently, within the last 50 to 75 years men have attained more knowledge about the universe and creaturely life of earth than they had gained in the previous 5000 years. Some have contended that knowledge is doubling each decade. In some areas it doubtless is doubling each year, with much of that attained in the previous years becoming literally obsolete.

Few of us would want to return to yesterday. Few of us would doubtless concede that man's use of his knowledge is all good. The truth is, men of our day have become more destruc-

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Two Systems Of . . .

(Continued from page one)

would not believe the New Testament if the church did not command me to" (Pg. 11, Baptist Church Perpetuity, by W. A. Jarrel). The awful nature of this statement by Augustine should make any interpretation of the N.T. he may render, highly suspicious. The Alexandrian (Egypt) School of Theology, with Origen as its head and Clement as its augments was considered by the early church as a heretical institution. Orthodox Baptists of today are equally firm in their opposition to the spiritualizing system of interpretation.

MUCH EFFORT AND TIME REQUIRED BY LITERAL METHOD

It is admitted that much Scripture is written in figurative language. Especially so is this true, relating to the books of Revelation and Daniel. While these books and other portions of Scripture wear the cloak of symbolism, they pose not the least problem to the consistent spiritualizer; for with an easy and grand sweep of the mind, answers are immediate and plentiful. Therefore, his exegetical machine runs with continual smoothness, producing every mental picture necessary to the evasion of plain language.

According to the rule of literal interpretation much effort and time is required in study of the figurative language of Scripture, and the faintest shadow of ambiguity is sufficient to drive the literalist on and on in his investigations. He knows the Scriptures were not committed to lazy or unfaithful men and he will not be satisfied until he finds a "Thus saith the Lord," for his doctrinal conclusions.

It is contemporary man's blessed lot to live this side of many fulfilled prophecies of God's Word and I believe we are living in that period the Prophet Daniel spoke of when he said, "Knowledge shall be increased" (Dan. 12:4). In this text Daniel speaks of the increase of knowledge in general during the closing days of this age, but the context of Daniel 12 bears out that the reference to an increase in knowledge has primarily to do with Bible prophecy. We are living in the closing period of this dispensation, and due to increased prophetic light we are able to set aside many of the errors generated by the spiritualizing system over the long centuries.

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It is generally agreed by students of prophecy that the sixteenth century reformers erred when they spiritualized and made the literal, personal anti-Christ of Revelation 13 the Papal system. Another grievous error fostered by the spiritualizing system of interpretation was, and is yet today prevalent in many quarters, that is, the evaporation of the eternal distinction whereby God has fenced Israel off from the rest of the nations of the world. By this erasure of Israel's national distinction the promises made to Israel as the chief nation in the Millennium are of necessity spiritualized, and made to apply to the church. The prophecy of regathering Israel to their native land was literally fulfilled. In 1948, they were for the first time in over 2500 years, recognized as a sovereign and independent state. Even so, shall every promise and prophecy relating to Israel as a nation in the Millennium be literally realized by Israel.

The spiritualizing method of interpretation was the number one culprit contributing to the birth of the universal invisible church theory. While a number of the so-called reformers of the sixteenth century were literalist in their study and interpretation of Scripture, they were in the main Augustinian spiritualizers. And being specialists in the method of mystical interpretation of Scripture it was no great task for them to spiritualize away the literalness and visibleness of the Lord's churches.

According to the literal rule of interpretation, the anti-Christ of Revelation 13 is the physical man of sin, the literal king of the literally revived Roman empire. And the nation of Israel is eternally literal, and the Lord's churches are literally visible. "Are these things so?" asks the spiritualizer. There is one way to find the answer: Spiritualize away your method of interpreting Scripture, and seek ye first a literal meaning to God's Word. Then, and then only, shall profit be added to your study.

It Is Christ That Died

(Continued from page four)

heaven, and His soul descended into hades (Luke 23:46, 52-55; Acts 2:31).

THE RESURRECTION

"It is Christ that died, yea rather, that is risen again." We worship and trust not a dead Saviour, but One Who rose from the dead and can say, "I am he that liveth, and was dead; and, behold, I am alive for evermore. Amen; and have the keys of hades and of

death" (Rev. 1:18).

"But if there be no resurrection of the dead then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain . . . And if Christ be not raised, your faith is vain; ye are yet in your sins . . . But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:13-20).

Our hope in Christ is the hope of a glorious resurrection in a "spiritual body" (I Cor. 15:44) having "flesh and bones" (Luke 24:39) "like unto his glorious body" (Phil. 3:21). "We shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:2,3).

THE EXALTATION

"Who is even at the right hand of God." In the words of Jesus Himself, "All power is given unto me in heaven and in earth" (Matt. 28:18). Or again, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

Paul declares further that "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

He Whom we trust for our salvation, if this is our happy experience, is in a position of authority and power to accomplish His purpose of perfect redemption for His people. He Who died for us now lives in the fullness of divine power to bring us to Himself in glory.

THE INTERCESSION

"Who also maketh intercession for us." That is, the only One Who could condemn us is the very One Who is making intercession for us, if we have truly committed ourselves to Him. Certainly, this assurance is for born-again believers, not for unbelievers or for false professors "who draw back unto perdition." (Heb. 10:39).

"He is able also to save them to the uttermost that come unto God by Him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:1,2).

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

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MAN'S MONSTROUS PURPOSE . . .

(Continued from Page Five)

tive than any in history. Further, there is the potentiality for destruction beyond the wildest imaginations of even the men who are in the forefront of science. We suppose that health sciences have reached heights never before attained, still there is more sickness and disease than ever in history. Education and literacy pervades the nations of earth beyond any experience of men within the last few thousand years of extant history; yet the greater part of man's effort seems designed to outlaw God from His Universe and to discredit His Word.

These may not be professed atheists, yet they appear to be giving their lives to discount God as Creator and His Holy Word; the Scriptures, as truth. Quite obviously, these have declared open warfare against God. If we can accept it, God clearly declares, "The fool hath said in his heart, There is no God" (Psa. 14:1). God explains man's frailty and his plight with, "I am from above; ye are of this world; I am not of this world. I said, therefore, unto you that ye shall die in your sins; for if ye believe not that I am He, ye shall die in your sins" (John 8:23-24).

Man's Folly Manifest

If this were a new effort or a new form of opportunism on the part of man, we might very well marvel that ours is a day quite different in all respects from that of others. Such, however, does not seem to be the case.

In the Garden of Eden — a wonder of creation which scientists and others of the intelligentsia seemingly reject — God spoke eternal truth. Satan, however, convinced man that truth was relative, and that doubt was the key to human wisdom.

Today, the pattern is very much the same. Some, of course, openly and blasphemously reject God and His Word. Others do so, however, either directly and openly or with some intellectual device such as "dynamic inspiration," by which they mean that "truth" is fluid or relative or ever-improving. Even though these may not be aware of their inspiration, they are really going with that concept with which the "indivisible-atom" scientists were going in 1881. At the turn of the century, my Dad who became a teacher and later an engineer read in his textbook which had been written by Thomas R. Baker, Ph.D., in 1881 that "Dynamics is the science of moving forces."

More recently, theologians have revived this concept and now employ it as an anti-God, anti-Scriptural ideology designed to negate forever the Scriptures as the Word of God, eternal and infallible! In this process, they have had to declare God to be "finite!" As one who is quite influential today, though his name may be seldom used because he wrote some thirty-six years ago, has said, "God's will is eternally seeking new forms of the embodiment of the good" and "that the will of God, partially thwarted by obstacles in the chaotic Given, finds new avenues of advance, and forever moves on in the cosmic creation of new values." Whether in 1881, when Thomas wrote, in 1902 when my Daddy read, in 1940 when Edgar S. Brightman "identified" the Given, or in this decade when men employ "dynamic inspiration" as a device to discredit theologically what men of science are discrediting intellectually and technologically, those who are truly wise will realize that man's anti-God, anti-Christ, and anti-Scriptural efforts are as foolish as Adam and Eve's when they succumbed before Satan's, "Yea, hath God said?"

Millennia ago, literally beyond the calculation of mortals, God spoke eternal truth! Satan, however, queried man, "Yea, hath God said?" From that hour until this, every man who has walked and thought apart from the wisdom of God and the Word of God has agreed with Satan's "Yea, hath God said?"

"As far back as 2000 years before the Christian era," in the records of ancient Babylon and Egypt, it was "commonly accepted that some forms of life could arise spontaneously." Greek philosophers, including Aristotle, accepted or acceded to such a conclusion. The Russian scientist, A. I. Oparin, one of the pioneers in the attempt to trace the origin of life on earth clearly declared, "Among the ancient peoples the belief in spontaneous generation did not arise as the consequence of any particular philosophy. For them, spontaneous generation was simply an obvious empirically established fact, the theoretical basis of which was of secondary importance." The empirical basis for their scientific conclusion was that "living creatures such as insects and worms were frequently seen to develop in damp soil, in rotting meat, and in many forms of refuse."

Though learned "in all the wisdom of the Egyptians," not a word of this scientific nonsense do we find in the words of Moses! Jesus, with confidence, could say, "If ye believe not his writings, how shall ye believe my words?" (John 8:47).

This "scientific effort" on the part of the ancients to counter God's, "In the beginning God created the heavens and the earth . . . And God said, Let the earth bring forth the living creature after its kind, cattle and creeping things, and the beast of the earth after its kind" literally persisted as "scientific" and empirical fact into the 19th century of our era. Tragical, and improbable, as well as incomprehensible though it may be, men

(Continued on Page Eight)

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

In 1976 the World Council of Churches (WCC) allocated a record \$560,000 to "liberation" movements and anti-racist groups around the world. Half of the money went to groups seeking black rule in southern Africa. The WCC has disbursed \$2.1 million since it began the practice six years ago.

The council now comprises 290 churches representing Protestant, Anglican, Orthodox and Old Catholic denominations with more than 500 million adherents.

In Ohio a rural St. Marys quadriplegic has filed a lawsuit in Auglaize County Common Pleas Court seeking \$295,825 from The Way International of New Knoxville and its operators, Victor and Harry Wierwille.

In the lawsuit Timothy Goodwin of Rt. 2, St. Marys, is seeking more than \$200,000 which he contends representatives of the organization enticed from him and \$50,000 in damages for allegedly being forcibly detained at The Way's headquarters.

On January 15, 1977, Federal Law, in accordance with the Magnuson-Moss Act (Public Law 93-637) of January 4, 1975, went into effect. This law makes rigid requirements on both publishers and dealers in regard to the wording, display and handling of warranties of consumer products. The exact provisions and consequences of this law are quite unclear and subject to varying legal opinion.

Because of the uncertainty and confusion which this new law has generated, many Bible publishers have decided to discontinue their written warranty of Bibles.

At the time of this writing the President-elect has promised a blanket pardon to draft resisters and a review of pardons for deserters on a case by case basis.

A coalition in Massachusetts, headed by the Unitarian-Universalist Association and the American Friends Service Committee, plans to give 13,000 signatures to Mr. Carter on February 1. This group demands unconditional amnesty for Vietnam War resisters, deserters, and veterans with less than an honorable discharge.

A pardon to draft resisters and deserters is grossly unfair to the 50,000 or more brave young Americans who made the supreme sacrifice in Vietnam. It will be grossly unfair to those in our veterans hospitals, who were maimed or wounded in the conflict — some who are confined to beds and wheelchairs for life. It is grossly unfair to the thousands who answered their country's call and were blessed by God to return un-

scathed.

Will someone please tell me how our country will be able to raise the armed forces needed to fight a major war if all a young person, who is eligible for selective service, has to do is step across the border into Canada or Mexico and, after hostilities have ceased, come back under a full and unconditional pardon and enjoy all the benefits for which others have fought and died?

To suppose that there will never be another war is foolish and contrary to all common sense. By inspiration of God the Prophet Daniel said: "Till the end there shall be warfare; ruins that are determined" (Dan. 9:26 B.V.).

INDIANAPOLIS (EP) — Jacqueline Means, 40, celebrated the new year by becoming the first woman to be "regularly" ordained as a priest of the Episcopal Church.

In 1974 and 1975, 15 women were irregularly ordained as Episcopal priests, but their orders were not officially recognized by the church.

The approval of women priests by the church's 1976 General Convention opened the way for Ms. Means' ordination, and that of other women in the first week of 1977.

The nurse, a prison chaplain and mother of four children, was ordained by Bishop Donald J. Davis of Erie, Pa., in All Saints Church here, at the request of the ailing Bishop John P. Craine of Indianapolis.

During the service Robert A. Strippy of Evansville, Ind., a representative of the "Anglo-Catholic" American Church Union, read a statement of protest.

"We condemn this proceeding as opposed to the mind of the Church and the will of God," he declared, calling the ordination of Ms. Means "an act of heresy."

Bishop Davis said he was "grieved by the separation between us," but ordered the service to continue, "having found no impediment or crime" in the candidate.

GENEVA (EP) — The number of Lutherans throughout the world declined slightly during 1976, according to the Lutheran World Federation.

Based on reports from the 94 LWF member bodies, 16 small Lutheran groupings "recognized" by the LWF, and non-member churches the world Lutheran total is 70,508,327. A similar report a year earlier showed 70,638,520.

The largest Lutheran Church remains the Church of Sweden, with 7.7 million members, more than half again as big as the Evangelical Lutheran Church in Denmark (4.7) and the Evangelical Lutheran Church of Finland (4.6).

KANSAS CITY (EP) — The Church of the Nazarene has reported an increase of 18,653 (3.18 per cent) in its worldwide active church membership, bringing the total to 605,185.

Sunday school enrollment was reported at 1.23 million, with an average attendance of 653,077.

Worldwide membership giving was \$169,902,267, up \$17,821,569 from the previous year. Per capita figures were \$309.78 worldwide, \$357.90 in the United States, and \$423.01 in Canada.

JERUSALEM (EP) — Danish film-maker Jens Joergen Thorsen will not be allowed to produce a pornographic movie in Israel on the sex life of Jesus Christ, a government spokesman said here.

Yitzhak Agassi, a spokesman for the Ministry of the Interior, said that while Mr. Thorsen could come to Israel as a tourist, he would not be given a work permit, without which "it is impossible to go ahead with plans" for commercial film-making.

Mr. Thorsen has already been refused permission to film his controversial "Love Life of Jesus" in Denmark, Sweden, France and Italy.

NEW YORK (EP) — The proportion of the world's population living in "free lands" dropped to a record low of 19.6 per cent in

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1976, according to the latest Comparative Survey of Freedom by Freedom House here.

Its report revealed that 86.4 million people in seven countries — led by Thailand's 43.3 million — "suffered substantial loss of personal freedom in 1976."

Freedom House, an independent national organization dedicated to the strengthening of free societies, began its annual balance sheets of freedom in 1952 and began its present format of survey in 1972 under the direction of Raymond D. Gastil.

NEW YORK (EP) — Soviet authorities reportedly may decide on an early release of Baptist minister Georgi Vins, according to an AP wire story.

Pastor Vins, whose imprisonment two years ago stirred widespread protest, is a key figure among so-called dissident Christians in Russia. He was secretary of All Union Council of Christian Church-Baptists.

"There are lots of rumors that he is being released," says Blas-hoylay S. Hruby, a Czech-born Presbyterian minister and one of the best informed sources in the U.S. about activity in Russia. "Something definitely is going on about the case. It may have already happened."

WASHINGTON, D.C. (EP) — Serious crime in the U.S. rose by 2 per cent during the first nine months of 1976 over the same period in 1975, according to the Crime Index report of the Federal Bureau of Investigation.

The increase was attributed to rises in the "property crimes"

category which includes burglary, larceny-theft and motor vehicle theft. The number of violent crimes — which includes murder, forcible rape, robbery and aggravated assault — continued to drop.

The 2 per cent increase in 1976 was specifically attributed to rises in the larceny-theft classification. All other crime in both the violent and property categories dropped.

The Lord's Coming . .

(Continued from page five)

are" in chapter 2 and 3. I have never heard anyone deny that the "things which are" pertain to the churches, or to this church age. The word "hereafter" in this verse comes from META TAUTA which can be translated hereafter, but it really means after this or after these things. In Revelation 7:9 it is rightly translated after this. The word "hereafter" would not fit in here in this place. In Revelation 18:1 and 19:1 the translators translated this same META TAUTA as after these things. The word "hereafter" seems to have the connotation of, in the next life, or in the next world. So if you will read the third division of this verse 19 "and the things which shall be after these things" I believe you will be able to understand more clearly the real meaning of it.

If the things in the third division of this verse are to be after the other things mentioned in the verse, how under Heaven can they be here at the same time? The things in the third division of the verse speak in no uncertain terms of the tribulation time, and of the things we see in chapters 20-22 that will take place after the tribulation is over. One dear post-trib brother who was also a Greek teacher admitted to me that META TAUTA means after these things. But he said with a smile that it means after what John saw in chapter 1. But, beloved, that is not what it says. There is just no way to let this verse mean just what it says and at the same time hold to the post-trib theory. Certainly, it is just a theory. It is a long way from a proven fact as I see it.

At least some of our post-trib brethren seem to see the church in Matthew 24. But if there is anything at all whatever in that chapter that relates to the church in any way I simply cannot see it. It is true that the disciples to whom our Lord is talking in this chapter were some of the members of the church that our Lord had already started. But they certainly were not discussing church affairs.

This chapter is simply on Jewish grounds throughout. The abomination of desolation in the holy place, or the temple, has to do with the Jews during the tribulation time. The anti-christ will be dealing with the Jews, not with the Lord's churches. In verse 16 Jesus says, "Then let them which be in Judea flee into the mountains." Judea is where the Jews live, not where the Lord's churches are found.

In verse 14 we see that the gospel of the kingdom shall be preached in all the world during this time. The churches in this age are to preach the gospel of grace, "How that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." The gospel of the kingdom is peculiar to the Jews. It was preached by John the Baptist, and by Jesus and His disciples before His crucifixion. In Matthew 3:2, 4:17, 10:7 we learn that the gospel of the kingdom is "Repent, for the kingdom of Heaven is at hand." The kingdom of Heaven was at hand then because the King was there present. But after the ascension of the King back to the Father that gospel could no longer be preached, because the King was no longer present.

But when the tribulation time comes that gospel can again be preached, because it is just about time for "the God of Heaven to set up a kingdom that shall never be

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destroyed" (Dan. 2:44). And the fact that the gospel of the kingdom of Heaven is to be preached throughout the world during the tribulation time is definite proof to me that the churches won't be here during that time simply because that is not what they are to preach. It will be the Jews in Judea who are to flee into the mountains when they see the anti-christ standing in the temple. And it will be the 144,000 sealed Jews who will preach the gospel of the kingdom in all the world during that time. So I am forced to say that your assuming facilities are working better than mine if you can see a church of the Lord Jesus Christ in the tribulation.

In dealing with the tribulation time we should do all that we can to determine who our Lord is dealing with and what the purpose of it is. The pre-trib and the post-trib both should be interested in the who and the why of it. Since there are no unimportant subjects in the Bible, that means this subject is important. And since it is an important subject it should receive serious study. Everything in the Bible demands serious, prayerful study. Nothing was put in this precious Book to make it larger and more impressive. The Holy Spirit was not interested in that phase of it. He left that for man to do when he writes a book and tries to impress others. So let us go to the Book to see just who is to be dealt with during that awful time, and just why they are being dealt with.

But first may we consider what our post-trib brethren teach concerning this time. If I hear them aright they teach that we of this age must suffer through the tribulation in order that we may reign with Christ. And the dear brethren who have argued this doctrine to me seem to imply rather strongly that unless we suffer during that time we have no chance of reigning with Him. It is true that II Timothy 2:12 says, "If we suffer, we shall also reign with Him." But where is there any mention of the tribulation in this verse? I do not find any mention of that awful time here.

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FEBRUARY 5, 1977

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WORD STUDIES

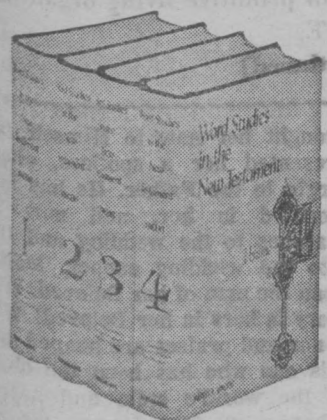
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Original Sin

(Continued from page one)
ceive me" (Psa. 51:5).

Regard not, O Lord, the gravity of my sins, neither consider their multitude; but take knowledge of Thy framework. Remember that I am but dust, and that all flesh is grass.

For behold, I was begotten in iniquities, and in sins hath my mother conceived me. My mother, the carnal, I say, hath conceived me through concupiscence, and therein have I contracted original sin. Furthermore, what is original sin, except the deprivation of the original righteousness and rectitude of the whole man?

Thus it is a man is conceived and born in human sin. The whole man is wrong. The whole man is crooked. The flesh lusteth against the spirit. The reason is weak. The will is feeble.

Man is frail and like unto vanity. His senses deceive him. His imagination beguileth him. His ignorance leadeth him astray. He encountereth infinite obstacles, which draw him back from the good, and drive him toward the evil.

Therefore is original sin the root of all sins. It is the touchwood of all iniquities. For, in whatsoever man you please, owing to his very nature, there may be just one sin; yet, through its own strength, it becometh all sins combined.

Thou seest then, O Lord, what I am, and whence I am. For I was begotten in original sin, which contains all iniquities, and all transgressions; and in it hath my mother conceived me. I was altogether born in sins. And, compassed about with toils on every side, whither can I escape?

For I do not the good that I would; but the evil which I would not, that I do; for I find another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin and death.

Therefore, by so much the more

let Thy tenderness lift me up, the more frail and compassed about with toils it seeth me.

For who doth not pity the feeble? Who doth not feel for the weak?

Come! O come! Thou Good Samaritan, and lift me up, who am wounded and half dead; heal my wounds, and pour in oil and wine; set me upon Thine own beast; bring me to an inn; command me to the host; hand him two denarii, and say unto him — "Whatsoever thou spendest more, when I come again, I will repay thee."

(AN EXPOSITION OF THE PSALM MISERERE MEI DEUS, translated from the Latin by F. C. Cowper in 1889).



The Lord's Coming . .

(Continued from page seven)

In verses 8-10 of this same chapter we see Paul doing a lot of suffering because of what he preached. And in Acts 14:22 he says, "We must through much tribulation enter into the kingdom of God." Let us notice that when Paul said "we" he was including himself. And let us remember that Paul died many centuries too early for him to suffer through the tribulation time. Still I am convinced that Paul will hold a very high position in the millennial reign of Christ.

In John 16:33 Jesus says, "In the world ye shall have tribulation." Let us notice He did not say we shall have tribulation provided we hang around until the seven years tribulation comes. In II Timothy 3:12 Paul says, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Anyone who is faithful to his Lord, and who contends earnestly for God's Word won't have any need to suffer through the seven years tribulation in order to reign with Christ. So I am fully convinced that the seven years tribulation has absolutely nothing to do with who will reign with Him. It just simply takes a lot of assuming for anyone

to say we must suffer through that awful time in order that we may reign with Christ. I want to hasten to say that I do not know that all post-trib brethren hold to that teaching. That I do not know.

So since the Bible teaches that those who are faithful to the Word of God will suffer enough for them to reign with Christ, just what is the purpose of the Great Tribulation? In Jeremiah 30:7 speaking concerning this awful time under consideration we read, "It is even the time of Jacob's trouble." Please note, it does not say Jack's trouble, or Sam's trouble. It says Jacob's trouble. And Jacob is the man to whom God gave the name Israel. And the offspring of this man Israel are the people we know today as the Jews. So Jeremiah is saying that the Great Tribulation is the Jews' trouble. In Daniel 12:1, Daniel brings out the same fact, that is, that the tribulation will be the Jews' trouble.

In Daniel 9:24 Gabriel told Daniel that seventy weeks are determined upon thy people and upon thy holy city. During these seventy weeks of years, or 490 years, God is dealing directly with the Jews, Daniel's people and with the holy city which is Jerusalem. Gabriel did not so much as mention the Gentiles, or the churches.

Sixty-nine of those weeks, or 483 years came to an end when Christ was crucified. That leaves one week, or seven years in which God will be dealing with the Jews, and with Jerusalem. During that 483 years that ended with the crucifixion of Christ, God was dealing directly with the Jews. The Gentiles were just left alone to go their own pernicious way. Now, during this church age, God is dealing directly with the Gentiles, and the Jews, with an exception here and there are left to go their own pernicious way. But when that seventieth week that Gabriel said was determined upon Daniel's people comes on the scene, God will again be dealing directly with the Jews. He will not be bringing the Gentiles through that furnace in order to prepare them to reign with Him. Rather He will be bringing the Jews through that furnace in order to prepare them to possess the land of Canaan as an everlasting possession (Genesis 17:8, 48:3-4) and for them to live in that land forever (Ezekiel 37:25).

If our Lord's churches are to go through that awful time it seems to me they should at least get a favorable mention. But they are not mentioned from the beginning of it to the end of it simply because they are not in it. I wonder where I got the idea in my younger days that the anti-christ would rule over the whole earth. I am unable to find it in the Book. His sphere of operation will be over the land of Israel where Daniel's people will be living. People here in America will be able to buy their loaf of bread without the mark of the beast. The people in Russia will too, if Uncle Sam continues to furnish the wheat while they get ready for Armageddon. So Christ must come for us before the tribulation in order that His Word shall stand for ever (Isaiah 40:8).



The Perpetuity Of . .

(Continued from Page Two)
there, for the Scriptures declare, "The Lord added to the church daily such as should be saved" (Acts 2:47).

The Glorious Prospect Assured By The Doctrine Of Perpetuity

There is a precious Scripture in the Song of Solomon where we read, "Who is this that cometh up from the wilderness, leaning upon her beloved" (Song of Sol. 8:5).

Then I go to the Book of Revelation, Chapter 19, and I find out who it is. Listen to the voice of

MAN'S MONSTROUS PURPOSE . . .

(Continued from Page Six)

such as Francis Bacon, William Harvey and Rene Descartes went along with the supposed "science" of "spontaneous generation."

With the perfection of the microscope and a rather elementary experiment, Louis Pasteur concluded, "There is no circumstance known today whereby one can affirm that microscopic beings have come into the world without germs, without parents resembling themselves." Needless to say, he dropped a scientific "bomb" from which men have never recovered. In his conclusion, Louis Pasteur was in accord with God's, "Let the earth bring forth the living creature after its kind, cattle, and creeping things, and the beast of the earth after its kind." He was, of course, in absolute disagreement with the "evolutionary science" up until that time.

Almost 4000 years of anti-God and anti-Scriptural nonsense which men had called science and empirical fact — and what the Apostle had correctly called "science, falsely so-called" almost 2000 years ago — were wiped out in a moment of time. This was accomplished in part, at least, through the simple expedient of using different grades of cloth to permit fly eggs to fall into refuse or to prevent them from doing so. In but a moment of time, God brought some 4000 years and more of supposed scientific deliberations to nothing. Truly, "the foolishness of God is wiser than men . . ." (I Cor. 1:25). Such was in accord with His Promise, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" (I Cor. 1:19).

Still, Satan, who had found ready ears for his, "Yea, hath God said?" in the Garden of Eden was not to be outdone or undone by truth! This one who had held sway in what men had called science for some 4000 years, and which the Apostle had called, "science, falsely so-called," was not to be stymied in his efforts to outlaw God from His Universe and to discredit God's Holy Word.

Satan and his scientists sought and found a new evolutionary hypothesis. Desperately, they moved to the thesis of a French naturalist, J. B. P. Lamarck, who had concluded, "Among inorganic bodies (there evolved) . . . extremely small, half-liquid bodies of very diffuse consistency . . . (which) developed further into cellular bodies having an outer envelope with liquid contained in it acquiring the first rudiments of organization." Although not one empirical fact of proof was available, this was stated as truth and accepted as "scientific" truth. An esteemed biologist, John Keosian, later decided, "The origin of life . . . (is) only a rung in the long ladder of development."

Some, in their moments of true rationality, of course, opposed what was obviously an attempt to establish a new hypothesis under the guise of an old thesis! No less a personage than Charles Darwin had written to his friend, J. D. Hooker, in 1863, "It is mere rubbish, thinking at present of the origin of life. One might as well think of the origin of matter." Yet, by 1872, and with no definitive empirical evidence, Charles Darwin had become so caught-up in the anti-God, anti-Christ, and anti-Scriptural rage of the times that he concluded, "On the whole it seems to be probable that archebiosis (i.e., the theory that life developed in the remote past from nonliving materials in a series of steps) is true."

Although some of these men claimed to be men of the church, and some scientists today claim to be men of the church, it is not surprising that their anti-God and anti-Scriptural efforts are in perfect alignment with those of the scientists who make no pretense at religion. Perhaps it need not be thought strange that an atheistic Russian, A. I. Oparin, should develop in some detail, "The materialistic argument of the gradual step-by-step evolution of life from the simplest compounds of the common elements, hydrogen, carbon, nitrogen, and oxygen, through more complex substances to primitive living organisms" in his book, THE ORIGIN OF LIFE.

(To Be Continued)

the heavenly spokesman: "Alleluia; for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:6-9).

Here is the Bride, the church of the Lord Jesus Christ, which He came down into the wilderness of this sinful world to seek and to save. This is the bride which He has kept and preserved through all ages of trial, persecution, and from all of Satan's efforts to defile and destroy her. He has brought her now to Himself, and presented her a spotless, chaste virgin to the Father. He has been glorified in her, and now she marches to the wedding and then into the wedding supper, leaning upon the arm of her Beloved. What glory is hers in her Beloved! What honor and praises are heaped upon this one who has been the object of the world's spite and hatred. What a glorious future, for she shall rule and reign with Him on the earth where, both He and she have been shamed, despised, and afflicted. Then we see her eternal habitation, the Holy City, new Jerusalem to which the saved multitudes never in the church shall come to visit and bring their honor. Praise God for their promise of perpetuity.

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