

# The Baptist Examiner

Baptist Is Our Middle Name

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

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## THE HUMAN SIDE OF REGENERATION

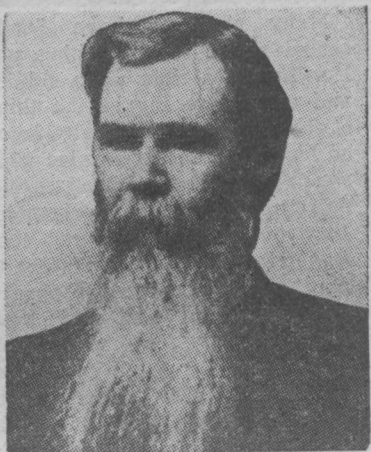
By B. H. CARROLL  
(1843 - 1914)

"How can these things be?"  
(John 3:9).

It is not my purpose to explain regeneration from the divine side of it. The original sources of all life — vegetable, animal, and spiritual — are alike mysterious and inscrutable. They are in God. As long as we are unable to explain the birth of a plant, the birth of a bird, the natural birth of a child, so long we need not stumble at the mystery of the spiritual birth. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." You can hear the wind and feel it, but you cannot see it.

The finite mind may apprehend but cannot comprehend the infinite. That mysterious work of the Almighty and eternal God which changes man's soul from carnal to spiritual, no more baffles human inquiry and analysis than any other form of life. In-

deed, inspiration puts them all in the same category: "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is



B. H. CARROLL

with child: even so thou knowest not the works of God who maketh all" (Eccl. 11:5). This mystery, therefore, I have not the hardihood nor presumption to try to solve.

Another inquiry gives me little

concern: Where regeneration stops. If any man desires to limit the work to that first divine touch which precedes all manifestations, such as convictions, repentance, and faith, reckoning these as only its fruits, I shall not quarrel with him, provided he does not ignore the Spirit's agency and power subsequently in these fruits, though he may not call such agency and power regeneration.

One may prefer to write the word "regeneration" on the left of a perpendicular line and place "conviction," "repentance" and "faith" on the right of the line as entirely separate and distinct things, though consequences of the first. I would prefer to write the word "regeneration" above a horizontal line with "conviction," "repentance," "faith" directly underneath, so that three names under the line are exactly equal in length to the one above the line. Then, above the line is the

(Continued on page 3, column 1)

### THE PARSON AND THE BOY

On one Lord's day a clergyman of the Pedobaptist order was questioning the boys of his Sabbath school on the catechism, when the following dialogue took place between him and a boy who had formerly been in a Baptist Sabbath school:

Clergyman: "What was you made in your baptism?"

Boy: (No answer).

Clergyman: "Why do you not answer?"

Boy: "Because if I answer as it is in the book (the catechism) I shall tell a lie."

Clergyman: "Was you not made a member of Christ, a child of God, and an inheritor of the kingdom of Heaven?"

Boy: "No, sir; for if I had been made a child of God, I think I should be one now; and I know I am not."

Clergyman: "What makes you a child of God?"

Boy: "Not the sprinkling of water, but the sprinkling of the blood of Jesus Christ."

After this answer, the clergyman asked no more questions, but walked away!

—THE BAPTIST REPORTER, (1843).

## WHY ARE YOU A BAPTIST?

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (1 Pet. 3:15).

I am a Baptist — because the following texts of SCRIPTURE fully prove that believers' baptism by immersion is right: "And were baptized of him in Jordan, confessing their sins . . . And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him" (Matt. 3:16).

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove, descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased . . . He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 1:9-11; 16:16).

"And John also was baptizing in Aenon near to Salim, because there was much water there; and they came and were baptized" (John 3:23).

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost . . . Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls . . . But when they

believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women . . . And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing . . . And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing believed, and were baptized" (Acts 2:38,41; 8:12, 36-39; 18:8).

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from

(Continued on page 8, column 3)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### HOW TO BURN A CHILD

"Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the Lord, like David his father: For he walked in the ways of the kings of Israel, and made also molten images for Baalim. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel" (II Chron. 28:1-3).

Molech was a detestable Semitic deity honored by the sacrifice

of children. The hands of the idol being red-hot, the children were passed through between them. This was considered an act of ceremonial purification. Palestinian excavations have uncovered evidence of infant skeletons in burial places around heathen shrines. The worship of Molech was a form of demon worship which often resulted in the death of the infant.

Describing this heathen worship the psalmist wrote: "Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, even the blood of

their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood" (Psa. 106:37-38).

The Lord strongly prohibited this heathen worship among the children of Israel (Lev. 18:21; 20:2-5; Deut. 18:10). It seems that Israel embraced this idolatrous worship about the time of Ahab. Solomon built an altar to Molech at Tophet in the valley of Hinnom. Manasseh in his idolatrous orgy honored this deity. The cult would decline and revive at different

(Continued on page 2, column 1)

### PART II

Since then, my heart has ached for those multitudes who are in the throes of that death syndrome which seems to be raging throughout our society today, almost as a plague. It is a syndrome of hopelessness.

Just this past week, I walked into an office in which there were three young ladies and one young man, all in their early twenties. They were preoccupied with a discussion of death. As I climaxed a meeting in the home of some dear friends this past weekend, again the young people were preoccupied with the subject of death.

These were professing Baptists, but there seemed to be a preoccupation with death as darkness and loss. Some had been reading some of the famed writers on the subject. There was some scriptural orientation on the part of the parents, but the young people expressed a great deal of uncertainty. The only seminary young person in the group was evidently without any scriptural orientation. He was capable of a rather involved discussion of Elizabeth Kuber-Ross and John Langone, but he was without any comprehension whatever from a Biblical perspective, even as those whom he had been reading.

(Continued on Page 3, Columns 4 and 5)

## DELIVERANCE

By DOYAL THOMAS  
Bear Creek, Alabama

When the chosen of God were being prepared for deliverance from the bondage in Egypt, the Word of the Lord came to them through Moses (a type of Christ, the Deliverer sent to Zion) and said to him, "Say unto the people, etc." This was done so that Moses and the people would know that the promise of God concerning His deliverance of them was at hand. For God had said that His people would be delivered into bondage, and would serve their taskmasters for four hundred years, but that He would also deliver them out of bondage after that time.

The time had come. Deliverance was at hand. God, being a God who lies not, now makes arrangements to effect His purpose and decree. He raises up Moses to fulfill that which He will do.

In Exodus 11, God, after having brought nine plagues upon Pharaoh and Egypt already, now instructs Moses in verse 1: "And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go; when he shall let you go, he shall surely thrust you out hence altogether."

This final plague that God brings upon Egypt (type of the world) and Pharaoh (type of the Prince of the World) is defined in Exodus 11, verse 5: "And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill, and all the firstborn of beasts."

Careful and prayerful consider-

ation of what is contained in this verse will reveal much that is of great profit to God's people. Two things at least attract our immediate attention. First, the pronouncement of death to the firstborn of all that is represented by Egypt becomes crystal clear. Even to be affected are the beasts of the field. And does not this follow? For all the world and its inhabitants have fallen under the curse. And this because of sin.

Because of sin, the terrible calamities, as the world views them, are to fall upon man. But to God, this is His judgment being brought to bear against all ungodliness in all places. "In the day that thou eatest thereof, thou shalt surely die" (Gen. 2:17). "The wages of sin is death" (Rom. 6:23). (Total depravity).

Secondly, "And all the firstborn in the land of Egypt shall die." Dwelling in the land of Egypt at that time were Pharaoh and the hordes of worldly Egyptians; but so were Moses and the multitudes of Israel. They, too, were in the land of Egypt, and the death sentence upon their firstborn was announced also.

How beautifully the Scriptures harmonize. How matchless and precious is all that is contained in Holy Writ. This harmony is evidenced as Paul was caused to record in Romans 3:23: "For all have sinned, and come short of the glory of God." Here is the universal condemnation pronounced upon the entirety of Adam's fallen race; here is the judgment of a Thrice Holy God upon sin and all that sin has wrought.

"There is not a just man upon the earth that doeth good, and sinneth not" (Eccl. 7:20). Can one doubt that God, in all His holiness, could look upon a race of fallen men and fail to announce His Just and Upright Self as having been offended by sin? Can one wonder at His wrath upon all that is unholy and vile? Do we question why God hated Esau?

In the face, then, of this total and universal condemnation comes the provisions of a sovereign God. When man in his natural and sinful and corrupt being is unable, unwilling, and undesiring of the remedy come the words

(Continued on page 7, column 2)

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## How To Burn A Child

(Continued from Page One)

times in Israel's history. The proph-  
ets often spoke out against it  
(Jer. 7:29-34; Ezek. 16:20; 23:37-  
39; Amos 5:26).

In our text Ahaz, the king of  
Judah, is seen offering his own  
children as a burnt-offering ac-  
cording to the Canaanite practice.  
Most people are shocked by this  
horrifying action by a wicked  
king. Many individuals cry out  
against this cruel and inhuman  
deed. But before any person  
judges Ahaz, he should look at  
himself and his family. Those who  
fail to religiously educate their  
children are no better than Ahaz.  
Many professed Christian parents  
by neglect and carelessness are  
permitting their children to grow  
up ignorant of the things of God  
and to die in unbelief.

### THE PRESENT PLIGHT

Unsaved parents do not religi-  
ously educate their children. This  
we may very well expect. But it is  
shocking to see many who profess  
to know God who leave their chil-  
dren to Satan and sin by indiffer-  
ence. Many sovereign gracers  
boast and say, "I am waiting on  
the Lord to save them." It is true  
that only God can save any one  
who is lost, but such parents for-  
get that God works through  
means. The Lord has given some  
strict and stern commandments  
to parents about the religious in-  
struction of their children. It ap-  
pears that some would try to put  
all the work on God and blame  
Him for their rebellious off-  
springs.

It is a Bible fact that election  
often runs in a straight line. II  
John says: "The elder unto the  
elect lady and her children, whom  
I love in the truth." John then  
tells how he rejoices to know that  
her children walk in truth (II  
John 4). On the day of Pentecost  
Peter said concerning repentance  
and the remission of sins: "For  
this promise is unto you, and to  
your children, and to all that are  
afar off, even as many as the  
Lord our God shall call" (Acts 2:  
39).

In the light of such Scriptures  
those of us who believe in sover-  
eign grace have a good reason to  
hope that God will save our chil-  
dren. But we must never use  
these verses as an excuse for dis-  
obedience to God. To ignore the  
teaching responsibility which God  
placed on parents and cling to  
God's election is a terrible per-  
version of the Bible. Such foolish  
action tends to leave our children  
to Satan and to the fire of Hell.  
This gives the enemies of the Lord  
a great occasion to blaspheme.

### THE CHANGE IN THE PUBLIC SCHOOLS

The public schools in America  
were first started to help people  
understand the Bible. In the early  
days of this country the Bible and  
morality held an important place  
in the curriculum of our public  
schools. But in our generation  
along with the rise of a multipli-  
city of religious denominations  
and false cults our public schools  
have begun to teach less and less  
of the Bible and morality. I re-  
gret to say that some school text-  
books now contain curse words  
against God and Satan's theory  
of evolution. The Devil has even  
succeeded in securing some pro-  
fessed believers to teach such  
heresy to our children. Many  
school textbooks even teach a  
form of socialism and humanism  
which is in direct conflict with  
the Bible.

In spite of Satan's present pro-  
gram to brainwash our children  
with his lies, there are still many  
public schools where godly per-  
sons refuse to teach such foolish-  
ness. God is still revered in many  
classrooms in remote places  
where God-fearing men and wom-  
en serve as teachers of our chil-  
dren. Thank God for all such  
schools. Thank God for every pub-  
lic school teacher who dares to  
teach the existence of God, de-  
spite the ban on prayer and Bible  
reading by the Supreme Court of  
the United States.

Since I believe in the separation  
of church and state, I do not be-  
lieve it is the business of the pub-  
lic schools to teach religion. Reli-  
gious instruction in the main  
should be left to the church and  
the home. But I do not believe in  
a godless school system. I do not  
favor teaching evolution as a fact  
when it is a fiction. If evolution  
must be taught, then teach the  
Genesis account of creation as the  
Christian theory. If all religious  
instruction is to be eliminated  
from the public schools, then do  
not permit the textbooks to curse  
God, or the teachers to curse God  
in the classroom.

### PUBLIC TEACHING OF THE OLD TESTAMENT

Under the old dispensation there  
was a public teaching of the Scrip-  
tures. God told Moses: "Gather  
me the people together, and I  
will make them hear my words,  
that they may learn to fear me  
all the days that they shall live  
upon the earth, and that they may  
teach their children" (Deut. 4:10).

In the reign of King Jehoshaphat  
of Judah princes were sent out  
"to teach in the cities of Judah"  
(II Chron. 17:7). The priests and  
Levites traveled with these  
princes, and "they taught in Ju-  
dah, and had the book of the law  
of the Lord with them, and went  
about throughout all the cities of  
Judah, and taught the people"  
(II Chron. 17:9). Great blessings  
followed these itinerant judges  
and itinerant preachers (II Chron.  
17:10). What a wonderful day in  
the history of Judah when the law  
of the land was the law of God!

In the time of the Prophet Eli-  
jah there was a school of the proph-  
ets (II Kings 2:5). It was at-  
tended by over fifty students (II  
Kings 2:7). The law was publicly  
read and expounded in the time  
of Ezra and Nehemiah (Neh. 8:  
1-8). Finally, in every city belong-  
ing to the Jews there was built  
a synagogue. Concerning this time  
James said: "For Moses of old  
time hath in every city them that

## TO THE WISE AND OTHERWISE

To the wise and otherwise,  
Don't advertise your thighs  
Before the eyes of guys.

For they surmise the implies  
As purity dies and passions rise,  
Morality cries but Satan lies.

It's the prize that satisfies.  
Virtue vies and denies  
As it to God for help applies.

Then God supplies with no surprise,  
The needs of those who agonize.  
Then wisdom tries to advise,  
Just be wise — don't advertise.

By: Elder W. O. Durham  
Mansfield, Louisiana

preach him, being read in the sy-  
nagogues every sabbath day" (Acts 15:21).

### TEACHING IN THE NEW TESTAMENT

Jesus Christ spent His ministry  
on earth practicing and teaching  
the things of God (Acts 1:1). Of  
Him Matthew tells us: "And Jes-  
us went about all the cities and  
villages, teaching in their syna-  
gogues, and preaching the gospel  
of the kingdom, and healing every  
sickness and every disease among  
the people" (Matt. 9:35). The  
Master Teacher "taught his dis-  
ciples" (Mark 9:31) and the com-  
mon people (Luke 5:3). He de-  
clared on one occasion: "I was  
daily with you in the temple  
teaching, and ye took me not" (Mark 14:49).

Before leaving this world Christ  
commanded His church to teach  
baptized disciples all things which  
He commanded (Matt. 28:19-20).  
The early churches took this com-

Many churches have Sunday  
school before the preaching serv-  
ice. This is a time when children  
and adults are taught the things  
of the Lord. This is usually follow-  
ed by the preaching service which  
should also be a teaching service.  
All good preaching is teaching.  
Preaching which does not teach  
is nothing more than beating the  
air. Such church services are in-  
tended to supplement home teach-  
ing, not to take its place. The par-  
ents cannot leave all the religious  
training of their children to the  
preaching service or Sunday  
school. God has placed a great re-  
sponsibility on the father and  
mother.

### TEACHING IN THE HOME

In Old Testament times there  
was great stress placed upon re-  
ligious teaching in the home. A  
child would learn at home the  
Shema, or the Jewish creed. A  
Jewish child had to memorize pas-  
sages from the Torah, certain  
common proverbs, and some se-  
lected Psalms. In school he would  
learn to repeat the words of the  
Torah. As he advanced he would  
be instructed in the Mishna and  
Talmud. He studied until he could  
interpret the law from every pos-  
sible approach.

The Lord told Israel: "And  
these words, which I command  
thee this day, shall be in thine  
heart: And thou shalt teach them  
diligently unto thy children, and  
shalt talk of them when thou sit-  
test in thine house, and when  
thou walkest by the way, and  
when thou liest down, and when  
thou risest up" (Deut. 6:6-7). Here  
it is seen to be the duty of par-  
ents to take great pain to teach  
their offsprings to love God and  
to serve God. Every opportunity  
should be used to instill the knowl-  
edge of Divine things in their ten-  
der minds.

It is God's plan that true reli-  
gion be perpetuated from genera-  
tion to generation by religious in-  
struction in the home. "I will open  
my mouth in a parable: I will ut-  
ter dark sayings of old: Which we  
have heard and known, and our  
fathers have told us. We will not  
hide them from their children,  
showing to the generation to come  
the praises of the Lord, and his  
strength, and his wonderful works  
that he hath done. For he estab-  
lished a testimony in Jacob, and  
appointed a law in Israel, which he  
commanded our fathers, that they

should make them known to the  
children: That the generation to  
come might know them, even the  
children which should be born,  
who should arise and declare  
them to their children: That they  
might set their hope in God, and  
not forget the works of God, but  
keep his commandments" (Psa.  
78:2-7).

By means of religious teaching  
on the part of believing parents  
there will always be a seed to  
serve the Lord (Psa. 22:30-31).  
Such work tends to make God's  
good name as the days of Heaven.  
Parents must show "the genera-  
tion to come the praises of the  
Lord, and his strength, and his  
wonderful works that he hath  
done." This is to be done that our  
children might "hope in God" and  
"keep his commandments." Fail-  
ure to discharge this parental  
duty will result in "a stubborn and  
rebellious generation" (Psa. 78:8).

### THE COMMAND OF GOD

In Proverbs 22:6 it is written:  
"Train up a child in the way he  
should go: and when he is old,  
he will not depart from it." This  
is a direct command from God.  
Parents must catechise their chil-  
dren in their age of vanity to keep  
them from the sin and snare of  
the Devil. Children must be train-  
ed in the way God would have  
them to go, not the way they  
would go according to their cor-  
rupt nature. If children receive  
proper training in the home, they  
will not easily or ordinarily de-  
part from the way of holiness  
when they grow older. Good im-  
pression will abide with them all  
their days.

Since the father is the head of  
the home, God especially holds  
him responsible for this religious  
instruction. No father has the  
right to rear a family and ignore  
their religious needs. A man is  
just as much responsible to pro-  
vide for his family's religious  
needs as he is to provide food and  
shelter for them. The world today  
needs some daddies who will say  
like Joshua of old: "But as for  
me and my house, we will serve  
the Lord" (Josh. 24:15). The Lord  
said of Abraham: "For I know  
him, that he will command his  
children and his household after  
him, and they shall keep the way  
of the Lord" (Gen. 18:19).

Christian parents should pray  
for their children as Abraham did  
for Ishmael (Gen. 17:18) and Han-  
nah did for Samuel (I Sam. 1:27).  
Parents must bring their chil-  
dren under the means of grace,  
the preaching of the gospel of  
Christ. They must teach them  
their duty to God and man. They  
must set a good example of a holy  
life before them. Neglect and  
failure on the part of parents is  
tragic and God-dishonoring.

In the New Testament God com-  
mands: "And, ye fathers, provoke  
not your children to wrath: but  
bring them up in the nurture and  
admonition of the Lord" (Eph.  
6:4).

Some father may say, "I'm  
bringing up my children. I send  
them to public school and Sunday  
school. I put clothes on their back  
and money in their pockets." This  
is well and good as far as it goes.  
But Ephesians 6:4 says that a  
(Continued on page 4, column 3)

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mand seriously. It is said that  
"they taught the people" (Acts  
4:2). Some of the ministers of the  
churches went into the Jewish  
temple and taught the people  
(Acts 5:21,25). It is said in Acts  
5:42: "And daily in the temple,  
and in every house, they ceased  
not to teach and preach Jesus  
Christ."

The apostles spent most of their  
time teaching the people. Acts 15:  
35 declares: "Paul also and Barna-  
bas continued in Antioch, teach-  
ing and preaching the word of the  
Lord, with many others also." In  
His farewell address to the  
Ephesian elders Paul reminded  
them: "And how I kept back noth-  
ing that was profitable unto you,  
but have showed you, and have  
taught you publicly, and from  
house to house" (Acts 20:20). The  
Jews charged Paul by saying:  
"Thou teachest all the Jews"  
(Acts 21:21) and again: "This is  
the man that teacheth all men  
everywhere" (Acts 21:28).

The ascended Christ gave the  
church "pastors and teachers"  
(Eph. 4:11; I Cor. 12:28). The pas-  
tor is not the only teacher in a  
church, for the Jerusalem church  
had a plurality of teachers (Acts  
13:1). Paul told a young pastor,  
Timothy, to commit some of the  
teaching work "to faithful men,  
who shall be able to teach others  
also" (II Tim. 2:2). The purpose  
of Christian instruction by the  
church is to cause those taught in  
the Word to become teachers of  
the Word (Heb. 5:12).

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## The Human Side . . .

(Continued from page one)  
mysterious, inscrutable, divine side, while below the line is the explicable human side of the same one fact. Thus, considered, conviction, repentance, and faith are the constituent elements of regeneration; that is, they are the elements within our range of vision. We can see only the underside of what is above us. When we describe it, we describe it as we see it. As the view is partial, the description must be partial. I prefer not to write it thus "Regeneration," "Conviction, Repentance, Faith."

But rather this way:

### REGENERATION

Convict . . . Repent . . . Faith

Then we may readily conceive of the unseen, mysterious, regeneration Spirit, always invisible, working from above, and working down to produce conviction, repentance and faith — the birth below culminating in faith. Such a view does not decide the question whether the first touch of the Spirit, making the soul sensitive, is mediate or immediate, but is consistent with either. When God's Spirit influences man's spirit through means or mediums such as preaching or reading the Bible, we call that mediate influence. But when there is a direct impact of God's Spirit on man's spirit, which prepares him to hear and receive the truth, we call that an immediate influence.

Some theologians apply and limit the word "regeneration" to that immediate influence which precedes all attention to God's Word, and is designed to secure that attention, citing Lydia's case: "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul"; thus making one a child of God without the use of the truth and without the application of Christ's blood received by faith, which comes by hearing the Word. In my judgment, the New Testament does not so limit either the term "regeneration," or its idea of a new and spiritual birth as conveyed by other terms. I never hesitate to declare my own convictions when I have any that are clear to my own mind and are regarded as worth the telling.

Let me say then, here and now and emphatically, that I believe, without a shadow of a doubt, that God's Spirit deals with man's spirit directly, immediately — the impact of naked Spirit on spirit. And this not only as a preparation for conviction, repentance, and faith, but oftentimes after one becomes a child of God. But I do not call this influence regeneration. Nor do I call it spiritual generation as contradistinguished from spiritual regeneration, which to me means both an unscriptural and absurd distinction. Of course, if one is susceptible of this direct and immediate influence after he is a child of God, it would be absurd to call it generation. The Spirit of the Lord is not straitened either as to means, such as the use of the truth heard or read or remembered, nor as to events, such as have a direct access to man's soul before conversion, but no such access thereafter; or after and not before.

The direct influence of God's Spirit touches hearts of beasts that cannot hear the truth (Psa. 104:29,30), and touches inanimate matter with equal power (Gen. 2:19; Psa. 104:32). It touched infants, even in the womb (Jer. 1:5; Luke 1:41-44). Without such direct influence there could be no inspiration (I Sam. 10:10) and no dreams and visions from God (Gen. 28:11-17; I Kings 3:5; Matt. 2:12). Without such direct influence of Spirit on spirit there could be no demoniacal possessions nor such suggestions as Satan put in the heart of Ananias (Acts 5:3), nor such entrances as John 13:27. Without such direct influence children dying in infancy could not

be saved.

It is not only conceded that there is in many ways and times immediate energy put forth by the Spirit having power over inert matter, or over beasts, or over men; but it is also claimed that when working mediately, as through the truth, the energy does not reside and inhere in the medium as of the Spirit, but is as distinct from it as the woodman's power is distinct from the axe with which he fells a forest tree. The power to cut down trees does not reside in the axe because a man made it for such use, but it fells the tree because it was actually wielded by a man.

So when the Word of God is quick and powerful and discerns the thoughts and intents of the heart, such power does not reside in it because it is inspired of God, but because the Spirit actually wields it at the time of its efficacy, with the discrimination, skill, and energy of a swordsman. This mediate energy is just as mysterious and inexplicable as the immediate. This too belongs to the divine side of regeneration, and I shall not attempt to explain it, merely stating it as a discernible, revealed, and necessary, but inexplicable fact.

My object is to look at the underside of regeneration; to explain it from the standpoint of human consciousness and experience; to analyze its human constituent elements. With so much premised, let us now, forgetting all scholastic interpretations by the fathers in the Dark Ages, look for ourselves at this famous third chapter of John.

Unquestionably the Jewish prophets had foretold the coming of a king, and the establishment of a kingdom which would destroy all other kingdoms and become a universal empire. It is equally true, as an effect of these prophecies, which were not widely known, but believed, that people other than Jews were expecting the appearance of the king. So, when it was reported that the long-desired King of the Jews was born, Herod, who ruled by Roman sufferance, feared that his power would pass into the

## IS "THAT" IN THE BIBLE?



Question:

"WHAT WOMAN SAID THAT POOR MEN SHOULD DRINK AND FORGET THEIR POVERTY?"

Answer: The mother of King Lemuel, Proverbs 31:1-7: "The words of King Lemuel, the prophecy that his mother taught him . . . Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more."

hands of this new claimant to the throne. His fears were selfish and purely political. He thought only of a kingdom entirely earthly in nature.

On the other hand, the hopes of the Pharisees, who constituted the patriots and scholars of the Jewish nation, were as selfish and political as were Herod's fears. They desired a genuinely earthly Jewish kingdom whose establishment would not only subvert Herod's rule, but would also annihilate Roman supremacy. Their hearts revolted at paying tribute to Caesar, and they regarded it as desecration for the Roman legions to dominate their holy city. They remembered and revered the Maccabees who struggled so heroically against the Greek supremacy, and were ready to accept a deliverer from Roman power.

Under these conditions the first visit of Jesus to Jerusalem after His public ministry commenced, and the signs and wonders wrought by Him, stirred the city profoundly. The second chapter of John's Gospel declares that many people believed on Him; but because He knew what was in man, He would not commit Himself to them. He well understood the earthly nature of their faith. Their expectations, He knew, could never be realized.

Now among the number so impressed by His miracles was Nicodemus, a member of their Sanhedrin, and a Pharisee. His faith was earthly and tentative. He was satisfied about some things, but not so sure about the greater things. This man, he argued, is certainly a prophet, but is He the long expected king? How will He establish His kingdom? He was much interested. He wanted to understand more clearly, but he was a cautious man who did not desire to pre-commit himself by public inquiry, and so, to be safe, he came by night and began to feel for information: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

Jesus stopped him right there, as such ought to be stopped. The world cannot be saved by teaching; it is not a question of training. The world cannot be saved by public schools. How many times has it been demonstrated by the facts of history that what we call civilization never eradicated popular impurity. And so Jesus met him at the very threshold as if saying: "You come to me: I know what you are after. Do you want to understand about my kingdom and waste time by a mere admission that I am a teacher, even that I am a divine teacher? Now, I lay the axe at the very root of the thought that is in your mind: 'Except a man' (Continued on page 4, column 4)

## "BACK FROM THE BRINK"

(Continued from Page One)

At the moment, I did not press the young man with my personal reflections. Later, however, I recalled that I had faced the ultimate issues of life at his age as I had faced World War II just a few months after I had been saved. I, too, had read widely and in depth. Nevertheless, when it came to matters of life, living and death, my total confidence, even then, was in Christ Jesus, the Living God, and the Bible, the written Word of God.

Thankfully, I had known that my salvation was "by grace . . . through faith . . . as the gift of God" (Eph. 2:8) and that "faith cometh by hearing and hearing by the Word of God" (Rom. 10:17). I knew that Jesus was "The Theme of All Scripture" and had written my first message to declare this truth. This message along with another, "Faith in God's Word," would run for several months in "THE HARVESTER" in 1943, 1944 and 1945.

Believing the Bible to be God's Holy Word, even then, I could rejoice each day and freely perform all duties without any qualms or concerns. I knew, in fact, that "To be absent from the body was to be present with the Lord" (II Cor. 5:8).

Although fairly well informed as a young man, my confidence was not in historical, philosophical, psychological, political or scientific — not even educational — devices of the ancients or any men subsequently. My confidence was totally and without equivocation in Jesus and the Word of God. At that time, I had not read Arnold Toynbee's *STUDY OF HISTORY*, although it had been completed just a few days before the beginning of World War II. Still, I had made an effort to understand the historical rise and fall of men, nations and civilizations. Too, I had realized rather graphically that the "facts" with which men deal have an evident built-in obsolescence.

In my studies, I had learned that man's wisdom is utter foolishness to the truly informed in any generation and to most in subsequent generations. Even on January 23, 1943, I had read Frank Thilly's preface to Alfred Weber's *HISTORY OF PHILOSOPHY*. In it, I had underlined, "Philosophy often follows false paths and loses itself in blind alleys. Yet this does not mean it is a wild-goose chase." I had then penned beneath it, "How different from the Word of God."

Now, more than 34 years later, I can personally reflect that men — regardless of who they are — apart from God and His holy, infallible, verbally-inspired Word always follow false paths and lose themselves in blind alleys.

We use every political and legislative device available to the human psyche for most of a decade to build an Alaskan pipeline. Then, we discover that we do not have the means of getting the oil and gas to the people who need it. We openly propagandize the world for "human rights" and all the time we are secretly — sometimes not so secretly — arming the nations of men for Armageddon. We make much of Bible carrying, teaching, and family orientation, and then seek out one of the most crass of the sexually perverted magazines for the sake of a little publicity. Then, America's man before the world — and in the U.N. — follows the example which has been set and makes a similar move. We pull every necessary political, economic and legislative string to ensure that a wealthy man at the Cabinet level is permitted to keep what he has, but every political, economic and legislative device available to the government is used to ensure that those who are not wealthy will never be.

We design aircraft to move men about and then use them to destroy Europe and Asia. We indulge the almost miraculous, mathematical and technological marvel of "splitting the atom," only to use it to decimate two thriving cities of earth, kill and maim hundreds of thousands of people, destroy islands of the sea, wantonly annihilate earth's creatures by the billions, and turn great areas of earth to cavernous waste pits. This is not enough, seemingly.

Our most sophisticated efforts are turned to the design and construction of spacecraft and the needed energy resources. Then, the whole of the space effort is attuned to outlawing God from His Universe and blaspheming His Word of Truth, the Bible, by attempting to prove that life on distant bodies is a product of evolution.

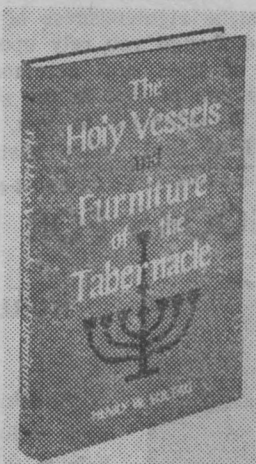
In every moment, every hour, every day, every week, every month, every year, and every decade of my life, the folly of men, whether in war or in peace, has been evident. God has said most exactly, "the whole world lieth in wickedness" (I John 5:19). The futility of man's most puny, his normal, or his grandest efforts has been and is manifest. No technology or philosophy, no design or thesis, and no effort or ideal apart from the Word of God has stood the pragmatic test or the test of time.

Out of the mortalities of God-defying, Scripture-hating, and Christ-blaspheming men, there have come only more heinous depravities. Every generation of which men have been a part has been one that has cursed a previous one and cried out in anguish that it should have lived so long.

In the course of all their activities, men have attempted to save their wretched consciences by mocking at death. Some (Continued on page five, column 4, 5)

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PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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*"What do you think about a Baptist church who votes to allow women to pray in the mixed assembly?"*

PAUL  
TIBER

PASTOR,  
NEW TESTAMENT  
BAPTIST CHURCH  
9272 Euclid-Chardon  
Road  
Kirkland, Ohio



Do you mean that a church actually, consciously voted to violate the Holy Scriptures?

The Word speaks plainly enough on this subject — such a church and her pastor would be unable to plead ignorance — women are to remain silent in the assembly.

"Let your women keep silence in the churches: for it is not permitted unto them to speak" (I Cor. 14:34).

Now, if that is not plain enough then read I Timothy 2:12 as well.

The question — what do you think about a Baptist church who votes to allow women to pray in the mixed assembly? — the answer, very little; very little indeed!

one line can be thrown out, what He has commanded along all other lines can be voted out also. Can you fancy a Baptist church voting to throw out the Ten Commandments?

Let me make clear that I am not prejudiced against women. If the Bible authorized women to speak in the public assembly, I would be in favor of it. But if I should do as some pastors, and encourage women to violate what the Scriptures say, I would not only get chastised for it, but I would lead women into chastisement.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



What I think about such a thing as this would not be worth the time it would take for me to tell it (Isa. 55:8-9). But it is an established fact that this church is disregarding the Scriptures found in I Corinthians 14:34 and in I Timothy 2:11-14. It would appear that this church through ignorance of God's Word is defying God. If I were a woman I would rather have my Lord say to me, "Well done, thou good and faithful servant" than to have the people in the church hear me as I disobeyed His Word.

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
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I don't think much of them. While a church is an autonomous institution, it still must follow the leadership of the Lord. He does not lead a church to act in opposition to the Word. Any church that does so is going contrary to the Lord rather than with Him.

The Bible is so clear and plain in this respect that I wonder about the person that does not obey it. Not only does it teach that women should be quiet, it shows that they are to be quiet in the assembly. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also

saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church" (I Cor. 14:34-35). The woman is not to have any authority over the man whatsoever. This means, by the way, that a woman should not hold any office in the church, including song leader or choir director, that would cause her to be usurping authority over the man. "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:11,12).

Not only does the Bible teach that the woman is to keep silence, it clearly teaches that the woman cannot lead out in prayer. "I will therefore that MEN pray everywhere, lifting up holy hands, without wrath and doubting" (I Tim. 2:8).

We must vote, in our church business, in keeping with the Word of God. We are not permitted to vote to do something contrary to the Word. If I were in a church that deliberately voted to go contrary to the Word, I would find another church and join it.

## How To Burn A Child

(Continued from Page Two)  
father is to bring his child up in the "nurture and admonition of the Lord." "Nurture" means "to train by chastening when needed." "Admonition" means "to train by words." This discipline and moral teaching must be such as the Lord approves.

### TEACHING THE WORD AND CONVERSION

According to Deuteronomy 31:12-13 the Scriptures are to be read and heard by our children in our home. This is to be done that "children which have not known any thing, may hear, and learn to fear the Lord." God will bless the teaching of His Word to the conversion of our children.

Timothy received excellent instructions from his mother and grandmother. The Apostle Paul said of him: "When I call to remembrance the unfeigned faith that is in thee which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:5). Paul goes on to say of young Timothy: "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

Eunice and Lois had taught Timothy the Old Testament Scriptures from his earliest childhood. The word "child" ("brephos") in the Greek means "newly born" or "infant." Jewish children were taught the Old Testament Scriptures as soon as they could speak. Here we learn it is proper to teach the Bible to children at the earliest age possible. Such a practice becomes Christian parents.

The Scriptures are able to make a child wise unto salvation. This does not mean the mere words of the Scripture (John 5:39). It means that the Bible tells of Christ Who is an able, willing, suitable, complete Saviour. The Bible makes known the salvation by Him when illuminated by the Holy Spirit. In the hands of the Holy Spirit the Word is the wisdom of salvation, but the Word taught and heard does not profit

unless it is mixed with faith in Christ (Heb. 4:2). Salvation can be enjoyed only through faith which has Christ as its author and object. This faith comes through the Word (Rom. 10:14).

### GOD SAVE THE CHILDREN

It is well-known to us all that there is less religious instruction in the home than ever before. Most parents are too busy making a living to take the time to religiously educate their children. The real teacher in most homes of young children is the TV set. God has been made an alien in most professed Christian homes. The book of Heaven is either dusty or hidden under worldly books.

As I ponder these words my eyes focus upon a modern youth. His hair is long, and his face bears the marks of sin. He is standing on a lonely street corner. He is spineless and dirty-mouthed. He has been ignored and unloved by his parents. His best teacher has been an illuminated picture tube of violence and evil lusts. His spiritual perception is dim, and his sense of values distorted. In matters of sex and morality he lives like an animal, for he has been taught in his formative years in public school that man came from a monkey. His mind is blown due to the abuse of drugs and whiskey. He is a problem to society — a social misfit. He is totally ignorant of God and the Bible. Hell is his certain destiny.

What is wrong with this boy? His parents have offered him to Molech. They have hid the things of God from him and left him to the Devil — yea, they have left their own flesh and blood to suffer eternally in Hell! His parents did not care for his soul! They never told him of Jesus Christ the Saviour. By indifference and neglect they have committed a worse sin than did Ahaz of Judah. God have mercy on such people!

Listen to me, father. Are you a modern-day Ahaz? If you are, why don't you begin today to teach the Bible to your children? Why not take them to church and Sunday school? Mom and Dad, if you are unsaved, why do you not trust the Saviour?

## The Human Side . . .

(Continued from page three)  
be born again, he cannot see the kingdom of God.' I tell you, though you are a ruler, and though you are a teacher, and though you have devoted your life to the study of the law, and though you trust in the righteousness of the law, and though you rely upon a system of rites and ceremonies to make you perfect in the sight of God, I announce to you, the exponent of that entire system, that no man can glide from nature into grace. No man can be merely taught into a Christian. There is required something deeper than that; something which is fundamental. He must be born again."

Well, so abruptly, the heart of the matter is reached. Nicodemus meets the issue squarely. He is seeking the light. "How can a man be born when he is old?" As if he had said, "I am sixty years old. I am the result of all my past teaching and of all my past habits. Now, the force which have operated to make me what I am, humanly speaking, can never be reversed. Here I am, crystallized into mature manhood and even old age; now, how can I — and mark you, that is not a foolish question; it is a good question and, perhaps, the very question Jesus wanted to bring out — you say I must be born again. Now, how can a man be born when he is old?"

Well, the answer to it was a very honest one: "He must be born of water and of the Spirit." There is just one birth, born of water and Spirit; and it means exactly what "born again" means; and it means exactly what "born of the Spirit" means; and it means exactly what "born of God" means; just that and no more. Then if it means just that, why put it in this form, born of water and Spirit? I will tell you why. In the new birth there are at least two distinct ideas. First, cleansing; second, renewing. If you took only the idea of cleansing and left out the renewing, cleansing would not do any good. The sow that is washed returns to her wallowing in the mire, because she is a sow. If you do not change her nature, then you do no good to cleanse her. But if you change the nature and do not cleanse, you have left purity imprisoned in filth. So there are two ideas always, at least two in the new birth: First, cleansing; second, renewing.

Let me make that plain to you. Take this passage here as an illustration of it, because our Saviour shows that whatever thought He presented here ought to have been paraphrased thus: "You are a master in Israel; you ought to know this. What I am presenting to you is not merely New Testament, it is Old Testament as well, and you ought to be perfectly familiar with it."

Men in later days have mystified themselves and others by failing to see the two distinct ideas in the new birth. To be "born of the Spirit" is to be "born of water and of the Spirit." The latter phrase merely expounds the former. Christ and Nicodemus discuss only two births, natural and spiritual. "That which is" (Continued on page 5, column 2)

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THE BAPTIST EXAMINER  
OCTOBER 22, 1977  
PAGE FOUR





The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

### "A WOMAN'S PLACE IN THE CHURCH"

By ALMA WADDELL  
Warren, Ohio

I heard a man, a preacher, state on the radio the other day that there are some Baptist churches that would not let the women of the church do anything toward the work of the Lord. This is not so, preacher. God tells us in His Word what we can, or what we cannot do. Our pastors only tell us from God's Word the truth. Here are some Scriptures and I know there are more if we only study God's Word on this subject (I Cor. 11: 2-16; I Tim. 2:8-12; Titus 2:1-5). I know that I Timothy 3:1-13 is speaking of the deacon's wife, but does not this also pertain to us as Christian women?

We are to witness to our family, friends, and the people that we come in contact with each day. Girls, witness to your friends at school, or the one you play with each day. We are to tell them of our Saviour and what He has done for us. We are to invite them to church that they might hear the Word of God and that they might learn of Him. We are to visit the sick and the aged. There is so much more we can do, just ask the pastor of your church and I am very sure that he can find enough for you to do.

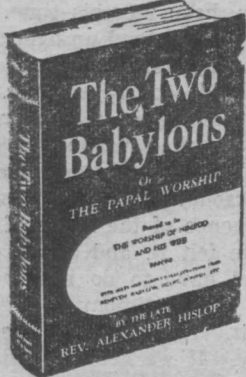
The preacher that spoke on the radio used Acts 21:9 to say that the woman could be a preacher and that she can speak in the assembly. I say no! Prophecy means to utter or speak by divine inspiration.

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ation — one who foretells future events. When we tell people that they must be born again, we are telling them of spiritual things. When we tell them that Jesus is coming back soon for His children, we are telling them of things that are to come in the future. It does not tell us to get up in the assembly and tell people, but to go out and to tell others about the Lord.

I pray, ladies, that you will want to do the will of the Lord, that you will desire God's will in your life enough that you will read these Scriptures and others that we may always glorify the Lord in our lives. I pray that we will not be as the women of this world, but that we will show the world that we are children of the Lord. II Timothy 2:15 says, "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." When we do God's will we cannot go wrong. If we are not interested in our place in church and in the small things by which we glorify our Lord Jesus Christ, then I would suggest that we all should examine ourselves to see if we are children of the Lord.

### The Human Side . . .

(Continued from page 4)

born of the flesh is flesh; and that which is born of the Spirit is spirit." But to be born of the Spirit means more than one thing. It means both cleansing and renewing. This ought to have been a familiar fact to Nicodemus, because so clearly and so frequently taught in the Old Testament, which was the text-book that he, as a teacher, professed to expound. Let us turn aside from the main purpose of this sermon long enough to establish the Bible meaning of "born of the water and of the Spirit."

Open your Bibles and turn with me to the several Scriptures which settle this matter. Let us commence with Ezekiel 36:24-27: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

This is a prophecy for and to Jews. It tells what God will do for them to prepare them for obedience. Two things at least He will do: 1. Cleanse them from the defilement of sin. 2. Renew them internally, i.e., give them new hearts that will hate sin. Now mark that the cleansing is to be effected by a sprinkling, a sprinkling of clean water. But what is meant by clean water? Does it mean clear, pure water? No Jew could think so. It means "water of cleansing" or "water of purification." What would a Jew understand by that?

Let his law answer for him. Turn then with me to the law. You find it in the nineteenth chap-

ter of Numbers. Here is God's recipe for preparing what is called "water of cleansing." A red heifer is burned to ashes. In the fire while burning is cast cedar wood (red), hyssop (red), and scarlet (wool dyed red). Now what? What shall be done with these ashes? How shall they be prepared for application? See verse 17: "Running water shall be put thereto in a vessel." We now have a liquid. The power is in the ashes. The effect of the power is signified by the water, i.e., cleansing. But still how applied? "Take hyssop, and dip it in the water, and sprinkle it." To "sprinkle clean water" then on any man is to sprinkle these ashes on him. As this sprinkling is done with a bunch of hyssop, "purging" (rather, "purifying") with hyssop, simple meant to have the liquefied ashes applied. The one so sprinkled was symbolically clean.

Now turn to the fifty-first Psalm. Note particularly verses 2 and 7: "Wash me thoroughly from mine iniquity, and cleanse me from my sin." How wash, how cleanse? "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." That is, "sprinkle the red ashes on me." But what else is needed besides cleansing? Read the tenth verse: "Create in me a clean heart, O God; and renew a right spirit within me."

Do you not see clearly that David and Ezekiel agree that both cleansing and a new heart are needed, and that both get their idea of cleansing from the law? Purifying with the sprinkled ashes of a red heifer? But this purifying was only symbolical, typical. The type was a shadow of some heavenly thing to be revealed. What was the antitype? Turn now to Hebrews 9:13,14: "For if . . . the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Read in the next chapter: "Having our hearts sprinkled from an evil conscience." Read in the twelfth chapter: "The blood of sprinkling, that speaketh better things than that of Abel."

Here, then, is the solution of the whole matter: In regeneration, or the "new birth," there must be a cleansing from sin as well as a renewing of the heart to hate sin. First, the Spirit applies the blood of Christ for cleansing — that is, "born of water." Second, the Spirit gives a new heart — that is, "born of the Spirit." Both together — for they are never used apart — make "born of water and of the Spirit." It is one birth. It is called "born again," "born of God," "born of the Spirit."

To make the proof doubly sure turn to Titus 3:3-7: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life." Notice how overwhelmingly conclusive and how comprehensive is this Scripture:

1. We were every way evil and lost till the love of God to man appeared in our Saviour.

2. It appeared not by our works of righteousness. And baptism (Continued on page 6, column 1)

### "BACK FROM THE BRINK"

(Continued from Page Three)

in the East have attempted to perpetuate themselves by instituting "ancestor worship"! Peoples in the Middle East sacrificed countless lives in the pyramidal effort at self-preservation. And today man's efforts at mocking God and His Word regarding life, living and death, as well as eternal life or eternal damnation, are quite sophisticated.

Yet, without saving faith terror must be their ever-present companion. Without a knowledge of "I am the Way, the Truth, and the Life; no man comes to the Father but by me" John 14:6, they must meet each day and night without hope.

They may sing blasphemously about death!

They may joke mockingly about death!

They may speak sophisticatedly about death!

Some may even discuss death intellectually, while others seemingly criticize even the subject of death with impunity. These may suppose their delights are something new in the concourse of history.

We may, however, if we wish, read the Word of God and learn to our amazement that the character and activities of these are not new. Rather, we learn that God has detailed them quite clearly in:

"There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes" Romans 3:11-18.

Name any area of human endeavor in this hour and catalogue the world leaders and their assistants, and they can be identified fully in the Scripture which we have noted. Truly, the most sophisticated of mortals mock the God of heaven and His Holy Word while they prepare earth for a bloodbath beyond anything men have ever known.

They deal in words about peace, while making secret — and sometimes open — deals about the weaponry of war. And the Scripturally-ignorant masses of earth commend their duplicity. They may speak movingly of "human rights," but in their secret deliberations political profitability is the all-important priority, as America's effort to arm the world for Armageddon moves apace!

They speak sophisticatedly, succinctly, and scholarly of life, while they design and activate personal and governmental machinery to ensure the death of more than one million American fetal lives. Not content to indulge such depravity on their own, they elaborate the personal and governmental machinery so that every American is made an accessory before the fact and an accessory after the fact in their murderous plans and acts!

Even now, men — godless men — whet their monstrous appetites. Every news story reeks with evidences of death and every media available to men dwells long on the crass details of human depravity. They are so demonically deluded that they suppose they are dealing with life, when they are serving "the god of this world" (II Cor. 4:4) and "the rulers of the darkness of this world" (Eph. 6:12). As the Scribes, Sadducees, Pharisees and Romans of another day professed an interest in life, when their objective in living was the death of the Lord of Glory, even Jesus, so godless men today live to effect or promote death!

There is a preoccupation with death by the great and the small, the wise and the unwise, the youth and the aged. The death syndrome which persists among the godless of our day has become a disease of incalculable virulence. Whether the deliberations regarding death be those of the philosophers, the psychologists, the sociologists, or even the literati and the thanatologists, they must indulge an ultimate hopelessness without God-given faith to believe the Word and without faith in the Lord Jesus Christ.

Elaborate and scholarly, profound and acceptable though their deliberations may be, unfortunately these who are anti-God, anti-Christ, and anti-Scripture do not comprehend that they stand on the brink of eternity and eternal damnation. Obviously, they have never learned, and apparently they do not care to learn, "For as in Adam all die, so in Christ shall all be made alive" (I Cor. 15:22). Neither can they know that Christ Jesus has been raised and that He lives as "the firstfruits" of the resurrection (I Cor. 15:25).

Literally, the enemies of God and His Christ stand momentarily on the brink of eternity and eternal damnation. God has made this truth clear, "It is appointed unto man once to die, but after this the judgment; so Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. 9:27-28). Further, those who are truly His by faith have the promise that "They will be Christ's at His coming" (I Cor. 15:23).

(To Be Continued)



## The Human Side . . .

(Continued from page five)  
is a work of righteousness (Matt. 3:15).

3. But it appeared in the shedding on us abundantly the Holy Spirit, through Jesus Christ. This is the new birth.

4. But this new birth consists of two things, namely: (a) The washing of regeneration; i.e., the cleansing from sin, secured by the Spirit's application of Christ's blood; in other words "born of water." (b) The renewing of the Holy Ghost, i.e., the giving of a new heart, which is "born of the Spirit."

The two conjoined make "born of water and of the Spirit." The application of the blood precedes the new heart. The new heart comes by virtue of the blood of the atonement. Even the Holy Spirit could not renew an evil heart except by virtue of the blood of the atoning sacrifice. Hence, "the water" of this text comes first, because it means blood. But the literal water of baptism comes after the blood and after the Spirit. (See Heb. 10:22). Our bodies are not to be washed with pure water in baptism, until after the heart is sprinkled from an evil conscience. Read it and see. Paul's sprinkling of the heart "from an evil conscience" in Heb. 10:22, is his "washing of regeneration" in Titus 3:5, and both are the same as John's "born of water" in John 3:5. This is a birth, but the baptism in water is a burial (Rom. 6:4; Col. 2:12).

5. Hence, the closing thought in Titus 3:7, referring both to the "washing of regeneration" and to the "renewing of the Holy Ghost," is that so "being justified by his grace, we should be made heirs according to the hope of eternal life." The new birth makes us children. If children, then heirs — heirs of eternal life.

Note particularly two things here: First, this is by grace, and not by our works of righteousness. But baptism is a work of righteousness. And grace is not works, otherwise it is no more grace. Notice second, and particularly, that it is justification. That somewhere in the "new birth" comes justification. Justification comes when the blood is applied. But we reach justification by faith. The people of this text are children and heirs. They are born of God. But we cannot be children without faith. Paul says so: "For ye are all the children of God by faith in Christ Jesus." We are justified by faith.

Therefore, in the New Testament the term "new birth" is not limited and restricted as theologians limit it to that first, direct, and immediate influence of the Spirit, of which conviction, repent-

ance, and faith are fruits. Let John himself testify. Since we are discussing the "new birth" in his third chapter, let us go to his prior statement in the first chapter for light as to his own limitations of the terms employed. Turn with me then and read (John 1:12, 13): "But as many as received him, to them gave he power to become the sons of God." But what is it to receive Him? "Even to them that believe on his name." Here it is: No son without faith. Thus becoming sons by faith, looking at it from the underside, the human side, how do you describe it from the upper side, the divine side? Listen; he will tell you. "Which were born, not of blood (i.e., human descent), nor of the will of the flesh, nor of the will of man, but of God."

Now are we prepared to go back to the case in hand? Nicodemus comes by night to find out about a kingdom which is to supersede Herod and overthrow the Roman power. But the kingdom of Jesus, as He afterward explained to Pilate, is not of this world. It is a spiritual kingdom. Hence, to see it one must be born again. But how can an old man be born again? He must be born "of water and of the Spirit," i.e., he must be cleansed from sin by the Spirit's application of Christ's atoning blood and be renewed in the spirit of his mind so as to hate sin and love righteousness. The natural man cannot do this. "That which is born of the flesh is flesh." "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Hence, he must be born of the Spirit, for "that which is born of the Spirit is spirit." But the upper or divine side of this is very mysterious. It is like the wind. We hear it and feel it, but cannot "tell whence it cometh, and whither it goeth." So is every one that is born of the Spirit. He is a mystery and a problem if you try to analyze the source of his life. Then Nicodemus propounds his next question, which is our test: "How can these things be?"

That is, "Explain to me at least the underside. Show me its processes and manifestations here on earth." That was a good, honest question, and right lovingly and honestly was it answered. It was answered so that a child could understand. That answer is not only an epitome of the whole gospel, but it is the explanation of the "new birth." Hear, will you, all who stumble at the mystery of the new birth: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he

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gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." This gives the true conception of the new birth on its explainable side.

1. Jesus must be lifted on the cross through the foolishness of preaching. Paul said to the Galatians: "Before whose eyes Jesus Christ hath been evidently set forth, crucified among you" (Gal. 3:1). This setting of Christ crucified was not in a cyclorama painting, nor in the drama of the Passion Play, but by preaching. 2. Thus lifted up by preaching, those who pierced Him see Him and are convicted of sin (compare Zech. 12:10-14; Acts 2:36, 37), which conviction leads to repentance.

3. Then comes faith, and through faith cleansing (Zech. 13:1).

They heard, they saw, they were convicted, they repented, they believed, they loved. This is the human side of regeneration. "Whosoever believeth is born of God." "Whosoever loveth is born of God." But conviction, repentance and faith all come "by hearing by the word of God." This leads us to consider the instrumentality of the Word in the "new birth." "Of his own will begat he us with the word of truth" (James 1:18). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet. 1:23). "In Christ Jesus I have begotten you through the gospel" (1 Cor. 4:15).

If therefore, cleansing comes by the application or sprinkling of the blood, if we apprehend that blood by faith, and if faith comes by hearing the Word, then we ought to find somewhere a Scripture which shows that the "born of water" cleansing of John 3:5, which was found to signify the blood-cleansing of Hebrew 10:4, can also be called a word-cleansing.

And that is just what we do find. Here it is: "Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:25, 26). Therefore, "born of water," which means "the washing of regeneration," which means "the sprinkling of our hearts from an evil conscience," which brings justification, which is apprehended by faith, must be such a "washing of water" as comes "by the word," because "faith comes by hearing, and hearing by the word of God."

And therefore, the baptizer of babes who finds literal water baptism in Ezekiel's "Then will I sprinkle clean water upon you,"

exchanges the blood of Jesus, and an essential part of the "new birth" for water, and very little of that. And the immersionist who finds literal water baptism in John's "born of water," makes the same exchange only getting a little more of the water. But this compensation is lost in a birth for a burial. His more water has drowned him.

Brother preacher, the human side of regeneration is before you. That tells you plainly what you are to do: "Preach the word." Sinner, it tells you what to do: Hear the word, repent, accept Christ. Yes, that is simple and easy. The Word of God is preached to men and they hear that Word and they believe in the Lord Jesus Christ, and whosoever believeth in Him is born of God. Whoever enters His kingdom must enter it by cleansing and by a renewal; and it is not an external cleansing, nor is it an eternal renewal, but both are internal. It is only in another form when He says: "First make the tree good, and then its fruit will be good."

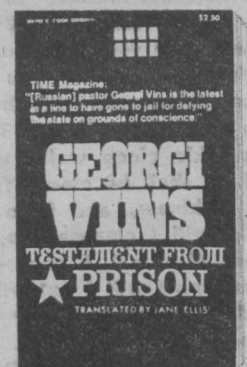
Oh, that the height and depth of this subject could in some way get before you — that you cannot teach a child into Christ; you cannot baptize him into a Christian; that not by any kind of rite or ceremony can he be made a child of God; that the work is internal and spiritual and fundamental, and that when it is wrought it always works a change in life. It always does. I do not say that the change is as marked in this case as in that case, nor that the manifestations are as broad in that case as in this one, but wherever there is life there is motion; wherever there is a renewing of the nature of man there is some fruit of that renewing. It may expand slowly with some; the unfolding of it may not be so manifest in some cases as in others, but always it is there.

And now you say: "How can any one be born again? How can these things be?" Well, it is just in this way: Jesus Christ is lifted up before you as your substitute in death and judgment, and by His offering Himself for you, your trusting that and accepting that, the result is that, whenever you do from your heart accept the Lord Jesus Christ as your Sav-

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our, you are born again. Whosoever believeth is born of God. And in the place of all the mystery in connection with the new birth, the plain and simple explanation is just this — that the washing is to be by the Word, and I am to preach the Word, and you are to receive the Lord Jesus Christ as your Saviour and trust Him. That is the human side of it, and it is the explanation given by the Lord Jesus Christ Himself.

I have tried to pursue a method entirely my own in this discussion, and to strip it of all the theological crusts that have encased it and to knock off the scales that have been fastened upon it; and at least, get it before you in such a way that you can understand what you are to do. You from your heart accept the Lord Jesus Christ as your Saviour. When that is done you are saved. We have a God who loves us; we have a Saviour who gave His life for us. We have a Saviour who seeks; we have a Saviour who holds out His hands and says: "Come unto me." All of you come. Come, loaded down with sin, and the more sin the more you need to come, and the less time you take the more you honor Him, and the greater number that come in that little time the more you honor Him.

Man was once in the image of God, in knowledge and righteousness and holiness, and lost it, and to be born again certainly does restore in him righteousness, knowledge and holiness. Oh, come to Jesus Christ then, by simple faith and put yourself right before God, put yourself right at once and — I will say it — right forever! It is the declaration of God that whosoever believeth in Him shall never come into condemnation. He shall never perish and none shall pluck him out of God's hand. Why? Because he stands in Jesus; because he is alive with Christ in God; because he is born of incorruptible seed, and incorruptible seed never dies — the Word of God that liveth and abideth forever.

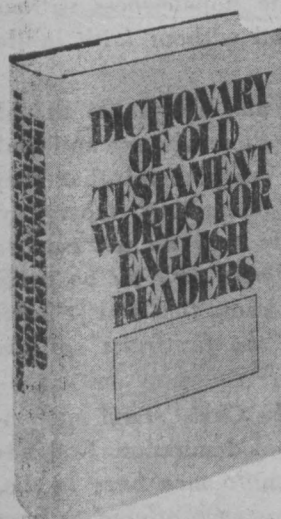
And hence I offer in Christ life, and I mean eternal life; I do not mean life tonight, and life for a week, and life for a year; I mean eternal life; life that never perishes. I would like to know how a man perishes that ever did have eternal life. Is that eternal which dies? Is that eternal which comes to an end? Did he ever have it?

Sinner, hear me this time. My business is to stand up before you first as a witness. That is what Jesus said to Nicodemus. We speak that which we know and testify of that which we have seen. We say to you that we are personal exemplifications of the influence of the Spirit of God. We have felt it, and all on earth that you have to do is either to accept the testimony or to impeach it. It is a question of veracity. If we are truthful men and women, if we are credible witnesses, if we are competent to testify, then you ought to believe. But if we are common liars, if our testimony is such that it would not be received in earthly courts, why then reject it? But if white-headed men, if gentle women, if aged mothers, if sweet daughters come up one and all and say, "We are not theologians; we don't pretend to discuss theology; but we testify what we ourselves have felt and what has come to us, and we did trust in the Lord Jesus Christ as our Saviour, and God did forgive our sins, can you disbelieve?" If you reject the testimony concerning matters that occur here in time where you know the people, your neighbors, and are associated with them every day, how on earth could I expect you to believe revelations of eternal things that are grouped about the throne of God? Therefore, my one burning appeal to you is: Sinner, come to Jesus.

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THE BAPTIST EXAMINER

OCTOBER 22, 1977

PAGE SIX



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

On March 8, 1973, the CBS television network broadcast "The Marcus-Nelson Murders," which depicted a brutal rape and murder of a young woman.

Three weeks later, a 17-year-old Atlanta boy confessed to the rape and murder of a young woman, saying that he had patterned his killing after the CBS movie.

On September 30, 1973, ABC aired the movie "Fuzz." The film portrayed a band of youths who, for the sake of cheap thrills, drenched some tramps with gasoline and set them ablaze.

Two days later in Boston, six young men forced 25-year-old Evelyn Wagner to pour gasoline over herself in an empty lot and then set her afire. She died four hours later.

On September 10, 1974, NBC broadcast a movie called "Born Innocent." The movie showed some female inmates in a juvenile detention home sexually assault a girl in a shower. Four days later, three San Francisco girls, ages 10 to 15, made a similar attack on a 9-year-old girl.

These are a few gruesome examples of thousands of cases documented by Congress on how television violence has stimulated young persons to commit violent acts. Study after study by private organizations over the past decade has linked television violence to violent acts by youth.

According to A. C. Nielson, the typical high school graduate has spent 15,000 hours watching television. That is 4,000 hours more than he has spent in school. The graduate has witnessed 18,000 murders and countless beatings, shootings, robberies, and bombings.

A recent study commissioned by ABC showed that 22 to 100 juvenile offenders admitted copying their criminal techniques from television. In January, "TV Guide" reported that four out of 10 inmates at Michigan's Marquette maximum security prison attempted crimes based on what they had seen on TV crime shows.

What can you do about TV violence? One authority on TV violence, Eugene Methvin, suggests the following:

Write your local TV station whenever a specific program offends you. Ask the station's manager to put your letter and his reply in the "public inspection file" which is reviewed by the FCC when the station's license comes up for renewal.

Send copies of your letter to your local PTA and other public interest groups, and to the Senate and House Communications subcommittees.

Write the advertisers and protest. Tell them you are refusing to buy their products.

You can file a formal complaint with the FCC. For information on how to demand a hearing to oppose a station's license renewal, write to the Citizens Communication Center, 1914 Sounderland Pl., N.W. Washington, D.C. 20036.

The FCC cannot censor TV programs, but it can determine whether a TV station is operating in the public interest. (SPOTLIGHT, Sept. 26, 1977, 300 Independence Ave., S.E., Washington, D.C. 20003).

In South Carolina there is a small town called "Voodoo Village" by the tourists. The local people called it Oyo Tunji. The 40 blacks who live there are believers in black magic, drink blood, use strange hexes against their enemies, sacrifice animals, and worship idol gods. They live in the style of an African tribe

and call themselves citizens of "the kingdom of Oyo Tunji."

This Voodoo Village was established in 1969 by blacks who denounced "white culture." Most of the 40 who live in this town receive welfare, courtesy of the American taxpayers, which they call "foreign aid."

For the past six months Radio Vatican has been making regular broadcasts in Mandarin Chinese. Are such broadcasts a forerunner to an attempt to establish relations with the Communist regime?

The Baptist World Alliance is reported in the August 18 issue of Ecumenical Press Service to offer \$50,000 for a Theological Seminary in U.S.S.R.

This amount is to be paid to the All Union Council of Evangelical Christian Baptists promptly upon request after the necessary permissions are obtained from the authorities for the opening of such an institution. This \$50,000 is being given to the Communist-run Baptist Church in Moscow operated by the KGB as a show place.

LONDON (EP) — A state labor tribunal has upheld the dismissal of a religion teacher who refused to teach an official syllabus that describes the creation accounts in Genesis as "myths, legends, and religious folklore."

David Watson, 57, former head of religious education at the Rickmansworth Comprehensive School near London, told the State Industrial Appeals Tribunal that he had refused to follow the official syllabus because he strongly believes in the literal interpretation of the Genesis creation account.

"I wanted to put before the children the other side of the picture, which they had not heard from anyone else," he told the tribunal.

The tribunal ruled, however, that the teacher had been guilty of "misconduct" because "no matter that the reason may have lain with his conscience, he was refusing to carry out what was a legitimate requirement of his employer."

The tribunal found that Mr. Watson had been fairly dismissed.

## Deliverance

(Continued from page one)

recorded in Ephesians 2:4: "But God, who is rich in mercy, for his great love wherewith he loved us." Listen, child. "But God." How that thrills one! How those words reach down into the essence of our very being and cause us to lift our shameful heads and our dimmed eyes and raise our voices in humble adoration and praise. But God! (cf. Jer. 31:3).

Exodus 11:7 reveals that what Paul has recorded in Ephesians 2:4 is no afterthought of God, but that it is, and ever has been, His decreed escape from that universal condemnation. His remedy. His deliverance. "But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel."

Oh, bless His Holy and gracious name. To know that He has put a difference between the world and His very own. Though they dwell in the world, they were not of the world (cf. John 17:16). How marvelous to know that the only One who could have made a difference has been pleased to do so! How the world and all the Ar-

minians of the world would wish that God had not said those words. Anything but that. Anything that would have left any of the root of that evil tree would have been much preferred. For they would imagine a hope still that the tree might yet yield a righteousness based upon the falseness of a universal remedy, "offered" to whosoever will. But God!

An examination of this verse provides the assurance to the seeing eye, hearing ear, and believing heart of a born-again child of the King that God alone is the difference maker. Look at the verse again. Meditate upon it. Study it in relation to its context and the teaching of other Scriptures, and may the God of all grace grant unto you and me an understanding.

Election is taught here, as evidenced by the fact that God has promised to put a difference between Egyptians and Israel. That this election is unconditional is further evidenced by the choice of words the Holy Spirit has chosen to present this doctrine. I call your attention to: "But against ANY of the children of Israel..." None will be excluded from the blessing. None of the chosen of Israel. All shall receive the benefits.

Is there then, in the light of this phrase, any possibility that any of God's covenanted elect will fail to be "sent for" and "fetched" from the land of Lo-debar? (II Sam. 9:5). "All that the Father giveth me shall come to me" (John 6:37). But the distinction is to the children of Israel as opposed to Egypt. Likewise, then, the word ANY also carries an exclusive connotation. Except one be of the children of Israel, no promise that the tongue of a dog shall not move is made. Nor will Scripture anywhere be found that will do violence to this teaching. If election, then, could be shown to be universal, then it would not be election at all. But election is clearly taught, and the universal fatherhood of God and the brotherhood of man is refuted, else there really is not a difference between the Egyptians and Israel.

All the cardinal doctrines of grace are presented in this promise and in the means God has chosen to effect the deliverance of His people. His people, both as to national Israel as His preferred people upon the earth, and as to Israel which is from above.

Further study in Exodus 12 reveals how God manifests Himself not only in election, but also in limited atonement, irresistible grace of calling, and preservation.

Already, total depravity has been clearly shown in that all of Adam's race (both Egypt and Israel) stands under the condemnation of death because of sin. That any have been excluded from this death sentence can nowhere be supported by Scripture. In Exodus 12, God in great detail and infallible accuracy commands Moses as to the selection, identification, method of sacrifice, and application of the blood of the sacrifice in order that the way of escape that He has provided might be efficacious. Please read and carefully study Exodus 12, and may the Holy Spirit grant unto the writer, and all who read these words enlightenment into these marvelous provisions.

The Pascal Lamb, here represented, is described as being a male of the first year, without blemish. A type of the Lord Jesus Christ, of whom Christ Himself is the perfect antitype. The lamb is to be separated out from the sheep. It is thus identified publicly for slaughter. So was Christ identified, as John the Baptist announced, "Behold, the Lamb of God that taketh away the sin of the world" (John 1:29).

Separated on the 10th day of the month of Nisan corresponds to Christ being identified by John the Baptist at the 30th year of His in-

carnate Being. Kept up until the 14th day reflects the entering into the 34th year of Jesus as He ministered upon the earth. Sacrificed on the 14th day, in the evening, corresponds to the sacrificial death of the Lord Christ, who offered Himself unto God as a sin offering, yielding up the ghost as He dismissed His spirit after the 9th hour, thus in the evening.

"And the whole assembly of the congregation of Israel shall kill it in the evening." Literally speaking, each person of the congregation of Israel did not lay hold of the ceremonial knife used to slaughter the lamb, but figuratively, representatively, they did. For the head of each household was required to set aside a lamb and kill it in the evening upon the doorstep of the houses wherein ye shall eat it. And the head of each household represented every member of that household.

Likewise, when in perfect fulfillment of this type, the Lord Jesus Christ was delivered into the hands of Pilate, it was the Sanhedrin and the elders of Israel that cried out against Him; that brought false charges against Him; that led the uproar for His death; and encouraged the people to cry out for His death. Thus, a guilty murderer was released unto them and the Lord of Glory was crucified. Therefore, the whole of the congregation of Israel did indeed kill the Lamb in the evening of the 14th day.

Verse 7 presents the application of "the blood upon the two side posts and upon the upper door posts of the houses, wherein they shall eat it." Notice carefully that the sacrifice was made outside the house (was not Golgotha outside the city?) and the blood was applied only to the houses wherein dwelt the children of Israel. No blood was ever applied to the house of Pharaoh, nor to the houses of the world. (Limited Atonement).

Christ has indeed sacrificed Himself unto God, and has made application of His perfect atoning blood upon the Mercy Seat in the Holiest of Holies, in the Tabernacle that God pitched, and not man (Heb. 9:26). But that blood was shed for His people and not for Egypt. Did "Christ die for our sins according to the scriptures?" (I Cor. 15:3,4). If He did, and He did, then He died in accordance with, in harmony with Exodus 12, to the exclusion of the world.

The effect then of these wonderful and precious presentations of our blessed Kinsman-Redeemer is that God declared, "For I will pass through the land of Egypt this night, and will smite all the firstborn IN the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the Lord. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Ex. 12:12,13).

The condemnation is still upon all that dwell in the land of Egypt, both elect and non-elect alike. But God! Don't you see? But God has made provision for His own. He made none for Egypt, to be sure, but for His own He has caused sacrifice to be made (substitutionally), blood to be shed (atoningly), application of blood (efficaciously), and He has passed over us. This passing over signifies that death has already visited the household, that judgment has already been executed, and that propitiation has been made. He thus evidenced all this when He declared, "When I see the blood, I will pass over you."

In the Person of God's Christ, then, is the answer to all that our just and upright and righteous God has ever demanded of us, His elect. Thank God! What He has demanded, He has provided. "My son, God will provide himself a lamb for a burnt-offering"

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



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(Gen. 22:8).

God has effected the physical deliverance of His people Israel from their bondage in Egypt. But He did so in accordance with His own purpose and good pleasure. That the children of Israel were delivered from the penalty, power, and presence of Pharaoh and the Egyptians none could, or would deny, because it is factual.

God has also effected, and is effecting the deliverance of His elect people. He has already manifestly delivered us by Christ from the penalty of sin, having "made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (II Cor. 5:21). He is, at this time, delivering us from the power of sin, and will yet deliver us from the very presence of sin.

Be assured, child of God, that the pronouncements of God made before the dawn of time carry the same power and authority as the very fulfillment of those pronouncements. Thus, this three-fold deliverance is assured, for it has as its authority a Divine Pronouncer who speaks, and it is done.

Looking again to find assurance of our continuing deliverance, and how it is being effected by God. I would again call your attention to Exodus 11:1: "And the Lord said unto Moses, Yet I will bring one plague more upon Pharaoh and upon Egypt; afterwards he will let you go hence; when he shall let you go, he shall surely thrust you out hence altogether."

Concerning our being presently delivered, we refer you to the time when Satan sought to tempt the Lord Jesus. Having become human in every respect, Jesus was subjected to hunger, to weariness of body, to the need for sleep, etc. After having fasted for forty days, the Devil appeared and began to tempt Him. But His response came, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Again, "Thou shalt not tempt the Lord thy God" (Matt. 4:7). And again, "Get thee hence, Satan: for it is

(Continued on Page 8, Column 1)



## Deliverance

(Continued from page seven)  
written, **Thou shalt worship the Lord thy God, and him only shalt thou serve**" (Matt. 4:10).

Most wonderfully then comes those words recorded in Holy Writ of what followed these replies of our Lord to the Devil. As you look at Matthew 4:11, the result is immediate and it is positive: **"Then the devil leaveth him, and behold, angels came and ministered unto him."**

Wonderful grace. Matchless grace that is bestowed upon those in whom the Lord finds delight; as being identified in His Beloved, both unto regenerated life and acceptable service immediately the Devil leaveth Him. Thus are we instructed, **"Resist the devil and he will flee from you"** (Jas. 4:7). Surely this is being delivered from the power of sin, for sin is of the Devil, and he has fled.

Pharaoh is a type of the Prince of this world. When God brought the plague against the firstborn to bear, he indeed consented, yea rather, "thrust" Israel from him. Likewise, the followers of the Devil, typified by the Egyptians, "thrust" Israel from them hence. As this is apprehended by a child

of God today, he then sees ample evidence that we are "thrust hence" from the world, and all its systems. But so have God's people been always, bless His precious name. History records, beginning with Abel, that the Devil and his henchmen have always separated themselves from God's people, though the paths of human history have been made to run red with the blood of those martyred saints. Again, Abel is an example.

You and I have not, to this date, been required to die in defense of the Gospel. We may yet be so required. But we have been made outcasts and shunned as the disease of leprosy was shunned. But never by God nor His saints. Always by the Devil and his crowd. And isn't that a great and marvelous blessing — to be counted worthy to suffer for His name — to bear the reproaches of this world for His sake.

Not only then have we been "let go" by the world and all its religious zealots, but have been literally "thrust out hence altogether." What a grand and glorious recommendation! To be thrust out hence altogether. May we all seek to be pleasing to our God and fear not what man can

do unto us. For in so doing, we are being delivered.

The Apostle Paul wrote of deliverance in Romans 7 concerning our final deliverance when he said in verses 24 and 25: **"O wretched man that I am! Who shall deliver me from the body of this death?"** Then came the answer: **"I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."**

Our deliverance then is upon the merits of the shed blood of the Lord Jesus Christ. He is the Person of our deliverance from the penalty, the power, and the presence of sin. May it please the God of all grace to use these words to get honor to Himself. May these words be unto edification for God's precious elect, and may we all be used to see that indeed Christ died for our sins according to the Scriptures, that He was buried and that He arose the third day according to the Scriptures.

May the Lord bless and keep you.

## Why A Baptist . . . ?

(Continued from page one)  
the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

**"For as many of you as have been baptized into Christ have put on Christ"** (Gal. 3:27).

**"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead"** (Col. 2:12).

From these and other parts of the Holy Scriptures, I find this order prevailed in the days of the Apostles — they preached, and the people heard, believed, and were baptized. This arrangement was never disturbed. Not a word do I find, or even a hint, of sprinkling or pouring as modes, or of infants as subjects, of baptism. They baptized (buried in water) **"men and women."**

I am a Baptist . . . because the most eminent SCHOLARS support our practice. Mr. Booth has given the names of eighty-two learned Paedobaptists, and eleven Quakers, all testifying that "baptizo" means immersion. Among these eminent scholars are men almost of all countries, ages, and denominations, including Episcopalians, Presbyterians, Independents, Wesleyans, and Quakers, all freely admitting that "baptizo" means immersion.

I am a Baptist — because all the standard LEXICONS of the Greek language, interpret "baptizo" to mean immersion. "Every language," says Dr. Carson, "must have a word for dipping, pouring, and sprinkling, which can never be confounded; and the word 'baptizo' as definitely expresses immersion in Greek, as our word dip does in English." Indeed, no Greek scholar would say that "baptizo" means sprinkling.

I am a Baptist — because the most approved VERSIONS of the Holy Scriptures have translated "baptizo" to mean immersion. Among the old versions, I might mention Peshito, Syriac, Coptic, Ethiopic, and others. Among modern versions I might mention the Arabic of the Propaganda of Sabat, the German of Luther, the Dutch, the Danish, and the Swedish, which translate "baptizo" by immersion. The British and Foreign Bible Society have aided versions in which "baptizo" has been translated to mean immersion.

I am a Baptist — because the best authenticated HISTORY fully proves that immersion was the practice of the earliest churches. Among the Syrians, Armenians, and Persians, among the Nova-

tianists, the Cathari, the Paterines, and the Waldenses, immersion was practiced. Also in Asia, in Africa, and about one-third part of Europe, comprehending Graecia, Thracia, Servia, Bulgaria, and including the Greek Church, in which immersion is still practiced, and who can doubt but that the Greeks fully understand their own language?

I am a Baptist — because the BRITISH REFORMERS speak of baptism as immersion. The first book of Common Prayer, appointed by the King and Parliament, in the reign of Edward VI (1549) recommended "trine immersion" as the mode of baptism; but this was altered three years after, in the edition of 1552, to single immersion, and continues so to the present day. The Prayer Book enjoins, that the child shall be "dipped in the water," if it is well; but if weak, "it shall suffice to pour water upon it."

I am a Baptist — because PEDOBAPTISTS, having forsaken the Scriptures, are divided among themselves in administering this ordinance. One pours water on the back part of the head, and calls that baptism; another washes the face, and calls that baptism; some sprinkle the brow, and signing it

with the cross, call that baptism; others dip the child, and call that baptism; while some think that the child is baptized let the water fall on whatever part of its body it may; and also, because one sect of Pedobaptists, the Episcopalians, teach that infant sprinkling is the same as regeneration; and most other Pedobaptists, according to Jethro, (page 228), teach that "this blessed privilege is their birthright," and that sprinkled infants "have been in the bosom of the church ever since they drew their first breath." When an Episcopal clergyman has sprinkled an infant, he says, "that this child is regenerate, and grafted into the body of Christ's church." And the child is taught to say, in reference to its being sprinkled, "Wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." This doctrine is flatly opposed to the Word of God, and operates in the most awful manner in destroying the souls of men.

I am a Baptist — because it is my DUTY to be obedient, and thus **"fulfill all righteousness"** (Matt. 3:15). It is the profession by which we **"put on Christ"** (Gal. 3:27) and **"the answer of a good conscience toward God"** (1 Pet. 3:21). I would not be found acting like the disobedient Pharisees and lawyers of old, who **"rejected the counsel of God against themselves, being not baptized of him"** (Luke 7:30).

I am a Baptist — because, in summing up the evidence in favor of this ordinance, I find that it was appointed of God: **"And I knew him not: but he that sent me**

**to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost"** (John 1:33). It was observed by Jesus: **"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him"** (Matt. 3:13). It was sanctioned by the Holy Ghost: **"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased"** (Matt. 3:16-17). It was commanded by Christ: **"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"** (Matt. 28:19). It was practiced by the Apostles: **"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost"** (Acts 2:38). It was observed by Apostolic churches: **"For as many of you as have been baptized into Christ have put on Christ"** (Gal. 3:27).

These, I conceive, are sufficient and satisfactory reasons why I should be what is called "A BAPTIST." Of that name I am not ashamed. It has been cast out as evil, and every where spoken against. What of that? Our Lord was **"rejected of men,"** and His servants must expect to **"suffer reproach."** But the BAPTIST finds himself, after all, in good company; the Son of God is his leader, the Apostles are his guides, the excellent of God is his leader, the Apostles are his guides, the excellent of the earth, in all ages, his companions. In our own land, a Milton and a Bunyan — a Robert Hall and a John Foster — beside a host of others, bright stars of learning, eloquence, and piety, and patriots and philanthropists of the highest class.

The BAPTIST stands up for the authority of the Lord Jesus, and the spirituality of His kingdom. To this authority he bows; to no other will he submit in the great matters of religion; and is he not right? By what standard shall we all be tried in that day? Ought not we to set the Lord always before our eyes, and act as in His sight, and with a view to His approbation when He shall come to approve or condemn us according to our deeds? Will not the approbation of JESUS be then worth worlds? Hear then, His voice now; take up your cross and follow Him. **"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."**

(THE BAPTIST REPORTER, pp. 181-184, 1843 edition).

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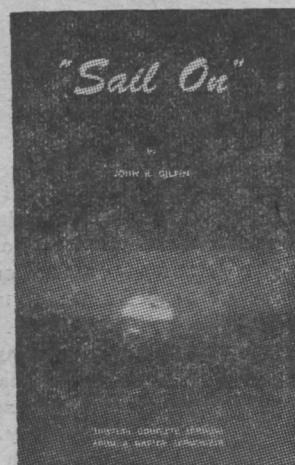
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