

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

"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

Vol. 47, No. 13

ASHLAND, KENTUCKY, APRIL 8, 1978

WHOLE NUMBER 2166

"BAMBOOZLED" SOUTHERN BAPTISTS

RAYMOND A. WAUGH, SR.
Midland, Texas

PART I

The Bible-battle lines are drawn!

They were drawn 25 years ago! Southern Baptists have endured 25 years of theological tragedy unnecessarily. Twenty-five years ago Southern Baptists were warned of their impending theological disaster.

Twenty-five years ago, it was written for all to see, "Supposedly intelligent Southern Baptist leaders have permitted the present Southern Seminary authorities to inaugurate an educational policy which issues from infidel-agnostic Neo-orthodoxy." After some 80 pages of close — and to this hour, unrefuted — documentation, there went forth the cry, "As I have inquired before, so without apology, I inquire again, 'What are Southern Baptists going to do about it?' Are you going to continue to permit such blatant disregard for Baptist principles to continue at the Southern Baptist Theological Seminary? Are you going to continue to send your young men and women here to soak up this blasphemous Neo-orthodox theology? Or are you going to exercise yourselves in the interest of lost men and women around the world and put the enemy to rout? The total future of Southern Baptists in America for a century or more to come will depend upon your actions now!"

DUPLICITY

Twenty-five years later, a Southern Baptist professor who was produced in that neo-orthodox environment but who has taught in another Southern Baptist seminary for more than twenty years, stood in one of Southern Baptists' reputedly most conservative First Baptist churches. In his six-hour seminar across two days, this professor repeated, almost verbatim at times, the very neo-orthodox teachings which I had documented as being taught at the Southern Baptist Theological Seminary 25 years ago.

Perhaps for more than twenty years, this professor who graduated from the Southern Baptist Theological Seminary has been "rehashing" the neo-orthodox devilry with which he was indoctrinated by Moody, Ward, Rust, Jones, Francisco, and others. Perhaps for more than twenty years he has been brainwashing and indoctrinating Southern Baptists' conservative seminary with the godless neo-orthodox teachings of Karl Barth, Emil Brunner, and Rudolph Bultmann, as well as others.

One of some note among Southern Baptists has specified that in 1972 a respected professor at the Southern Baptist Theological Seminary stated most positively and definitively that "He did not know any teacher at our Louisville Seminary who believed in the inerrancy of the Scriptures." No less a personage than Carl F. H. Henry declared quite knowledgeably in 1976 that, "The Southern Baptist Convention in several of its seminaries espouses a murky neo-orthodox theology; some of its colleges, no longer unapologetically Christian, even hire faculty members who make no profession of faith whatever."

Interestingly, the professor be-

gan his seminar by bringing up the name of Ralph Elliott and indicated he had been his classmate at the Southern Baptist The-



RAYMOND WAUGH

ological Seminary. Ralph Elliott, of course, was dismissed from his seminary position following his publication of THE MESSAGE OF

GENESIS. This professor made it known that he felt the Southern Baptist handling of this situation was "tragic"! Such an attitude was most understandable, for very soon the words of this professor being delivered in a conservative Southern Baptist church were repetitious of those given by Ralph Elliott in his book. Both of them, of course, were simply parroting the neo-orthodox devilry which I indicated was being taught there 25 years ago.

The relatively new pastor of this church has properly acclaimed his people. Though practically every line of the professor's lectures was neo-orthodox, not a word of protest was raised. Southern Baptists, even in a most conservative church, have been brainwashed to accept without question even the most violent and vicious neo-orthodox deviltries. So shrewdly have the satanic emissaries labored among them that a people called Baptist who officially concede that the Bible is "A perfect treasure of heavenly instruction; that it has God for (Continued on page 5, column 5)

DOCTRINAL AND MORAL SINS

O. B. BAKER
Verona, Ohio

There are those among our Baptist people who stress the doctrinal sins of God's people to the exclusion and denial of the moral. They tell us that both the ceremonial and moral laws of God were nailed to the cross. So, they would have us believe that Grace exempts us from the law. But Paul said that the "law (ceremonial and moral) is spiritual," and that he was "carnal" (Rom. 7:14).

These brethren say that since Christ used the physical to compare or illustrate the spiritual, we must also do the same. Of course, we would not deny our Lord used parables in His teaching; however, when so used, they are to be understood in the light of the context.

At a recent conference I asked one of the spiritualizing brethren how he would use I Corinthians 5 in a spiritual sense. He cited the parable which says that "the kingdom of heaven is like unto . . . (Matt. 13:44). I replied that I couldn't understand how a man

who had taken his father's wife could compare to a spiritual or doctrinal sin, unless we could say that a doctrinal (spiritual) sin is



O. B. BAKER

likened unto a church member living with his father's wife. He didn't give me an answer, but he and others at the conference maintain that this member of the Baptist church at Corinth had taken (Continued on page 6, column 2)



ARTHUR W. PINK

for the Christian to give all diligence to the cultivation of his graces, and verses 8 and 9 describe the results of a compliance or noncompliance therewith. There is no remaining stationary in the

THE GLORIOUS RAPTURE

STEPHEN H. TYNG, JR.
(1839-1898)

There have been exceptions to the law of death. Itself, the apparently inevitable experience of our race, the thronged highway to the unchanging world, the inexorable enemy of fallen nature, still death has twice been evaded, once overcome, and shall be triumphed over by a great multitude at the coming of Him, who "hath the keys of death and Hades." Enoch and Elijah entered Heaven through the air, and not by way of the grave. Jesus, the Divine Man, after He has bowed His head and given up His spirit to this sovereign and tyrant, broke the seal upon the sepulchre and through the pathway of stars ascended to His throne. And we, too, "which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." These parallel facts are established by the same testimony. Either all or none are to be believed. They must stand or fall together.

The time has passed for the appeal of the apostle before Agrippa: "Why should it be thought incredible with you that God should raise the dead?" The church receives and rejoices in the assurance. But is it contained in plainer Scriptures than those, which teach the rapture of glory to be ministered to living believers, when the Lord comes for His saints? The impossibility of such translation is answered by history. Its improbability is met by repeated promises. Indeed,

spiritual life; if we do not advance, we backslide. The "these things" in verses 8 to 9 are the seven graces enumerated in verses 5-7. To "lack" them is not necessarily to be totally devoid of the same, but to be careless and remiss concerning them — as not to use the grace already bestowed is, in the language of Scripture, not having it (Luke 8:18; Matt. 25:29); I only possess as much Truth as really possesses me — influences and regulates me.

Regeneration imposes an obligation to cultivate our spiritual life to the utmost possible extent, to exercise the greatest diligence in striving after holiness and fruitfulness. If we fail to do so, then our growth will quickly be arrested. As yet, there may be nothing wrong in the outward life, but there is an inward torpor and non-enjoyment of God and the things of God, and sad will be the consequences.

"He that lacketh these things is blind." Not absolutely so, as is the case with the unregenerate; but relating, as is indicated in the clause immediately following. Clearness or dimness of spiritual vision is inseparably connected with a holy or unholy life. As (Continued on page 3, column 1)

after the Lord's ascension, had nothing more been said it would have been the instinctive expectation of His disciples to part from earth by the same path. It must have puzzled them, indeed, that He "had abolished death and brought life and immortality to light," and yet that they must die. How curiously, and with how many doubting thoughts must they have looked upon the pale face of the first believer who, after the disappearance of Jesus, "fell on sleep." Had not the Master said, "Whosoever liveth and believeth in me shall never die" (John 11:26). And yet death had despoiled their hope!

In the interval between His resurrection and ascension they knew of but one gate to the unseen world. They must all die. Strangely enough sounded the words spoken by the Master about John, "If I will that he tarry till I come." They were like another Jacob's ladder from earth to Heaven. The brethren questioned among themselves what this saying meant, until by frequent repetition the rumor gained currency that John "should never die." The evangelist is careful, when relating the conversion, to add, "Yet Jesus said not unto him, He shall not die; but if I will that he tarry till I come, what is that to thee?" (John 21:22). Whilst the Lord remained with them there could have been no conflict between the expectation of death and the anticipation of His reappearance. "All the fathers fell on sleep," and the children would fare no better. The promise of His coming again was held in abeyance by the comfort of His risen presence.

But so soon as He was parted from them on Olivet, and ascended through the air, this hope naturally assumed its primal place. Death no longer was to be the rule, but the exception. Each day they awoke with the thought, "Will He come for us before night?" and they rested during the hours of darkness in the sweet hope that "at midnight, or at the cockcrowing, or in the morning" (Mark 13:35) they might be awakened for their Heaven-ward flight. This was the attitude of mind maintained by the early church. They thought little about death, but "looked for and hastened unto the coming of the Lord."

The apostles, in all the epistles, (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

AN UNCHANGEABLE GOD IN A CHANGEABLE WORLD

Those who live in this world face a constant state of change. The atmospheric heaven changes from a clear to a cloudy sky. The sun seems to come and go in 24 hours. The moon goes through its four quarters. The contour of earth is changed by storms, floods, freezes, tidal waves and hurricanes. Plants change with the seasons. Men and animals grow old and die. Cities and countryside change as the years pass. Clothes and cars change in style.

Everything on earth changes

except God. Immutability is an attribute which God claims and challenges as peculiar to Himself; "I am the Lord, I change not" (Mal. 3:6). Mutability belongs to the creature while immutability belongs only to the Creator. Creation undergoes constant change, but never the Creator.

IMMUTABILITY DEFINED

What is meant by the immutability of God? J. P. Boyce says that it means God "is incapable of change, either in duration of life, or in nature, character, will

or happiness." Of this attribute in God A. W. Pink declares that "God is perpetually the same: subject to no change in His being, attributes, or determinations." "It is the perfection of God by which He is devoid of all change, not only in His Being, but also in His perfections, and in His purposes and promises," says L. Berkhof. A. H. Strong remarks that "by this we mean that the nature, attributes, and will of God are exempt from change." Alvah (Continued on page 2, column 2)

The Baptist Examiner

THE BAPTIST PAPER FOR THE
BAPTIST PEOPLE

MILBURN COCKRELL --- Editor
Editorial Department, located in
ASHLAND, KENTUCKY, where
all subscriptions and communica-
tions should be sent. Address:
P. O. Box 910, Zip Code 41101.

PUBLICATION POLICIES: All matter for
publication should be sent to the editor.
All manuscripts sent should be typed and
double spaced. All such material becomes
the property of TBE and will not be re-
turned unless requested by the writer. We
reserve the right to edit and condense all
materials sent to us for publication. Church
news items must reach us one month prior
to publication.

The publication of an article does not
necessarily mean the editor is in complete
agreement with the writer, nor does it
mean he endorses all this person may
have written on other subjects.

COPYING PRIVILEGES: Unless otherwise
stated any article published in this paper
may be copied by other publications, pro-
vided they give a proper credit line stat-
ing that such was copied from this publi-
cation, and the date of publication; pro-
vided that such materials are not publish-
ed for profit. If we are not on an ex-
change list with the publication copying,
it is requested that a copy of the issue
containing the articles be sent to our ad-
dress. All copyrighted materials may not
be copied without written consent.

PUBLISHED WEEKLY, except last week
of December, with paid circulation in every
state and many foreign countries.

SUBSCRIPTION RATES

One year \$4.00; Two years \$7.00
Five years \$30.00; Life \$50.00
CLUB RATE: 15 or more each \$3.00
When you subscribe for others or
secure subscriptions each \$3.00
BUNDLES: 10 to 50 copies to one address
\$20.00 for each 10 yearly; 60 to 100
copies to one address 20.00 for each
10 yearly.

FOREIGN: Same as in the United States.
PLANNING TO MOVE? — Notify us three
weeks in advance. The post office does
not forward second class mail unless the
addressee guarantees the forwarding
postage. They charge us 25c for each
"change of address." Please save us this
expense and the post office time.

Entered as second class matter March
4, 1978, in the post office at Ashland,
Kentucky, under the Act of March 3,
1879.

BRIEF NOTES

The Morris Street Baptist
Church, 314 Morris St., Hobbs,
New Mexico, has a mission in
Lakewood, Colo. The mission,
formerly at 6380 Sixth Ave., is
moving to a building at 2600 Quit-
man St. as soon as the building
is remodeled. Those who desire
more information about the mis-
sion may call Bro. W. J. Church
at (303) 237-4259.

The Hitchens Missionary Baptist
Church of Hitchens, Ky., and Pas-
tor John Napier ordained Bro.
Calvin Waller on March 11, 1978.
Eld. Marvin Fulton preached the
ordination message. Bro. Waller
has been associated with the
Whites Creek Missionary Baptist
Church since 1977.

The Sovereign Grace Missionary
Baptist Church, 2505 North Wash-
ington Ave., Chicago, Ill., and Pas-
tor Hubert Sapp will conduct re-
vival services April 24-30. The
speaker is Elder Elvis Gregory of
Columbus, Miss.

On April 13th Missionary F. T.
Halliman will be with the church
for special services.

At times we hear from people
who say that they have ceased to
receive TBE even though their
subscription is not expired. When
this occurs please contact us and
we will investigate the matter. It
is our desire to make sure each
person does receive his paper.

Sometimes the post office sends
us a notice saying "addressee un-
known," even though the person
may not have moved. Such hap-
pened some time ago to Eld. Oscar
Mink. We now keep all such
notices from the post office. When
we discover the person has
not moved even though we have
received the notice "addressee un-
known," we send it to the individ-
ual and ask him to protest to his
postmaster. In all cases so far
the person receives his paper
again when this is done.

We now also keep a complete
list of all subscribers, and we

know precisely the time each per-
son renews or expires. This helps
us avoid making a mistake. If
we do make a mistake, we are
always more than happy to cor-
rect it.

Unchangeable God

(Continued from Page One)

Hovey defines it by stating God
"is forever the same in essence,
in knowledge, in character, in
purpose, and in blessedness." J. E. Cobb makes it to be the fact
that God is "the same yesterday,
today, and forever."

We must not ever confuse im-
mutability with immobility. Let
us not conceive of God as being
like a stone or mountain. The
Bible presents God as perpetually
active while being at the same
time immutable. Therefore, ac-
tivity and immutability must be
compatible, and no explanation
of the latter can be inconsistent
with the former.

SCRIPTURES WHICH ASSERT IT

In Hebrews 13:8 it is written:
"Jesus Christ the same yesterday
and today, and for ever." These
words teach the immutability of
Jesus Christ. He is unchangeable
in His Person and perfections. He
is never fickle, alterable, vacil-
lating, or changing in His char-
acter and plans. If He were change-
able He might aid His people
today and forsake them tomor-
row. Those who believe on Him
can know what to expect because
He never changes.

In James 1:17 it is written:
"Every good gift and every per-
fect gift is from above, and
cometh down from the Father
of lights, with whom is no varia-
bleness, neither shadow of turn-
ing." Here God is contrasted with
the sun. The sun does not shine
on all parts of the earth at the
same time, nor in the same man-
ner all the year. But God is the
same at all seasons of the year
and in all ages of time. What He

NEW TESTAMENT ON TAPES

We are now pleased to offer the
New Testament on cassette tapes
for the reasonable sum of \$29.95.
These are high quality Scotch
tapes, packaged in an attractive
padded vinyl binder. The tapes
come with a full one-year uncon-
ditional warranty.

CALVARY BAPTIST BOOKSTORE
P.O. Box 910
Ashland, Kentucky, 41101

* Kentucky customers add state
sales tax.

was millions of ages ago He is
now; what He is now, He will be
countless ages from now. There is
not even a shadow of turning in
His perfections, promises, pur-
poses, power, and plans.

All change is for better or worse,
but God cannot become better or
worse. He cannot change for the
better, for He is already perfect;
being perfect, He cannot change
for the worse. Improvement and
increase are unknown to Him. He
is subject to no process of devel-
opment or self-evolution. There
is neither growth nor deterioration
with God. His attributes never
diminish nor does His glory ever
fade.

NO CHANGE IN NATURE
Immutability belongs to the
essence of God, and it is a mode
of His existence. It grows out of
His simplicity and spirituality.
God is not an aggregate of mole-
cules. He is a pure, uncom-
pounded Spirit. Being immaterial
He is exempt from all change. A
spirit is capable of ceaseless
activity without undergoing any
change.

God's unchangeableness arises
from His eternity. God is an
eternal being. "No process of
change can have taken place from
eternity, because no assignable
stage can have an assignable date
in such a process. But neither
can that which is liable to change
be eternal; for the eternal is

Dear Editor,

Enclosed is a check for the re-
newal of the paper THE BAPTIST
EXAMINER. I would never be
without this paper if I had to sac-
rifice on food, for it is spiritual
food for me. This is the greatest
paper I have ever had in my pos-
session. Oh, the wonderful articles
you have published from many old
saints who have been in Heaven
many years. It's not what is being
heard today of the watered down
Word of God preached in the ma-
jority of churches.

G. K.
Colorado Springs, Col.

Dear Editor,

Christian greetings to each of
you. I enjoy your sermons on
KHYM Radio every Sunday after-
noon. We as God's children need
to hear about God and His work,
as well we need to know what
God wants us to do.

Isaiah 54:13: "And all thy chil-
dren shall be taught of the Lord;
and great shall be the peace of thy
children."

Enclosed a check for \$25.00, \$5.00
for the new Guinea Missions, \$5.00
for the Radio work and \$15.00 for
the Examiner.

O. W.
Cushing, Texas

Dear Sir,

Please extend my subscription
to THE BAPTIST EXAMINER for
five years. Enclosed please find
a check for \$14.00 to cover the
cost.

K. C.
Huntsburg, Ohio

Dear Sirs,

I have just finished reading my
first copy of TBE. And I was so
impressed at the truth of God's
Word contained within. I want to
have this paper in my home. En-
closed is a money order for \$4.00
for my first year's subscription.

Thank you so much for expound-
ing the truth of God's precious
Word.

L. B.
Ellaville, Ga.

Dear Bro. Cockrell,

Just a few lines to let you know
how much I enjoy your sermons
in TBE.

C. G.
Portland, Me.

Dear Bro. Cockrell,

Enclosed is a money order for
a contribution towards the expense
of publishing the paper, TBE.

So glad to have this paper com-
ing into our home week after
week, as it has done for 19 years,

self-existent, or necessarily exist-
ent, while the changeable is essen-
tially contingent, or dependent.
The eternity of God involves His
immutability" (E. H. Johnson,
1895).

His immutability can be gleaned
from His omnipresence. There is
no change of place with Him. He
is everywhere and cannot move
from place to place. God is a
circle whose center is everywhere,
and whose circumference is now-
here. Being immaterial and un-
limited by the laws of matter,
God pervades all physical objects.
His presence is not figurative but
mysterious and real.

NO ALTERNATION IN HIS ATTRIBUTES

The power of God never in-
creases or decreases. All exer-
tions in creation, preservation,
and regeneration have not ex-
hausted it. Isaiah 59:11 says: "Be-
hold, the Lord's hand is not short-
ened, that it cannot save." His
power is never lessened, strait-
ened, or abridged. Neither length
of time nor the strength of ene-
mies can shorten His omnipotence.

God's knowledge never in-
creases. His understanding is in-
finite. Both men and angels grow
in knowledge. From eternity He
knew all things at one glance we
(Continued on page 4, column 4)

LETTERS ... WE GET LETTERS!

bringing us God's truth.

May God bless you all in this
work for Him.

J. W.
Williamsport, Pa.

Dear Brethren,

Thank you so much for the 10
copies of TBE that you sent me.
I was very happy and praising the
Lord upon receiving these TBE's.
I know this is really a big help
for my spiritual life.

May the Lord richly bless you
and your ministry for Him.

B. H.
San Jore, Phillip.

Dear Bro. Cockrell,

Thank God for such a publica-
tion as TBE. We look forward to
each issue at our house.

Enclosed is a check for \$100.00
to be used for your printing ex-
penses in getting out the TBE.

The way I first heard of TBE
was in this manner — I saw Bro.
Gilpin's booklet, "The Death of
The Pope and What He has Learn-
ed" in a waiting room in the court-
house at Nevada, Mo. where I
lived. That was in 1965.

The title of this booklet caught
my eye as I was raised a Roman
Catholic — but had been delivered
by the Grace of God out of their
synagogues of Satan at that time.
Praise the Lord! Keep on expos-
ing all these "isms" and other
ecumenical things in TBE!

M. B.
Arab, Ala.

Dear Bro. in Christ,

I am moving and would like my
paper sent to my new address,
please.

Have enjoyed TBE for years.
I know I'm to get it for life but
am enclosing \$4.00 to use as you
like.

H. L.
Monticello, Ark.

Dear Sirs,

I am sending a gift to TBE. I
enjoy it so much and since I'm
not able to go to church, I read
my Bible and TBE. I believe in
saved by grace and only God can
save us. You never hear that very
often. I don't believe in free-will.
I hope you keep printing the
paper.

H. H.
Worthington, Minn.

Dear Sirs,

Please enter my subscription for
one year of TBE. I have read
many back issues that have been
received by members of our
church here in Germany.

C. W. B.
APO, N.Y.

Gentlemen,

Since I have received my sub-
scription of TBE in Decem-
ber, I have really enjoyed the won-
derful articles in it. I will be a
permanent subscriber as well as
one of my friends who I had a
subscription made. I have learned
more Biblical doctrine from your
paper than I've learned nearly the
thirteen years I've been saved.

For one thing I have changed
my position on election which I
had an Arminian view for years
but I am convinced on the Calvin-
istic teaching now. Thanks to you
folk. Your articles on the Visible
Church have been unique, espe-

cially the article, "One Body" by
James Green.

Please continue to keep up the
very good work on our Baptist
truths and I certainly wish you
had a local assembly in our area
as Syracuse is the closest place
at present.

E. F.
Lockport, N.Y.

Dear Sirs,

I understand that you produce a
Christian periodical entitled, THE
BAPTIST EXAMINER. I would be
glad if you could send me a few
sample copies of this magazine
together with the current subscrip-
tion rates. I look forward to hear-
ing from you.

G. R.
England

Dear Bro. in Christ,

For more than two years ar-
ready, I am not receiving your
most welcome publication as the
pastor like me for 19 years already
in the ministry by the grace of
God.

I am writing you once again if
it be possible that I can receive
your paper again without charge
to me for I am very poor material-
ly and cannot afford to buy this
material. How I thanked the Lord
for your stand on the Word of
God. In times like these, there
are so many cults, heresies even
in Baptists churches, but I stand
where you stand. I agree with
you 100 per cent on your doctrine.

J. B.
Butuan City, Phil.

Dear Editor,

I am sending \$5.00 for the con-
tinuation of my subscription to the
finest publication as touching the
Word of God I have the wonder-
ful privilege to have and study.
If all our Baptist pulpits were fill-
ed with men indoctrinated with
the teaching of this paper, all our
Baptist people would be receiving
the much needed spiritual food
they stand in need of in this our
day. The great prophet Amos tells
us of a famine of hearing of the
Word of God. If that isn't here to-
day, what condition will there be
when it does arrive. I pray for
the future generations to come.
Always praying for you and the
most wonderful publication, TBE.

O. B. G.
Hazard, Ky.

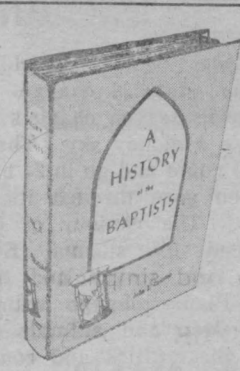
Dear Bro. Cockrell,

We want you to know that we
have been receiving TBE and both
myself and my people are ex-
tremely blessed as we meditate
upon the whole counsel of God
published from time to time on
what I consider to be one of the
greatest papers in print today (if
not the greatest).

There was once a time when I
wondered just how this paper
could find itself in the hands of
many of the Lord's people who are
ill informed. We thank God for
raising up a man like you for this
hour.

On Sunday last I baptized five
people and a few months ago I
baptized two, and I do believe that
TBE was used of the Lord in
pressing home to the hearts of
these people the importance and
necessity of baptism.

R. N.
Republic of Guyana, S.A.



A HISTORY OF THE BAPTISTS

By John T. Christian
VOLUME 2

Volume 2 covers Baptist history
from Colonial times to 1845. Avail-
able now \$5.95

Volume 1 also available \$5.95
2-volume set available \$11.00

Kentucky residents must include sales tax.

CALVARY BAPTIST CHURCH BOOK STORE
P. O. BOX 910
ASHLAND, KENTUCKY 41101

"Old Things"

(Continued from page one)

our Lord declared, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). To follow Christ is to commit ourselves unreservedly unto His guidance, both in doctrine and in practice, to be regulated by the example. He has left us, to yield to His authority and be governed by His precepts. By so doing, we have "the light of life" — not only an illuminated path, perception of our duty, but joy of soul. Or, keeping more closely to the language of the context, clearness or dimness of spiritual vision is determined by the extent to which we heed or ignore the exhortation of verses 5-7. There is a mist over Divine and eternal things when faith is not in exercise, and we become near-sighted. This is clear from the contrast presented between "cannot see afar off" and "These all died in faith, not having received the (fulfillment of the) promises, but having seen them afar off, and were persuaded of them, and embraced them" (Heb. 11:13) — just as our Lord said of believing and obedient Abraham, he "rejoiced to see my day: and he saw it (thousand of years beforehand), and was glad" (John 8:56). He enjoyed "the light of life."

"And hath forgotten that he was purged from his old sins." That statement clearly implies that the Lord's people ought not to forget such a favour, that there is a danger of their so doing, yea, that if a certain course be followed such will be the outcome. If they yield to, instead of mortify, their lusts, the understanding will be darkened, the conscience will become calloused, the affections cold. The "forgotten" here, like the "blindness" of the first clause, is not to be understood absolutely, but relatively, for the Divine forgiveness of sins is a blissful experience which is never totally erased from consciousness while memory is retained. What then is signified? This: there is a practical "forgetting." Neglect of the means of grace and carelessness of our conduct are utterly incompatible with a heart realization of the awful costliness of that sacrifice by which alone sin can be purged. Hence the closeness of the connection between the two things: if I "turn again to folly" (Psa. 85:8) and fashion my ways "according to the former lusts" (I Pet. 1:14), I shall be purblind, deficient in discernment, dim of vision, with no clear sight of Heaven and things to come, in the sense that they have any power to move and mould me; likewise Calvary and its pardoning mercy will no longer engage my thoughts. Such a one needs to repent, return to Christ, and beg Him to anoint his eyes with eye-salve that he may see clearly again (Rev. 3:18).

But, alas, our lot is cast in a day when sin is regarded lightly, and even many professing Christians refer to their early lives with little or no apparent sense of shame and self-aborrence. Yet this is scarcely to be wondered at, for there are preachers (styling themselves "Bible teachers") who tell the Lord's people that God remembers their sins and iniquities no more, and that they should not do so. But that by no means follows: though God has forgiven me, I can never forgive myself for my past wickedness; yea, if I grow in grace, I shall have a deeper realization of its enormity. Sins are to be called to mind: for my humbling, my watchfulness against a repetition thereof, my gratitude for the amazing grace that cleansed one so foul "Thou shalt remember thy ways, and be ashamed" (Ezek. 16:61). "Then shall ye remember your own evil ways . . . and shall loathe yourselves in your own sight for your iniquities and for your abominations" (Ezek. 36:31). So, too, the New Testament calls upon us to remember what we were "in time past" (Eph. 2:11,12), that repentance may be deepened by a renewed sense of the same. If we do not, God is likely to suffer the Devil to terrify the conscience by reviving the burden of old sins. "Remember not the sins of my youth" prayed David (Psa. 25:7), which was not only an acknowledgment of the same, but a suitable petition when the chastening rod of God be upon us. Poor Job was made to possess the iniquities of his youth (Job 13:26).

OLD BOTTLES

"And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish" (Luke 5:37).

The container must be suited to the contents. The bottles here alluded to were of skin — bladders — and when new wine fermented they would burst. It was an emblematical representation of the impossibility of a conjunction between the new covenant and the old one, which was "ready to vanish away" (Heb. 8:13). Christ had come to inaugurate a better economy than the Mosaic, and Judaism was quite unable to contain the blessings and privileges of Christianity — the untenability of such a fusion of them is shown in Galatians.

But our Lord's figure has also an individual application and illustrates the necessity of regeneration. The heart must be renewed before it is fitted to receive spiritual things. Grace cannot be acceptable to a self-righteous person, nor the humbling principles of the Gospel to pride. The pure milk of the Word is repulsive to those who crave the things of this world. Love has no room in a heart filled with enmity. Comfort is for those who mourn. Holiness is not suited to the carnal man, nor can spiritual duties be performed by those

(Continued on page 6, column 1)



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Rt. 2, Box 578 — South Point, Ohio 45680

For April 16, 1978

I Thess. 2:14-20

Introduction:

We have seen the entrance of the apostle Paul and fellow laborers as they came to Thessalonica under God's providence, and how a faithful minister is to conduct himself in the administering of the gospel and related truths. We have seen the results of this as the Holy Spirit applied the message. Therefore it was an effectual work. Now in this lesson we see a contrast between the saved and the lost in their actions and reactions.

VERSE 14

"For ye, brethren." This relates back to verse thirteen where the Word of God was said to be working effectually. There are evidences of God "working in us," or proofs of salvation, as the writer of Hebrews says, "things that accompany salvation." There is "fruit of the Spirit" (Gal. 5:22).

"Became followers." Thank God, we are not following cunningly devised fables when we heed the Word of God. These Thessalonians were adhering to a thus saith the Lord, so to be a follower means to be going the same way as the Word of God and to be an imitator of Christ. Our first duty as a Christian is to be a follower of God (Eph. 5:1; I Kings 18:21). To be a follower of Christ (Matt. 4:19; Mark 8:34; John 10:27). To be followers of that which is good (I Pet. 3:13). To be followers of those of faith and patience (Heb. 6:12). Here in I Thess. 1:6, followers of us and of the Lord, and "followers of the churches" which is our next thought in this verse.

If there is an admonition needed in our day it would be to urge professing Christians and churches to be followers of the Bible churches in their origin, organization, ordinances, and obedience to the orders of Christ. Too many churches are following either afar off or following false churches.

"Of God which in Judea are in Christ Jesus." Notice the relationship between this verse and in chapter one, verse one: "In God the Father and in the Lord Jesus Christ." Now these churches of God in Christ Jesus are in Judea. They are not the national church of Judea, or the branches of the one true church, or parts of the universal body, or miniatures of the big church. Each one of these churches of God was a whole church (Acts 15:22). Just like the seven churches in Asia or the churches of Galatia. Also they surely were of like faith and order. There is no universal visible or universal invisible church in the Bible, these are man made.

"For ye also have suffered like things of your own countrymen, even as they have of the Jews." The followers of the Lord have never had an easy time in this world, as the unsaved love darkness rather than light because their deeds were and are evil, and they have always attempted to put out the lights! This means that whenever Christians let their light "so shine" they will be persecuted. Both Jews and Gentiles alike do the persecuting, but even this is a proof of salvation, as Paul says, this is the same thing that happened to your brothers and sisters in Christ in other places.

VERSE 15

"Who both killed the Lord Jesus, and their own prophets, and have persecuted us." The main thought here is they killed Christ because He was the true Light and had

exposed their sins, not only sins of the flesh, but their hypocrisy and false religious practices. Then they killed the prophets who had come to point them to Christ (Acts 10:43) and were in the process of trying to rid themselves of Paul (Acts 9:23). Therefore everyone who preaches the Christ of the Bible can look for opposition.

"And they please not God, and are contrary to all men." It is sad when men think they are doing the work of God, when in reality they are displeasing to God. Paul before he was saved had thought this (Acts 26:9). One thing is very vividly brought out in this verse which is, it doesn't matter who you please if you are displeasing to God. It is also evident that men are accountable for their sins. There is a good contrast between this verse and verse four.

VERSE 16

"Forbidding us." False religionists are very active in their opposition to truth. They are very vocal, very resourceful, and very powerful, but thank God, they are fighting a losing battle, for greater is He that is for us than they that be against us (Rom. 8:31; I John 4:4).

"To speak to the Gentiles that they might be saved." Since "faith comes by hearing and hearing by the Word of God" (Rom. 10:17). God has chosen "by the foolishness of preaching to save them that believe" (I Cor. 1:21). The devil tries to silence God's men (Acts 4:1-3,17,18). However the Word is not bound (II Tim. 2:9). Since God had ordained that these Gentiles hear the Word and believe (Acts 15:7) both by Peter and Paul (II Tim. 4:17), the purpose of the devil in forbidding Paul to speak to the Gentiles is overruled. In fact, the persecution the devil inspired against Paul was a means used to carry the gospel to other Gentiles (Philip. 1:12). How amazing the providence of God!

"To fill up their sins alway." When sin runs its course it ends in death (James 1:15; Rom. 6:23). Many times, like David, we ponder why the wicked prosper, but if we could realize or see their end, we would never be envious of the wicked. This world is almost brim full with sin and the winds of God's judgment are about to be turned loose. The tree of sin is about ripe and the axe of divine judgment is being raised. May God in mercy cause you to "flee from the wrath to

come," for the wrath is come upon them to the uttermost. "As a man sows, that shall he also reap."

Keep in mind God's judgment gives man freedom to go on in his sins until he is cut down! Many times He turned men over to a reprobate mind (Rom. 1:28). Sin will run its course but will be stopped. Further, God even makes the wrath of man to praise Him (Ps. 76:10). We see this in many cases in the Bible, but especially in the death of the Lord Jesus Christ (Acts 2:23; 4:27,28) and in the spread of the gospel (Philip. 1:12).

In the expression "to the uttermost" we see God's relation to the sinner in His judgment, but the opposite is true in relation to His saints as He loves them "to the uttermost," which results in them being saved "to the uttermost" (John 13:1; Heb. 7:25).

VERSE 17

"But we, brethren, being taken from you." Although because of the wrath of men we have been severed from you, don't despair. How many times have God's people been separated from each other in an attempt to weaken their effectiveness? These situations do have a tendency to bring periods of discouragement, for the devil whispers false accusations concerning our brethren as to why they don't come back.

"For a short time." So Paul says this situation is just a temporary one, and by the grace of God, we will be back. As we broaden this thought, we can say that Jesus was taken from us for a short time, but this too is only temporary (Heb. 10:37). We can further apply this in the case of departed loved ones who die in the Lord as seen later in this book.

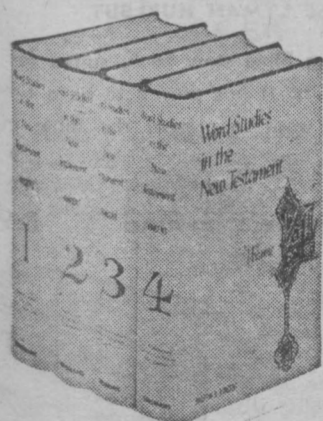
"In presence, not in heart." God's people, when spiritually minded, may be separated by a great distance in space, but not in spirit. On occasion in the providence of God, a member may lie in a hospital room on Sunday morning, but in heart they are assembling with the saints. A preacher may be on the Isle of Patmos in body, but in heart he is in the pulpit. There is a relationship the Lord's people have which can't be destroyed by space or lack of sight.

"Endeavored the more abundantly to see your face with great desire." Paul is saying don't ever doubt our strong, intense desire to see you and to communicate face to face. We are waiting for the hour when this privilege will be ours.

VERSE 18

"Wherefore we would have come unto you, even I Paul." We have put into practice this desire by making the attempt, but have not been allowed to bring it to completion as of yet. Paul also emphasizes, I have personally done this, for the enemy was saying Paul didn't really care himself. No doubt, the devil implied Paul had no personal interest in them, and wasn't coming himself but would just send someone else and that probably just to get their money.

"Once and again." Paul was active in his attempt to serve God. He didn't set around and wait for God to pick him up bodily and move him but was always on the move looking for "open doors." If God closed, or allowed (Continued on page 6, column 5)



WORD STUDIES

By

MARVIN R. VINCENT

4 Volumes

over 3200 pages

\$29.50

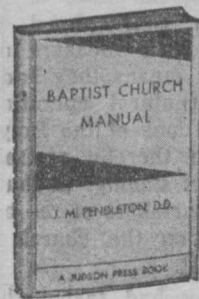
A veritable gold-mine of ideas for sermons preeminently invaluable for all Bible lovers. Goes thru New Testament verse by verse. Offers multitude of fine suggestions for homiletical purpose.

Rare combination of scholarship and simplicity.

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101

J. M. PENDLETON'S BAPTIST CHURCH MANUAL



182 Pages

\$4.95

This little volume was first issued in 1867. Since then, two hundred and fifty thousand copies have been printed. It is the most popular church manual available today.

— Order From —

CALVARY BAPTIST CHURCH BOOK SHOP

THE BAPTIST EXAMINER

APRIL 8, 1978

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Please explain Hebrews 6:4-8."

PAUL
TIBER

PASTOR

New Testament
Baptist Church
1272 Euclid-Chardon
Road
Kirkland, Ohio



There are two kinds of "professing Christians." There is one who makes a valid profession of his faith in the Lord Jesus as Saviour because the Holy Spirit has convicted of sin and condemnation and has made of him a new creation in Christ Jesus by dwelling in him (I Cor. 3:16 and II Cor. 5:17).

Then there is another one who makes an invalid profession of faith in Jesus Christ based upon the feelings which his unregenerated conscience produced. Such one makes a decision to follow Christ, but is unable to persevere, because the Holy Spirit has not dwelled in him. He partakes of the things that God's people partake. He is taught, and he learns, there is joy and he is happy, but his has no root (Matt. 13:5,6 and 20:21).

Yes, there are two kinds of "professing Christians" — one is the product of regeneration while the other is the product of reformation — Hebrews 6:4-8 describes the latter.

E. G.
COOK

101 Cambridge
Birmingham, Ala.

PASTOR

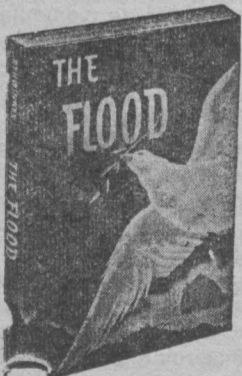
Philadelphia
Baptist Church
Birmingham, Ala.



First, let us see who is under consideration in this reference. We find that it is one who has been enlightened. No lost person has ever been enlightened in spiritual things. Then it is one who has tasted of the Heavenly gift, and has been made a partaker of the Holy Spirit, and has tasted the good Word of God, and the powers of the world to come. No lost person has ever exper-

THE FLOOD

By ALFRED M. REHWINKEL
372 Pages — Price



\$4.95

A marvelous volume, furnishing the reader with an arsenal of Scriptural and scientific evidences with which to do battle with infidel critics of the Word of God. Especially should high school and college students have this book. Perplexing problems and questions are satisfactorily answered. Generously illustrated with 48 pictures of fascinating fossil formations.

— Order From —

CALVARY BAPTIST CHURCH
BOOK SHOP

perienced any of these wonderful things. So this one must be a saved person.

Then we are told that if this saved person shall fall away (become lost again) it is impossible to renew him again (save him again), because it would require that our Lord be crucified again. This word "impossible" comes from ADUNATOS. The A means no or not, and DUNATOS means able. So ADUNATOS means not able. There is just no way that a person who has fallen away and become lost to ever be saved again, because there is no chance that Jesus Christ will ever be crucified again. So are we not glad that we are kept by the power of God (I Pet. 1:5)?

OSCAR MINK
219 North Street
CRESTLINE, OHIO 44827

PASTOR

Mansfield Missionary Baptist Church
Mansfield, Ohio 44906

This narrative shows how far people may go in religion, and, after all, fall away from their own steadfastness and perish forever. Some object to the thought that anyone could go as far as those apostates had gone without being saved, but verses 9 and 10 are proof positive that this is the very case. Verse 9 tells us that things better than what the apostates had are the things which accompany salvation, and verse 10 tells us these "better things" are wrought by a "labour of love" and that God would not forget their labors. True saving grace brings forth "better things" than what is stated herein of these apostates.

Now, let us note some things about these apostates, and their fatal shortcomings:

1. They had been, at one time, enlightened (vs. 4), not as to the truth as it is in Christ, but as to the claims of Jesus' Messiahship. They had more than the common light of mere profession. They had light which made them strong religionists, but which came short of the true light. At best, theirs was a natural knowledge of spiritual things.

2. They had "tasted of the heavenly gift" (vs. 4). A person may get a good bite of religion, like what he tastes, and would continue to eat if some of the demands connected with the eating were relaxed. Christ did not say, "He that tasteth of Me shall live by Me," but "He that eateth me, even he shall live by me" (John 6:57). Their tasting is contrasted with eating.

3. They were partakers of the Holy Ghost (vs. 4). This does not mean they were, at any time, indwelt by the Holy Spirit. It does not say they were born of the Spirit, nor does it say that the Holy Spirit had wrought in them their measure of light. It simply means they had beheld the supernatural operations and manifestations of the Holy Spirit, and were thereby restrained in their overt sinning. In that sense, became partakers of the blessings bestowed on the church by the Holy Spirit.

4. They had tasted the good Word of God (vs. 5). They had been introduced to the prophetic Word and had believed the prophecies were fulfilled as proclaimed by the apostles. Note, how the author belabours the term "taste," that is to keep the reader ever aware that he has reference to

those who as yet have not eaten the Word of God. Jeremiah says, "Thy words were found and I did eat them" (Jer. 15:16). They had tasted of the cup of the gospel, and in some manner appreciated what they tasted, but they were unwilling to drink the full cup. An intellectual assent to the truth of the gospel, is but to taste the gospel, and will profit nothing.

5. They were made aware of the powers of the age to come (vs. 5). These Hebrew apostates had been the subjects of preaching which declared the sovereignty of God in the O. T. economy, and of the miracles of Christ in the introduction of the N. T. They were instructed as to the coming again of the Messiah, and of His great power in the coming millennial age.

So, while these apostates had an outward familiarity with Christianity, they had never experienced the efficacious work of the Holy Spirit inwardly. "If they shall fall away . . ." (vs. 6) in this verse the apostle describes the dreadful and awful frame of mind of those who after having gone so far in the right direction, fall away from it. Or as the term apostasy means, a total denunciation of their former belief. In this case, they being Hebrews, it would mean an approval of what the Jews did in crucifying Christ, and if the opportunity presented itself, they would crucify Him afresh. They totally abandon God, and the nature of such apostasy is so absolute that true repentance is the most alien thing to it. Thus the appropriateness of the term "impossible" (vs. 4).

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR

Kings Addition
Baptist Church
South Shore, Ky.



Many people have problems with this passage. To me it is as simple as can be and makes our security even more precious.

The first thing that we must make clear is that this is written to saved people. Let us note verse 4, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost." Remember when a person who is in complete darkness is enlightened they are no longer in darkness. The Light of God enters in once and never again has to enter in. Once a person has tasted of the heavenly gift he does not turn away because he is dead in sins and cannot taste unless God gives him the ability. Finally you will notice that the verse says that those who were made partakers of the Holy Ghost. Once a person is made a partaker he never loses it. Verse 5 goes on to say, "And have tasted the good word of God, and the power of the world to come." No one tastes the powers of the world to come and leaves it. There can be no doubt that this passage is talking of saved people.

What then is the meaning of verse 6? "If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." This verse is not saying it will happen or that it can happen. What it is saying is that if it were possible, which it is not possible, but if it were, then there is no way that the person could be saved

again. This actually refutes the fallen-from-grace people who say that people can be saved several times. Verses 7 and 8 are simply showing that God's blessing touches all the earth but only His people profit from it.

Unchangeable God

(Continued from Page Two)

call ages and dispensations. Since God knows all that is knowable, how can He ever learn any new things? If there remains some new thing for Him to learn, then He is not omniscient as the Bible says.

"His mercy endureth forever" (Ps. 107:1). "His compassions fail not" (Lam. 3:22). There have

BODY OF DIVINITY

By John Gill

\$20.00

This is the unabridged edition of his famous book of theology. The page size is 8½" x 11" and weigh about 6 pounds. It is bound in heavy F grade library buckram. Good paper and easy to read with about 750 pages. Pure gold letters and decorating at the spine. Order early. Supply limited.

Calvary Baptist Church
P.O. Box 910

Ashland, Kentucky, 41101

* Kentucky customers add state sales tax.

been many profusions of these to His creatures, yet they are still unabated. His faithfulness knows no failure (Ps. 89:33). Psalm 119:90 says: "Thy faithfulness is unto all generations." He is still glorious in holiness. In all His attributes He forever remains unchangeably good and happy. His attributes can no more change than His deity can cease to be. God can never change from holiness to unholiness, from righteousness to unrighteousness, from omnipotence to impotence, from faithfulness to unfaithfulness, from goodness to badness.

IN HIS PURPOSES AND DECREES

God has determined what is to transpire in time and eternity. "To every thing there is a season, and a time to every purpose under the heavens" (Eccl. 3:1). All things happen according to God's unchangeable plan. Hebrews 6:17 speaks of "the immutability of his counsel." If He changed His plans, we would not believe in Him as we would always be uncertain what He might do.

The purposes of God are always executed. Neither men nor angels have the power to frustrate or

disannual them. Psalm 33:11 declares: "The counsel of the Lord standeth for ever." "There is no wisdom nor understanding, nor counsel against the Lord" (Prov. 21:30). Through all the revolutions of time God never changes His purpose. No change in human affairs can impede His plans; no opposition by evil angels can defeat them; no progress can supersede them. This is so because in all the universe there exists no superior counsel or will to change God's plans.

But someone says, "God's providences seem to constantly change. They even seem to clash with one another at times." I reply that God's providence is like a clock. The wheels in a clock move contrary to one another, yet all serve the intent of the workman. Even so in the world some men go one way and some another, yet all in conclusion accomplish the immutable purpose of God in all things. "There are many devices in man's heart; nevertheless the counsel of the Lord, that shall stand" (Prov. 19:21).

The purposes of God are within His nature and Being (Eph. 1:9). They originated in His mind, a mind that never has a new thought or resolution. This means His purpose is eternal (Eph. 3:11) and unchangeable. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand" (Isa. 14:24). This is true because all His purposes are wisely formed and faithfully performed.

HIS LOVE IS THE SAME

The Lord's affection to His people is without any variation in His own heart. He rests in His love which is as unchangeable as Himself. To Israel He said: "Yea, I have loved thee with an everlasting love" (Jer. 31:3). The manifestations may seem to be changeable in our experience in the world. In times of rebukes, chastisement, and affliction the elect may feel God has turned against them as Job did. Nevertheless, His loving-kindness remains unabated.

To Israel the Lord said: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer . . . For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Isa. 54:7-8,10).

HIS GIFTS NEVER REVOKED

It is written in Romans 11:29: "For the gifts and calling of God" (Continued on page 5, column 2)

BOOKS FOR BOYS AND GIRLS

HURLBUT'S STORY OF THE BIBLE

By JESSE LYMAN HURLBUT

America's leading Bible story book, suited for all ages, including adults. It has proved to be a timely help to those who want to present the Bible in a compelling manner.

Over 750 pages, clothbound — 8.95



MARIAN'S BIG BOOK OF BIBLE STORIES

By MARIAN SCHOOLLAND

226 simply-told stories for ages 6 to 12. Even the very youngest child can understand these stories told by the author with clarity and dignity. Sturdily bound, attractive jacket.

345 pages, clothbound

\$7.95



Order From

CALVARY BAPTIST CHURCH BOOK STORE
ASHLAND, KENTUCKY 41101



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.

"SOPHIA TRENTHAM"

When about six years old Sophia went to the Sunday School, and was very constant in her attendance. Her conduct toward her school-fellows and teachers was such as gained their esteem.

While she continued in a state of health nothing could prevent her from going to school on Sundays: though idle girls sometimes wished her to stay away, she would not hear them; and however it might rain or snow, she was always present to receive instruction. Meekness, love, and kindness, were so manifest in all her actions, that she was beloved by all, and held up as a pattern for others.

She was very fond of her parents, and was always ready to do what she could to show her love to them.

At eight years of age she became more serious than ever she had before, and gladly received salvation. From this time she became very earnest in prayer, and often in the evening she would have all the family together to pray with them, and afterwards would retire to bed with praises in her mouth.

When she was about eleven or twelve years of age she had a clear testimony of the favor of Heaven, and knew that she was a child of God.

A little before she was taken ill, she was talking to her mother about the goodness of God to her,

and of her own weakness; and seemed to have such a view of herself that she could not forbear saying, "O that it would please God to take me to Himself! I had much rather die before I commit any more sin."

When she was first afflicted, she told her mother she believed she should die. "Yes," she said, "I shall die."

Owing to her complaint, she could talk but little: however, she told her mother again that she should die. Her mother began to weep over her: but she said, "Don't cry, mother; I shall be happy! happy! very happy!" which was all she could then say.

About two days after, one of her teachers called to see her, who asked her how she found the state of her mind. She answered, "Very happy." After she had been still a little, she pointed to one part of the room, and said, "See! see! there are angels! — there are angels!" Joy beamed in her face, and she seemed as though her time was fully come.

Sometimes she smiled, her lips were seen to move, and she was heard to say, "I am coming! I am coming!" and immediately resigned her soul into the hands of her God. She died in 1802, aged fourteen years.

When dying Stephen said: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56).

Unchangeable God

Continued from page 4)
are without repentance." Those whom God has chosen to receive a special benefit cannot fail to obtain it. His gifts and calling are irrevocable. Regeneration, calling, justification, sanctification, and glorification will be given and never taken back. God never repents in His purpose of bestowing gifts on men. What He promises He will fulfill. "God is not a man, that he should lie; neither the son of man, that he should repent; what hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. 23:19).

A-millennialist dispute the truth of Romans 11:29. The context of this verse mentions Israel in connection with this promise. Israel's election and calling as a nation cannot be revoked. Their idolatrous wickedness and rejection of the Messiah did not alter the purpose of the unchangeable God. Ultimately, Israel will be regenerated and restored. This must be so, or we have a changeable God who revoked His gifts and calling.

A-millennialists contend God has cast off Israel once for all, and Israel's blessings have been given to the church. Such a view amounts to saying that God changed His mind about Israel and revoked her gifts and calling. A-millennialists seek to overthrow God's election and calling of Israel. If they are correct in their contention, then they have overthrown their own hope of salvation by creating a mutable God. Since God revoked the gifts and calling of Israel, how can they be sure He will not take them away from the church?

While God does change His dispensational dealings He never changes His plans. Ecclesiastes

3:14 says: "Whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it." All God's plans will be accomplished. The persons whom He has chosen to eternal life shall certainly be saved. Those chosen to salvation must forever remain His people. God will never withdraw His spiritual gifts and leave His people to ruin. For one regenerated soul to go down to Hell would be a reflection on God's immutability and a repudiation of all His promises. To forsake such a soul and leave it to ruin would imply that God repented. It would suppose a change of purpose and feeling in God which can never be.

HIS WORD REMAINS THE SAME

The Bible, like its Divine Author, never changes: "For ever, O Lord, thy word is settled in heaven" (Ps. 119:89). Men's religious instructions change with the wind, but Jehovah's Word is settled, fixed, determined, sure, immovable. The written Word of God remains unchanged eternally.

THE REDEEMER'S RETURN

By A. W. PINK

\$6.95

This is one of the greatest books ever written on the subject of the second coming of Jesus Christ. It is pre-trib, pre-millennial. Those who love His appearing will want to purchase and read this great book. Mr. Pink deals with such topics as the hope, the necessity, the time, the signs, etc. of the Redeemer's second coming.

ORDER FROM CALVARY BAPTIST CHURCH BOOKSTORE

P.O. Box 910 Ashland, Ky. 41101

What the mouth of the Lord has spoken is settled in Heaven, where not one jot or tittle will ever pass away. No liberal theologian or infidel can corrupt the original copy of the Bible in Heaven. What God laid down as truth must forever remain true. Isaiah 31:2 says of God: "Yet he also is wise . . . and will not call back his words." "The Scripture cannot be broken" (John 10:35).

Let the religious infidel freely speak of the errors in the Bible in matters of fact and science. Let them call attention to the different Greek manuscripts and the many translations, alleging the Bible is untrustworthy. When they have finished their worst ranting and ravings, when the sound of their voice is silent in the seminary class, when their bodies rot in the ground and their souls burn in Hell, the Bible will still remain intact! Evil men and wicked angels have no power to change God's Word settled forever in Heaven! Notwithstanding all attacks "the word of the Lord endureth for ever" (1 Pet. 1:25).

OBJECTIONS CONSIDERED

Some claim immutability cannot be ascribed to God because the Bible represents Him as repenting. They appeal to various Scriptures to prove their point (Gen. 6:6; 1 Sam. 15:35; Ps. 106:45; Amos 7:3; Jonah 3:10). But the language used in these verses is to be taken in a limited sense, speaking after the manner of men to accommodate our understanding. These verses reveal a change in God's operation due to a change in man's conduct. There is a change in man's relation to God, but the change is not in God. It is man who has changed. Repentance when ascribed to God means a change of manifestation and activity, which change is always in harmony with His immutable character and purpose.

Some then object to this attribute in God by affirming there was a change in God when Christ became a man. But this grows

out of a misunderstanding of the Scriptures. No change took place in the Divine nature. In the incarnation the Divine nature was united to a human nature. Christ remained what He was and assumed what He was not.

PRACTICAL POINTS

First, the immutability of God brings comfort to the troubled hearts of His saints. Neither men nor angels can be relied upon, but God can be trusted. Angels may be charged with folly. Men are unstable as water. God alone is always the same. If He were controlled by caprice He would be unworthy of our faith. Of God the psalmist declared: "But thou art the same, and thy years shall have no end" (Ps. 102:27).

Second, this perfection of immutability encourages us to pray to a God who doesn't constantly change His mind and purpose. He might bless today and curse tomorrow. Since He heard and answered prayers in olden days, we can be certain He still does today. If He said centuries ago He would grant our petitions, we know He has not changed His mind, nor has He revoked His promise.

Some would ask, "Why pray to a God whose will is already fixed? Our prayers could never change His mind." I answer because He commands us to do it and has promised to answer prayers offered according to His will (1 John 5:14). To ask for anything contrary to His will is not prayer but rebellion. Our prayers do not change God's mind (Jer. 15:1), but they do change us and cause us to be willing to do God's will. Prayer is not an alternation in His purpose; it is God carrying out His purpose.

Third, immutability in God suggests His claim upon His people is the same in every age. Obedient service is incumbent upon all His children. The same obligations rest on us today which lay on the martyrs of old. The unchangeableness of our Saviour indicates the permanent character of the Christian religion. The moral standards of men may change, yet God never lowers His standard of righteousness.

Fourth, it may be said the immutable God never changes His mind about sin and sinners. People who scorn the Almighty and transgress His laws will be judged by eternal standards. At the end of their days they will face a God who "is angry with the wicked every day" (Ps. 7:11). This God will never cease to punish sinners: "Therefore will I also deal in fury; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear him" (Ezek. 8:18).

Fifth, God has never had but one way of saving sinners. He saves today like He did a thousand years ago. Men are saved by faith in Christ's blood, or they are never saved. The promise of Christ still holds good today which was uttered nearly two thousand years ago: "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out" (John 6:37).

"Bamboozled"

(Continued from page one)

its author, salvation for its end, and the truth without any mixture of error, for its matter" actually bow their spiritual knees before "If God had thought I needed an inerrant, infallible verbally-inspired copy of the Bible He would have preserved the original text on a golden tablet."

The infiltration of the Barthian, Brunnerian, Buitmannian neo-orthodoxy into Southern Baptists' religious life is now so complete that the products of the professors and administrators of whom I spoke 25 years ago can brazenly spue those demonic doctrines and tragic teachings in one of Southern Baptists, most conservative churches and no voice is raised for Christ Jesus or the written Word of God.

COMPLICITY

What does this mean?

Very simply, complicity in theological evil and conspiracy to defraud the Southern Baptist people theologically is a routine practice among the leadership of the Southern Baptist hierarchy. Administrators, professors, and preachers apparently are unified at this point in time in their determined undermining of the historic Baptist belief in the Scriptures as the Word of God.

Instead of a dedication to the Cause of the Lord Jesus Christ regardless of the cost, there is, rather, a demonic duplicity and determined deception. This should not be surprising, really. Twenty-five years ago, I noted rather exactly that "I found men" at the Southern Baptist Theological Seminary "who labeled all who believe the Bible to be God's Word as 'bibliolators'!"

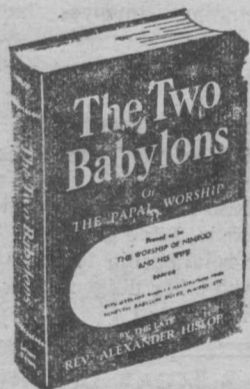
Twenty-five years ago it was noted. "Instead of finding men who had faith that Jesus Christ through His Spirit would lead, enlighten, and empower His called ones, I found men dropping to the worldly level of distrust and warning the students about cheating on examinations. 'There is something rotten in (Louisville)!' These same men and women who

(Continued on page 6, column 4)

A BOOK WHICH SHOWS THE HEATHENISM OF EASTER, Etc.

THE TWO BABYLONS OR PAPAL WORSHIP

By
Alexander
Hislop



330 Pages
\$5.50

This book compares Roman Catholicism with the religion of old Babylon, and shows that Romanism has brought over the paganistic practices of old Babylon, labeling them as "Christian," thus continuing the same idolatry that was practiced hundreds of years ago.

Among others things, the author authentically reveals that the supposedly Christian celebrations of Christmas and Easter were originally celebrations in honor of the gods of Babylon, and that these have been adopted by Rome and panned off on the world in the name of Christ.

If you want the truth about the practices of Romanism and about demon holidays, you want this book.

Order From —
CALVARY BAPTIST CHURCH
BOOK SHOP
ASHLAND, KENTUCKY

CHURCH HISTORY BOOKS

History of the Baptists — Thomas Armitage (2 vols.)	\$25.00
A History of the Baptists — J. T. Christian (2 vols.) (sold separately at \$5.95 each)	11.00
The Story of the Baptists — Richard B. Cook	10.95
History of the Baptists — David Benedict	24.50
Origin of the Baptists — S. H. Ford	1.00
Baptist Church Perpetuity — W. A. Jarrel (40% discount on 5 or more)	8.95
The History of Kentucky Baptists — J. H. Spencer	35.00
A Concise History of Baptists — G. H. Orchard	4.95
A Brief History of the Baptists — Edward H. Overbey	2.00
Martyrs Mirror — Thieleman van Braght	19.95
The American Baptist Heritage in Wales — Joshus Thomas	12.00
History of Baptists in Virginia — Robert Semple	15.00
Minutes of the Enon Baptist Association (2 vols.)	15.00
Tennessee Baptist Minister — Joseph Borum	9.00
My Church — J. B. Moody	6.95
Baptist Confessions of Faith — W. L. Lumpkin	10.00

Order from
CALVARY BAPTIST CHURCH
P. O. Box 910
Ashland, Kentucky 41101

"Old Things"

(Continued from Page Three)
who are unspiritual.

OLD THINGS

"Old things are passed away; behold, all things are become new" (II Cor. 5:17).

Probably there is not a verse in the New Testament less understood than that, nor one which has occasioned the saints so much anguish, through their misapprehension of it. It is commonly applied to regeneration, but Christian experience uniformly refutes such a view, for it finds to its sorrow that those words describe neither all things without nor all things within them, the godliest having to lament, "when I would do good, evil is present with me" (Rom. 7:21). The believer discovers that evil thoughts and imaginations still beset him, that old inclinations and temptations are still present, that sinful lusts and desires constantly harass, and, though he prays against and resists them, he still yields to old habits. But II Corinthians 5:17 describes not an inward change, but a dispensational one: the old covenant giving way to the new, Judaism being displaced by Christianity. The "middle wall of partition" between Jew and Gentile has passed away. So, too, have circumcision, the paschal feast, the Levitical priesthood, the seventh-day sabbath; "all things are become new," baptism, the Lord's Supper, Christ's priesthood and the Lord's Day taking their places.

OLDEN TIMES

"So not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this" (Eccl. 7:10).

The Hebrew word for "former" is rendered "old time" in II Samuel 20:18. In view of those plain words how many of our readers can plead guiltless? We wonder what percentage of them definitely realized there was such a prohibition in God's Word. Anyone who has read extensively knows that in every century and each generation men have spoken of "the good old days" and referred to their own as "hard" or "evil" times. In most instances it was owing to ignorance of the past and a spirit of peevishness in the present. Human nature has been the same all through history. In every age the mercies of God have far outnumbered His judgments. It is an undervaluing of our blessings, proneness to murmur against Divine providence, which make us draw odious comparisons. Here, too, let us forget the things which are behind and press forward unto those before.

OLD AGE

This is something which is contemplated with dismay by the majority of human beings, for they realize it will put a period

to indulging in carnal pleasures. But such should be far from the case with the believer, for each year that passes brings him that much nearer an entrance into Heaven. Yes, but it also means increasing infirmities, and perhaps total helplessness. By no means always so, for many retain their faculties to the end. Yet even so, has not God promised, "Even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you" (Isa. 46:4)? Say with the Psalmist, "My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever" (Psa. 73:26). And remember II Corinthians 4:16.

Doctrinal, Moral Sins

(Continued from page one)
to himself a doctrinal sin by embracing the law of Israel, and thereby became intimate with the Father's wife (Israel). Yes, we know Israel is called the wife of God the Father and has been set aside due to her unfaithfulness. Yet, we fail to see how an individual member of a Baptist church, who has literally taken his father's wife, can be likened unto one who has taken Israel as His wife.

These same brethren, claiming to have a monopoly on church truth, look down on all Baptists who subject themselves to the authority of the moral law of God. They ignore the plain facts of our Lord intensifying the claims of the moral law rather than doing away with such. Surely we cannot deny that the moral law of God supersedes and transcends the law of Moses (ceremonial).

"The law was nailed to the cross!" one shouts out in defense. Yes, such is undeniable. We only ask, what law? "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it (handwriting of ordinances) to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it" (Col. 2:13-15).

What does the "handwriting of ordinances" mean? The "handwriting" is very literal from the Greek. The word "ordinances" is the Greek word from which we get the word "dogma," meaning "a doctrine or system of doctrine maintained by a religious body as true and necessary of belief; a belief, principle, tenet, etc., more or less formally stated and held to be authoritative."

Notice another passage: "For he is our peace, who hath made

IS "THAT" IN THE BIBLE?



Question:

"WHAT QUEEN FORGED HER HUSBAND'S SIGNATURE TO IMPORTANT LETTERS?"

Jezebel, I Kings 21:8: "So she (Jezebel) wrote letters in Ahab's name, and sealed them with his seal, and sent the letters to the elders and to the nobles that were in his city..."

both" (Jew and Gentile) one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even (which is) the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace" (Eph. 2:14,15). Was it not the ceremonial law that separated the Jew and the Gentile?

At the same conference, one of these spiritualizers from Florida said that what he does outside the plant where he works is a matter between himself and the civil authorities, but what he does when he is in the plant is a matter between himself and plant management. To this we would agree. But he compared this to the church, saying, "What I do outside the church (when it is assembled) is also a matter between me and civil authorities, but what I do inside the assembly is a matter between me and the church." Unfortunately, he and others at that conference maintained that when one comes into the assembly he leaves the "old man" outside. So, the church, in their estimation, has authority only in doctrinal matters, but never in moral or fleshly matters. Using their ideas, we would have no business preaching on fleshly sins, only doctrinal.

As I listened to their suppositions, I wondered how the "old man" was able to get himself into that assembly. It was a marvel to me why these "new man" brethren would ever want to venture outside the confines of the assembly. If this were my experience, I would stay assembled for the rest of my days here on earth.

It would be impossible for any normal, intelligent child of God to read the 7th chapter of Romans, especially verses 14 through 25, and say he is not subject to the moral law of God; that he is able to "shut the door" on the "old man."

Then in I Corinthians 3:1-3 we have the record of some of God's people in that particular church who were "fleshly." These "NO-LAW" preachers would condemn a "babe in Christ" who commits a minor doctrinal error while growing up, yet countenance a gross moral sin in one whom they call mature in Christ.

Let us look at some things penned by the Apostle Paul as he was divinely inspired: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:3-6).

Who can deny the above passage of Scripture refers to moral

conduct in Baptist church members? This conduct is a definite "NO-NO" for all who would become part of that glorious bride who will have a part in the inheritance of the Bridegroom and His kingdom.

Of course, some may unwittingly choose to sit on the sidelines for a thousand years while others bask in the presence of that glorious Light, over a matter between themselves and their moral behavior in this low ground of sin and darkness.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, (Continued on page 8, column 1)

"Bamboozled"

(Continued from page five)

can't be trusted to take an examination without warning soon will be foisted upon the 'ignorant (?) masses' as 'educated (?) preachers!'"

Today, 25 years, and more than 15,000 Southern Baptist Theological Seminary students later, there perhaps is not an honest preacher among Southern Baptists. There is not a preacher or pastor among Southern Baptists who is willing to sacrifice his personal or professional security or his financial future upon the altar of Scriptural Truth. There perhaps is not a preacher in any Southern Baptist pulpit who has the intestinal fortitude or the courage of his convictions to put the Lord Jesus Christ and the Word of God above the Southern Baptist Convention hierarchy's required compromise, complicity and conspiracy.

There was a day among Southern Baptists when men were called of God and preachers of the Word of God regardless of the cost. That day seems to be gone!

Those who enter the ministry among Southern Baptists today, and perhaps among some other Baptist polities as well, do so in view of the professional, social, and financial security and amenities which can be theirs. They learn very quickly and understandably that Biblical fidelity, especially, is no longer the criterion among Southern Baptists.

They learn quickly that in order to be successful in what they have chosen as their professional calling, they must be willing to be manipulated into the Southern Baptist neo-orthodox mold, as well as meeting Southern Baptist Convention hierarchical demands which have no founda-

tion in the Scriptures. They must be willing to compromise Christ Jesus and their consciences for Convention Causes! They must be willing to sacrifice eternal verities for the practical Convention pragmatism of time!

Tragically, they learn and concede that they must be willing to conspire against the Cause of the Lord Jesus Christ in Convention Councils and yet conscientiously avoid divulging such before or to their people! They must be willing to preach before their people as though they believed every word of the Bible to be Spirit-breathed, yet among their ministerial fellows, and among their professors and members of the hierarchy, they must admit to the untenableness of such a simplistic view from a scholastic and scientific perspective.

ALACRITY

This may be a new day among Southern Baptists.

But it is a tragic one! Numerically, socially, and financially — and perhaps politically — Southern Baptists have need of nothing. They can boast of being "rich, and increased with goods, and having need of nothing." Theologically, however, they are (Continued on page 7, column 3)

TBE Bible Study

(Continued from page three)

the devil to close one door, Paul looked for another avenue of service.

"But Satan hindered us." The devil, even though mortally wounded, is like a mad bull as he seeks to overthrow the work of God. He puts up many road blocks in the paths of God's children. However, he cannot successfully do this very long. God's Word is not bound nor is God's work defeated.

VERSE 19

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ?" Paul reminds them that his whole ministry, along with his co-partners, was wrapped up in the saints at Thessalonica and in other places. If this building collapsed, he had nothing left. This doesn't have to do with salvation but with rewards (I Cor. 3:11-15).

"At His coming." God's ministers, along with all the saved, shall be rewarded then (I Pet. 5:4; II Tim. 4:8). So we can see this coming involves several things.

We will leave the last verse of this chapter to introduce our next lesson.

In viewing this lesson, is the church of which you are a member a follower of the churches of God, that is, Bible churches? What is your relationship to those ministers who labor diligently for your well-being?

BIBLE KEEPER CASES

We are now stocking Bible cases, to protect your favorite Bible. These cases are leather-look Naugahyde, which makes them quality cases, with the following features: (1) Double-stitched corners and reinforced backbone; (2) Full heavy-duty metal zipper on three sides; (3) Two strong inner pockets to hold those little "extras"; (4) Padded cover resists chipping, cracking and peeling; (5) Are weatherproof, and clean with a damp cloth. They are available in the following colors: BLACK, BLUE, BROWN, BURGUNDY, and GREEN. The sizes are as follows:

- #101—10³/₄" x 7¹/₂"—To fit Thompson Chain Reference Bible, New American Standard Bible, Large Nelson and Cambridge Bibles \$8.50
- #102—9⁵/₈" x 6¹/₂"—To fit Scofield Bible, Cambridge Bible and Nelson Bible \$8.00
- #103—8¹/₂" x 5³/₄"—To fit Holman Bible, Small Zondervan Bible, Scofield Bible, Handy Size Cambridge Cameo Bibles \$8.00
- #104—11¹/₂" x 7³/₄" — Thompson Chain Reference Bible, Large Print No. 214 and 215. Other Bibles no larger than 10¹/₂" x 7¹/₂" \$10.00

* Ky. Residents add 5% Sales Tax.

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910
ASHLAND, KENTUCKY 41101

NEW BIBLES

We have added a few new Bibles to our stock. These are from the Thomas Nelson company and are as follows:

- #556—GIANT PRINT BIBLE. Same features as the giant print listed in our catalogue, but with a genuine leather binding. Available in black or brown \$29.95
- IMPERIAL REFERENCE BIBLE. KJV, red lettering, center column references, concordance, 6-page Harmony of the Gospels, reading guide, family record section, maps, and other study helps. Size 4⁷/₈" x 7-3/16" x 15/16"
- #483—BLACK LEATHERFLEX. Velva-gold edges \$11.95
- #484—KHYBER KID LEATHER. Gold edges, silver edges on blue binding. Colors: Black, Blue, Burgundy \$19.95
- #485—BLACK LEATHERFLEX. Gold edges \$13.95
- #486—GENUINE LEATHER. Gold edges, silver edges on white binding. Colors: Black, Blue, Brown, Green, Red, White \$15.95
- #487—ANTIQUE CALFSKIN. Gold edges, leather lined. Colors: Black, Brown, Red \$26.95
- #489—GENUINE MOROCCO. Black binding with silver edges, leather lined \$31.95

* Ky. residents add 5% Sales Tax.

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910
ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

APRIL 8, 1978

PAGE SIX

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

An evangelical scholar has written a book affirming the infallibility, but not the inerrancy, of the Bible and contending that some defenders of inerrancy are fighting the wrong battle using the wrong methods.

Stephen T. Davis, associate professor of philosophy and religion at Claremont (Calif.) Men's College, replies to such scholars as Harold Lindsell and Francis Schaeffer in his book, *THE DEBATE ABOUT THE BIBLE*, published by Westminster Press.

He affirms his belief in the Bible as infallible in matters of faith and practice, but notes that he does not believe that it is inerrant — containing no errors at all in any field of knowledge. Davis writes that "one will search in vain for a Biblical passage that teaches that the Bible is inerrant, that it is nowhere misleading or mistaken on any subject whatsoever." Rather, he says, what the Bible does clearly teach, I believe, is its own inspiration, authority, and reliability.

This is what I call the "spot" theory of inspiration. Men like Davis would say some spots are inerrant while others are errant. These religious infidels take it upon themselves to decide what is inerrant and what is errant. Such persons judge the Bible rather than letting the Bible judge them. What is worse still is, these liberals cannot agree upon which passages are which.

The Bible teaches the work of God is "perfect" (Deut. 32:4; Eccl. 3:14; II Sam. 22:31). One of the works of God is the inspiration of the Bible (II Tim. 3:16; II Pet. 1:21). If there is as much as one error in the Bible, then God's work is proven to be imperfect. If God's work is imperfect then God is not perfect; there is ignorance and imperfection in Him contrary to I John 1:5. An errant Bible means an errant God!

Psalm 19:7 says: "The law of the Lord is perfect." We must not add or take from the Bible because it was perfect in the original manuscripts (Prov. 30:5-6; Deut. 4:2; 12:32; Rev. 22:18-19). The Bible contains the perfect will of God (Rom. 12:2). They can make the man of God perfect (II Tim. 3:17); hence they are themselves perfect. The gospel of Christ is the "perfect law of liberty" (Jas. 1:25). A question for Mr. Davis: If the Bible is perfect is it not inerrant? Can it be perfect and errant at the same time?

It seems Mr. Davis does not understand plain English. He says he believes in the infallibility, but not the inerrancy, of the Bible. Does this professor not know that

the word "infallible" means "incapable of error and unerring?" Does he not know the word "inerrant" means "free from error?" Pray tell us, Mr. Davis, how can you come up with an infallible system of doctrine and practice from an errant Bible? Do you claim to be an infallible man who has power to correct the fallible Bible? There is no "inspiration, authority, and reliability" in an errant Bible, for "no lie is of the truth" (I John 2:21).

Mr. Davis is "slow of heart to believe all that the prophets have spoken" (Luke 24:25). He has made God a liar by rejecting the inerrant record which God has given (I John 5:10). Who is he kidding? You cannot have an infallible rule of faith derived from an errant Bible. If there is no inerrant Word then there is no infallible rule of faith.

OKLAHOMA CITY (EP) — An Illinois church that accepted \$1,500 from the Knights of Columbus has been criticized in a letter to the editor of the Baptist Messenger, published here.

Michael B. Clark of Drumwright, Okla., wrote editor Jack L. Gritz about an article in his Feb. 2 issue which described the First Baptist Church in Dongola, Illinois. That congregation, whose building was destroyed by fire, accepted \$1,500 from the disaster fund of the Illinois Knights of Columbus.

Clark said, "How far into the pit must we as Christians reach to do the business of the Lord? The very idea of taking money from Catholics ought to put those of the household of faith into shouts of 'be ye separate.'"

ST. PAUL, Minn. (EP) — A bill in the Minnesota Legislature to require public schools to teach the biblical account of creation along with the theory of evolution has been withdrawn by its chief author, Rep. Glenn Sherwood of Pine River, Minn.

NEW YORK (EP) — A large majority of Catholics believe that the church should permit divorced Catholics to remarry, artificial birth control and the "old-style" Latin Mass, according to a Gallup survey for the Catholic Press Association.

On abortion, there was a near-even split, with 47 per cent saying that the church should not relax its standards and 44 per cent holding a contrary view.

An overwhelming 85 per cent think the church should try to develop closer relations between Catholics and non-Catholics, and

67 per cent said they approved of changes since Vatican II.

WARSAW (EP) — Evangelist Billy Graham has been invited by the Baptist Union of Poland to conduct a series of religious meetings in the country.

WASHINGTON (EP) — Grove Press of New York City will not publish a book which portrays the alleged sex life of Jesus, Baptist Press has learned.

The Kentucky Senate voted 23-15 to rescind ERA ratification.

"Bamboozled"

(Continued from page six)
wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17).

The name "Baptist" has borne the stigma of "Bible believer," sometimes even to the death, but often to impossible ridicule. But today, among Southern Baptists, it is noted that "he did not know any teacher at our Louisville Seminary who believed in the inerrancy of the Scriptures."

In issue, members of the Southern Baptist hierarchy and the Southern Baptist ministry indulge pagan practices without conscience! They pursue satanic, unscriptural schemes in defiance of God the Father, God the Son, and God the Holy Spirit, and yet they call themselves Christian! Only in the concourse of the Roman issue of religion do we find any comparable "departure from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (I Tim. 4:1-2).

Though the historic belief of Baptists in the Bible as the Word of God, verbally inspired, is brazenly undermined by the neo-orthodox theory of "Dynamic Inspiration" in the revised BROADMAN COMMENTARY, Southern Baptists have not raised an eyebrow of surprise. Apparently, Southern Baptists — the most literate Baptists in the history of the church, in everything but the Bible — are not even aware that "they have been had," as it were, by the noted neo-orthodox scholar who penned it, Satan who inspired it, and the Convention Press which published it.

Tragically, Southern Baptists seem not to care! What darkness is upon this people!

With obvious alacrity, Southern Baptist people throughout the Convention give the hierarchical and scholastic leaders a free hand to undermine purposefully and with design the historic Baptist belief in the Bible as the Word of God "without any mixture of error," and all in the name of Baptists! This is capitulation by a presumably literate people before religious leaders who indulge and disseminate doctrines of devils beyond anything known in the history of men.

This, however, is but the issue — not the beginning.

Twenty-five years ago, it was noted, "Instead of finding men who were following the educational pattern used by Jesus, the Christ, I found that the theological educators were sticking very closely to the Darwinian 'survival of the fittest' ideology (fittest according to the individual professor's fancy) thus engendering a non-Christian and unhealthy competition absolutely opposed to the New Testament . . . Instead, then, of finding men and institutions who 'were leading the field' for Jesus Christ through faith, I found that they were following in the backwash of the world's educational putrescence which periodically returns to an anarchic chaos."

Then, there was "something rotten in (Louisville)!" Unfortunately, that "rottenness" has spread throughout the Southern Baptist Convention. Just

as one bad apple can ruin a whole basket or barrel of apples, so neo-orthodoxy spawned in Louisville has spread to every nook and cranny of the Southern Baptist Convention in the intervening 25 years. Then, it was a few scholastics who were determined to undermine the historic Baptist belief in the Bible as the Word of God. Today, scholastic leaders and ministers throughout the Southern Baptist Convention have set themselves the task of convincing Southern Baptists there is not a word of truth in their belief "that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error, for its matter."

COLLUSION

Twenty-five years later, there perhaps is not a preacher of any supposed competence anywhere in the Southern Baptist Convention who is unaware of this designed, unscriptural collusion, this satanic conspiracy to defraud the Southern Baptist people. They may call it "bringing their people to an understanding of the Bible," but they have to do so with "tongue in cheek"! Hypocritical!

Therefore, every literate, informed, knowledgeable preacher in the Southern Baptist Convention who arises to speak or who sits to converse without divulging such insight before his people is manifesting a tragic dishonesty. Even more, those who would use Scriptural dissertations, devotions, or sermons as "positive" smoke screens or surreptitious covers for their demonic devilry doubtless compare verbally, at least, with Judas Iscariot who hypocritically cried, "Why was not this ointment sold for three hundred pence, and given to the poor?" (John 12:5).

Certainly, there is not a Southern Baptist preacher with a BA or BS from any Southern Baptist College or University, and no Southern Baptist preacher who has attended any one of the seminaries, or who has a Th.B., BD, Th.D., D.Min. or Ph.D., who is not aware that the historic belief of Baptists in the Bible as the Word of God is being undermined willfully and purposefully throughout the educational milieu of Southern Baptists. Every such preacher in the Southern Baptist Convention who fails to share such knowledge with his people is dishonest.

Yet, day after day, week after week, month after month, and year after year, these men (and tragically, now, some women) stand in their pulpits and preach as though nothing is wrong in "Zion"! In their pusillanimous desire to maintain their personal and professional appearances before their people, these piteous slaves to the Convention hierarchy sacrifice their call — if they ever had one — and the Cause of the Lord Jesus Christ upon Southern Baptists' altar of compromise, collusion and conspiracy!

These pastors, perhaps some 35,000 strong, have doubtless read the words of Jesus, "In secret have I said nothing" (John 18:20). Too, they arise in their pulpits and would lead the people before them to suppose they are ambassadors for Christ. Yet, as "witnesses," they perjure themselves in their every conversation and in their every sermon when they are silent about the neo-orthodox devilry which is draining the very life-blood of Baptists.

They stand as men who would declare "All the counsel of God" (Acts 20:27). Yet, their every word is hypocritical as they keep their people in darkness regarding the neo-orthodox conspiracy in which they are involved to undermine the historic faith of Baptists.

Were we living in the day of Ananias and Sapphira (Acts 5:1-10), there would be a cry across our land like that which swept

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

ELD. FRED T. HALLIMAN
Route 1, Box 153
Garrison, Ky. 41141

across the land of Egypt on that dark night when the death angel took all "the first born of man and beast." Pulpits throughout our land would be filled with the bodies of men (and tragically, some women) whose pulses had become silent, whose eyes had become sightless, and whose lips had been sealed forever.

For these "have not lied to men, but to God" (Acts 5:4)!

Southern Baptist congregations across our nation who busy themselves daily, weekly, monthly, and yearly in the service of Satan would be faced with a dire necessity. They would be busying themselves with burying the men whom they had called to preach.

"It is a fearful thing to fall into the hands of the Living God" (Hebrews 10:31)!

Today, a literate Southern Baptist people and a literate Southern Baptist leadership hear their epitome of theological leadership declare, "If God had thought I needed an inerrant, infallible verbally-inspired copy of the Bible, He would have preserved the original text on a golden tablet." They swoon before him as "an angel of light" bearing a "heavenly oracle," though they, as a people, professedly believe, "The Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and the truth without any mixture of error, for its matter."

Without exception, the literate leadership of Southern Baptists know that, "If God had thought I needed an inerrant, infallible verbally-inspired copy of the Bible, He would have preserved the original text on a golden tablet" is in defiance of everything Baptists have ever held dear concerning the Word of God. Yet, for their own reasons — their "mess of pottage" in this era, perhaps — they perjure themselves. Literate leaders and preachers among Southern Baptists alike refuse to give the people "The truth, the whole truth, and nothing but the truth, so help me God," and thereby declare themselves to be false witnesses!

(TO BE CONTINUED)

THE BAPTIST EXAMINER
APRIL 8, 1978
PAGE SEVEN

AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL

Elder B. H. Carroll was a widely known evangelist, preacher, and teacher in Texas. He was one of the founders and early presidents of Southwestern Baptist Theological Seminary in Fort Worth.

These six volumes are the fruit of many years of teaching. Studying these books is like sitting in the classroom of a master teacher. Carroll was known for his practical, down-to-earth application of the Word, one of the traits that made him so popular as a preacher.

These books are an unusual and rare blend of paraphrased portions of Scripture, concise and readable introductions, word studies, character studies, model sermons, pertinent illustrations, brief expositions, and much more. They are newly reprinted and offered to the public once again. Price \$75.00.



ORDER FROM CALVARY BAPTIST CHURCH BOOK STORE
336 1/2 - 13TH STREET P.O. BOX 910 ASHLAND, KY. 41101

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

Stations:	Time:	Dial:	Watts:
WCAK, Catlsbrg., Ky. Sun.	8:30- 9:00 a.m.	92.7	3000 FM
WFTO, Fulton, Miss. Sun.	1:00- 1:30 p.m.	1360	2500 AM
WFTA, Fulton, Miss. Sun.	1:00- 1:30 p.m.	101.7	3000 FM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM
*WYRD, Syracuse, N.Y. Sun.	12:00-12:30 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

Doctrinal, Moral Sins

(Continued from page seven)

wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:17-25).

Again we are confronted with some exacting moral standards which are to be met if we ever expect to have an inheritance in the kingdom. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:13-15).

The above passage presents a trial which will take place prior to entering into the inheritance (rewards). This trial will determine our rewards or lack thereof.

As one reads and rightly divides the Word of God he can see that rewards pertain to the kingdom over which Christ will rule with His bride.

We must readily admit, and do so, that there is nothing good in us to induce God to give us spiritual life, nor is there any work which we might do to help. Yet, we do boldly declare, by the authority of God's Word, that what we do as a regenerated person will determine our rewards. Our lot or portion of inheritance in the Millennium will depend upon our "faithfulness" to the whole "counsel of God." Surely this includes moral conduct as well as spiritual.

Brethren, let us all go on record as opposing all the prating nonsense of these pseudo-spiritualizers. At the same time, let us beware of those who would use enticing words and twist the Scriptures to fit their own depraved notions. Such do so to their own hurt. See II Peter 3:15, 16.

We understand there will be multitudes in God's family, but only one bride. Do we desire to be mere guests at the Wedding Feast?

Oh, yes, there is a difference between the family of God and the bride of Christ. Being a part of the bride necessitates a mortifying or putting to death the deeds of the flesh as well as being doctrinally faithful. The Apostle Paul said: "I keep under my body

(treat it severely), and bring it into subjection (make a slave of it): lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27).

The word "castaway" comes from the Greek word ADOKIMOS, and literally means "unapproved." So Paul did not wish to be disapproved or rejected when he came up for a position in the kingdom.

Brethren, think upon these things and remember His bride will be as a "chaste virgin" (II Cor. 11:2). Let us be faithful in all realms as our gracious Lord supplies enabling Grace.

The Glorious Rapture

(Continued from page one)

occupied much space with instructions, which harmonize this apparent contradiction between the words of the Lord and the facts of life. They gave renewed emphasis to "the heavenly hope" of a deathless translation, but, at the same time, they showed the related office of death. Among the possessions of believers are numbered: "life or death" (I Cor. 3:22). They were counseled to maintain a sturdy indifference, and, after the example of Paul, to profess: "In nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain" (Phil. 1:20-21).

The glory of Jesus was recognized in that He "hath abolished death and hath brought life and immortality to light through the gospel" (II Tim. 1:10). The present influence of His finished work was identified: "That through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15). The glorious period was clearly predicted, when "shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:54). Then will the anthem roll over the empty graves and through the thronged sky: "O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:55, 57). The student of Scripture will be surprised on testing the statement, to discover how few, comparatively, are the references in the epistles to physical death, and how universally by the apostles is represented in a secondary and temporary character.

A careful examination of the passages arranged in the concordance under the word "Death," will convince a candid mind that the Spirit of God gives far less prominence to this gloomy fact, than do modern preachers and teachers, and absolutely no place to it as a Christian motive. Thus taught, believers, buoyed by a certain confidence that they should share the final rapture with all saints, uncomplainingly suffered death's defeat. To the last how would they hope to be spared the humiliation. Like their Master would they cry to the Father with anxiety, and yet with submission: "If it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt. O my Father, if this cup may not pass away from me, except I drink it, thy will be done" (Matt. 26:39,42). With Paul, in the dissolution of the body by pain, would they groan: "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (II Cor. 5:4). And yet, when disappointed in their desire, death was disarmed of all its darkness and terrors. They "being full of the Holy Ghost, looked

up steadfastly into Heaven and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55). His attitude prepared Him for and assured His promised descent. Their last prayer to this coming Christ was often, "Lord Jesus, receive my spirit"; and when they had said this they fell asleep.

The apostle Peter knew, before the ascension of Jesus, that he was to die. The Lord had said by the side of the Sea of Galilee "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God."

This prediction was present with him when writing his epistles. It gives a special character to all his references to the Lord's appearing. The coming of the Master for His disciples and friends, is scarcely alluded to. He speaks of that "end of all things," and "the day of the Lord," which are identified throughout Scriptures as the return of the King and Judge, surrounded by His glorified people. In this He would share with them. "The everlasting kingdom of our Lord and Saviour Jesus Christ," was to be their common inheritance, but they might enter into it by different gates.

His own mode of departure was determined. In reference to theirs he says not a word. By which ever path they might come, his consuming care was that to the Christians for whom he wrote: "An entrance shall be ministered unto you abundantly." To accomplish this end he declared: "I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus hath showed me. Moreover, I will endeavor that ye may be able after my decease, to have these things always in remembrance" (II Pet. 1:12-15). From his own history, and his words it is evident that Peter was an exception to the rule of hope in the apostolic church. He was the complete contrast of Simeon, to whom "it was revealed by the Holy Ghost, that he should not see death before he had seen the Lord's Christ." Peter found "the way of the cross the way of light." The one received Christ in the early, as will many in a future generation; the other went to Christ through the grave, as have the multitudes of believers in past generations.

When he opens the epistles of Paul, the student of Scripture is arrested by the change in style and expression, so soon as the appearing of Christ for His people becomes the topic of the apostle's teaching. The writer no longer

employs the second or third person of the pronoun. He classes himself with those who wait for the Saviour. His hope clings to the promise, and longs for its fulfillment. "For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent (precede) them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:15-17).

This is a most impressive passage of the Word of God. Not only does it demonstrate the apostle's own expectation, which we now know to have been disappointed, but it presents in compact compass the circumstances, which are to combine in the glory of the Lord's coming. The dead are to have the preference, if such there can be in the event of a "moment." Then the living believers are by the transforming nearness of Jesus, to "be changed" (I Cor. 15:51). Lost shall be all the limitations of this flesh. Time and space are nought to the spiritual body. "This corruptible shall have put on incorruption. This mortal shall have put on immortality" (I Cor. 15:54). Fashioned by secret and mysterious forces, will these forms of ours have become "like unto His glorious body." Thus released from the laws of this lower life, shall the saints ascend "in clouds" to meet the Lord. They shall form the clouds. There is no definite article in the Greek. All the shadows that shall fall that day on the earth will be the darkness cast by the disappearance of those who have been "lights in the world."

With what hallelujahs will they salute the King! What festal joy will be theirs! Now they ascend through realms of space to that heavenly city. "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in!" This is their triumphant cry. With what acclaim shall unfallen angels welcome their coming. The cherubim and seraphim shall respond in praise. The harpers on their well-tuned, heavenly harps, shall repeat the melody. What a chorus of sinners from Heaven and from earth shall celebrate the triumph of that day! Imagination fails to attain the far-off echoes of the song. The heart is heavy with the "home-sickness" of Heaven. Hope still pleads the promise, "I come quickly." When shall we appear before our God? Above all other things, do the saints desire thus "to enter into the joy of your Lord."

(HE WILL COME, pp. 66-76, 1877 edition).

At Least Five People To Whom You Can Send TBE

YOU KNOW WHO NEEDS IT!

GIVE 5 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky 41101

SEND US 5 SUBSCRIPTIONS, WE'LL RENEW YOURS FREE!

5 SUBS \$10.00

Have This Paper Delivered Every Week — For a Whole Year!

1.	(A SINNER)	Address _____	Zip Code _____
2.	(A PREACHER)	Address _____	Zip Code _____
3.	(A SUNDAY SCHOOL TEACHER)	Address _____	Zip Code _____
4.	(A CHURCH MEMBER)	Address _____	Zip Code _____
5.	(A YOUNG PERSON)	Address _____	Zip Code _____
Enclosed \$ _____ for _____ Subs		Your Name _____	
Address _____			

GIVE US READERS
We Will Give Them The Truth

THE BAPTIST EXAMINER
APRIL 8, 1978
PAGE EIGHT



"SAIL ON"

BY

JOHN R. GILPIN

140 Pages

Hard Back

\$6.95

A veritable gold mine of sermons for all Bible lovers. Ideal for gifts to your friends, pastor, Sunday School teacher and others. Offers fine suggestions for homiletical purposes.

Rare combination of Bible truth and simplicity

LIMITED EDITION — ORDER TODAY!

CALVARY BAPTIST CHURCH BOOKSTORE
P. O. BOX 910 — ASHLAND, KENTUCKY 41101