

# The Baptist Examiner

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

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## BIBLE INSPIRATION AND AUTHORITY

JARREL E. HUFFMAN  
Marlow, Oklahoma

PART II

### A. THE DEFINITION OF TERMS.

The word "authority," when applied to God's Word, refers to its position over the people of God. It is to be read, heard, and obeyed. Authority of Scripture refers to the "rule" of Scripture. God expects His people to recognize His Word as inspired; He also expects its teachings to be obeyed.

### B. THE DECLARATION OF THE TEXT.

1. All Scripture . . . is profitable (verse 16). The word "profitable" is from the Greek (OPHELIMOS), and means "helping," "aiding," "useful," "serviceable," or "advantageous."

2. See I Timothy 4:8; Titus 3:8; Luke 9:25 for this word.

3. All Scripture is beneficial for doctrine: (PROS DIDASKALIAN)

a. From DIDASKALIA — teaching.

b. Clear reference to teach all of the doctrines in the Word, not merely parts and patches.

4. All Scripture is beneficial for reproof: (PROS ELEGCHON).

a. From ELEGCHOS — proof; means of conviction.

b. See Hebrews 11:1 (evidence) and II Tim. 3:16 (reproof).



JARREL E. HUFFMAN

c. The word means conviction; evident demonstration or manifestation; correction of error; refutation.

5. All Scripture is beneficial for correction: (PROS EPANORTHOSIN).

a. From EPANORTHOSIS—correction; improvement; restoration to an upright or right state.

b. A setting right; revising; amending; improving.

6. All Scripture is beneficial for instruction in righteousness (PROS PAIDEIAN TEN EN DIKAIOSUNEI).

a. The word "instruction" is from PAIDEIA—education; training up; nurture; instruction; chastening.

b. Thayer says, "The whole training and education of children."

c. Parkhurst gives, "Discipline, correction, chastisement."

d. See in Ephesians 6:4 (nurture) and Hebrews 12:5,7,8,11 (chastening).

e. The word "righteousness" is from DIKAIOSUNE — righteousness: virtue or quality or state of one who is DIKAIOS (righteous). The word pertains to "uprightness" or "righteous dealing" or "piety."

C. THE IMPORTANCE OF AU-  
(Continued on page 3, column 1)

### WHAT IS A SCRIPTURAL CHURCH?

## AN ASSEMBLY OF BAPTIZED BELIEVERS

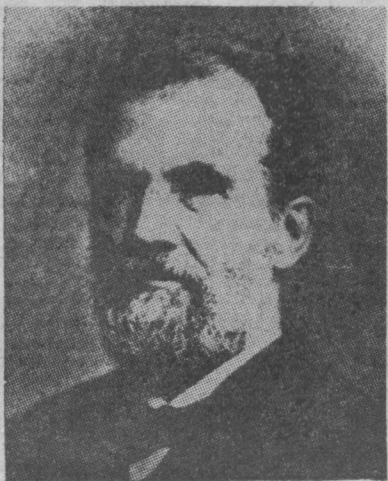
J. M. PENDLETON  
(1811 - 1891)

Baptists believe that a scriptural church is a local congregation of baptized believers independent, under Christ, of the state and of every other church, having in itself authority to do whatever a church can of right do. It requires but little reflection to see that the principle here announced is peculiar to Baptists. No other religious denomination holds it — certainly not in its entirety. The important question, however, is whether the New Testament sustains this principle; for if it does not, the principle possesses no value. It will be observed that my reference is to the New Testament, for it would be absurd to go to the Old Testament to ascertain the nature of a Christian Church. In the matter of church-building, as well as in other things, Jesus said to the apostles, "Teaching them (the disciples) to observe all things whatsoever I have commanded you."

The Greek term "ekklesia" — translated "church" more than a hundred times in the New Testament (rendered "assembly" three times) — is compounded of two words literally meaning "to call out of." I shall not attempt to show how this meaning received a practical illustration when assemblies were called out among the Greeks. My present purpose is answered by the statement that in apostolic times a church was composed of persons who had been called out from the world, even as Christ chose His apostles "out of the world." They had been called from the bondage of sin into the liberty of the gospel; from spiritual darkness into the light of salvation; from the dominion of unbelief into the realm of faith; from an heirship of wrath to an heirship of glory. This was true of the members of the first churches. Brought by the Holy Spirit into a new relation to God through Christ, they were prepared for church-relations and church-membership.

This preparation was moral, con-

sisting of "repentance toward God and faith toward our Lord Jesus Christ." But repentance and faith are exercises of the mind, and are consequently invisible. They are



J. M. PENDLETON

private transactions between God and the soul. The world knows not of them. Churches, however, are visible organizations. This being the case, there must be some visible ceremonial qualification for membership. This qualification is baptism. There can, according to the Scriptures, be no

visible church without baptism. An observance of this ordinance is the believer's first public act of obedience to Christ. Regeneration, repentance, and faith are private matters that take place in the unseen depths of the heart. They involve internal piety, but of this piety there must be an external manifestation. This manifestation is made in baptism. This is "the good profession" made by a most significant symbolic act. The penitent, regenerate believer is baptized "into the name of the Father, and of the Son, and of the Holy Spirit." There is a visible, symbolic expression of a new relation. (Continued on page 7, column 4)

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## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### THE LORD'S PASSOVER

Read Exodus 12.

The Passover is first in the religious calendar of Jewish festivals. It is the oldest and greatest of their holy days. For over 2,000 years it has been more than "a" holiday; it has been "the" holiday. It is the spring festival which begins on the 14th day of the Jewish month of Nisan.

The holiday got its name because God passed over the Jewish homes when He slew the first-born of the Egyptians. The Biblical account of it is found in Exodus chapter 12. The Jews call

it "pesach" which signifies not merely a change of place, but has the sense of sparing without injury.

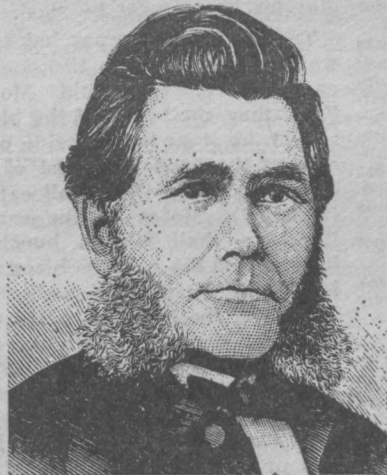
#### THE MEANING OF THE WORD

That this is the proper meaning of the word is evident from the passages in the 12th chapter of Exodus wherein the institution of the passover is described. "It is the Lord's passover . . . when I see the blood, I will pass over you" (Ex. 12:11-13). "The Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you"

## Is Desertion Scriptural Grounds For Divorce?

ALVAH HOVEY  
(1820 - 1903)

Advancing now the language of Paul, in the seventh chapter of his first epistle to the Corinthians, it is important to state, at the outset, that we accept his doctrine as inspired truth. He wrote as an apostle under the influence of the Spirit of God, and his words are, therefore, no less sacred and authoritative than those of Christ.



ALVAH HOVEY

Were we at liberty to take any other view, our task would be ended, for we could dismiss the teaching of Paul as without divine authority. But we are not. Hence it is necessary for us to ascertain, if possible, whether his teaching

does or does not add a second cause of divorce to the one specified by our Saviour. Many believe that it does, and that wilful desertion is this second cause. The question merits thorough investigation; for the laws of nearly all our states, and the proceedings of many a church, recognize wilful desertion for a series of years as a sufficient ground for divorce. What, then, is the teaching of Paul? We give the whole passage, inserting by the way a few remarks.

The 10th and 11th verses read thus: "And unto the married I command, not I, but the Lord, that a wife depart not from a husband: but even if she depart, let her remain unmarried, or be reconciled to her husband: and let not a husband put away a wife." This repeats substantially the teaching of Christ, but the reference is here to the conduct of husband and wife when both are Christians. In such a case the Saviour's authority would be acknowledged by both parties, and nothing further need be said.

The apostle proceeds as follows: "But to the rest say I, not the Lord: If any brother has an unbelieving wife, and she also be pleased to dwell with him, let him not put her away; and a wife who has an unbelieving husband, and he also be pleased to dwell with" (Continued on page 6, column 1)

## AN EXEGESIS OF JOHN I

H. M. HOPKINSON

This verse, in our common English Bible, reads as follows: "Whoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." The meaning which would naturally be gathered from this translation would, I think, be this: That the Christian does not, and can not sin. That this cannot be what the apostle intended to declare is shown by what he says in close connection with it.

In the eighth verse of the first chapter, which is removed from the words under consideration by only some forty intervening verses, he declares: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." And a few verses further on, second chapter, first and second verses he says: "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation of our sins, and not for ours only, but also for the sins of the whole world."

I have quoted the passage at length to show that when the apostle says, "If any man sin" — and the Greek expression implies the expectation that such will be the case — he is speaking of Christians and not of humanity at large. The close of the sentence, where he couples our sins — that is, the sins of Christians — with the sins of the whole world, is conclusive

on this point. Hence, we see that the writer does not mean to assert that a Christian never commits sin. If we were examining the words of an uninspired writer we should never think of taking his statement in a sense which would place them in direct contradiction of that which he had affirmed a few sentences previously.

But, before proceeding further, let us examine the statement as expressed in the original, and see if the words of our common translation are well chosen to convey the exact meaning of the original. The Greek reads, "Whoever has been begotten of God." This is a plain translation, and not essentially different from the received version, "whosoever is born of God." But the next three words, I think, convey quite a different sense from that of the English words, "doth not commit sin." It is not the future tense, "will not commit sin." The present tense is employed, denoting a continuance of the action. And besides, we have another word, POIEI, brought in to express the meaning more exactly. Literally, "Does not do sin."

Now, if we examine this word, POIEO, we shall find that it is used with two primary significations: First, to do; implying action as completed; and second, to do expressly an action as continued — what one does repeatedly, continually, habitually. This latter seems clearly to be the meaning in which it is used here, and hence the passage might be rendered, "Whoever has been begotten of God does not continue to practice sin"; that is, does not continue in a course of life devoted to sin.

This meaning of the word is in accordance with its use in several instances, in immediate connection. For example, in the seventh verse of this third chapter, "He that doeth righteous, is righteous." Here we understand, of course, not that the one who performs a single righteous act, is righteous; but the one whose life is devoted to the doing of righteousness, who practices righteousness habitually, is righteous. Just so, it is impossible for one who has been begotten of God to live a life devoted to sin — to live in habitual love and practice of sin.

Also, in the seventeenth verse of the second chapter, "He that doeth the will of God abideth for-" (Continued on page 6, column 4)

(Ex. 12:23). "And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses" (Ex. 12:25-27).

#### HOW IT GOT STARTED

Some 1491 years before the birth of Christ the Israelites were slaves in Egypt. God saw the afflictions of His people in Egypt (Continued on page 2, column 1)



# The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

**MILBURN COCKRELL** --- Editor  
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## The Lord's Passover

(Continued from page one)  
and came down to deliver them from their sorrow and slavery. Moses and Aaron were God's spokesmen. Through them the king of Egypt had been warned that unless he let the Israelites go, he would have to reckon with God. Already Jehovah had sent nine plagues upon the Egyptians, but still Pharaoh refused to let the children of Israel go. One more plague was to be sent at midnight by the hand of the Lord. The firstborn in every family was to be smitten by the death angel.

The Divine arrangement for preservation in this awful time of judgment was given to Moses by Jehovah in Exodus 12. The details of this is the subject of this message. Next week I will point out the typical significance of all these things. Today I will only make a study of the historical facts of this stupendous event.

### A SACRIFICE REQUIRED

There was a sacrifice required to preserve the firstborn son from death. The kind of sacrifice God required on this occasion was a lamb. God told Moses: "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house" (Ex. 12:3). "Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families" (Ex. 12:21). The head of each household was responsible to see that this was done.

The lamb was to be a year-old male. Verse 5, of Exodus 12, says: "A male of the first year." This male lamb was to be "without blemish" (v. 5), for the blind and the lame were an abomination in the sight of the Lord. The Rabbins later enumerated no less than 73 blemishes, most of which were applicable to all the other sacrifices. The lamb was to be taken out and separated from the fold on the 10th day of the month and to be kept apart for four days (Ex. 12:3-6). The four days gave time to make sure the lamb was

ready when needed. It also gave time to prove it was without blemish.

### THE LAMB MUST DIE

The paschal lamb must be slaughtered. The Lord said: "The whole assembly of the congregation of Israel shall kill it" (Ex. 12:6). Moses told the heads of each household: "Take you a lamb . . . and kill the passover" (Ex. 12:21). It was not enough to make a pet out of the lamb. It was not sufficient to tie it outside the door. It was not acceptable to merely separate it from the fold and keep it up for four days. It was not good enough to make sure it was without blemish and a male of the first year. The lamb must die; his blood must be shed.

The blood of the paschal lamb was to be applied to the door of each house. God told Moses: "And they shall take of the blood, and strike it on the two side posts and on the upper doorpost of the houses, wherein they shall eat it" (Ex. 12:7). Moses told the people: "And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning" (Ex. 12:22). There was no safety outside of the house which was protected by the blood of the lamb.

### THE TIME TO KILL IT

The lamb was to be killed on the 14th day of the first month (Ex. 12:6). It was on this date to show contempt for the Egyptian religion. The Egyptians worshipped a lamb about this time of the sun's entering into the sign Aries. On the 14th day of the Jewish month of Abib the Egyptian observance was at its height. Therefore, God ordered the lamb killed at this time to purge the minds of the Israelites from the idolatry of the Egyptians.

Up until this time the year began with Tishri (about our September). But in commemoration of the deliverance from Egypt the seventh month (near our April) was made the first month (Ex. 12:2). This month in which the Passover occurred was first called Abib (Ex. 13:4; 23:15). The word "Abib" signifies "ears of corn" as yet fresh and green, because in Judea the corn was beginning to ripen (Ex. 9:27-32; Deut. 16:1-9). In later times the month was called "Nisan" (Neh. 2:1; Est. 3:7), perhaps from the root, "Nais," and "ensign," because in that month the ensign was set up as a sign of going to war (II Sam. 11:1). Or, it may have been that Nisan was the Chaldean name of this month.

From the time of the institution of the Passover the Israelites had two calendars, one religious and another civil. The month of Nisan or Abib was the beginning of the year with respect to religious matters, while Tishri was the beginning in matters of business and the Sabbath Year (Lev. 25:9).

The hour of killing was at the evening of the 14th day (Ex. 12:6). The Hebrew text has it "between the evenings"; that is, between the sun's declining west and its setting. The Jews had two evenings in each day, the first commenced about 12:00 o'clock at noon, and the second at about 3 p. m. Between these two evenings the daily sacrifice was offered up and immediately after it the Passover was killed. During the time of the Passover the daily sacrifice was offered a bit earlier than usual — around 2:30 p.m. This allowed about two to three hours for slaying and preparing the lambs before sunset. This was called the preparation of the Passover (John 19:14).

Our modern division of time was unknown in the days of Moses. The Hebrews computed their days from evening to evening (Lev. 23:32; Gen. 1:5), from the setting of sun of one day to the setting of the sun the next day. The evening and the morning were a period of 24 hours as we count time. The Hebrews had no division of days and nights into hours as we do (Gen. 15:12; 18:1; 19:1). The earliest mention of hours in the Old Testament is in the prophecy

of Daniel (Dan. 3:6,15; 5:5). In the New Testament the Jews computed their 12-hour days (John 11:9) from six in the morning till six in the evening (Matt. 20:2,5,6,9).

### THE LAMB ROASTED AND EATEN

The paschal lamb was to be roasted with fire. The Lord told Moses: "And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof" (Ex. 12:8-9). By purtenance we are not to understand the intestines, but the heart, lights, liver, and other eatable parts. It was to be cooked in opposition to the barbarous customs of the heathens who in the feasts of Bacchus (it originated in Egypt) were accustomed to tear the members of living creatures to pieces and eat them raw.

The whole lamb was to be eaten; nothing was to be left till morning: "And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire" (Ex. 12:10). None of the lamb was to be left because early

your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children in Egypt, when he smote the Egyptians, and delivered our houses."

### SOME SUPPOSED CASES

The Israelite did all this in Egypt because he believed God. It is said of Moses in Hebrews 11:28: "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them."

There could have been some Israelite who said, "This whole idea is silly, and it would cost me one of my best lambs. Even if this plague comes it will do no good, for nine have already failed to end our bondage." As the shades of night fall his firstborn son asks, "Father, I am uneasy, I fear the death angel may kill me." To comfort his son the father says, "I have killed the lamb and applied its blood as Moses said." The son calms his fears and has a false peace based upon his father's lie. His feelings are soon ended when the death angel takes his life because there is no blood.

Here is another house where the

saw it, and His seeing it made all the difference in the world.

### THE BLOOD WAS THE DIFFERENCE

There had been given a universal sentence against both Israel and Egypt by Jehovah before the time of the institution of the Passover. The Lord had said: "And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts" (Ex. 11:5). The judgment included the Israelites as well as the Egyptians for they were equally sinners before God.

But God chose to show grace to Israel and put a difference between Israel and Egypt: "But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel" (Ex. 11:7). That difference was the blood of the Passover Lamb applied to their houses. Justice was satisfied by means of a substitute. The innocent lamb would die in the place of the guilty Israelite. This all pointed to the blessings and benefits of the blood of Christ.

The awful consequences of the night of the Passover are found in Exodus 12:29-30: "And it came to pass, that at midnight the Lord smote all the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in" (Continued on page 5, column 3)

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the next morning Israel would march out of Egypt toward the promised land. It may have also been to teach them that what was consecrated to the service of God was to be treated with reverence. Or, they may have been forbidden to leave any lest they make it into a superstitious relic (II Kings 18:4).

### EAT IT STANDING

The Passover lamb was to be eaten in a standing posture like a traveler who had no time to lose: "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover" (Ex. 12:11). This was to show their faith in a speedy deliverance from Egyptian bondage.

It was to be eaten with unleavened bread and bitter herbs (Ex. 12:8). The unleavened bread was to remind them of the hardships they sustained in Egypt. Hence it was called "the bread of affliction" (Deut. 16:3). It would also indicate their speedy deliverance which did not permit time to leaven bread (Ex. 12:39; Deut. 16:3). The bitter herbs were to remind of the bondage in Egypt (Ex. 1:14).

### NO BONE BROKEN

Great care was to be taken to see that no bone was broken. Moses told the people: "Neither shall ye break a bone thereof." (Ex. 12:46). This also denoted their being in haste, not having time to break the bones and extract the marrow.

### NO STRANGER TO EAT

It was forbidden for any stranger to eat the Passover, except under certain conditions. "And the Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof . . . All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof" (Ex. 12:43, 47-48).

### A TIME OF RELIGIOUS INSTRUCTIONS

When the lamb was being eaten in the home, the father was to explain to their children the origin and design of this institution: "And it shall come to pass, when

believing father has carried out the details of Moses. The son says as the night draws on, "If the angel kills the firstborn, how can I be safe?" The father replied, "Son, your fears are groundless. The Lord has said, 'When I see the blood, I will pass over you.'" This lad is safe because the blood has been applied.

The first son perished because he had no blood and nothing but a lie from his father. The second is secure because the blood was applied. He was safe even though he was a bit uneasy. He could be comforted only when he believed God's Word about the blood applied. Feeling good had nothing to do with it. The preservation of the firstborn was not a question of personal worthiness, nor of good work, nor of morality, but of blood. The second boy was not merely in a sayable state because of the blood; he was saved completely. If one hair from his head perished sheltered behind the blood, it would have proved Jehovah's Word void and the blood of the lamb valueless.

Here is the difference between salvation and assurance. The Israelite's salvation depended upon what God saw: "When I see the blood." But the Israelite's assurance depended upon what God said: "I will pass over you." Jehovah did not say, "When you see the blood," but rather He said: "When I see the blood." He that sprinkled the blood on the doorposts probably never saw the blood after he went into his house and closed the door. However, God

## BRIEF NOTES

Elder Martin Holmes has resigned as pastor of the Grace Baptist Church, 415 Perfect Drive, Sunbury, Ohio 43074. He would like for the readers to know that he is available for Bible conferences, evangelistic work, pulpit supply, or missionary work among needy churches as a missionary pastor. His phone is (614)965-3739.

Please don't forget the Annual Bible Conference of Calvary Baptist Church Nov. 22-24. The noon and evening meals on Thursday and Friday will be served to all by our church.

We regret we will be unable to provide lodging for our visitors from out of town with the exception of our speakers and their families. There are two motels near the church. Western Hills Motor Lodge, which is in sight of the church, is the nearest. Its phone is 325-8461. There is the Knights Inn about two miles out of town on Highway 60 which comes from Interstate 64. Its phone is 928-9501. Both of these are nice and reasonably priced. There are many other motels in our town, and I would think you could find one somewhere to stay without reservations in November.

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## Inspiration, Authority

(Continued from page one)

**1. That the man of God may be perfect:** (ARTIOS).  
a. The word "perfect" is from ARTIOS — entirely suited; ready; complete in accomplishment. This is from ARO — to fit.  
b. Parkhurst defines thusly, "Complete, sufficient, completely qualified."

**2. Thoroughly furnished unto all good works:**

a. **Thoroughly furnished:** (EXERTISMENOS).

(1) Perfect, passive, participle of EXARTIZO — to complete; finish; furnish perfectly; equip fully. See Acts 21:5.

(2) The force of the perfect tense is that the man of God stands completely equipped.

b. **Unto all good works:** (ERGON AGATHON).

(1) The works which God has fore-ordained that His people do (Eph. 2:10).

(2) These works are always profitable (Titus 3:8).

3. From the above statements we learn that anything profitable or beneficial needs to be taught and preached; the neglect of such is a crime against Almighty God.

**D. THE WARNING IMPLIED IN THE TEXT.**

1. We must bow to the authority of the Word.

2. We must have a "thus saith the Lord," as did the prophets of old, for all that we declare.

3. We must let the Word take care of our very being, as it did in the heart of Jeremiah (Jer. 20:9).

4. We must speak forth the Word boldly, as did Elijah of old — "The Word of the Lord came unto me" (1 Kings 18:1).

5. We must speak forth the Word of God, although we know that many will not hear (Ezek. 2:5).

6. We must take the Word of God in love as did the Apostle Paul, but like Paul, also take the whole counsel of God, leaving the rough edges on (Acts 20:27).

7. We must not, as one is tempted to do, to parrot men continually, although great men are to be admired for truth's sake, because God's Word is the standard of orthodoxy.

8. We must be careful not to neglect certain portions of Scripture, merely because they are controversial. Neglect is a dangerous extreme into which many have unconsciously fallen. Napier said, "The withholding of truth is sometimes a worse deception than a direct misstatement." Amien concurs by saying, "Truth is not only violated by falsehood; it may be equally outraged by silence."

9. Neither must we abuse any doctrine to the neglect of other truths. Abuse is the other deadly extreme into which many fall.

10. We must put God and Scripture first — above self, family, church, brethren, position, or popularity. We can never afford to permit our theology to be shaped by brethren who neglect one truth and abuse others.

11. We must be guided by the

Holy Spirit in our studies. We must be free from any pressure, within or without, so that the Word of God has free course in our minds and hearts.

12. We must have our hearts centered on truth, and forge ahead for right, though every friend forsake. But we can know that God has promised never to forsake His truth.

13. We must declare the whole counsel of God, even though it costs us a position, a church, and the backslapping tactics of certain brethren who love the praise of men more than the praise of God (John 12:43).

14. We must be true to God — above family, above friends, and above associated work. For any ecclesiastical system that binds its people to certain formulated creeds endangers true Christian liberty.

15. We must not be blind to the teachings of history, although the Bible is our only rule of faith and practice. A Baptist who believes in church succession, for instance, cannot afford to be ignorant of what his Baptist forefathers taught on certain issues. A Baptist who traces his heritage back through the early American Baptists, the Particular Baptists of England, the Anabaptists, the ancient Waldenses, and other historical groups must, if honest, carefully investigate what these brethren believed in the field of Soteriology, Christology, etc.

16. We must cease to measure ourselves by ourselves. We are to measure ourselves by Scripture — all of Scripture, not certain isolated parts and patches that fit our theological beliefs. And instead of making our Baptist forefathers fit into the mold which we have carved out for them, be honest enough to measure ourselves by their beliefs and practices, and then measure all of it by the Word of God.

17. We must hold to the blood-stained banner of Prince Emmanuel, although the masses (even many Baptists) take the road of compromise and appeasement. C. H. Spurgeon, great Baptist of old, said during the "down-grade controversy" of the late 1880's, "I am quite willing to be eaten of dogs for the next fifty years; but the more distant future shall vindicate me. It is in the truth that victory lies. In the long run it will beat policy; truth will beat superstition and overcome error."

**E. SPECIFIC PROBLEMS RELATED TO AUTHORITY.**

Two extremes are always present with any doctrine. These extremes are NEGLECT and ABUSE. Both are deadly to correct Bible interpretation and practice. The problem arises due to the fact that every man thinks himself to be in the middle-of-the-road theologically. He sees others on the fringe areas, but is seldom willing to investigate his own theological stance.

### 1. Humanism

This error is a common one throughout history. Basically, it is the idea that human thought and reasoning should prevail above the Scriptures. Isaiah 30:9,10 states



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

For September 3, 1978

Philippians 1:4-6.

Intro.: As we have viewed the first few verses of this book, there is a spirit which should pervade every Christian's heart, and every church of the Lord Jesus Christ. May God use these studies to that end, and as a means of preaching the gospel.

### VERSE 4

"Always in every prayer of mine." Paul's prayers were prayers from the heart motivated by love based on a knowledge of the Word of God. They were prayers of compassion, concern, and consideration as they related to individuals and to churches. They were continuing prayers and most of them private prayers, as Paul met with the Lord in the closet (Matt. 6:6). These are the kind of prayers we read about in Revelation 5:8.

"For you all." If a person knows you have their interest at heart, they will be more apt to listen to your words. All prayer for all saints (Eph. 6:18). The word "all" occurs nine times, indicating Paul wanted the saints to consider themselves as one body at Philippi. There is always the tendency for division, even in the soundest and strongest of churches.

"Making request with joy." Because of their eagerness in spiritual matters and their readiness to perform, Paul could ask with expectation. (Compare Philemon 20, 21). What a worthy testimony this is!

### VERSE 5

"For your fellowship." Fellowship is another key word in this epistle (used in 1:5; 3:10; 4:14-15). This fellowship is a mutual relationship on the part of two or more

the essence of this error: "That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits."

### 2. Rationalism

This error is akin to humanism. This error declares that reason is the basis of the establishment of truth. Basically, it involves carnal or fleshly reasoning in establishing a doctrine instead of a clear-cut "Thus saith the Lord." Much of modern theology is based strictly on what men think. Such an attitude rejects certain offensive doctrines of the Word, and lets the people speak instead of God.

### 3. Denominationalism

This is the error of regimentation. While most Baptists deny that they are a denomination, it is easy to see that Baptists have not escaped this problem. Any organized body will in time slip into this error if extreme care is not taken. The error begins to show itself through unseen, yet real pressure to make others conform to a certain "rut" of theology. And while we deplore this error in the Catholics and others, we tend to overlook its presence in our own midst.

### 4. Ultra Dispensationalism

This error involves the chopping up of the Bible into well-defined ages to the extent that certain parts of the Bible have no value whatever to the saints today. In fact, many take the position that salvation was different in the Old Testament age. Perhaps the most alarming problem that faces Baptists today in this area is that the moral law of God, stated in the Ten Commandments and re-emphasized throughout the New Testament, is neglected in much modern preaching.

### F. Special Problems With Baptists

The Lord's churches have always been affected to some ex-

parties united by a common bond. Surely this is true between church members who have experienced a common birth and have expressed a common faith and have pictured this faith in a common baptism. We are taught in Ephesians 4:3 that church members are to endeavor to keep the unity of the Spirit in the bond of peace. Here we are taught that fellowship in salvation brings fellowship in service or in the spread of the gospel and in suffering (Compare Rev. 1:9).

Therefore it is "fellowship in the gospel." To be a fellowhelper in the gospel (III John 8), is one of the highest privileges of a saved man. This will mean a limited fellowship, for not all professing preachers or churches are preaching the gospel which Paul has a reference to in this verse. He explains this gospel in I Corinthians 15:3,4, and warns against a false gospel and to have no fellowship with the false religionists and the world (II John 9-11; Eph. 5:11).

"From the first day until now." This fellowship had begun approximately ten years before and was still continuing. Somewhat like recorded in Acts 2:42.

### VERSE 6

"Being confident." This outward expression of the inner peace and assurance that filled the heart of the Apostle Paul. He knew Whom he had believed and was fully persuaded (II Tim. 1:12). Faith had come "by hearing and hearing by the Word of God" (Rom. 10:17; Acts 27:25). He had "an anchor of the soul" (Heb. 6:19). So Paul could say, "Since I am confident," like David, when he said, "The Lord is by Shepherd; I shall not want" (Psalm 23:1), and Abraham of whom it was said, "Being fully persuaded that, what He had promised, He was able to perform" (Rom. 4:21).

"Of this very thing." His faith was firmly set on a specific object. Faith without the proper object is a vain faith or a deceiving faith. Many people believe a lie and will sink into Hell still clinging to it. Therefore make sure the object of your faith is worthy (Heb. 11:13).

"That He." What a mighty "He"

## THE TYPES AND METAPHORS OF THE BIBLE

By BENJAMIN KEACH



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Elder Benjamin Keach lived in England from 1640 to 1704. He held to the doctrines of grace and premillennialism. Keach had very few equals in his day. His works in defense of Baptist principles were read all over England. Much of the greatness of Gill and Spurgeon should be traced to the "famous" Mr. Keach as he was called.

His books were for a long time found only in used book stores. We are happy to offer his book on the parables in a new printing by Kregel Publications.

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this is! "He shall save His people" (Matt. 1:21). "When He had by Himself purged our sins" (Heb. 1:3). "He was wounded for our transgressions" (Isa. 53:5). "He is able to keep" (II Tim. 1:12). All of our hope for time and eternity revolves around Him.

"Which hath begun a good work." "This is the work of God." "We are His workmanship." He "first loved us." This had to be true, for we were dead in trespasses and sins (Eph. 2:1). "Ye will not come" and "ye cannot come" (John 5:40; 6:44). "There is none that seeketh after God" (Rom. 3:11). Who then can be saved? None without God's electing love and mercy. So, He is the Author, the Alpha, the beginning, the first, in salvation (Heb. 12:2; Rev. 1:8,11). Salvation is a good work because it is all of God.

"In you." Salvation is not just an official declaration or a plan or purpose, it is a personal experience in time which began in eternity past and will consummate in eternity future. So God worked for us in electing, and worked for us in redemption, and works for us in regeneration. "So is every one born of the Spirit" (John 3:8). Where there is life, there is evidence (Phil. 2:13; Gal. 5:22). All of the elect will be born again. All of the inhabitants of Heaven will have the capacity to enjoy it.

"Will perform it." Not only does God start the work, He keeps on in the performance of it. "Whom the Lord loveth, He chasteneth." That is, He keeps on loving and He keeps on working in His saints to conform them to the image of Christ (Rom. 8:29).

"Until the day of Jesus Christ." There will be no breaks in the action! The day of Jesus Christ has to do with His second coming and our "gathering together unto Him" (II Thess. 2:1; I Thess. 4:16,17). The house isn't finished yet, but it will be (Rom. 8:30). This is one of the strongest reasons for the security of the believer found in the Word of God, and there are many others. Thus Paul's confidence was well grounded, for his faith resided or rested in the God of all grace and power.

### VERSE 7

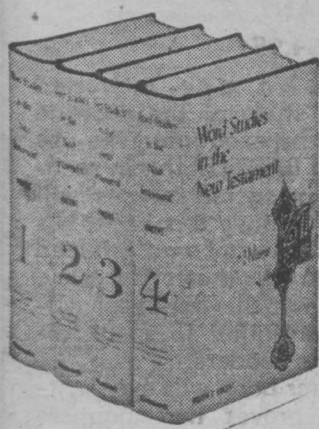
"Even as it is meet for me to think of you all." The Philippian saints had given ample evidence of this good work of God by their participation in the spread of the gospel and by their association with Paul. Read concerning Lydia and the jailer after their conversion (Acts 16:14,15; 33,34). No doubt, not all of the saints gave as much evidence as others, but all gave some evidence.

"Because I have you in my heart." A woman carries her child in her until birth, literally, and even after birth, she carries the child if she is the right kind of mother. If we as parents carry our earthly children in our hearts, how much more should we carry our brothers and sisters in Christ? This would save a lot of trouble in our churches and also in our homes if we did this.

"Inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace." What a close tie this is! They were both one in this respect. How this should be true between Pastor and people; as the preacher defends (see verse 17) and confirms the gospel, the assembly says "Amen" by their presence and actions. They stand hand in hand and meet the challenges of the Devil (Eph. 6:10-18).

Are these things true in your life and mine and in the churches?

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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

"Since you say wine should be used for the Lord's Supper, is it permissible to use it sociably?"

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The Bible in no uncertain terms condemns alcoholic liquors as a beverage. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1). We are living in an era when it is considered a mark of sophistication to have a liquor bar in the home. Is it any wonder then that a great number of the approximately ten million alcoholics in America are mothers in the home, and children in Junior High School? God says, "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and makest him drunken" (Hab. 2:15). Wonder what God thinks of the fathers who give beverage alcohol to their wives and children, making them drunks? I think God has a triple portion of torment reserved in Hell for them.

Total abstinence is the only safe rule in regard to alcohol as a beverage, for without the first drink a person can never become a drunk, and a drunk is a drunk whether he is a corporate executive or a welfare recipient. The Bible says no drunkard "shall inherit the kingdom of God" (I Cor. 6:10). And this covers all stations of life which the drunkard may be in when he or she dies. The Bible rule regarding good and evil is, absolute restraint from evil, and the casting off of all restraint toward that which is holy. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1). "Abstain from all appearance of evil" (I Thess. 5:22).

Yet, there are some who call themselves Baptists who teach there is no moral sin, that a man is no more answerable to God for getting drunk than a steam engine is for letting off steam. From such turn away, for they are propagating a strong delusion, the consequence of which is, degradation and despair. There is not one good thing which can honestly be

said about the use of alcoholic liquors as a beverage, it is utterly evil, and there is no way a saint can practice moderation toward evil.

He is not only to practice total abstinence from it, but he is to vehemently denounce it as he would the rankest heresy. In the Bible sense alcoholic beverages do not qualify as a social drink, and the perusal thereof creates an anti-social atmosphere. While the Bible in the very strongest language condemns alcohol as a social beverage, it demands the use of wine in the observance of the Lord's Supper.

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First, let us make one thing clear. The question is not what I say or do not say. I always assume that a person is trying to be sarcastic when they preface a question with the statement "since you say . . . then if." I want you and everyone else to understand that I try to be honest with the Word of God. I do not try to give my ideals or thoughts in my teaching or preaching. If I do not know something for sure I always make it clear that I do not know but this is the way I see it.

As for the matter of wine in the Lord's Supper, there can be no question but what it is the only correct item to be used to

tions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:29-32). "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! . . . But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment" (Isa. 28:1, 7).

The Bible does give proper use of wine in other things besides the ingredient for the Lord's Supper. It can be used as a tonic for nerves. "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts" (Prov. 31:6). It can also be used for stomach trouble or other maladies. "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (I Tim. 5:23).

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In Luke 7:33-34 we read, "For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil (demon). The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber." Anyone who has a working knowledge of the English language must confess that the above quotation means that the Son of man was doing what John the Baptist was not doing. John did not eat bread nor drink wine. But the Son of man did eat (bread is clearly understood) and drank (wine is also clearly understood). If you do not like it because the Lord Jesus Christ drank a little wine, that is your problem. If He did not drink wine, why was He called a winebibber?

Some want to say that it was grape juice that He drank. But the word "winebibber" comes from OINOPOTES which means a wine drinker, and nothing else. Furthermore, the word "grape" is found three times in the New Testament, Matt. 7:16, Luke 6:44, and Rev. 14:18. It comes from STAPHULE. But the word "juice" is not found in the New Testament so far as I am able to find. The word "wine" comes from OINOS which simply means fermented wine. The "new wine" in Acts 2:13 comes from GLEUKOS. And the context of this verse proves beyond a shadow of a doubt that new wine is an intoxicating drink.

I once supported the Christian Temperance Alliance and believed that the wine spoken of in the New Testament was grape juice. But when I began to dig into the subject, I was unable to find any grape juice in the Bible. However, since I do not want to offend my Brother (I Cor. 8:13) I refrain from the use of wine except in the Lord's Supper. Drinking wine as our Lord, and others of His day drank it will not lead a Christian to alcoholism. But drinking anything that contains alcohol just to be sociable may very well lead to it.

## Inspiration, Authority

(Continued from page three)  
tent by the prevailing problems in any given age. Ideas, opinions, and practices creep into churches which have no Bible basis. For this reason, we must be on constant guard to rid ourselves of traditions and customs which are not from the Scriptures.

There are four carefully laid-out steps which lead people into modernism: (1) The Mutilation of the Scriptures; (2) The Minimizing of Sin; (3) The Deifying of Man; and (4) The Humanizing of God. Present-day religion, for the most part, has done all of these. And Baptists have not escaped some of the effects.

### 1. GOD

This area has been frightfully neglected the last one hundred years in Baptist life. A. W. Tozer has put the matter thusly: "What comes into our minds when we think about God is the most important thing about us. . . . A right conception of God is basic not only to systematic theology but to practical Christian living as well. . . . I believe there is scarcely an error in doctrine or a failure in applying Christian ethics that cannot be traced finally to imperfect and ignoble thoughts about God. It is my opinion that the Christian conception of God current in those middle years of the twentieth century is so decadent as to be utterly beneath the dignity of the Most High God." Specific areas that have been neglected by many Baptists are His holiness, His immutability, and His sovereignty.

### 2. MAN

When the study of God is neglected, the study of man is sure to follow. In fact, man cannot be seen in his proper light unless God is placed in His rightful place. The age-long errors of Pelagianism and Semi-Pelagianism have reared their dirty heads among Baptists. The result is that few stress the Bible doctrine of total depravity and inability of the sinner to do any spiritual good.

### 3. SIN

Few today see sin as the monster that it really is. Modern theology has said that sin is a stumble upward. Many Baptists have been affected. The sinner, therefore, is not thrown down helpless before a righteous God. Rather, the sinner is told that he can co-operate with the Holy Spirit, help bring himself to God, and in essence become his own saviour.

### 4. GRACE

No word has been cheapened more in this present day than the word "grace." In modern theology grace is seen as God's attempt to save the whole human race. As such, it has been cheapened, and grace becomes anything but the "Amazing Grace" of which John Newton wrote.

Grace is God's undeserved favor to fallen man. Like mercy, grace is God's prerogative — to apply or not to apply (Romans 9:15-18).

Grace is invincible in its work in drawing the rebellious sinner, setting him free from his chains of sin, and giving him a willing heart to turn from sin to Christ.

### 5. SALVATION

Two main ideas prevail on this subject. Most rebellious groups speak of salvation as potential. This is to say that God has done all that He can do to save men. The rest is up to man. Theologically, this is called synergism (God working with man or man co-operating with God) in the matter of salvation.

The other teaching on the matter is that salvation is actual, that is, that Christ's work is finished (John 19:30). Redemption, which was accomplished at the cross, is applied in time (John 17:2). This teaching is that Christ came not merely to provide a plan for fallen man, but to procure a people — a number that man cannot number (not a select few) as some say. Theologically, this view is called monergism (God alone saving sinners — Jonah 2:9).

Yet, God has not predestinated any to be saved apart from predestinated means. The Hardshells, on the one hand, refuse to use these means, and refuse to preach the gospel to the lost. The Free-Willers, on the other hand, declare that God saves some people apart from the gospel. Both are extremes and should be avoided.

### 6. EVANGELISM

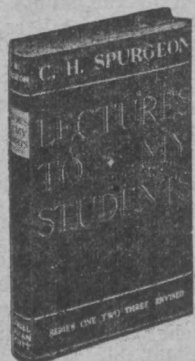
How one believes about God, about man, about sin, and about salvation, affects his belief on evangelism. One extreme leads to a "do-nothingness" relative to evangelism. The other extreme incorporates all the gimmicks, gadgets, and tricks of the day to bring sinners into the kingdom. Their methods, along with hour-long invitations, are designed to persuade the sinner to do something the Holy Spirit has been unable to do during the preaching of the gospel.

At no point is the flaw of modern-day theology seen so clearly as in the field of evangelism. Last century Charles G. Finney began the so-called "anxious seat" or "mourner's bench." These methods, unknown in Baptist life before this time, have led to superficial professions, and have been the main source of filling churches with the unregenerate. And the greatest tragedy is that the eternal souls of men are involved!

### 7. DOCTRINES OF GRACE

This includes the subjects of election and predestination. Although the Bible sets forth these doctrines in no uncertain terms, the proclamation of such is almost nil from the present Baptist pulpit. And while our time-honored confessions of faith set forth these doctrines with equal clarity, they are neglected by preachers today. AND THIS NEGLECT CONSTITUTES HIGH TREASON AGAINST JEHOVAH GOD! Usually, if these precious doctrines are mentioned today, they are subjects of ridicule, refutation, and slander. (Continued on page 5, column 3)

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represent the pure blood of Jesus Christ. Grape juice, Pepsi, coconut oil, sea water or any other ingredient CANNOT and MUST NOT be used.

Any Jewish scholar will tell you without hesitation that wine, and only wine, was used in the Passover. Wine has all the impurities fermented out so that it represents the pure blood of Christ. In discussing the misuse of the Lord's Supper to the church at Corinth, Paul rebuked them for making it a banquet and some becoming drunk. "For in eating everyone taketh before his own supper; and one is hungry, and another is drunken" (I Cor. 11:21). He did not rebuke them for using wine, but for getting drunk.

Your question, however, is not concerning the Lord's Supper, but concerning a social use of wine. Let us notice just a few passages of Scripture. First, we will see some warnings given about the social use of wine. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1). "He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich" (Prov. 21:17). (Note: In this verse a person that spends all his money for pleasure — sports, things that appeal to the flesh, etc., is classed with the drunkard.) "Who hath woe? Who hath sorrow? Who hath conten-

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## THE MEANING AND USE OF BAPTIZEIN

By T. J. CONANT

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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.

### "SONGS IN THE NIGHT"

MRS. LEROY PACK  
Alderson, W. Va.

"But none saith, Where is God my maker, who giveth songs in the night" (Job 35:10).

Most boys and girls in our country have not known much of sadness and heartache. But, if the Lord is pleased to add many years to your life, with them is sure to come a taste of these from time to time. Did you know God's Word gives us a hint as to how we may store up strength for such times even as Joseph led Egypt to store the crops from the plentiful years for use during the seven years' dearth (Gen. 41:46-49, 53, 54)?

The Psalmist said, "I call to remembrance my song in the night" (Ps. 77:6). As surely as there is physical day and night, there is also spiritual day and night for the Lord's dear people. Sometimes in the spiritual realm as in the natural, our days are shorter, our nights longer. Sometimes the Lord grants long, sunny days; sometimes He permits cold, cloudy days for our good (Rom. 8:28). But always there is the night . . . those periods of time when it is too dark for our hearts to see; and if we have a song it must be one we have learned and practiced in the light of day.

The Psalmist did not say, "I make up a song in the night," but "I call to remembrance my song in the night." He had already hidden this song in his heart during sunny daylight hours and now he had but to call it to remembrance.

Can you see it, dear Christian young person? Childhood and youth are usually filled with long,

sunny days . . . health, loving parents, security, good appetite . . . so many things for which to be thankful. A clear mind for memorizing the Word of God. Practice thanking God for your blessings. I don't mean mechanically, but make it a habit so that it will be spontaneous with you. Read His Word and try to memorize at least a verse every day. Be faithful to God's house and make a conscious effort to keep your mind on what the teacher or preacher is saying so that you will glean something from each and every service. Then when a "night" comes . . . sickness in our own life or the life of a loved one, loss of a loved one in death, sarcasm and ridicule from family and "friends" who misunderstand our desire to serve the Lord . . . even though our heart may be breaking, the Lord will bring to our remembrance something for which to be thankful . . . some precious and comforting portion of Scripture. He promised He would (John 14:26). Look at Psalm 42:8. Doesn't it bear this thought out beautifully?

And now I must draw from my heart and share with you a striking illustration the Lord gave me a few years ago. One Sunday morning, leaving my husband at home in bed with what had proven a long siege of illness, I went with a heavy heart to the worship services at our church. During the course of the service, we sang Jennie Hussey's familiar hymn, "Lead Me to Calvary." The third verse seemed to "jump out at me" and thrill my soul.

"Let me, like Mary, through the gloom, come with a gift to Thee."

Was there ever a darker day for Mary and the other dear followers of our Lord? He had suffered a terrible death at the hands of wicked men and now His dear body (so they thought) lay silent in the dark tomb. Yet Mary brought a gift, a token of her love. She did what she could, willing and unashamed to identify with her Lord even in what appeared to be His hour of defeat. And what was the result? She was privileged to gaze into the empty tomb and know in her heart one of the most precious truths ever revealed to man: "He is Risen!"

The song goes on to say, "Show to me now the empty tomb." The Lord reminded me that if we bring the gift of our worship and praise to Him even in "gloomy" times, our vision of reality and meaning of the resurrection will be refreshed. I went home that day and read Mark 16:1-6 and wrote a long marginal note in my Bible beside it that has been a source of blessing and comfort many times since.

If we could look ahead, as the dear Lord does for us, and know the "nights" of heartaches and problems that await us, would we not spend more time "practicing our song" and sitting at Jesus' feet as Mary did instead of being careful and troubled about many other things as Martha was (Luke 10:38-42). Mary and Martha were soon to experience the loss by death of their beloved brother, Lazarus (John 11). Could not Martha's attitude of anxiety when this came, and Mary's of quiet peaceful resting in the Lord's will, as portrayed in John 11:20, be traced back to that proffered opportunity of heart preparation in Luke 10:38-42?

Do I have a song in the night? Do you? Such a hymn of praise cannot be sung by note, for the light is often too dim to read the

score. It must be rendered by heart, having been learned and practiced in the light (Isaiah 42:23).

### The Lord's Passover

(Continued from Page Two)

**Egypt: for there was not a house where there was not one dead.** This awful judgment broke the stubborn will of the king of Egypt, and he allowed the Israelites to march out of Egypt.

#### LATER CHANGES IN IT

The first Passover lamb was slain by the head of the household. There being no fixed sanctuary the houses were converted into such places. But after the Exodus it was not lawful to sacrifice it anywhere but in the place which God had appointed for worship (Deut. 16:5-6). In the tabernacle, and later in the temple, the Passover lamb was slain in the court and the blood sprinkled by the priest on the altar instead of the doorposts and lintels of the several dwellings (Ex. 23:18; II Chron. 30:15-16; 35:11; Ezra 6:20). The paschal supper was eaten sitting rather than standing (Luke 22:14; John 13:23,25). The festival soon lost its local character and became a national observance in the temple in Jerusalem. Thus Jerusalem became the goal of yearly pilgrimages as sacrifices were forbidden except in Jerusalem.

Lo! the destroying angel flies  
To Pharaoh's stubborn land;  
The pride and flower of Egypt dies  
By his vindictive hand.

He pass'd the tents of Jacob o'er,  
Nor pour'd the wrath divine;  
He saw the blood on every door,  
And bless'd the peaceful sign.

Thus the appointed lamb must bleed,  
To break the Egyptian yoke;—  
Thus Israel is from bondage free  
And 'scapes the angel's stroke.

Lord, if my heart were sprinkled, too  
With blood so rich as thine,  
Justice no longer would pursue  
This guilty soul of mine.

Jesus, our Passover, was slain,  
And has at once procured  
Freedom from Satan's heavy chain  
And made us secure.

### Inspiration, Authority

(Continued from page four)

**8. AUTHORITY OF SCRIPTURES** It was the late Chester Tulga, speaking in Chicago in 1964, who said: "We insist stoutly upon the inspiration of the Scriptures and constantly violate the AUTHORITY of the Scriptures. Deny the inspiration of the Scriptures in your pulpit and you will lose it. Try to enforce the authority of the Scriptures from that same pulpit and you may lose it just the same. The traditions of the elders may be false landmarks, because they are not sustained by the Scriptures."

Jesus in quoting from the Old Testament, said, "It is written." That is, "It stands written." He spoke with and insisted upon the authority of the Scriptures. Today people seem to feel that they can obey the part they choose to obey and reject the rest.

**9. CONSISTENCY WITH HISTORY** Baptists believe that the Bible is the only rule of faith and practice. True Baptists in history have insisted on this fact. Yet, to set forth what they believed, our Baptist forefathers drew up confessions of faith. The two best known of these are the PHILADELPHIA of 1742 and the NEW HAMPSHIRE of 1833. Today very little attention is paid to any confession of the fathers. Yet, Dr. Ben W. Bogard valued the New Hampshire to the extent that he included its eighteen articles in his Way-Book.

The majority of the churches composing the American Baptist Association adopted these articles,

or some very similar, when they organized.

The trouble areas in these articles are seldom taught and preached to the churches. Erroll Hulse gets to the heart of the matter by saying, "... many Baptists are indifferent to creeds since they see no need for them, while others are hostile to their use." He continues, "It is rare to find an able and bold defender of the faith who at the same time rejects the place of confessions of faith."

We do not need new confessions of faith. We do not need to draw up new articles of agreement. Rather, we need to re-read, re-study, and preach and teach what we covenanted to believe when the churches were organized.

#### 10. AMBIGUITY OF TERMS

One of the greatest areas of present-day confusion in Baptist life is that of ambiguity of speech. Great and precious doctrines of the Word of God are used so loosely that they lose their meaning. Let us survey a few of these terms:

##### a. Grace

All groups within Christendom claim to believe in salvation by grace. But upon careful investigation this turns out to be nothing but works (Rom. 11:5,6). Thus, we need to set forth this doctrine in clarion tones. Grace is God's unmerited favor. It is distinguishing, discriminatory, and personal (I Cor. 15:10; Eph. 2:8,9).

##### b. New Birth

The term "born again" is now common-place in newspapers, magazines, and other media. Expressions such as "get saved" or "get born again" are heard from many pulpits, but have no scriptural basis whatever. Instead of the new birth being something that man can bring about or help bring about, it is a spiritual resurrection of a dead, depraved sinner by the Spirit and power of God (John 3:8; Eph. 2:1).

##### c. The Sovereignty of God

In modern theology God is everything but sovereign. Rather, He is caught in the web of man's so-called "freedom," and is unable to do anything unless man gives Him permission. But the God of the Bible is sovereign. He does as He pleases with His creatures (Psa. 115:3). He has His way among the inhabitants of Heaven and earth. "None can stay his hand, or say unto him, What doest thou?" (Dan. 4:35). In short, "If He is not Lord of all, He is not Lord at all." Spurgeon, a great Baptist of old, declared rightly, "There is no doctrine more hated by worldlings, no truth of which they have made such a football, as the great, stupendous, but yet most certain doctrine of the Sovereignty of the infinite Jehovah. Men will allow God to be everywhere except on His throne."

Baptists need to insist on the sovereignty of God. They need to show forth that God's sovereignty does not negate man's free agency and responsibility. At no time in history does this precious doctrine need to be heralded forth more than the present.

#### d. Free Will Versus Free Agency

These two terms are loosely used, but are not synonymous. Free will has to do with man's choice or volition. Man's will like all other facets of his being, was affected in the fall. Man has a will, to be sure, but it is bound up in his fallen nature. Free agency, on the other hand, speaks of man's responsibility and accountability to God. Man is always free to do as he pleases. He is not forced to be a sinner. Neither is he forced to be saved. But in his sinful condition, apart from the power of God, he cannot choose to do good (Rom. 3:12; John 5:40; 6:44). Man's will is free, yet bound. Man is like a prisoner in a cell. He is free to move around within the confines of his imprisonment, but not free to move through the bars. So God must set the sinner free. God does this without violating the will. The sinner who is freed comes most gladly and willingly to Christ.

##### e. Faith and Repentance

Almost all religious groups within Christendom will declare that they believe that salvation involves both faith and repentance. Careful examination will show, however, that many do not.

There is a true faith and repentance; and there is a spurious faith and repentance. True faith and repentance are gifts of God in salvation. The New Hampshire Confession states, "We believe that repentance and faith are sacred duties and also inseparable graces, wrought in our souls in regeneration." The same confession declares that both faith and repentance are the "holy fruits" of regeneration.

Faith and repentance are inseparable graces. They are also gifts of God's grace. They are the channel through which God's grace comes to the sinner. Salvation is said to be "through" faith; it is never said to be "because of" faith.

These points constitute some of the problem areas now facing Baptists. Baptists need to correct these problems. They need to set forth in clear tones what the Scriptures declare on these subjects. The consequences are far too great to ignore them.

##### f. Conclusion

Our text declares that all Scripture is inspired of God. Thus we believe in the inspiration of the Scriptures. This point presents no real problem with most Baptists of today. Our text declares that all Scripture is profitable. It is on this point that many present-day Baptists are failing. Thus, we believe not only in the INSPIRATION of the Scriptures but also the AUTHORITY of the Scriptures.

Paul commanded Timothy to "Preach the Word" (II Tim. 4:2). Jesus commanded, "Sanctify them through thy truth: thy word is truth" (John 17:17). Jesus also declared, "And ye shall know the truth, and the truth shall make you free" (John 8:32). And Solomon of old advised, "Buy the truth, and sell it not" (Prov. 23:23).

God has declared of His Word that, "Every word of God is pure" (Continued on page 8, column 3)

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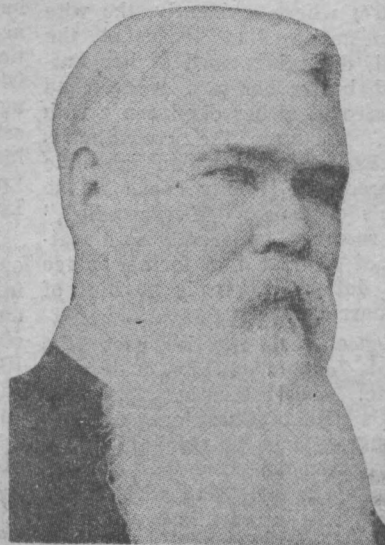
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## Is Desertion Grounds?

(Continued from page one)

her, let her not put him away." Thus far the apostle's language, though treating of a special case not mentioned by Christ, is in perfect and obvious agreement with His teaching. Christianity declares the marriage relation sacred, even when one of the parties is an unbeliever, and forbids the believing party to disturb that relation. "For the unbelieving husband is hallowed in the wife, and the unbelieving wife is hallowed in the husband; else were your children unclean, but now are they holy." The relation between husband and wife is as pure and indissoluble as that between parents and children.

"But if the unbelieving depart, let him depart; the brother or the sister is not enslaved in such cases; but God has called us in peace. For what knowest thou, O wife, whether thou shalt save thy husband? or what knowest thou, O husband, whether thou shalt save thy wife?" These two verses have been thought to authorize divorce in case of wilful desertion by an unbelieving husband or wife — that is, by one who cannot be reached or controlled by the law of Christ. The crime in such a case, it is said, rests wholly on the deserting party, and since the character of that party is such as to forbid any reasonable hope of a return to duty, nothing remains but to recognize the conjugal tie as completely sundered.

The first and chief question to be answered is, therefore, a question of interpretation: Does the language of Paul declare the deserted party to be relieved of conjugal obligation, and free to contract a second marriage? or does it refer to separation from "bed and board" merely? The answer to this question depends altogether on the thoughts which the apostle meant to express by the words "let him depart," and "is not enslaved." In favor of supposing that he intended to pronounce the innocent party free from the conjugal bond, and at liberty to contract another marriage, it has been urged, —

I. That, in the twelfth verse, he expressly denies the application of Christ's teaching to such marriages, by the words: "To the rest say I, not the Lord." This consideration is alleged by Meyer, and also by Alford, on I Cor. 7:15. The latter remarks: "The apostle expressly asserts that our Lord's words do not apply to such marriages as are here contemplated. They were spoken to those within the covenant, and, as such, apply immediately to the wedlock of Christians, but not to mixed marriages." If this be true, if Christ's words have no reference to mixed marriages, but apply to those only where both parties believe in God and submit to His authority, then the law of divorce from mixed marriages must differ from that given by Christ, and, in all probability, recognize more than one valid reason for it. And by specifying a second reason, namely, the wilful desertion of the unbelieving party, the apostle shows, it is said, how the teaching of Christ is inapplicable to marriages where one of the parties is a Christian and the other is not; thus verifying his words, "To the rest say I, not the Lord."

But this argument is of no value. The expression of Paul, "To the rest say I, not the Lord," need not be supposed to deny the applicability of Christ's teaching to those addressed by the apostle. It is sufficiently explained by the fact that Christ laid down a general rule, but did not apply it to particular cases, like those which troubled the Corinthian believers. He asserted the criminality of the divorcing party, but did not lay down any rule of conduct for the party divorced. It is indeed true that he taught by implication the fact that an improper divorce is of no avail, before God, to qualify either of the parties for another

marriage; but he said nothing in respect to the course which a person repudiated and deserted ought to take. And it is one thing, as we all know, to lay down general principles, and quite another to apply them in detail to particular cases.

At their state of Christian culture, the believers in Corinth needed more definite instruction than had been given by the Saviour, and this instruction the apostle furnishes in the passage before us. They had serious doubts about the lawfulness of living in close fellowship with the heathen at all. Such life appeared to some of them to be contaminating and sinful. Perhaps they doubted whether heathen marriages were valid at all. If a modern missionary can ask the question, "Is your mind made up as to whether heathen marriages are marriages in Christ's sense of the word?" the Corinthian Christians may have been in doubt on the same point. It was therefore important to have their duty, in respect to conjugal relations between believers and unbelievers, distinctly explained. This had not been done by Christ, and must therefore be done by Paul. It cannot then be safely inferred from his words, in the twelfth verse, that he has stated any second reason for divorce in this passage. His teaching may be, and probably is, a development and application of the Saviour's doctrine, rather than a new doctrine, which proves that of Christ to be very limited in its scope. It has been urged, —

II. That the expression, "let him depart," was a "technical form of Roman law, implying absolute divorce" (CONTEMPORARY REVIEW, January, 1866. "Indian Questions"). The evidence for this statement is not given; though the Greek word is said to represent the Latin "ab eo" and "discedo." But was there any legal form, in which either of these words was used in effecting divorce, at the time when Paul wrote to the Corinthians? We have been unable to discover any traces of such a form.

In Smith's DICTIONARY OF GREEK AND ROMAN ANTIQUITIES, we find this statement: "The phrases to express a divorce are, 'nuntium remittere, divortium facere;' and the form of words might be as follows: 'Tuas res tibi habeto, tuas res. tibi agito' (Compare CORPUS JURIS CIVILIS, Ed. Kriegel, Dig. XXIV. Tit. II. Vol. I, p. 392). Bekker ('Gallus,' p. 15) gives the former of these as prescribed by the Twelve Tablets, and remarks that 'this order was sometimes accompanied by another, to quit the house (foras exi), which the woman alone could give, if she were mistress of the house.'

Nor do we find the slightest evidence, from any source, that the Greek term used by the apostle was a legal expression equivalent to "foras exi," "leave the house." But if it was ever employed as a legal term by a husband in repudiating his wife, or by a wife in dismissing her husband, it cannot be used here in that technical sense. For it occurs twice in the 10th and 11th verses: "That a wife depart not from a husband; but if she depart, let her remain unmarried or be reconciled to her husband"; where, evidently, the wife is not supposed to leave at the legal, divorcing word of her husband, but of her own accord, and on account of her displeasure with him. Moreover, the separation is not looked upon as an absolute divorce; for it may cease at the wife's pleasure; "If reconciled," she resumes, apparently as a matter of course, her former place and duties. There is no hint of re-marriage.

Hence, the apostle uses the word "depart" in its customary sense. He is treating wholly of God's will, of Christian principles of morality, irrespective of human laws. And the same is true of the fifteenth verse. The wife is not authorized to warn away by any form of Roman law her unbelieving husband, nor does the apostle do this himself. The departing consort was really the guilty person, and the expression "let him depart" has its usual meaning,

## IS "THAT" IN THE BIBLE?



Question:

WHO PULLED OUT MEN'S HAIR FOR MARRYING FOREIGN WIVES?

Answer:

Nehemiah, Nehemiah 13:23-25 — "In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and plucked off their hair . . ."

except so far as the very nature of the act referred to affects that meaning. And it is well known that desertion was often practiced at that time by husband or wife without any legal formality. It has been said, —

III. "That the only divorce known in the world, when the words of Paul were written, was an absolute divorce" (CONTEMPORARY REVIEW, Jan. 1866. "Indian Questions"). This argument would have weight, if it could be shown that Paul here refers to divorce in the legal sense. But, as we have just proved, there is no evidence of this. He is laying down the higher law, a rule of action right before God, without any reference to the civil code.

If this is a correct view of the parties who had applied to Paul for direction, the expression, "is enslaved," would be descriptive of a Christian, who, from a morbid sense of duty, is striving, in the face of contempt and perhaps abuse, to retain an unbelieving and unwilling consort, in the hope of saving him from perdition. To this pitiable and well-nigh desperate task the Christian is not, according to the apostle, consigned. He may let the heathen companion quietly depart if he will. To assert this, however, is not to assert that he is relieved, by the departure of his unbelieving companion, from conjugal obligation, and qualified to contract a second marriage. The former we understand the apostle to assert, but not the latter; for the following reasons:

1. It leaves his teaching in evident harmony with that of Christ. Our Saviour appears to have regarded a woman who was divorced for any cause, save one, as guilty of adultery if she married again, and to have deemed her husband as particularly culpable for putting her away because he thereby authorized and led her to commit adultery by a second marriage. It was not the separation, but the re-marriage, which was emphasized by him as criminal in itself.

Hence, if the apostle merely directs the Christian consort to acquiesce in a separation from bed and board, his words are perfectly compatible with those of Christ; but if he directs the believer to acquiesce in a complete separation which is regarded as authorizing the deserted party to marry again, even while the heathen deserter remains single and chaste, his words do not agree with the "prime facie" meaning of the Lord's.

This is a strong argument, in our opinion, for the former view; for surely we may assume, without hesitation, the probability of obvious agreement between the King and his Ambassador on a matter of practical morality. The fact that a given interpretation reveals harmony instead of discord, in the Sacred Record, is certainly in its favor. We do not, however, assert any positive disagreement between the teaching of Christ and that of His apostle, even if the latter makes wilful desertion a proper cause for divorce; but we cannot deny an apparent discrepancy. Seeming contradiction, in-

stead of obvious harmony, emerges into view; and, if other things are equal, this is decisive against the interpretation which occasions it.

2. It removes a seeming incongruity between his language here and elsewhere. For, in the thirty-ninth verse of this same chapter, the apostle says, that "A wife is bound as long as her husband lives; but if the husband die, she is free to be married to whom she will, only in the Lord." And in his epistle to the Romans, 7:2, 3, he writes thus: "For the married woman is bound by law to her living husband; but if the husband die, she is free from the law of the husband. So then if, while the husband lives, she become another man's, she shall be called an adulteress; but if the husband die, she is free from the law, so that she is not an adulteress, though she become another man's."

Now in both these passages, agreeably to the doctrine of Christ, death is spoken of as severing the conjugal bond, and nothing else is mentioned as doing this. But if wilful desertion by a heathen partner severed it, there must have been numerous instances of the sort, and some notice of them might naturally be expected in more passages than one. But this is not all. In these passages Paul uses the word "is bound," to denote the marriage tie, and the expression "is free" to denote the condition of one when that tie has been sundered by death. Nay, he is

## Exegesis Of John I

(Continued from Page One)

ever." Certainly, he who does the will of God in one single instance can not claim this. It can be true of him only who habitually does the will of God. Again, in the last verse of the second chapter, it is said, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of Him." That a man may do one, or even many righteous acts, is not proof that he has been begotten by Him Who is perfectly righteous in all His ways.

"When a righteous man doth turn from his righteousness . . . he shall die in his sin, and his righteousness which he hath done shall not be remembered." But if a man habitually seeks that which is righteous, if the whole aim and purpose of his life is directed toward the fulfillment of righteousness, it is a proof, even in spite of many failures, that he has been begotten by the righteous One, because in this respect he manifests a similar character. These examples of the common meaning of the word, in close proximity to the clause in question, are certainly the best of guides in showing us what the apostle's meaning is in that clause itself. The meaning, then, clearly appears to be this: "Whoever has been begotten of God can not continue in a life of sin."

But let us see how the following clause bears out this rendering. "Whoever has been begotten of God cannot continue in a life of sin." Why? "Because his (that is, God's) seed abides in him." When a soul is born again the new germ of life implanted by the Holy Spirit abides and increases in strength more and more, until the form of the perfect man, the measure of the stature of the fulness of Christ, is attained. "If any man be in Christ he is a new creature," or a new creation. "Old things are passed away; behold, all things are become new." It is impossible for such a man to live the old life given to the love and practice of sin.

If one does go back to such a life, and continues in it, it is a proof that he has never been begotten of God. Of such the apostle testifies in the second chapter, "They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that they might be made manifest that they were not of us." A Christian may, indeed, fall into sin, but if he has been begotten of God, the new nature which he

has received will rebel and cry out against it, and will prove its divine origin by finally overcoming and outgrowing it. It will be seen, I think, that this interpretation of the second clause completes the position already taken in regard to the meaning of the first clause.

The final clause of the verse still remains to be considered. "And he cannot sin, because he has been begotten of God." Here it will be observed that we do not have a repetition of the language employed above, but the single verb, to sin, is used. The tense employed should be carefully noted. If the aorist infinitive had been used, we should translate, "To commit an act of sin." But instead of this we have the present infinitive. The common use of the present infinitive to denote the continuance of an action is well known. Wines says: "The infinitive present is generally employed to express an action just taking place, or (in itself or its results) continuing, or frequently repeated."

In the case in hand the first meaning is excluded as foreign to the apostle's train of reasoning, and we are left to take the second, which is to continue to sin, to lead a life of sin. We find, then, that we have another confirmation of the view already taken in regard to the passage. The Christian cannot continue in a life whose aim and sphere is sin, because he has been begotten of God, and has thus received a new life, whose aim and sphere is righteousness. His life has been raised up out of, and away from, the plane of sin in which it formerly moved, and started upon an entirely new course, and moves forward in the plane of righteousness and true holiness.

In accordance with this view a free translation of the whole passage would be as follows: "Whoever has been begotten of God does not continue to practice sin; because the new germ of life which God has implanted in his soul abides; and he can not continue in a life of sin, because he has been begotten of God."

It may be well for us to notice briefly the perfect harmony of the doctrine thus stated with other teaching of the Scripture. In the seventh chapter of Romans, Paul, speaking of the evil disposition which he finds still working within him, says, "Now then it is no more I that do it, but sin that dwelleth in me." The whole aim and purpose of Paul's life was to do the will of God. But by reason of the remains of the old nature by the force of habit, he was obliged to keep up a continual warfare with sin. But this very struggle proved that sin was foreign to the renewed nature of the man, even when he was overtaken in a fault, it could be said, in a true and most important sense that it was not he, the real man, who did it. It was rather the result of the infirmity to which he was subject, and sorely against his will. He delighted in the law of God after the inward man, and did not and would not allow himself in a life of sin.

The self-same teaching is affirmed by our Saviour in His sermon on the mount. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "Wherefore by their fruits ye shall know them." A Christian, though having cause daily to mourn over his indwelling sin, will be known by his life — the general tendency of that life, its fruit as a whole, is righteousness. It has its source and its plane of action in God and holiness. The life of one who is not a disciple of Christ, though marked by many fair qualities, is a life of sin. It has its source and its plane of action in self and sin.

"In this the children of God are manifest, and the children of the devil." "He that practices righteousness is righteous, even as he is righteous. He that practices sin is of the devil, for the devil sinneth from the beginning."

(BAPTIST QUARTERLY REVIEW, Vol. II, pp. 514-518, 1880 edition).



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

Robert G. Lee, three-term president of the Southern Baptist Convention and a leading SBC pastor for 50 years, died at home July 20 after a long illness. He was 91.

Lee was pastor of Bellevue Baptist Church, Memphis, 33 years, during which time the congregation grew from 1430 to 9200 — the largest church east of the Mississippi and then the second largest in the convention.

Elder Lee was best known for his "Pay Day Sounded" sermon, first preached in 1919 and over 1300 times since. He wrote 53 books and averaged 12 visits to church members and prospects per day. He also baptized converts every Sunday he was in the pulpit at Bellevue.

A priceless find of nine missing pages of a fourth century Bible, Codex Sinaiticus, has been made in an ancient monastery at Mount Sinai.

Nearly two million members have severed their connections with the United Methodist Church within the past decade. Out of reports from 37 conferences which were recently studied, 27 lost a total of 31,613 members. The reason: an ever-growing modernism.

In the last decade, despite health warning, there has been virtually no change in the rate of cigarette smoking among young boys. At the same time, there has been an alarming increase in the use of tobacco by young girls.

On June 18th former French Premier Michel Debre delivered a speech at Champdeure in which he made an issue of a map showing Europe under a supranational government. Drawn up by the European Assembly, the parliament of the Common Market, the map depicted the regions into which Western European countries have been quietly divided without national boundaries.

This map was produced over a year ago and immediately withdrawn when important regional One Worlders in the Common Market decided that the European public was not ready to be told what is in store for them. The prophet Daniel and the Apostle John wrote of a revived Roman Empire, and this report shows how their prophecy is soon to be fulfilled.

Americans last year bet — legally and illegally — some \$30 billion.

"There's probably not a Southern Baptist Church of any size that doesn't have at least two or three charismatic families," declared Don Lemaster, pastor of West Lauderdale Baptist Church, Ft. Lauderdale, Fla., at the third "National Charismatic Conference for Southern Baptists."

The liberal press in America has much to say about the mistreated youngsters held in Mexican jails because they were caught smoking a marijuana joint. But CORRECTIONS magazine says most of the 280 Americans repatriated from Mexican prisons were major drug traffickers, not youngsters on a lark. They had an average age of 32 and most were caught with drugs on their persons or in their cars.

FORT WORTH (EP) — Southern Baptists should form a committee to study the taxation aspects of their long revered position on separation of church and state says T. B. Maston, retired professor of Christian ethics at Southwestern Baptist Theological Seminary.

Tax free holdings of churches, hospitals, universities and other benevolent institutions have contributed to fiscal disasters, Mas-

ton said, like that in New York City, where 41 per cent of the real property is exempt. He feels that all income producing auxiliaries of the church should be taxed. Even, local churches, whose only property is a building for worship and education should voluntarily pay something to local and county governments for police and fire protection, he said.

"Without it, citizens who aren't Christians, who aren't members of our churches, are carrying the load," he said, "and that's not right."

ESTES PARK, Colo. (EP) — High school youth meeting here voted against equal rights for homosexuals but voted for ordination of women. The 900 voting delegates to the Christian Youth Congress also voted by a 72 per cent margin to bar homosexuals from teaching in public schools.

GRAND RAPIDS, Mich. (EP) — A judge settled a dispute between a divorced couple about where to bury their 13-year-old son who died, by ruling that they cremate the body and divide the ashes.

The unusual ruling, reminiscent of Solomon's Old Testament precedent, was cancelled when both parents reconsidered and told each other to make the decision. The final decision was to bury him near his mother's family home in Portsmouth, Va.

### Is Desertion Grounds?

(Continued from page six) more explicit still: for he says, in one case, that "she is bound by law" to her husband, and, as the opposite, "she is free from the law of her husband," and can marry without becoming an adulteress; while, in the other case, he says that "she is bound" while her husband lives; and, as the opposite, "she is free to be married" again.

Now in these passages, when he speaks of a right to re-marry, his language is very full and definite. The word used to express marriage obligation is the appropriate one; and the opposite of being bound by law is being free. But in our passage his language is much less exact. Instead of saying "is free," or "is not bound," he says "is not enslaved," and he omits all notice of the right to contract a second marriage. But the fact that Paul so distinctly affirms that by the death of her husband, and not before, a wife is freed from the nuptial tie which binds her to him, is a strong reason for believing that, had he intended to lay down an exception to this rule in the passage before us, he would have stated the exception as formally and clearly as he did the rule. He seems therefore to be inconsistent with himself as a writer, if he intends, in this passage, to pronounce the deserted partner at liberty to marry again.

Moreover, the enslavement alluded to in the fifteenth verse is conceived of by the apostle as the opposite of a state of peace, and not as the opposite of freedom from the nuptial tie; and this is quite unlike his representations elsewhere. "Let him go; the Christian party is not enslaved; but God has called us in peace." This means, evidently, Let the heathen companion depart; not indeed that you may be free to marry again, but that you may live peaceably, and not yourselves be the occasion of bickering and bitterness in the family circle. Thus interpreted, it agrees with the next clause, and ceases to be incompatible with the apostle's thought and style elsewhere.

3. It accords with the immediate context. Paul has just said, appealing to the words of Christ, that marriage between Christians is sacred, and has forbidden either

party to dissolve it; adding, that a dissolution of it does not authorize another marriage. He has next said that marriage between a believer and an unbeliever, a Christian and a pagan, is sacred, and has forbidden the believer to dissolve it just as peremptorily as in the former case, thus putting the two marriages on a level in this respect. He now says that if the unbeliever, who of course cannot be made to feel the authority of Christ is striving to depart, let him do so. By no appeal to pity, to duty, to honor; by no lawful compliance with the deserting party's wishes, will he be detained in peace. The very effort to prevent his going will put the Christian companion in a slavish position, and, at the same time, prove fatal to domestic quiet.

Chrysostom supposes that the apostle here refers to cases where the unbelieving partner made a participation in idol-worship the condition on which a continuance of the conjugal union depended. Wettstein adopts the same view. "If he desert his wife because she gives her name to Christ, she is not so bound to her husband that, for his sake, she ought to desert Christ." The converted wives of men who still adhered to paganism were envied with difficulties and beset with temptations. They were taught to look upon idolatry with dread and horror; yet the kitchen hearth was consecrated to false divinities, and every wife was expected to offer incense and libations to the domestic gods. How could a

### FINANCIAL REPORT OF TBE For July, 1978

|                 |            |
|-----------------|------------|
| Deficit June 30 | \$1,817.14 |
| Receipts        | 7,027.26   |
| Expenditures    | 7,063.81   |
| Labor           | 1,402.63   |
| FICA on labor   | 95.62      |
| Postage         | 696.40     |
| Office Expense  | 43.00      |
| Supplies        | 26.16      |
| Printing TBE    | 4,800.00   |
| Deficit July 31 | 1,853.69   |

### INDEPENDENT BAPTIST HOUR FUND

|                       |            |
|-----------------------|------------|
| Balance July 1, 1978  | \$1,683.81 |
| Receipts              | 603.00     |
| Total                 | 2,286.81   |
| Expenditures          | 631.56     |
| Balance July 31, 1978 | 1,655.25   |

Christian woman perform such unholy rites? Or how could she refuse to observe them without provoking the wrath of her husband? When a pagan family sat down to the daily meal, libations were poured out in honor of wood or stone, and on joyous occasions the pantomimic dance and profane song were required. But what Christian could participate in such festive scenes? or what pagan husband would understand the scruples of his wife, and indulge them without a frown? The reign of Venus was coextensive with that of Jove; vice rode triumphant by the side of superstition.

It is not therefore improbable that the price of conjugal life was idolatry. Converted women were sometimes compelled by force to observe pagan rites. Bona, a Christian of Carthage, was dragged away by her husband to a heathen altar, and, while others held her hands, was made to offer sacrifice. And it was perhaps with reference to such cases — where the believing party must surrender moral freedom, and, in effect, take the place of a slave without personal rights or character in order to retain an unbelieving companion, that Paul said, Let the heathen consort depart, and the believer live in peace. By saying this, he consented to nothing incompatible with the sacredness of marriage between a Christian and a heathen; nothing inconsistent with the view that such a union is just as binding, in all respects, as one between believers. And this is what he has affirmed, substantially, in the foregoing verses. But if he says that the Christian party is warranted by

the mere desertion of a heathen companion to contract a new marriage, he makes a rule quite inconsistent, apparently, with what he had just said, as well as with the plain language of his Lord.

4. It accords with the general tone of the apostle's instructions and counsel in this part of his letter. One can hardly read the chapter before us without feeling that Paul, though honoring the marriage contract and state, would look upon separation from a heathen companion as being at that time, on many accounts, desirable, and would esteem it no great hardship or misfortune if this separation should withdraw a Christian, for a considerable period, from conjugal life. He speaks of temporary separation, for the purpose of special fasting and prayer, as admissible when both parties are Christians. He speaks of the unmarried as preferable to the married state for such believers as were truly continent in desire and in action, devoting their energies wholly to the service of Christ. And he gives us an impression that there were

(Continued on page 8, column 1)

### What Is a . . .

(Continued from page one) tion to the three Persons of the Godhead — a relation really entered into in repentance, faith, and regeneration.

That baptized believers are the only persons eligible to church-membership is clear from the whole tenor of the Acts of the Apostles and of the Apostolic Epistles. Everywhere it is seen that baptism preceded church-relations; nor is there an intimation that it was possible for an unbaptized person to be a church-member. On this point, however, there is no controversy between Baptists and Pedobaptists, for both believe in the priority of baptism to church-membership. The difference between them is on the question, What is baptism?

The Baptist answer to this question is that baptism is the immersion in water of a believer in Jesus Christ. If, then, a church is a congregation of baptized believers, it is a congregation of immersed believers. An unimmersed congregation, therefore, even if a congregation of believers, is not a New Testament church. Baptists do not deny that there are pious men and women in Pedobaptist churches, so called, but they do deny that these churches are formed according to the New Testament model. They are without baptism, and, to use the words of a very distinguished Pedobaptist, Dr. E. D. Griffin, "where there is no baptism, there are no visible churches." (His celebrated LETTER ON COMMUNION, reviewed by Dr. Ripley, may be seen in the Boston edition of J. G. Fuller ON COMMUNION, also in the AMERICAN BAPTIST MAGAZINE for September, 1829).

Even if Pedobaptists practiced immersion, and immersion only, the introduction of the infant element into their churches would vitiate their claim to recognition as New Testament churches. The infant element must predominate over the adult element, in obedience to the law of increase in population; which law renders children more numerous than parents. Surely, as Pedobaptists practice an uncommanded ceremony instead of baptism — on unscriptural subjects instead of on believ-

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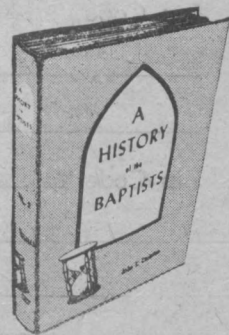
Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

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ers — their churches can lay no claim to conformity to the New Testament standard of church organization. They are not congregations of baptized believers.

There can be no ecclesiastic fellowship between them and Baptists, for the latter hold most tenaciously that a scriptural church is a local congregation of baptized believers. That a church is a local congregation needs no elaborate proof. The fact is sufficiently indicated by the use of the word in both its singular and its plural form. We read of "the church at Jerusalem," "the church of God which is at Corinth," "the church of the Thessalonians," "the church of Ephesus," "the church in Smyrna," etc. Nor is it to be supposed that it required a large number of persons to constitute a church. Paul refers to Aquila and Priscilla and "the church that is in their house," to Nymphas and "the church which is in his house"; while in his letter to Philemon he says, "to the church in thy house." A congregation of saints organized according to the New Testament, whether that congregation is large or small, is a church.

The inspired writers, too, use the term "churches" in the plural; and, as if for ever to preclude the idea of a church commensurate with a province, a kingdom, or an empire, they say "the churches of Galatia," "the churches of Macedonia," "the churches of Asia," "the churches of Judea." In reference to an organization in a city or town or house, the singular "church" is used; but when regions or counties are mentioned, we have "churches," in the plural. Wherever Christianity prevailed in apostolic times, there was a plurality of churches. (DISTINCTIVE PRINCIPLES OF BAPTISTS, 1882 edition, pp. 169-174).



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| 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. | 12:30- 1:00 p.m. | 1540  | 1000 AM |
| *WKNG, Tallap'sa, Ga. Sun. | 8:00- 8:30 a.m.  | 1060  | 2500 AM |
| *Clear Channel             |                  |       |         |

### Is Desertion Grounds?

(Continued from page seven)

particular reasons for encouraging a single life at that time, and, perhaps, in that city. Besides, he expressly enjoins upon a believing wife, guilty of deserting her believing husband, the duty of remaining unmarried or of being reconciled to her husband; and the former of these alternatives supposes it no intolerable evil for the parties, the innocent as well as the guilty one, to remain separate and single indefinitely. For the apostle's direction is unqualified as to time, and, though addressed to the offending party, is conceded by all interpreters to bind the other party also.

Indeed, any other view of the passage would make Paul's account of our Saviour's teaching disagree with the gospel narratives. A single life, or reconciliation, was the alternative for both. Even the deserted partner was still held by the nuptial tie, and could not, though the civil law permitted it, contract a new marriage. Nor does it appeal that he could in all cases insist upon the prompt return of his wife to her post, on penalty of exclusion from the church. This appears to be left to the wisdom of the church, looking at the particular circumstances which led to the desertion. In such an age and place as the apostle had before him, the sin may not have been in every instance so great as to destroy confidence in the piety of the wife who left her

husband. There would naturally be fault on both sides; but if it were all on that of the consort who left, they were bound equally by the word of Christ to remain single, or be reconciled.

But it may be said that Paul is answering questions, and that in the particular instances which he had in view the deserted parties were patient, uncomplaining, and not desirous of contracting a new marriage — a circumstance which accounts for his silence in regard to the course to be pursued by them and by the church. All this may have been explained to him by those who wished to know their duty, and therefore he directs his words to the deserting partner only.

Well, if this may be supposed, may it not also be supposed with as much reason that others, who were morbidly sensitive to their conjugal duty and responsibility for the salvation of their heathen partners, even while these were threatening to leave them unless they would forsake Christ, may have asked the apostle whether it would be right for them to acquiesce in the separation and remain single, as they were willing to do, and that he replied to this question, "If the unbelieving depart, let him depart. The brother or the sister is not enslaved in such cases; but God has called us in peace. For what knowest thou, O husband, whether thou shalt save thy wife? or what knowest thou, O wife, whether thou shalt save thy husband?" According to this hypothesis he did not repeat his injunction to the Christian party to remain unmarried, because there was no occasion to do it. Nor was there, probably, any hardship involved in refraining from another marriage while the deserting heathen remained single and chaste for this would rarely, if ever, be a long period.

About one year ago, the Baptist missionaries in Rangoon, Burmah, were requested to sign a petition asking for a divorce act in favor of native Christians forsaken by their heathen companions on account of religion. One of the missionaries, in a letter written at the time, remarks as follows: "However it may be on the other coast of the Bay, here in Burmah there has been but one instance in Dr. Steven's or Mrs. Bennett's knowledge where the deserting party did not soon marry again, thus of course liberating the believer by Christ's law. (Dr. Stevens and Mrs. Bennett have been in the field between thirty and forty years.) I believe no other missionary here knows of a single case of the sort." But why speak of hardship? We cannot conceive of the apostle calling a state in which the Christian was merely restrained from contracting a new marriage, one of slavery. It would rather be called, in comparison with marital life with a dissatisfied and exacting heathen, a state of peace and freedom.

We conclude, therefore, that the language of Paul in this passage justifies a husband or wife in seeking a bill of divorce from bed and board on account of wilful desertion by the other party, but not a bill of divorce from the bond of matrimony, qualifying the innocent person for renewed wedlock. The language of our Saviour is so clear and explicit in declaring adultery to be the only crime which makes a divorce from the bond of matrimony valid before God, and the language of Paul is so easily accounted for by supposing him to speak of permanent separation, merely, that we are unable to reach any other conclusion.

And this conclusion ought to regulate our conduct; for in such a case we are bound to follow the clearest light and strongest evidence which is afforded by the sacred oracles. The duty of Christians to obey the will of their Lord is imperative; and we are satisfied that his will is clearly expressed, that the language of his apostle agrees with the literal sense of his own, and that Christian churches are required by their allegiance to Him, to regard and treat all divorces granted for other causes than adultery, as null and void, the parties in such cases being still, before God, husband and wife, so that re-marriage is sinful.

(THE SCRIPTURAL LAW OF DIVORCE, pp. 34-60, 1866 edition).

### Inspiration, Authority

(Continued from page five)

(Prov. 30:5). So precious is the Word to God, that He has placed it above His matchless name:

"For thou hast magnified thy word above all thy name" (Psa. 138:2).

Our text declares that "All Scripture (the whole of God's Word) is given by inspiration (God-breathed), and is profitable (beneficial) for doctrine (teaching), for reproof (means of conviction), for correction (restoration to a right state), for instruction in righteousness (education in righteous dealing): That the man of God (the born-again person) may be perfect (completely qualified), thoroughly furnished (fully equipped) unto all good works (those which God has ordained from eternity to be done by the people of God)."

There are but two chief personalities in the universe — God and Satan. There are only two systems that concern the salvation of the soul — grace and works (Eph. 2:8,9); Rom. 11:5,6). There are but two ways of service — the way that God has ordained — Spirit and in truth (John 4:24), and the

way of Satan and false religion (Prov. 14:12).

There are also but two main systems of theology within the whole of Christendom. One system (the false) is based on man and his achievements. This system makes man a god and belittles the God of Heaven. This corrupt system is known in history by various names. It is cloaked in deceit, half-truths, and innuendos. It boasts great things, but being built on the shifting sands of time, is destined to fall.

The other system is based on God and His achievements. This system places God on the throne, and speaks of man as completely fallen in Adam. This system has been given odious names through the centuries by its opponents. But its pure stream runs from the present back through our early American Baptists, through the Particular Baptists of England, through the mainstream of Anabaptists, through the ancient Waldenses, and on back to that great exponent of grace — the apostle Paul — and back to the throne of God.

This true system of theology begins with and ends with Jehovah God. It recognizes His absolute sovereignty in everything — from the creation of the heavens and the earth to the quickening of dead sinners in salvation. Its keyword is GRACE — grace invincible, whereby God acts toward sinners as both Moses and Paul attest: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Ex. 33:19; Rom. 9:15). This system places Jehovah on His throne as the One who "doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35).

This last system speaks of a God who knows nothing of luck, chance, or maybe so — but a God of eternal purpose and design. This system speaks of the One who declares "the end from the beginning," and who declares, "My counsel shall stand, and I will do all my pleasure" (Isa. 40:10).

This true system is the system of pure, sovereign grace. It is a system that knows nothing of synergism (where man plays a part in his salvation), but of monergism (where God alone is the Saviour — Jonah 2:9).

Let Baptists in this sin-darkened, Laodicean age awake to the reality of where they are in both theology and in practice. Let us leave our well-formulated opinions and get back to the Word. Let us stop measuring ourselves by ourselves (II Cor. 10:12), and let us begin measuring ourselves by the standard of God's Word (II Tim. 4:2). Let us lift our heads above tradition and customs. Let us labor in love, each respecting his brother in Christ, each praying for the other, each laboring faithfully in the field where God has placed him. Let us stop using the tactics of Satan, and let us begin to treat each other as brethren in the

Lord. Cudeworth said, "Truth and love are two of the most powerful things in the world; and when they both go together they cannot easily be withstood."

Let us learn to disagree agreeably. Let us know that the truth of God has stood the test of time, and shall never fail (Matt. 24:35). Let us busy ourselves by studying the truth, loving the truth, teaching the truth, preaching the truth, and living the truth. For it is in truth that real freedom lies (John 8:32).

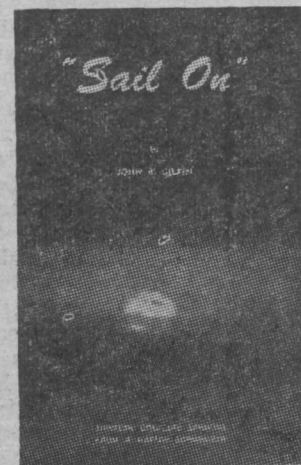
Let us forge ahead undaunted by criticism. Stopford A. Brooke put it this way: "If a thousand old beliefs were ruined in our march to truth, we must still march on." Backus speaks in the same vein of thought: "Error always addresses the passion and prejudices: truth scorns such mean intrigue, and only addresses the understanding and the conscience." A. A. Hodge wisely declared: "It is easier to find a score of men wise enough to discover the truth than to find one intrepid enough, in the face of opposition, to stand up for it."

We believe in the INSPIRATION of the Scriptures. Let us equally believe in the AUTHORITY of the Scriptures. Spurgeon spoke these memorable words concerning truth: "We who have the gospel passed to us by martyr hands dare not trifle with it, nor sit by and hear it denied by traitors, who pretend to love it, but inwardly abhor every line of it . . . Look you, sirs, there are ages yet to come. If the Lord does not speedily appear, there will come another generation, and another, and all these generations will be tainted and injured if we are not faithful to God and to His truth today. We have come to a turning point in the road. If we turn to the right, mayhap our children and our children's children will go that way; but if we turn to the left, generations yet unborn will curse our names for having been unfaithful to God and to His Word."

#### EDITOR'S NOTE:

For preaching this great sermon before the messengers of the American Baptist Association, Elder Jarrell E. Huffman, pastor of Bray Baptist Church and instructor in Oklahoma Missionary Baptist College at Marlow, Okla., was replaced as a Sunday School writer of the Junior High quarterly.

His name was omitted from the list recommended by Bro. O. H. Griffith for the coming year. A motion was made to substitute the name of Bro. Huffman for the new man recommended. Discussion followed which centered around the theological views of Bro. Huffman. He was asked to state his doctrinal convictions with regard to election, foreordination and predestination as they relate to individual salvation. He very freely and frankly expressed his convictions on the subject. The substitute motion lost and Bro. Maxie A. Austin was chosen to take the place of Bro. Huffman.



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