

# The Baptist Examiner

## Baptist Is Our Middle Name

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

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## THE "SEPARATE STATE" THEORY

ISAAC WATTS  
(1674-1748)

### PART II

VI. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better: nevertheless, to abide in the flesh is more needful for you" (Phil. 1:23-24). When the apostle speaks here of his "abiding in the flesh," he declares the first was more needful for the Philippians, to promote religion in their hearts and lives; but the second would be better for himself, for he should be with Christ, when he was departed from the flesh.

I would only ask any reasonable man to determine whether, when Paul speaks of his "being with Christ" after his departure from the flesh, he can suppose that the apostle did not expect to see Christ till the resurrection, which he knew would be a considerable distance of time, though perhaps it has proved many hundred years longer than the apostle himself ex-

pected it? No; it is evident he hoped "to be present with the Lord" immediately as soon as he was "absent from the body": oth-



ISAAC WATTS

erwise, as I have hinted before, "death" to him would have been but a little "gain," if he must have lain sleeping till the dead shall

rise, and have been cut off from his delightful service for Christ in the Gospel and all the blessed communications of His grace. The objection which may arise here also from supposing this to be a peculiar favor granted to the apostles is answered just before.

VII. "Ye are come to the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first-born which are written (or registered) in Heaven, to God the Judge of all, and to the spirits of just men made perfect and to Jesus the mediator of the new covenant" (Heb. 12:23), that is, the Gospel or the Christian state brings good men into a nearer union and communion with the heavenly world, and the inhabitants of this upper world, this heavenly Jerusalem, are here reckoned up, "God" as the prime Lord or head, "Jesus" the mediator, as the King of His church; the "innumerable company of angels" as ministers of (Continued on page 3, column 1)

## EMIL BRUNNER AND SOUTHERN BAPTISTS

E. D. STRICKLAND  
Birmingham Alabama

Who is Emil Brunner? He is a native and resident of Switzerland. He has spent a number of years as Professor of Systematic and Practical Theology in the University of Zurich. At one time, he taught in Princeton Theological Seminary here in America. He has been a world traveler and religious lecturer. Brunner has written many books that have been very influential in shaping theological thought of today.

What about Emil Brunner's Theology? Is it sound and safe for us to follow? Herewith, you may read some direct quotations from some of his books. First, I refer you to: THE CHRISTIAN DOCTRINE OF CREATION AND REDEMPTION, translated by Olive Wyon, Phil., Westminster Press, 1952. In this volume Dr. Brunner very definitely denies any belief in the Virgin Birth of Christ. He even seeks to use both John and Paul to refute the "error."

"It is therefore not wholly improbable that the Johannine Prologue (John 1:1-14) was deliberately placed where it is, in opposition to the doctrine of the Virgin Birth." p. 353.

"The Apostles never mention the Virgin Birth. In the preaching of the Apostles, in the preaching of Paul and of John, as well as of the other writers of the New Testament, this idea does not play even a small part—it plays no part at all. Thus the doctrine of the Virgin Birth does not belong to . . . the church of the New Testament . . ." p. 354.

" . . . even those heresies which rejected the divinity of Christ believed in the Virgin Birth. Hence there is no justification for mak-

ing it the criterion of true faith in the divinity of Christ—as is the case with a certain type of Fundamentalism. We cannot believe in the divinity of Jesus as the Eternal Son of God on account of, but only in spite of, the doctrine of the Virgin Birth, as it is recorded in the Gospels of Matthew and Luke." p. 355.

"It should be clear from the tenor of these remarks that our rejection of the doctrine of the Virgin Birth has nothing to do with this view (Liberalism which denies the divinity of Christ, E.D.S.) but comes from the very opposite angle." p. 356.

This is conclusive of his unbelief concerning the truth of the Virgin Birth of our Lord.

He does not believe in the complete inspiration of the Scriptures. Speaking of the record of the two Evangelists, Matthew and Luke he says:

"The historical credibility of this narrative, however, is not such that of itself, theological misgivings would be silenced. Although we cannot say absolutely that the narrative of both synoptists (Matthew and Luke, E.D.S.) is evidently non-historical, yet we must admit that the historical basis is uncertain." p. 355.

"The fact that this incident (the account of the Virgin Birth . . . (Continued on page 5, column 4)

## NUMBERED HAIRS

(By the Editor)

"But the very hairs of your head are all numbered" (Matt. 10:30).

Human beings are prone to number their farms and food, their cars and cattle, their money and merchandise, but never their hairs. We pay little attention to the hairs which come and go upon our heads. We pluck them out of the comb each morning and toss them away in complete indifference. We never miss them until they are all gone. Even then we have not bothered to count them as they dropped out during our life. But it is not so with the God with Whom we have to do.

Matthew 10:30 says that God has numbered all the hairs upon our heads. Although this seems a matter of little importance to us, God does not think it beneath His dignity to determine how many there were in our youth, how many fall out by middle age, and how few there are soon to be. This proverbial expression (I Sam. 14:45; II Sam. 14:11; Acts 27:34) shows the perfect knowledge of God. It reveals how detailed His providential care is for His people.

How deep is God's concern for His redeemed people! He takes care not only to number our heads but our hairs. He ever cares for His people and His everlasting love changes not. Not only are the days, months, and years of our lives recorded in the book of His (Continued on page 8, column 3)

## BAPTIST RESPONSIBILITY

By S. F. DOWIS

We must be faithful to our distinctive message. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58). Different ages of the world have come to be remembered by different characteristics such as the Dark Ages, the Age of Enlightenment, and the Reformation. Our age has come to be described by such terms as materialistic, skeptical, pleasure-loving, restless, and changing. Whatever the age or its characteristic, however, the important question for Baptists is, Do we have a message adequate to meet the needs of men and women and of society in our day? We reply, Yes; we have the Bible message and it is sufficient for our age or any other age. Our existence as a separate denomination can only be justified on the basis of our having a distinct message the world needs, not given by any others. Baptists are a growing people in numbers and power, but whether we will continue to serve and bless mankind will depend upon the message we have for the world, and whether we are faithful in the proclamation of that message.

Regeneration our one message to the lost. If we are to ever better this world where we live and hasten the coming of the Kingdom of Christ on earth, we must do it by

heralding the New Birth or Regeneration. We must start here, for the old man of fleshly nature cannot please God. He must be born again. This doctrine of the New Birth was Jesus' first answer to the enquirer for the plan of salvation, and it must forever be our answer to a lost and condemned world. This new birth means an inward change of men's nature, and not a better heredity. Better blood will greatly bless a nation and save much sin and suffering. But even the sons of Abraham had to be born again to be saved. The deadliest of all germs is that of sin — which has been handed down from Adam and can only be cured by the New Birth. This New Birth is a spiritual change and not a mental process or psychological complex. Education develops what is there, but does not put into man something new or divine. Therefore neither secular nor religious education can produce the regeneration of the soul. Baptists enter the Kingdom by the regeneration of each individual and this is their only message to a lost world by which my soul may be saved.

Every individual must come to God for himself. A second essential doctrinal message that Baptists hold and the world must have is the individual competency of the soul. It must be made clear that every individual can and must approach God for himself, and that salvation cannot be wrought out for him by preacher, priest or church. We believe that the Bible in the hands of a seeking soul, with the Holy Spirit to guide him, will lead to his salvation. We must emphasize the importance of the (Continued on page 6, column 3)

## The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

## THE SPEAKING BLOOD

(Preached on the Independent Baptist Hour September 2, 1979)

"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:24).

Most of us are familiar with the story of the two sons of Adam and Eve. It is found in Genesis 4:3-4: "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to

his offering he had not respect." Abel's offering was accepted because it contained blood and was offered in faith of a coming Redeemer (Heb. 11:4).

Abel, unlike his brother Cain who was of that wicked one, proclaimed by the sacrifice which he brought the great truth that salvation could be only by a bloody offering. It spoke prophetically of the virtue which would be in the pleading voice of holier sacrificial blood, the great Antitype which spoke of better things than Abel. What Abel's blood-offering spoke in a typical

and obscure manner, Jesus Christ proclaimed in a more distinct and better manner by the reality.

THE VOICE OF TYPICAL BLOOD The prophetic voice of blood spoke from the altar in the Old Testament of better things to come. It was repeatedly taught under the old dispensation that "it is the blood that maketh an atonement for the soul" (Lev. 17:11). The Jewish sacrificial worship expressed the yearning of those saints for a blood atonement. The brazen altar was fed with unceasing sacri- (Continued on page 2, column 1)

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## BRIEF NOTES

The Pinehaven Baptist Church of Columbus, Miss., and Pastor Elvis Gregory have opened a new mission in New York. It is the Sovereign Grace Baptist Mission, YMCA Building (downtown), Niagara Falls, N.Y. Anyone desiring more information may write or call J. L. Bayer, 7043 Bear Ridge Road, No. Tonowanda, N.Y. 14120 (716) 692-8599. Elder David Nisbet is the mission pastor.

## The Speaking Blood

(Continued from page one)

fices of life. It was a place of slaughter. Blood was ever fresh on its sides. The brazen altar was itself a type of Christ dying to make a blood atonement for our sins.

There were four kinds of animal sacrifices: burnt-offerings, sin offerings, trespass offerings, and peace-offerings. The first three offerings had an expiatory virtue. These sacrifices were full of symbolic import. He who presented the victim at the altar laid his hands upon its head before it was slain, showing thereby that the animal substituted in the place of the offering, transferring his own guilt to the victim, and thus consecrating it as his substitute. He killed it to indicate that on account of his sins he deserved to die. Life was taken from the animal by cutting its throat with a single stroke of the knife, so deep that all the blood might flow out of the body. The streaming blood from the dying victim was received into a vessel and carried within the sanctuary, while a portion was sprinkled toward the mercy seat, and placed upon the horns of the golden altar, as a seal of the atonement which God had accepted.

This all spoke of the blood atonement of Jesus Christ. It was the voice of preparation for better things to come. It was a helpless suppliant after the substitution of one higher and better than man, Whose sacrificial blood would obtain eternal redemption. The streaming blood on Jewish altars cried to an expecting people, "Prepare ye the way of the Lord!" Blood on the altar was a declar-

ation on man's sinful condition and of death by sin. In all sin-offerings upon the altar the blood expressed the sin of the offerer. As the life-blood of an innocent victim ran out, the offerer was to see how the innocent Lamb of God would one day die for the guilty sinner. The bloody offering taught that remission of sin and the removal of its penalty were through the shed blood of a slaughtered substitute. God would accept no man who refused to come to Him upon the blood on the altar of propitiation.

The blood on the altar had no power of its own to make atonement: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:1-4). These animal sacrifices satisfied the requirements of the ceremonial law, but they had nothing to meet the demands of the moral law, except the shadow of good things to come. They were only to herald of the actual virtue in the antitypical blood of Christ (Rev. 1:5).

### THE VOICE OF THE CROSS

The voice of blood from the altars of types and prophecies was verified on Calvary. "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctified to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:13-14). The shedding of Christ's blood on the cross was the fulfillment of all prophetic blood. It is the blood of sprinkling which "speaketh better things than that of Abel."

The blood of the crucified One outside Jerusalem is invested with both speaking and saving power. This is the blood of the God-man, the reality of all types and shadows, the fulfillment of all prophecies, the desire of all nations, the truth of all truths, the power of all powers!

The blood spattered tree was Christ's spokesman. It declared His nature, His merits, and the power of His incarnate life more fully than all His deeds and words. Calvary was His pulpit, and His blood the orator. The voice from this place was a more fruitful oracle than any voice that has ever sounded in the human spirit across the centuries.

What is the nature of that blood which speaks from the cross? Is it different from the blood of the typical altars? Was it the blood of a mere man who died for what he believed? A thousand times no! It was the atoning blood of the Son of God for guilty men.

### DIVINELY APPOINTED

Jesus Christ was Immanuel, God in, with, and for us! His blood was different from all other blood of men and beast ever shed. It had a quality of sacrifices unknown to ordinary blood. It was more than martyr's blood. If His were mere martyr's blood, then why did the earth rend, the graves open, and the dead come forth? Why did the Roman soldier cry at the bloody scene, "Truly this was the Son of God" (Matt. 27:54)?

This was divinely appointed blood, atoning blood, the blood of a vicarious sacrifice. The Father foreordained it to be shed before the foundation of the world. Of Christ Peter wrote: "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (I Pet. 1:20). The Redeemer stood as the "Lamb slain from the foundation of the world" (Rev. 13:8).

### THE ANTHROPIC BLOOD

The blood of Christ is superior blood, suffered with the indwelling element of Divinity. The Scriptures speak of it as God's own blood (Acts 20:28). It contained the life of that flesh which is more than human flesh. It was the blood

of an immaculate humanity in which all the fullness of the God-head dwelt bodily. It is the blood of the Second Adam, the Lord from Heaven. His Divinity was so allied with His human nature that His blood is an expression of both His natures. The God in it gave it infinite value and efficacy. Surely God will not visit us with vengeance when He sees this blood sprinkled on our hearts!

### SINLESS BLOOD

The blood of Christ on Calvary is sinless blood. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a Lamb without blemish and without spot" (I Pet. 1:18-19). His blood was not shed for crimes He had committed. He did not die for any guilt of His own, but to show me I was guilty and deserved to die for my sins.

The sinlessness of His blood proved its power to atone. The Messiah was "cut off, but not for himself" (Dan. 9:26). His crucifixion proved nothing against Him. The Father was well pleased with Him, Judas threw away his blood-money and exclaimed in remorse: "I have sinned in that I have betrayed the innocent blood" (Matt. 27:4). Pilate, his judge, declared him to be without fault (Luke 23:4). One of His murderers who drenched his hands in His blood declared: "Certainly this was a righteous man" (Luke 23:47).

### VOLUNTARY BLOOD

Our Saviour endured the accursed death because He chose to

die. He declared: "I lay down my life . . . No man taketh it from me, but I lay it down of myself" (John 10:18). Men did not force Him to suffer. His blood was a freewill offering for the sins of His people. It was His hearty concurrence with the Father's will and the carrying out of His covenant engagements.

### ACCEPTED BLOOD

The blood of Christ shed on Mount Calvary is accepted blood. Gazing from His throne in the Third Heaven upon the awful scene of Calvary, God the Father saw the travail of His blood and was satisfied. He saw His Son suffering to vindicate the Divine government, meeting all the demands of His righteous law, and becoming by self-sacrifice the Author of full and free redemption. The Father put His seal of acceptance upon it. The Father would be compelled to un-God Himself before He could reject the merits of the atoning blood of His Son.

### SAVING BLOOD

The blood of Christ is saving blood. It alone has saving virtue in itself. There is no salvation apart from the blood of Christ. Everything apart from it is the Devil's delusion. The blood of the spotless Lamb propitiates, redeems, sanctifies, and washes us from our sins. It hushes the thunders of God's wrath and causes the Son of righteousness to break forth upon the soul.

### ALL-SUFFICIENT

It is all-sufficient blood. It is all-sufficient both to purchase and to plead, to cleanse and heal, to overcome all enemies and liberate all prisoners. There is no sin for

which it cannot atone, no guilt which it cannot remove, no wrath which it cannot appease, no crime it cannot expiate, no favor it cannot propitiate, and no malady it cannot heal! It cleanses from all sin (I John 1:7). "Sinners plunged beneath that flood lose all their guilty stains."

### FACTS PROCLAIMED BY THE BLOOD

The speaking blood of Christ declares some important truths. In the atoning blood we see the real character of God. If you want to

### FINANCIAL REPORT THE BAPTIST EXAMINER

August 1979

Balance August 1	\$ 1,063.18
Receipts	8,819.40
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Expenditures:	
Labor	\$ 2,459.25
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know how much God hates sin, look at the blood-spattered tree. If you would know the depth of God's love, listen to the speaking blood of the cross (I John 4:10). Every drop of blood declared God was just and merciful.

It speaks of the awful death Christ endured. The cross speaks as no language can and as no pencil can write. It cries out of the thorns in His temples, of the nails in His quivering fibers and of the spear in His side. It speaks of a death no orator can describe. Such a scene overwhelms the soul and brings a silence of wonder. We can only stand in awe before a spectacle of blood as glorious in love as it is terrible in justice.

The blood of Jesus speaks of the greatness of sin. How awful must be the misery which made it necessary for Christ to bleed and die. It was our sins that drove the nails in His hands and feet, put the crown of thorns on His head, and thrust the spear in His side. We are murderers! We are guilty of the body and blood of the Lord! If you would know the full measure of your sins and what a godless creature you are, then pay a visit to the cross of Calvary.

### VOICE FROM THE MERCY SEAT

The voice of the blood of Christ is heard in Heaven at the right hand of the Father. Having offered the immaculate oblation of Himself on the accursed tree, He entered the celestial Temple, the seat of the glorious presence of God, to plead the merits of His atonement, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24). He appears before the mercy seat of God in Heaven with the visible tokens of His suffering and death (Heb. 9:11-12; Rev. 5:6), as the Jewish high priest carried into the Holy of Holies a part of the blood of the animal sacrifices.

Christ is a wise Representative and Advocate of His people, knowing the case of His clients, the character of the Judge, and all that is written in the law. As our merciful and faithful High Priest, He pleads for the sinner. He never neglects His chosen ones and never delays to press their cause. When they sin, He pleads for their pardon; when they are accused, He vindicates their character; when they are afflicted, He procures their success; when they are tempted, He at once prays that their faith fail not. Every day they commit sins, and every day He pleads their pardon on the grounds of His own vicarious atonement (I John 2:1). Because He thus pleads for them, they will never be condemned (Rom. 8:34) and never perish (John 10:28).

The pleading blood before the mercy seat is not heard in vain. It avails much with God. It is effective in obtaining whatever our everlasting Priest asks. This blood is constantly before the Majesty on High and cries out perpetually in behalf of the elect of God. Jesus within the veil of the heavenly tabernacle.

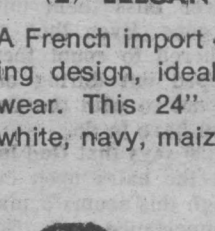
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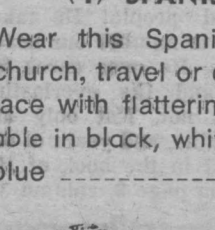
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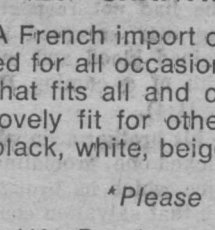
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## The Lord's Church

(Continued from Page One)

made to wonder if there won't be many blood-bought born-again women who will hang their heads in shame when they stand before the judgment seat of Christ and hear Him say, "Why did you rebel against Me, and against My Word?" My dear Sister in the Lord, had you not rather hear Him say, "Well done, thou good and faithful servant" than to have the church hear what you had to say?

Just about all other churches teach that a person can be saved and then fall away and be lost. This they do because they take some Scriptures out of context, and give others a wrong interpretation. For instance, they take Scriptures like I John 3:15 and make it mean that if a saved person commits murder he loses his salvation. They forget that David was guilty of adultery and murder, but still he was a man after God's own heart. Not only that, but Christ is to sit upon His father David's throne when He comes back to this earth. They also forget that Moses killed an Egyptian, but still God used him to deliver the children of Israel from their Egyptian bondage. And they forget that Samson committed suicide and mass murder and still made the Lord's honor roll in Hebrews 11:32. They overlook, or are not aware, of the different tenses in the Greek language. For example, the aorist tense may be represented by a broken-line, or a dotted line, indicating that the thing under consideration does not occur continually. Other tenses can be represented by an unbroken line indicating that the thing under consideration occurs continually, or that it is a way of life. It is what the person delights in. Unfortunately, our English translation does not distinguish between these tenses as we might wish it did. So when we read in I John 3:15 "that no murderer hath eternal life abiding in him," we are prone to want to say that if a murderer had ever been saved he has now lost his salvation, because he has committed murder. This same thing is true of the liar, the adulterer and all other sins. So those who believe in falling from grace have a person being saved one day, and lost the next day. And where he spends eternity depends upon which day he dies. But Hebrews 6:4-6 says, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the age to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." This Scripture is saying that if a saved person could fall away and be lost it would be impossible for him to be saved again because it would require Christ to be crucified again.

Revelation 20:15 makes it crystal clear as to who will be cast into the lake of fire. There we read, "And whosoever was not found written in the book of life was cast into the lake of fire." There is no room here for someone who had ever had his name written in the book of life. Psalm 37:28 says, "For the Lord loveth justice, and forsaketh not His saints; they are preserved forever." No one can believe this verse of Scripture and at the

(Continued on Page 4, Columns 4 and 5)

## "Separate State" . . .

(Continued from page one)

His kingdom, "the general assembly" of God's favorites or children who are called the "first-born"; perhaps this may refer in general to all the saints of all ages past and to some whose names are written in the book of life in Heaven; and particularly to the "separate spirits of just men" who are departed from this world, and are made perfect in the heavenly state. The criticisms that are used to put other senses upon these words seem to carry them away so far from their more plain and obvious meaning, that I can hardly think they are the meaning of the apostle: for it would be of very little use for a common Christian to read these verses of divine consolation and grace, if he could take no comfort from them till he had learned those critical and distant expositions of such plain language. It has been indeed objected against the plain sense of this text, that the "spirits of the just" or good "men" are not yet made perfect in Heaven, because the same apostle says, "These all," that is the saints of the Old Testament, "having obtained a good report through faith, received not the promises, God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:39-40): now these had been dead for many generations, yet they received not the promise nor were made perfect. Thus saith the objection.

But the evident meaning of this text is, that they lived and died in the faith of many promises, some of which were to be fulfilled

after their days here on earth, but were not fulfilled in their lifetime; they did not enjoy the privileges and blessings of the Gospel of the Messiah, in that perfect manner in which we do since the Messiah is actually come and has fulfilled those promises, and by His death, or "offering Himself," as the same apostle expresses it, "for ever perfected them that are sanctified" (Heb. 10:14). But all this does by no means preclude their existence and happiness in a Separate State as "spirits made perfect", that is, in a perfect freedom from all sin and sorrow; though it is probable this very state of comparative perfection might have several degrees of joy added to it at the ascension of Christ and will have many more at the resurrection from the dead.

VIII. "I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must put off this my tabernacle" (II Pet. 1:13). Here it is evident that the person who "thinks it meet to stir up" Christians to their duty, has a "tabernacle" belonging to him, and which he must "shortly put off." The soul or "thinking" principle of the apostle Peter, which is here supposed to be "himself," is so plainly distinguished from the "tabernacle" of the body in which he dwelt for a season, and which he "must put off shortly," that most evidently implies an existence of this thinking soul very distinct from the body, and which will exist when the body is laid aside. Surely the conscious being and its tabernacle or dwelling-place are two very distinct things, and the conscious be-



For September 30, 1979

Amos 2:9-16.

Intro.: The nation of Israel should have been a burning and shining light in the midst of the wicked nations, but they had been affected by the leaven of sin as a result of forsaking the commandments of God and of forgetting the great blessings He had bestowed upon them, and thereby would feel the hand of judgment in the near future. If sin is a reproach to any nation, how much more to a nation professing to worship the One True God? Again we ask, is this happening in the United States? Really, we should ask, is this happening in professing Christianity?

### VERSE 9

"Yet destroyed I the Amorite before them." This should serve in a two fold way. First, to remind Israel of the goodness of God in preserving and protecting them, and also to show the severity of God in the judgment of sin. In what better way should God's people be motivated to worship and obedience? Also, this should serve as a warning against disobedience. Then, this emphasizes the power of God, for the Amorites were one of the greatest enemies Israel faced.

"Whose height was like the height of the cedars, and he was strong as the oaks." When the spies ing exists when he puts off his present dwelling.

After all these arguments from Scripture, may I be permitted to mention one which is derived partly from reason and partly from the sacred records, which seems to carry some weight with it.

The doctrine of rewards and punishments in a Separate State of souls hath been one of the very chief principles or motives whereby virtue and religion have been maintained in this sinful world throughout all former ages and nations, and under the several dispensations of God among men, till the resurrection of the body was fully revealed: now, it is scarce to be supposed that such a doctrine, which God, in the course of His providence, hath made use of as a chief principle and motive of religion and virtue, through all the world, which had any true virtue, and in all ages before Christianity, should be a false doctrine. Let us prove the first proposition by a view of the several ages of mankind and dispensations of religion.

The heathens, who have had nothing else but the light of nature to guide them, could have no notion at all of the resurrection of the body; and therefore not only the wisest and best of them, but perhaps the bulk of mankind among the Gentiles, at least in Europe and Asia, if not in Africa and America also, who have been taught by priests, and poets, and the public opinions of their nation, and traditions of their ancestors, have generally supported such a Separate State after this life, wherein their souls should be rewarded or punished, except where the fancy of "transmigration" prevailed; and even these very transmigration into other bodies, of dogs, or horses, or men, were assigned as speedy rewards or punishments of their behaviour in this life.

Now though this doctrine of immediate recompenses could not be provided by them with certainty and clearness, and had many follies mingled with it, yet the probable expectation of it, so far as it hath obtained among men, hath had a good degree of influence, through the conduct of common providence, to keep the world in some tolerable order, and prevent universal irregularities and excesses of the highest degree; it hath had some force on the conscience to restrain

(Continued on page 5, column 1)

## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

came back, they said, "It is a good land which the Lord our God doth give us," but they also said, "We are not able to go up against the people, for they are stronger than we," and "it is a land that eateth up the inhabitants thereof: and all the people that we saw in it are men of a great stature" (Deut. 1:25; Num. 13:31, 33). To recognize the fact that the enemy is greater than we are is one thing, but to fail to recognize they are not greater than God is unbelief. So we should say with Caleb and Joshua, "Let us go up at once, and possess it, for we are well able to overcome it" (Num. 13:30).

"Yet I destroyed his fruit from above, and his roots from beneath." God gives total victory by bringing about total defeat. God destroyed both his provisions and his power to produce. Contrast this with Psalms 1:3; Numbers 24:5-7.

### VERSE 10

"Also I brought you up from the land of Egypt." Examples are abundant when it comes to the blessings bestowed on Israel as God wrought deliverance after deliverance. The greatest would be the deliverance from Egypt after preserving them while in Egypt.

"And led you forty years through the wilderness." God's hand was exhibited in both providing and guiding. His leadership is sorely needed in the wilderness of sin and false religion that we are passing through; therefore we should make God's Word "a lamp unto my feet, and a light unto my path."

"To possess the land of the Amorite." God's leadership is never aimless nor does it result in failure.

### VERSE 11

"And I raised up of your sons for prophets." God provided for their proper instruction by giving both a message and a messenger. This is also true in His churches (II Tim. 3:16, 17; Eph. 4:11-12). Notice also the prophets were sons in regards to the public ministry (I Tim. 2:11-12; I Cor. 14:34-37). This has never been annulled or changed, in spite of what women libbers and the modernists may think!

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"And of your young men for Nazarites." These men were set apart as examples of separation and to be servants of the Most High God. Young men should still be examples (I Tim. 4:12). We still need spiritual Nazarites in regards to separation (II Cor. 6:14-17; Rom. 12:1, 2; Eph. 5:7, 8, 11).

"It is not even thus, O ye children of Israel? saith the Lord." You are witnesses against yourselves for if honest you would have to acknowledge that what I have said through My prophet is true. You cannot prove otherwise. If so, speak now or forever hold your peace.

### VERSE 12

"But ye gave the Nazarites wine to drink." It is hard to imagine a more deplorable sin than this. Instead of encouraging the proper exercise of the office of a Nazarite, they deliberately enticed him to lower his standards so as to justify or to excuse their evil practice. Many pastors have experienced the same thing, both by other so-called preachers and congregations.

"And commanded the prophets, saying, Prophesy not." What a contrast to those in Nehemiah's day when they exhorted Ezra the scribe "to bring the book of the law of Moses, which the Lord had commanded to Israel" (Neh. 8:1-3). God's Word tells us the time will come when men will heap to themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables (II Tim. 4:3, 4). The pressure is being applied on preachers who preach all of the counsel of God.

### VERSE 13

"Behold, I am pressed under you, as a cart is pressed that is full of sheaves." God can be wearied, and the Holy Spirit can be grieved (Isa. 43:24; Mal. 2:17; Eph. 4:30). However God will soon become the presser and Israel shall be pressed. In Malachi, God says to Israel, "Ye have robbed Me," but it is well to remember that God will soon become the robber, not in the evil sense, but in judgment (I Thess. 5:2,3).

### VERSE 14

"Therefore the flight shall perish from the swift." Those who could run the four minute mile will have rubbery legs out of fear and terror.

"And the strong shall not strengthen his force." Like Samson, they will discover their strength to be gone, or at least to be useless.

"Neither shall the mighty deliver himself." He shall not be able to remove the obstacle in his path.

### VERSE 15

"Neither shall he stand that handleth the bow." His weapons even so skillfully used will not stay the enemy.

"And he that is swift of foot shall not deliver himself." He will not be able to outrun the enemy or his instruments of death and destruction.

"Neither shall he that rideth the horse deliver himself." No resources will avail.

### VERSE 16

"And he that is courageous among the mighty shall flee away naked in that day." Regardless of how strong the bravest are and regardless of how much they fight, they will eventually and surely be reduced to shame and disgrace.

Conclusion: "Saith the Lord." This is the sum and substance of the prophet's message.

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask Him questions about his exposition of the Scripture his address is Rt. 11, Box 1198, Fort Myers, Fla. 33908.)

THE BAPTIST EXAMINER  
SEPTEMBER 23, 1979  
PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Discuss the permissive and directive will of God."—Fulton, Mississippi.

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God's directive will is related to His decrees, which are to be defined as "that eternal plan by which God has rendered certain all the events of the universe, past, present, and future" (A. H. Strong). There is nothing which is excluded from His plan, as is evidenced by the following: universe (Psa. 119:89-91); seasons and boundaries (Acts 17:26); rise and fall of rulers (Rom. 13:1); life (Job 14:5); good and evil acts of men (Eph. 2:10; Acts 2:23); salvation of the elect (II Thess. 2:13); and, the most trivial circumstance (Prov. 16:33). God did not decree because of necessity or from arbitrariness, but they are rather based upon His wise and holy counsel. God both designed and willed all things before He acted, and all His actions are in harmony with His perfect character and attributes.

This plan also includes His allowing certain events to come to pass through the will of His creatures. Since God cannot act in a way inconsistent with His character (to lie, sin, die) He chooses not to interfere with man's own depravity, thus allowing him to act according to his nature. Man can naturally produce sin, but man cannot naturally produce holiness.

Note the following Scriptures as examples of God's permissive decree: Psalm 78:8, Psalm 106:15, Acts 14:16. Remember that the plan of God is made of both permissive and directive decrees and that both have the same result, the glory of God. For a good example of both of these in action, please read Numbers 21 and the actions of God toward Balaam. God's directive will is revealed in verse 12, yet God allowed Balaam to go with the princes, verse 20.

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If God forced us to bring all the tithe to Him we would have no reason for us to expect the blessings He promises us if we do that. If it were not for the permissive will of God there would be no place for rewards. He rewards us for doing what He says for us to do and not for what He forces us to do. On the other hand there are some things that are not left up to us to do. In Isaiah 43:21 God

says, "This people have I formed for myself; they shall shew forth my praise." And in John 10:28 He says, "I give unto them eternal life; and they shall never perish." In Isaiah 46:11 He says, "I have spoken it, I will also bring it to pass." If our eternal security depended upon us we would lose it before the sun went down. But since our security depends on His doing what He has said there is no possible way for us to lose it.

In Leviticus 20:7 God says, "Sanctify yourselves therefore, and be ye holy." Here is where our responsibility begins. We can set ourselves apart from the world, and live a godly life, and hear Him say, "Well done thou good and faithful servant," or we can neglect to do that, and lose our reward.

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It is difficult in a few paragraphs to explain these differences. I recently preached an entire sermon on this and merely scratched the surface. Ordinarily I print out all of the scriptural references in my answers. However, I will have to refer you to some in this answer and hope that you will follow through and look them up.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will" (Eph. 1:11). We see that God's determinate will is such that He worketh all things according to His purpose. This is true in Heaven as in earth (Dan. 4:35); in salvation (Acts 13:48; Rom. 8:29-30; Rom. 9:15-18); and as far as that is concerned it is true in anything He pleases (Psa. 135:6). God gives us the inclination and the ability to do whatever He determines to be done. "For it is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13).

God's directive will is what I would call His revealed will of His written will. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law" (Deut. 29:29). As the Spirit of God reveals His Word to us we are directed to obey it (see Joshua 1:8). This revelation is according to His good pleasure as we see in Ephesians 1:9.

God's permissive will allows us to disobey His directive will but He chastens us when we do. We have examples of Satan, ungodly men and godly men who were permitted to disobey God's directive will. Satan was permitted in the case of Job (see Job 1:11,12; 2:6). The ungodly were permitted to

crucify Jesus as recorded in Acts 2:23. Jonah is a perfect example of a godly person being permitted to go away from God's directive will for a time (Jonah 1:1-3). We see God's permissive will in the teachings of our responsibility. We are besought in the word (Rom. 12:1,2; Eph. 4:1-3); directed with such words as "Let us" (Rom. 13:13,14), "stand fast" (Gal. 5:1, 16, 25), "be ye" (Eph. 5:1,2) etc. Our rewards are based on how we live under God's permissive will (see I Cor. 3:10-15.)

In all of this God will get the glory.

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The chasm or gulf which obtains between the infinitely wise God and the scanty discernment of elect creatures is unbridgeable, and shall ever be. While the earnest student of God's Word encounters many difficulties in his pursuit of heavenly wisdom, there are some things made unmistakably clear to him, and one of those things is, that nothing in time or eternity ever comes to pass independently of God's decrees. "... Who worketh all things after the counsel of His own will" (Eph. 1:11).

Human decrees may miscarry, and it is known that they more often do than not, yet their miscarriage is but the fruition of God's decree. Not a single determination of God can be aborted. If one hair falls from any head unnoticed by God His claim of omniscience is made void. If man had one thought that was not thoroughly known unto God this singular thought could serve to frustrate His designs, and His claim of omnipotence would be made invalid. All human decrees are not merely subservient to God's decrees, but are in the full sense born of His decrees.

Man may go contrary to God's precept, but he can never diminish God's power. Man may cavil and question God's decrees, but he will learn in due season that his opposition to, and his denial of God's decrees were in themselves a part of God's infallible plan of his life. All human conduct whether sinful or righteous are part of the Divine scheme and are objects of God's decrees, but it is to be understood that God's actual agency with regard to the evil is only a permissive agency. While God was the Creator of Adam, He was not the author of his sin, yet Adam's sin was not contrary to God's will, and for reasons known only to God, He allowed it. Although Adam's sin was the fruit of the Divine and eternal decree, yet there was no Divine coercion or compulsion exerted so as to produce it. Man left to himself, apart from the Divine Restraint of evil will invariably, at every place and time, sin, so it is, Adam's sin is wholly charged to him. "As by one man (Adam) sin entered into the world."

Man left to himself is incapable of producing righteousness, and cannot of himself cease from sin. God is absolutely and invariably holy, so much so, that He cannot so much as look upon sin, therefore He cannot be the decreer or author of sin in the direct sense. God is the Creator of the wicked, but not of their wickedness, and there is a maxim which reads, "An effect follows from, and is to be inscribed to, the last immediate

## The Lord's Church

(Continued from Page Three)

same time believe one of the Lord's saints can ever fall away and be lost. They are preserved forever. In John 10:28 our Lord said, "I give unto them eternal life; and they shall never perish, neither shall any man (anything) pluck them out of my hand." If I were to say that a saved person can fall away and be lost, I would be saying that God's Word in Psalm 37:28 and in John 10:28 is a lie. And what a predicament I would be in. God forbid that I should ever accuse Him of being a liar. I had rather have my tongue pulled out of my mouth than for me to say my Lord lied to us.

Most all other churches teach that God loves everybody. They make the word "world" in John 3:16 mean all of Adam's race. If you ask them if the word "world" always means everybody, they will probably say it does mean all of Adam's race, but if you ask them to read John 17:9 you will probably see antagonism rising up within them, because you have done damage to their pet theology. There we read, "I pray for them; I pray not for the world, but for them whom thou hast given me; for they are thine." Here we see two different groups of people. One group Christ loves, and another group that He even refused to pray for. And in both verses the word "world" comes from the same Greek word KOSMOS. In Psalm 5:5 we are told that God hates all workers of iniquity. Most churches teach that God loves the workers, but He hates their works. But the Book says He hates the workers, and we had better believe it. In Romans 9:13 we read, "As it is written, Jacob have I loved, but Esau have I hated." I have heard people say that means that God loved Esau a little less than He did Jacob. But those who do that are just trying to pour God into a mold that they have made for Him. They decide in their own finite minds what an infinite God should do, and what He should not do. And this they do with very little thought of what the Bible says on the subject.

Most all other churches teach that God wants to save everybody, and that He is trying to do it. In order for us to do justice to this subject we need to see what the Bible says about His ability to do what He wants to do, what it says about the reliability of His Word, and what would be the result of His even wanting to save everybody. In Genesis 18 we see our Lord paying Abraham a visit. Not only did He pay Abraham a visit, He had lunch with him. In the course of their conversation our Lord told him in verse 9 that Sarah would bear him a son. Sarah was in the tent nearby and heard the Lord say she would bear a son. She was now about ninety years old, and she knew it was impossible for a ninety-year-old woman to bear a son. So she laughed to herself. She did not want the Lord to hear her

(Continued on Page 6, Columns 4 and 5)

cause that produced it." The preceptive decree reads, "That ye sin not," and there is not one Divine revealed precept which reads, "Thou shalt sin."

Even though all evil fits into God's eternal plan, and that He not only foresees every transgression, but has arranged and controls all events so as they resound to His glory, yet all evil is charged to the last immediate cause of it. In placing the guilt where it belongs, God said of the tares in the field, "An enemy hath done this" (Mt. 13:24-30). And though the crucifixion of Christ was according to the eternal counsel of God, yet this darkest of all blots is charged to the "wicked hands" of humanity (Acts 2:23). The soldier which pierced the side of Christ had no command or order from his superiors to do so, this action was the result of his desperately wicked heart, yet the Bible says it was done "that the scripture might be fulfilled" (John 1:36-37; Zech. 12:10).

All holiness and good are brought about by the direct action or influence of the Holy Spirit, while all evil is traced for immediate cause and guilt to the wicked hearts of men and Satan. Yet, God is sovereign over all the works of His hands, and controls, checks, restrains, and directs the works of evil so as all may subserve His unchangeable purpose to glorify Himself. God does not infuse the evil in the hearts of men and the Devil, but its every issuance is channeled by God's eternal purpose to magnify His justice and holiness. Sin was not introduced by God, yet without His permission or will and the concurrence of His providence, angels would not have left their first estate, and humanity would yet be in the garden paradise, but for wise and adorable purposes God allowed sin to make its entrance, inscrutably designing it for His glory.

## The Speaking Blood

(Continued from page two)

ernacle is a sure and steadfast anchor of the souls of believers (Heb. 6:19-20).

### THE VOICE OF THE LORD'S SUPPER

The Jewish Passover was instituted as a memorial of the deliverance of Israel from Egyptian bondage by the blood of the paschal lamb. The Lord's Supper is the dying command of Christ our Passover to His churches (Matt. 26:27-28). This holy ordinance commemorates the shedding of Christ's blood at Calvary for our sins. By partaking of the cup of wine we show our saving attachment to the benefits of Christ's cleansing blood: "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (I Cor. 10:16).

By partaking of it in church capacity, we show that we as a body of Christ partake in common of the benefits of His blood. We drink the cup of the Lord amid memories of His sufferings and death. We sit at the Lord's table in anticipation of a more joyful banquet at the marriage supper of the Lamb. We drink in fond hopes of plucking fruit from the tree of life and drinking the water of the river of life in the New Jerusalem.

### THE VOICE OF BLOOD IN HEAVEN

The high Heaven above is filled with the voice of glorifying blood. Ten thousand times ten thousands, and thousands of thousands, sing with the voice of many waters: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9). There amid the golden streets, the

(Continued on page 7, column 4)

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## "Separate State" . . .

(Continued from Page Three)  
the enormous wickedness of men.  
The "patriarchs of the first ages," whose history is related in Scripture, had no notion of the resurrection of the body expressly revealed to them that we can find; and it must be the hope of such a state of recompense of their souls after death, that influenced their practice of piety, if they were not informed that their bodies should rise again.

Abraham, Isaac, and Jacob, had no plain and distinct promise of the resurrection of the body; yet it is said: "They received the promises," that is, of some future happiness, "and embraced them, and confessed they were strangers and pilgrims on earth, whereby they plainly declared, that they sought some other country, that is, an heavenly, and God hath prepared a city for them" (Heb. 11:14). What city, what "heavenly" country can this be, which they themselves sought after, but the city or country of separate souls, or paradise, where good men are rewarded, and "God is their body?" And indeed they had a very plain and expressive promise of such a resurrection, to encourage their faith and obedience, if they had no notion or belief of a Separate State, or a "heavenly country," whither their souls should go at their death.

Job seems to have some bright glimpse of a resurrection in chapter 19, but this was far above the level of a dispensation wherein he lived, and a peculiar and distinguishing favor granted to him under his uncommon and peculiar sufferings.

In the institution of the Jewish religion by Moses, there is no express mention of a resurrection, and we must suppose their hope of a future state was chiefly such as they could gain from the light of nature, and learn by tradition from their fathers, or from unwritten instructions. For though our Saviour improves the words of God to Moses in the bush, "I am the God of Abraham," so far as to prove a resurrection from them, yet we can hardly suppose the Israelites could carry it any further, than merely to the happiness of Abraham's soul, in some Separate State; and thence came the notion of departed souls of good men "going to the bosom of Abraham."

I grant that David in his Psalms, Isaiah and Daniel in their prophecies, have some hints of the resurrection of the body; but this doth not seem to have been the common principle or support of virtue and goodness, or a general article of belief among the Jews in the early ages.

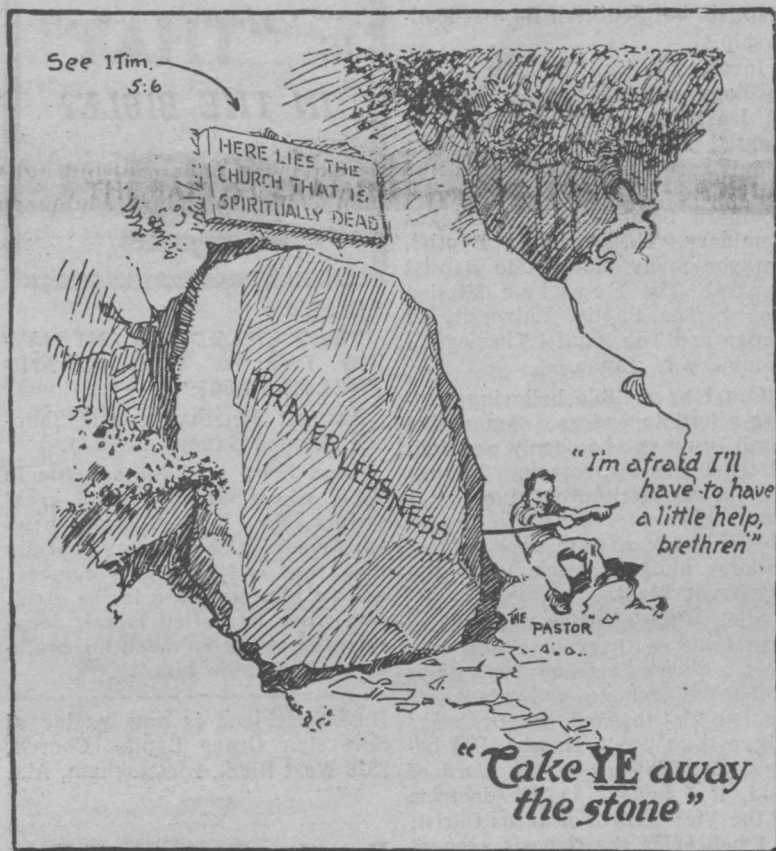
In the days of the later prophets, and after their return from Babylon, I confess the Jews had some notions of a resurrection; but they also retained their opinion of the "righteous souls being at rest with God" in a Separate State before

the resurrection: see the book of Wisdom, chapter 3:1-4: "The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destructive; but they are in peace; for though they be perished in the sight of men, yet is their hope full of immortality," and verse 7: "Though the righteous be prevented with death, yet they shall be at rest."

That this was the most common doctrine of the Jews, except the Sadducees and their followers, in our Saviour's time, and that it was the doctrine of the primitive Christians also, need not be proved here; though they also had the expectation of the resurrection of the body.

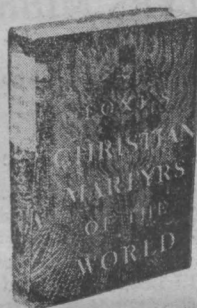
Now, if this be the chief or only doctrine which men could attain to under the dispensation of natural reason, as the most powerful motive to virtue and piety, if this be the chiefest doctrine of that kind that we know of, which the patriarchs and primitive Jews enjoyed, if this also be a constant doctrine of later Jews, that is, the wisest and best of them, and also of the "primitive Christians," which had so much influence on the good behaviour of all of them toward God and man, and by which God carried on His work of piety in their hearts and lives, and by which also He impressed the consciences of evil men, in some measure, and restrained them from their utmost excesses of vice and wickedness, is it not hard to be supposed that this doctrine is all mere fancy and delusion, and hath nothing of truth in it? And indeed, if this doctrine had been taken away, the heathens would be left without any possible true notions of a future state of recompense, and the patriarchs seem to have had no sufficient principle or motive to virtue and piety left them, and the principles and motives of goodness in the following ages among Jews and Christians, had been greatly diminished and enfeebled.

At the conclusion of this chapter, I cannot help taking notice, (though I shall but just mention it,) that the multitude of narratives which we have heard of in all ages of the "apparitions of the spirits or ghosts" of persons departed from this life, can hardly be all delusion and falsehood. Some of them have been affirmed to appear upon such great and important occasions, as may be equal to such an unusual event; and several of these accounts have been attested by such witness of wisdom, and prudence, and sagacity, under no distempers of imagination, that they might justly demand a belief; and the effects of these apparitions in the discovery of murders and things unknown, have been so considerable and useful, that a fair disputant should hardly venture to run directly counter to such a cloud of witnesses, without some good as-



urance on the contrary side. He must be a shrewd philosopher indeed, who, upon any other hypothesis can give a tolerable account of all the narratives in "Glanvill's Sadducisms Triumphatus," or "Baxter's World of Spirits and Apparitions." Though I grant

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some of these stories have but insufficient proof, yet, if there be but one real apparition of a departed spirit, then the point is gained, that there is a Separate State.

And indeed, the Scripture itself seems to mention such sort of ghosts or appearances of souls departed in Matthew 14:26. When the disciples saw Jesus walking on the water, they "thought it had been a spirit." After His resurrection they saw Him at once appearing in the midst of them, "and they supposed they had seen a spirit" (Luke 24:37); and our Saviour doth not contradict their notion, but argues with them upon the supposition of the truth of it, "A spirit hath not flesh and bones as ye see me to have." The word "spirit" seems to signify the "apparition of a departed soul," where it is said, "the Sadducees say, there is no resurrection, neither angel nor spirit. If a spirit or an angel hath spoken to this man" (Acts 23:8-9). A "spirit" here is plainly distinct from an angel, and what can it mean but an apparition of a human soul which has left the body?

(THE WORLD TO COME, pp. 355-371, 1847 edition).

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PAGE FIVE

## Emil Brunner

(Continued from page one)

E.D.S.) occurs exclusively in the two introductory sections of the gospels which contains legendary features . . . make it difficult for the condition . . . We believe in the divinity of Jesus and in the incarnation of the eternal Son of God in spite of Matthew 1 and Luke 1, but not because of these two passages." p. 356.

Does he believe in the Biblical account of the creation of man as given in Genesis?

"In whatever way this question will be answered (the puzzle of man's genealogy, E.D.S.) one thing can no longer be conceived as a mere hypothesis, but must be regarded as a proved scientific truth; that man has evolved out of the more primitive forms of animal life, even though this may not have taken place gradually but by leaps and bounds." p. 79-80.

"Even the most intelligent exposition of the Old Testament story of creation which is offered as the basis of the Christian doctrine, presents modern man with many difficulties which cannot be removed by the most bold attempts at allegorizing the narrative . . . In principle our belief in the creator is not bound up with the narrative of Creation in the Old Testament." p. 7.

"This idea of Creation, as the shaping of formless matter, is the content of all creation myths, and we can even trace its influence on the Old Testament story of Creation." p. 10.

"The Old Testament story of Creation gives us the story of God's Creation in connection with a definite picture of space, of time, and still more definitely, of the beginning of all forms of life which have ever been and are unalterable. At all three points the position of modern knowledge forces us to abandon this view and to replace it by other ideas." p. 31.

Now I refer to: THE MEDIATOR, translated by Olive Wyon, Phil., Westminster Press, 1947.

After Dr. Brunner discusses at length the Incarnation he continues:

"But in the past this amazing glorious message has been burden-

ed with an idea which is apt to obscure the meaning of its central thought. I mean the theory of the Virgin Birth. It is, of course, true that this idea plays no part in the Christological conflicts of the early church." p. 322.

"In earlier days this discussion used to be cut short by saying briefly 'it is written'; that is, with the aid of the doctrine of Verbal Inspiration. Today we can no longer do this, even if we would. Particularly in connection with this question of Parthenogenesis (Virgin Birth, E.D.S.) it is well known that the New Testament tradition is rather precarious (uncertain, E.D.S.)." p. 323.

How can we afford to follow a man who continues to deny the consistency of the Scriptural record?

"But what about the Easter stories and the empty tomb? This point must be made quite clear first of all; that the empty tomb . . . plays no part whatsoever in the New Testament as the foundation of faith in the Resurrection." p. 576.

"Whoever asserts that the New Testament gives us a definite consistent account of the Resurrection is either ignorant or unconscious. It is impossible to coordinate the different narratives into a unity, and these inconsistencies do not lie merely on the surface." p. 577.

Though he professes to believe in a kind of Resurrection he goes on to say:

"To speak of the Resurrection itself as 'one of the most sure historical facts in the history of the world' is just as senseless as the opinion that scientific knowledge can overthrow belief in the Resurrection." p. 578.

All of these statements are taken from two books in my library. They are not taken out of context and misrepresentations of his theology. They are expressions of his theology. Can Southern Baptists afford to follow or endorse a man who denies the authority of the Scriptures and the Virgin Birth of Jesus Christ. The answer is self evident. Yet what are the facts concerning Southern Baptists and Emil Brunner?

To my post office box comes "The Baptist Program," a magazine for pastors, state workers, and other leaders in the churches, published by the Executive Committee of the Southern Baptist Convention, 127 Ninth Ave., Nashville, Tennessee. In the March issue 1954, P. 6, we find the following heading: "New Books for Preachers. The Baptist Program Guide to the Newest Books." Underneath are advertised two of Brunner's books, THE MISUNDERSTANDING OF THE CHURCH and THE CHRISTIAN DOCTRINE OF CREATION AND REDEMPTION.

In the "Alabama Baptist," December 16th, 1954, P. 6, we have an article headed: "Dr. Emil Brunner Lectures at Japan Baptist Schools." The first two paragraphs of this report are as follows:

"Dr. Emil Brunner, noted Swiss theologian, was a recent guest lecturer at Seinan Gakuin Baptist University, and the Baptist Theological Seminary, Fukuoka City, Japan."

"Now a visiting Professor at the International Christian University Dr. Brunner delivered the fall lecture at Seinan Gakuin under the auspices of the Japan Theological Society. The sessions were held in (Continued on Page 6, Column 1)

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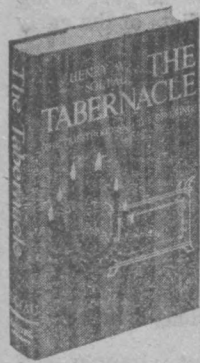
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### Emil Brunner

(Continued from page five)  
New Rankin Memorial Chapel."

At the end of this article is FMB — which means the Foreign Mission Board of the Southern Baptist Convention.

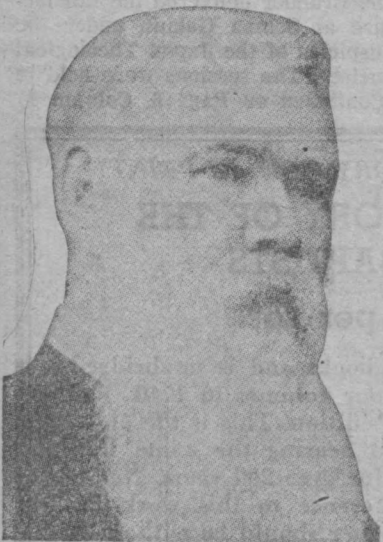
A friend who is a graduate of New Orleans Baptist Theological Seminary says that while he was there the New Testament Department used such books in class as written by Barth, Brunner, Buttrick, Sweitzer, Dodd, etc.

Another friend and student from the Southern Baptist Theological Seminary tells me that the theology of Emil Brunner has great influence in that school. In fact he said they were using Brunner's books: THE CHRISTIAN DOCTRINE OF GOD, REVELATION AND REASON and THE CHRISTIAN DOCTRINE OF CREATION AND REDEMPTION as textbooks. Others such as THE MEDIATOR, THE MISUNDERSTANDING OF THE CHURCH, MAN IN REVOLT, THE DIVINE IMPERATIVE, etc., were used as required readings.

What is involved here? Simply this — here is a modern neo-orthodox theologian, who denies the plenary inspiration of the Scriptures. This causes him or anyone else who has his view, to deviate into many unscriptural positions. Yet Southern Baptist who are supposed to be Bible believing people have fallen for this kind of thing.

## AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL



Elder B. H. Carroll was a widely

Maybe I should not say Southern Baptists but Southern Baptist leadership.

Involved in Emil Brunner's false theology and its propagation are at least the following Southern Baptist agencies and institutions: The Executive Committee of the Southern Baptist Convention, Southern Seminary, New Orleans Seminary, The Alabama Baptist, (maybe many more state Baptist papers), The Foreign Mission Board, The Baptist University of Japan and The Baptist Theological Seminary of Japan.

Can I as a Bible believing Baptist afford to endorse a man like Emil Brunner who openly and definitely denies the complete inspiration of the Scriptures? I can if I am a hypocrite. Otherwise I cannot. If I support him, then I must endorse him, otherwise I am acting hypocritical.

Well — the question must arise: Can I afford to endorse and support agencies and institutions which do endorse and propagate unbaptistic theology of Brunner? There is only one answer. If I believe the Bible to be the Word of God, if I believe in the doctrine of the Virgin Birth of Jesus Christ, if I believe in the Genesis account of the Creation of man and the universe, then I must take my place in opposition to neo-orthodoxy which Southern Baptist agencies and institutions propagate through Brunner and those like him.

"If there come any unto you and bring not this doctrine (the doctrine of Christ as revealed in God's Word, E.D.S.), receive him not into your house, neither bid him God speed; For he that biddeth him God speed is partaker of his evil deeds" (II John 10,11).

The Southern Baptist agencies and institutions which have advertised, endorsed, and aided Brunner and the spread of his unbaptistic and unscriptural neo-orthodoxy are partakers of his evil. Those who expose such error will no doubt be the recipients of much verbal persecution and lying and personal slander. These who give their loyalty more to a man-made program than they do to God and His Inspired Word will continue in their support of neo-orthodox heresy. Too many Baptists organizations, institutions and agencies have become their God. They will yield allegiance to these even though they are at variance with the Word of God.

Others must have a "Thus saith the Lord" and will hold to the conviction "I cannot do otherwise." Until Southern Baptists cease their offense of sowing to the wind of Brunnerian heresy and unbaptistic neo-orthodoxy, they will continue to reap the whirlwind of Baptists both individually and collectively as churches, frowning upon the Cooperative Program and turning toward designated gospel mission efforts zealous of God's Word.

Editor's note: This article was written some twenty-five years ago by Bro. Strickland when he was pastor of Millport Baptist Church of Millport, Ala. Present conditions in the Southern Baptist Convention are now much worse than then.

known evangelist, preacher, and teacher in Texas. He was one of the founders and early presidents of Southwestern Baptist Theological Seminary in Fort Worth.

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

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## IS "THAT" IN THE BIBLE?



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"WHO KILLED A GIANT HAVING TWELVE FINGERS AND TWELVE TOES?"

Answer: Jonathan, son of Shim-eah, Second Samuel 21:20-21.

"And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him."

Bro. Strickland is now pastor of Sovereign Grace Baptist Church, 9328 West Blvd., Birmingham, Ala.

## Baptist Responsibility

(Continued from page one)

individual establishing for himself direct relationships with Christ.

The church a spiritual democracy. A third doctrine, closely akin to the second, is the democracy and sovereignty of the church. The New Testament church is a democracy of believers with equal rights and privileges to all, and special authority and power to none. There is no ecclesiastical authority in a

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New Testament or a Baptist church. Each local church is a free and sovereign body to itself, with no outsider or overhead authority to control it. The Scriptures and the Holy Spirit are the sole and sufficient guides for a Baptist church. There can be no control or oversight of a New Testament church by the civil government or State. The church has its obligation to the State in building the best type of citizenship for its leaders. The State has a corresponding obligation to protect from molestation the church in its right to worship according to the dictates of the consciences of its members. Beyond these obligations, neither the Church or State should go in interrelationships.

The inspiration of the Bible. A fourth vital doctrine of the Baptist church for which we must stand fast is the inspiration and integrity of the Scriptures. The Bible is the divinely inspired Word of God. All of it is God's Word, and all of God's recorded revelation is in the Bible. We must hold that nothing shall be taken from or added to the Word as we have it in the Bible. We believe it to be the only authority in matters of religion and the all sufficient authority and guide both for our faith and practice. We must give this whole message to the world, and at this point we may expect to find many of our differences with other people.

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PAGE SIX

## The Lord's Church

(Continued from Page Four)

laughing about something that He had said, but He heard her anyway. So we hear Him saying in verse 14, "Is anything too hard for the Lord?" She did not stop to think that the One who had made her reproductive organs was the One who had said she would bear a son. Since He had made those organs it would be a little thing for Him to make them able to function again. But what I want us to see, and to ponder well, is His question, "Is anything too hard for the Lord?" This question certainly implies that there is nothing that is too hard for Him. Let us memorize this short question, and always keep it handy.

In Job 23:13 we read, "But He is of one mind, and who can turn Him? And what His soul desireth, even that He doeth." If this verse of Scripture does not mean that God does anything He wants to do, won't someone please tell me what it does mean? In Job 42:2 Job says, "I know that thou canst do every thing." You would have had a hard time trying to make Job believe that God wants to save everybody, but most of them just won't let Him do it. In Daniel 4:35 we read, "And all the inhabitants of the earth are reputed as nothing, and He doeth according to His will in the army of Heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him, What doest thou?" There are some things in this verse that you and I should consider well. One is, we finite creatures are reputed, or counted as nothing when it comes to what He wants to do. Another thing is, that He does what He does according to His will, and not according to our will. In Acts 9 Saul of Tarsus had a will, or desire. His desire was to stamp out Christianity. God's will, or desire was to save that old reprobate. Take a look at that Scripture and see who won the battle. It was the same One who wins them all. God has never lost a battle, and He never will lose one.

Another thing I want us to see in Daniel 4:35 is that "none can stay His hand." That simply means that nobody can keep Him from doing anything He wants to do. So, if He wants to save some old depraved sinner, He just saves Him. He could even save old Castro if He wanted to do it. We ought to be ashamed of saying that some old depraved, spiritually dead sinner can keep the Holy Spirit from convicting him of his sins. And when that old depraved, spiritually dead sinner has been convicted of his sins, he won't stop until he has that peace and rest that only Christ can give. Talk about resisting the Holy Spirit; when He has convicted that old sinner of his sins he cannot even want to resist Him. It was an altogether different kind of resisting that Stephen was talking about in Acts 7:51. Why is it that some people whom I believe to be genuine born-again children of God cannot see that Stephen is talking about lost people trying to destroy those who are the recipients of the Holy Spirit. It has absolutely nothing to do with resisting the Holy Spirit when He had started a good work in them.

(To Be Continued)

Whatever the Bible says and teaches about any subject is final with Baptists.

We contend that no person or group has the right to change or alter any word in it or to substitute anything for what it sets forth as doctrine or practice. Here we settle such matters as salvation by grace, baptism, church membership, the Lord's Supper, church autonomy and all other questions that may become involved. It must never be a question with Baptists as to what we believe about these things, but only what the Bible teaches. We have no other message for the world other than the Bible message, and we must be true to that Word, for it is what the world needs, and the only message that can bless men's lives.

Baptists have accepted and must ever accept and proclaim the Lord-

ship of Jesus Christ in all things. He is Lord in creation, in knowledge, authority, ethics, service and destiny. We need not only acknowledge the Lordship of Christ, but to practice it in our living.

Positive doctrinal preaching required. These with other great essential Bible doctrines constitute our Baptist obligation to the world. They are certainly of such prime importance as to justify our separate existence as a people and to challenge us to faithfully carry the whole Gospel to the whole world. But if we are to measure up to such a challenge we must have some definite plan or method of going about the great task. The same Bible that gives us the message gives us the method for proclaiming it to all the world. We are first of all to believe these Bi-

(Continued on page 8, column 3)

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

More and more professed Christians are laying down their spiritual weapons for carnal weapons. Church leaders are more concerned with social standing than spiritual standing. They seek the salvation of men's bodies rather than the salvation of their souls.

A good example of this is a recent statement by Elder Jesse Jackson. Elder Jackson, who is director of Operation Push ("People United to Save Humanity"), recently said that the gospel of Jesus Christ becomes good news only when it helps to feed the hungry, clothe the naked and liberate the prisoners. Please observe that he did not say anything about man's need of regeneration by the Spirit of God.

What is really behind the gasoline crunch? Is it the government? or the big oil companies? or our excessive use of fuel? It would seem that every person has his own opinion. The editor is no exception to this rule. However, his opinion differs widely from what most people are saying.

We live in a time when oil is a political weapon—which makes it all the more dangerous for America to depend on unstable foreign sources. The U.S. now imports 47 percent of its petroleum needs.

Saudi Arabia—the world's largest oil producer—is fuming over the Egypt-Israeli treaty. It has announced a cut back in oil supplied to Aramco, the western oil consortium. This is clearly a political move to show its displeasure with U.S. diplomatic efforts.

Nigeria — the second largest supplier to the U.S. market—is threatening to restrict deliveries if President Carter recognizes the newly elected government in Rhodesia. Nigeria supports the Marxist rebels there.

The ultimate Russian objective is to control the oil countries and the oil routes of the world. They want to cut off the oil of the Middle East from the economic systems of the West and to deny the mineral resources of Africa on which western industrial nations depend. The Marxist revolutionaries were largely behind the fall of Iran which tightened up international supplies of oil enough to make prices soar on the spot markets.

Oil from the Persian Gulf is either shipped through the Suez Canal or around the African Cape. The Russian Navy now dominates the Mediterranean Sea. They have already entrenched at strategic

points along these shipping lanes—the Horn of Africa, Aden, Ethiopia, Mozambique and Angola. They are soon to take over Malta, a place the British have just deserted.

The western world depend on their sea lines of communication for their very survival, and unless they can keep them open they will starve, and their industry and armed forces will grind to a standstill. At the moment that the Communist control the sea routes through which our oil and mineral resources must pass, America will be at their mercy, and so will the rest of the western world as well.

I fear that the next few years will bring perilous times upon the western world. We are going to see a great decline in the power of the western nations. Russia and the soon coming United States of Europe will be the big powers in the next few years.

Our safety in the coming days does not lie in an arsenal of guns or an oil tank in the backyard. It lies in having the supernatural protection of our sovereign God.

MOSCOW (EP)—From various areas in the Soviet Union news has reached the West of renewed activities against members of the non-registered Evangelical Christian-Baptists.

According to the Swiss Institute "Faith in the 2nd World," Zollikon near Zurich, a member of the so-called "Church Council," Ivan Jakovlevic Antonov, was arrested recently in Kirovograd. The presbyter who is supported by the Ukrainian church, has already been imprisoned twice because of his Christian conviction.

From Charkov in the Ukraine it was reported that each Sunday after the service, 20 to 30 people are being arrested and detained for 15 days. News from the capital of the Moldavian Republic, Kishinev, announce that the prayer tent of the Baptist church has been torn down for the fifth time and that one church member, Michail Prutjanov, has been interrogated.

The pastor of the church in the city of Rjasan (south of Moscow), Alexander Nikitov, was sentenced to three years in labor camp and another Christian, Nikolai Popov, to three years strict regime. Popov has a family with nine children, Nikitov an invalid wife and six children still of school age. The main charge at the trial was of "slander against the Soviet State." A petition made by 86 church members declared that the literature

confiscated at the arrest was of a purely religious nature and that therefore the charge of the court was untenable.

CHATTANOOGA, Tenn. (EP)—A voluntary Bible study program, recently redesigned to make it objective and descriptive and with religious tests for teachers eliminated, has been approved by a federal judge for use in the public schools of Chattanooga and surrounding Hamilton County.

The program replaces one sponsored since 1922 by the Public School Bible Study Committee, an organization supported by Chattanooga businessmen and local Protestant evangelical churches. Judge Frank Wilson ordered that program halted when a group of parents complained earlier this year

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TRANSLATED BY JANE ELLIS



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that it promoted a particular religious viewpoint in violation of the Constitution. Teachers in the program, for example, had been required to affirm belief in the Bible as the literal word of God.

The new program, developed with the help of Thor Hall, professor of religious studies at the University of Tennessee at Chattanooga, lodges control with the two public school systems affected, although the judge said that the private organization could still contribute funds.

In reviewing the revised curriculum, the judge said that with the exception of one lesson plan—dealing with Christ's resurrection—the study materials were "capable of being taught for their secular, literary and historic worth without religious emphasis." Hall called the program a sound one, but he added that "the ultimate test of its constitutionality will be what happens in the classrooms."

MINNEAPOLIS (EP)—Seven organizations that undergird Billy Graham's evangelistic ministry had combined revenues of \$39.9 million in 1978, but they failed to cover expenditures leaving a deficit of \$971,660. The revenues were \$712,390 higher than for 1977 while the deficit was almost \$10 million less.

Release of the annual report containing the figures audited by Ernst & Ernst marked the third consecutive year that the Billy Graham Evangelistic Association, which has world headquarters in Minneapolis, has made public its finances. The combined statement for 1978 also included the finances of six organizations.

The association's net revenue in 1978 totaled \$39.5 million, up \$2.8 million from 1977. Contributions accounted for \$28 million of the 1978 total. Other revenue included \$1.6 million from estates and deferred giving, and \$799,587 from investment and other income.

DALLAS (EP)—The Islamic Association of North Texas has purchased a site here for a \$1 million center to serve the estimated 5,000 Muslims in the Dallas area. The center will house a mosque with a minaret, a school, a library and a clinic, said Mohammad Suleman, chairman of the coordinating committee of the project.

Members of the association include permanent U.S. residents and students from Iran, India, Pakistan, Indonesia, Turkey, Sudan, Taiwan and the Arab world. The goals of the organization, as outlined in a new publication called Image, include prayers five times daily, performance of Muslim marriages, education of children of Muslim families, propagating the word of Allah and the observation of Islamic holy days.

NEW YORK (EP)—The DALAI LAMA, the exiled spiritual leader of 6 million Tibetan Buddhists, is expected to arrive in New York Sept 3 to start a cross country tour. The highlight of his New York stay will be an evening ecumenical service Sept. 5 in St. Patrick's Roman Catholic Cathedral.

The 44-year-old religious leader, who is regarded by pious Tibetans as the 14th incarnation of a founder of the Mahayana branch of Buddhism, will be welcomed by Cardinal Terence Cooke, Archbishop of New York. The Dalai Lama, who fled Tibet when it was overrun in 1959 by the Chinese Communists, has been living in exile in India.

COLORADO SPRINGS, Colo. (EP) — Self-styled evangelist Paul D. Jones, 31, has been charged with bilking the First Foursquare Church of \$5,000 for work with wayward massage parlor girls.

(Continued on page 8, column 5)

## The Speaking Blood

(Continued from page four)

Heavenly thrones and the host of angels is heard "The Anthem of Glorified Blood." Those in Heaven will never forget or lose sight of the wonder of Christ's blood at Calvary.

There in the midst of the sainted spirits of the departed believers stands a Lamb as it has been slain. He is the center of attraction; all else fades into comparative insignificance before the Lamb. There He stands with all the marks of His crucifixion wounds, clad in the robe of His atoning blood, to show His position in the scheme of redemption. The imagery of death and of blood are preserved amid a scene where blood cannot go and death can never enter. There His blood speaks "Better things than the blood of Abel."

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



FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN  
Sovereign Grace Baptist Mission  
P.O. Box 19, Koroba, via Mendi  
Papua, New Guinea.

## CONCLUSION

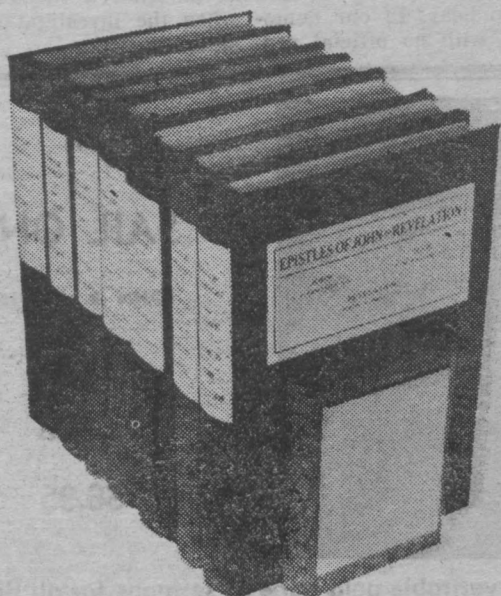
One day this evil world shall lose its power to persecute the saints. Some day Satan will lose his power of death and destruction. Sin shall lose its power to tempt. The sun, the moon, and the stars shall lose their power to shine. But the "Blood of the everlasting covenant" shall exist so long as there is an elect soul on earth or a harp to sing praise in Heaven. It shall ever be the theme of all songs, the sentiment of all the pure in heart, and the glory of all the redeemed.

Nothing but the blood of Jesus can save your poor sin-sick soul. Morality will avail nothing. All religious ordinances are filthy rags in the sight of God. Faith is mute and powerless. Nothing but the blood of Jehovah Jesus can save your poor soul! This is your only hope.

When on your bed in your dying hour, what will be your hope of salvation? Membership in a religious society? The observance of religious ceremonies and rites? The signing of a decision card? Of what worth are such things to a spirit ready to depart to Heaven or Hell? You can only die in peace by "faith in his blood" (Rom. 3:25). With faith in His atoning blood you can go triumphantly out of this world of sin and suffering to the deathless bliss of Heaven!

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THE BAPTIST EXAMINER

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PAGE SEVEN

## THE MEANING AND USE OF BAPTIZEIN

By T. J. CONANT

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Those who are interested in doing a study of the doctrine of baptism by examining the use of the word BAPTIZEIN, in secular as well as sacred sources, will be thrilled to have this book. His material is relevant and grouped together in a masterful way. Conant allows the impartial witnesses of antiquity to speak directly to the readers.

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*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
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## A CHURCH WITHOUT A MESSAGE

I. M. HALDEMAN  
(1845-1933)

The church today, in the hands of some of its representative ministers and teachers, is denying that we have a distinct and unqualified revelation from God. How can the Bible be a revelation from God when, if the teaching of these men be true, the Bible is full of fictions and fables, full of questionable morality? Such a book is not from God—it is from man, and man only. Instead of a message from God the church is giving a message from men, scientific men, philosophizing men, good men they may be—but only men. Instead of a message about Heaven, it is a message about the world. Instead of the affairs of God, it is the progress of man.

Do men want to come to church to hear such a message as that? Do men want to come to church to hear about sociology, criminology, penology, politics, science and philosophy? Nay, when men come to church they want to hear about God and eternity; whether there is such a thing; whether behind the veil of death there is a level stretch of sunshine and glad welcoming; or, whether the night shuts down close and tight, sealed with silence forever. They want, when they come to church, to hear

something that will convince them that God is, that He thinks upon them, and desires to do them good. They want, when they come to church, to hear about something that will help them to live every day and hope for every tomorrow. They want to know what the will of God concerning them may be, and how they may perform that will. It is not the noise of the earthly city and the stifling dust of it, they want to hear and breathe—they want to breathe the pure air of the heavenly city, and hear some notes of its unfailing harmonies. A church that is taken up with everything under Heaven but Heaven—with every sort of message, but a message direct from God and about God, has lost its message to men. When a church has lost its message from God to men, it has ceased to have the right to give any message at all.

God set the church up in this world that it might deliver His message to men, inviting them to hear His Word and enter, by faith, into living union with His Son. God set the church up that it might speak, not to nations, but to "every creature"; that it might bring salvation, not to society, but to the individual in society. The church is not giving that message. It has forgotten that "the power of God"

in this age is not through temperance and reform societies, not through political purgation and legislative agitation, but that Gospel wherein righteousness is revealed from faith to faith; that Gospel which tells us that the nexus between man's need of righteousness and God's readiness to supply it, is faith in that crucified and risen Son of God whom it proclaims as the righteousness of God unto, and upon, every one that believeth.

(THE SIGNS OF THE TIMES, pp. 42-44, 1919 edition).

### Numbered Hairs

(Continued from page one)

counsel, but also He has known and numbered "all" our hairs. Not one hair can fall from our head without His permission. Fears, be gone!

It is so necessary that we believe and enter into the comfort of these words of Jesus Christ in Matthew 10:30. Every part of my body lies open to the heavenly Father's eye. There is no reason to fear sinners, spirits, or Satan. Let men and demons do their worst. Fear shall never enter my heart, for God has numbered the hairs of my head and "there shall not an hair of" my "head perish" (Luke 21:18).

### Baptist Responsibility

(Continued from page six)

ble doctrines with all our hearts and preach them with clear, ringing conviction. The world can never be moved to accept the Bible teaching so long as there is any note of doubt, question, or compromise in our message.

We need to guard carefully against severe and unjust criticism of other Christians and their message. To condemn the errors of others does not serve the world, but to proclaim God's true message is their salvation. A faithful, positive, clear and loving presentation of the whole Bible message is our best way to correct heresy and to save the world from sin.

At this point it may be well for us to emphasize the importance of indoctrinating our Baptist people of this day and generation, and especially to see that our preachers and leaders for this generation and the next are soundly instructed and equipped for the great challenge that is before them. To do this our denominational schools, colleges and seminaries are more essential than they ever have been. We cannot maintain our Baptist schools on the small support that most of them are now receiving. If we are to have denominational schools, we must pay for them and equip and maintain on a fair basis with others educational institutions of our day. And our schools must be DISTINCTLY CHRISTIAN, as well as clearly and positively Baptist, in their teaching, faith, and practice.

We must live the spiritual life we preach to others. The second method by which we are to meet our obligation to give the whole Gospel to the whole world is that of a sanctified life (Rom. 12:7). If Baptist people are ever to accomplish their task, they must set apart for this definite service, even more fully than we have ever been. Our thousands of idle church members must be brought to become the Lord's for service. But our faith must be manifested by our works. We must live the clean regenerated life of Christian blessing and service. It will help us much to be a more holy people than we have been. With most of us the lack here largely measures our comparative spiritual failure. If we follow the Bible doctrine of Christian living we must become more holy and righteous daily. Perfection will assuredly not hurt us if we shall at least in all honesty of heart keep it before us as the goal to which God has pointed in Christ. May the Lord help us to live the Gospel we preach to a lost world. Attainment here would multiply our effectiveness as witnesses to Christ's full message to

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lost men.

A sustained spirit of evangelism required. Our third instruction from the Bible about how to carry the message to all men is, by evangelizing to "make disciples of all nations" — the word of Jesus in the great Commission. Our Baptist people have and know no other way to bring people into the Kingdom. We must evangelize and if we keep our souls and churches on fire for the lost souls we shall forget many things that involve us in difficulties and trouble. We must enlist all our forces and church auxiliaries in soul winning if we would meet our obligation to give our message to the world.

Converts must be taught in spiritual things. But the Master gave us instructions about how to ac-

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completing our great task, namely, "Teach them all things." We will never succeed in giving Bible doctrines to the world unless we teach His "all things" to those whom we baptize. We must be faithful in our teaching all the things of Christ to the new-born souls. One of the great tragedies of our Baptist hosts is the untaught and unenlightened thousands on our church rolls. They are lost to us and the cause of Christ, because we have not been faithful in teaching them how to be loyal, faithful, growing disciples of our Lord. We must teach every one, from the youngest to the oldest, and from the first day of their Christian experience to the last day.

Spiritual power is to be had only from God's Spirit. Just before Jesus went away from His disciples He had one more word to say to them about how they could carry His Gospel to all men. He said: "Ye shall receive power when the Holy Spirit is come upon you." They were to have given them by Him in His Spirit for the witness they were to bear. In our democratic body, with no official con-

trol of human authority over us, we are dependent solely upon the Holy Spirit for our leadership and unity in the work. He is the unerring guide for us in all things and the unseen power to bless our message when it is proclaimed. When Baptists shall learn to keep under the Holy Spirit's leadership and unity in the work. He is the unerring guide for us in all things and power, they shall move forward. But when we try to go without Him we become entangled and lose ground. We are a mighty people and not an ignorant people. We are a saved people, but we need and must have the Holy Spirit to lead and empower us if we are to accomplish the will and purpose of our Lord. We have too often and too much neglected the emphasis on the Holy Spirit in our life and work, and this has in part been responsible for some of the fanatical and extremist teachings on the Spirit by some of the Pentecostal sects.

Forward in His Spirit. Our Baptist people are God's redeemed people and have been found in principle and faith in the earth ever since Jesus left it. He committed to His disciples, the responsibility and obligation of giving His Gospel to the whole world. We believe we still have that message and that obligation. Let us go forth with faith, courage, and love to proclaim it to all men. Until Jesus comes again all the doctrines of this book and more shall need faithful proclamation every day. May the Lord lead us to believe firmly His message to set ourselves apart wholly dedicated to the task of giving it to all men, to be evangelistic in our out-reach for men, to teach faithfully all who are brought into our churches and to seek the leadership and power of the Holy Spirit for this service.

### "What's Happening"

(Continued from page 7)

He was said to have used the funds for, among other things, payments on a Lincoln Continental. Court documents also showed that Mr. Jones obtained legal custody of a 16-year-old girl who had been labeled "incorrigible" from a Wyoming court, but had failed to tell the court he had no licensed facilities in which to keep her.

In the theft case, church officials said they became suspicious when Mr. Jones made excuses in response to requests to see the shelter home he said he had established here for 30 massage parlor prostitutes. Mr. Jones has been serving as a paid associate pastor of the church but was terminated when the investigation began this summer.

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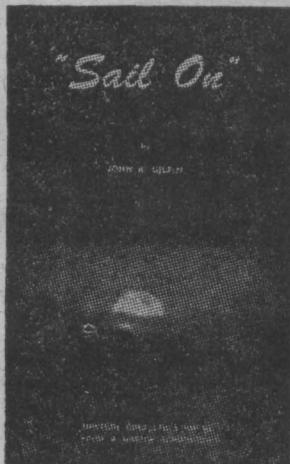
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