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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 PREACHING OF CHRIST TO SPIRITS IN PRISON

by Joe Wilson
Winston Salem, N.C.

"...Being put to death in the flesh, but quickened by the Spirit, by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was preparing..." (I Pet. 3:18-20).

Now, the above is a very difficult Scripture with many varying interpretations. Let me give, what I consider to be, some good advice in interpreting such Scriptures. 1. Nail down the things which it cannot mean. 2. Be sure your interpretation is not an error in and of itself. 3. Compare Scripture with Scripture. 4. Use much diligent, careful and prayerful study in the matter. 5. Be sure that what you say is true, even if it may not be the proper interpretation of said Scripture. 6. It is wise to not be overly vehement and

dogmatic as to such Scriptures. Now, in this message, I will use what seems at first to be much circumlocution. But I will endeavor to tie it all together before the close.

First, I look at the question:



JOE WILSON

what are the demons and what is their origin? Now there are many who hold that the demons

are the spirits of a pre-gap, pre-Adam race of humanoid beings. I take the position rather strongly that there is no gap at all between Genesis 1:1 and 1:2. I consider the gap theory to be an unwise attempt to harmonize the Bible with the theories of Science as to the supposed age of the earth. I believe that the earth is five days and a few hours older than Adam. I do not believe that there is any gap involved. Therefore, I cannot accept the theory that demons are the spirits of pre-gap beings. I know that Adam was the first man (I Cor. 15:45). I know nothing of humanoids. So I totally reject this theory as to the origin of demons.

The demons are fallen angels. Now, II Peter 2:4 is presented as an objection to this theory, as it tells us that the angels that sinned are cast down to hell, and

(Continued on Page 6 Column 4)

MAN'S WILL, FREEWILL AND GOD'S WILL

by Roy Snell
Charleston, W. Va.

We pure grace Baptists (it is the grace that is unalloyed — I don't know any "pure" Baptists) are prone to be wary and circumspect in our approach to anything having to do with the human will. We are doubly cautious and quick to disengage ourselves from any semblance of relationship with a so-called "Freewill Baptist" assembly. In fact, a casual observer might be led to think that we consign all to a robot status, totally irresponsible and unable to make

a decision of any sort. Of course, this would entail a bondage of fatalism, of which we are sometimes now charged and accused of teaching.

The Bible students among the Sovereign Grace proponents do not find a single element of fatalism in our beloved doctrines, and even the least informed and casual reader among us knows that the human will is present in both the believer and in the unsaved as well.

I will not belabor you with a

(Continued on Page 3 Column 2)

NO. 1 CHURCH MEMBERS

"Endure hardness as a good soldier of Jesus Christ" (II Tim. 2:3).

Those who have to do with the sorting of grain have established as the highest grade of wheat what is termed Number One Hard.

This wheat can only be purchased in cold climates, where it is exposed to the hardness of inclement weather. The hardness and endurance of the plant produces the highest grade of wheat.

In the heavenly garner God's grain will be graded in like manner, for it is written: "If we suffer with Him we shall also reign with Him." The two sons of Zebedee who wanted the first place in the kingdom of Heaven were asked if they were able to share the Lord's cup of suffering as the necessary pre-requisite to the place of honor.

1. We must endure hard sayings. He who wants always to be indulged with soft speech, and goes away offended when the preacher says hard and searching things will never grade as Number One Hard. There was a group of men in Christ's day who were offended at His teaching, and left Him and walked no more with Him because of His teaching. They said: "This is a hard saying: who can hear it?"

Apply to your own heart the parts of the Word of God that cut and wound if you want to grade high in Christian life.

2. Endure hard circumstances. They who set their sails when "the south winds blow softly," and seek to avoid

(Continued on Page 3 Column 1)

WHAT IS A GRUMBLER?

by Eld. Herbert Cade
Desota, Missouri

Text: Jude 16-19.

Beloved, what is a grumbler? One going around complaining or trying to find fault with others, and has not been overcome of his own fault. He is of uncertainty and wants to grumble, finding fault of others faults, and doesn't understand his own, or doesn't want to. Paul said in Romans 3:23, "For all have sinned and come short of the glory of God." A grumbler, as Jude said in verse 16, is a murmurer or complainer. A complainer seems to be going about to establish his own righteousness, but doesn't have the righteousness of God (Romans 10:3). It seems we get

these more everyday. I would like to call these, those that fall away, or shipwreck the faith of God, or don't know the truth. Read verse 16 again. Let us look at verse 16 just a little closer.

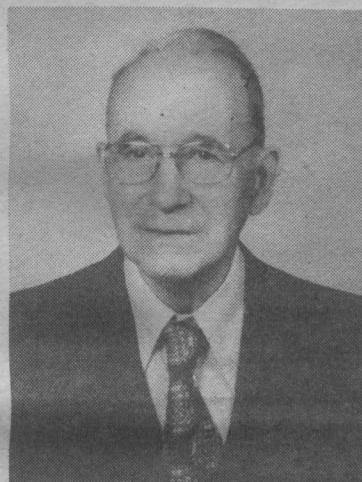
THESE ARE MURMURERS
The word here does not elsewhere occur, but the word murmur, is used frequently. I Corinthians 10:10, "Neither murmur ye, as some of them also murmured, and were destroyed by the destroyer." Philippians 12:14 "Do all things without murmurings and disputings." Seems these are trying to find fault with God's Word, but it is not God's Word, IT IS THE MAN HIMSELF, Paul said. I Corin-

(Continued on Page 2 Column 5)

BOUGHT WITH A PRICE

by Hansford Holmes
Charleston, W. Va.
(Read I Cor. 6:20)

What makes this purchase-price unique in the annals of time is that it surpasses all the world's standards of computation and imagination.



HANSFORD HOLMES

Hence, in realization, His redeemed people were given to "know" that they "were not redeemed with corruptible things, like silver and gold... but with the precious blood of Christ, as a lamb without blemish and without spot," as "foreordained before the foundation of the world" Whom God "raised up from

the dead and gave Him glory, that your faith might be in God" (I Pet. 1:18-21).

Thus, in this and many other Scriptures, we learn that the inner-most center of the entire Divine counsel of salvation is solely in Christ Jesus.

Too, we find that everything which came to pass in history before He came into the world to save His people from their sins (Mt. 1:21) was in anticipation of that time of redemption and, also, accrues to His glory through eternity as a consequence.

So, relative to this fact, Peter, in I Peter 1:18-20, relates five different facts.

First, adversely, it is related how, at best, redemption by natural man in his depraved condition can only be temporal and mundane; whereas, as purchased by the Son of God at the cross, redemption is super-mundane and eternal.

All money, then, such as silver and gold, had its beginning in the creation of the world; whereas, God's people are purchased by the matchless efficacy of the blood of Christ Jesus, as of a lamb "chosen before the foundation of the world."

Second, we find that all other purchases are only earthly; whereas, the purchase price for redemption of His people at Calvary is heavenly.

But, on the other hand, metals such as silver and gold, as a common means of payment in business transactions, come out of the earth; whereas, in Christ, as the Purchaser of redemption for His God-given people, came out of Heaven, as

(Continued on Page 2 Column 4)

The Baptist Examiner Pulpit

A Sermon by Ray Waugh, Sr.

THE ULTIMATE TRAGEDY

Part I

From that hour in Eden when Eve both heard and was deceived by Satan's "Yea, hath God said?" (Gen. 3:1), the tenor, the temper, and the tendencies of men have been essentially the same. Whether in an earth of untrammelled beauty and long life, a patriarchy of brotherly intent, a theocracy directed by Moses, a judgeship conducted by Samuel, a kingship under David, an empire under a Caesar, an autocracy under a Pope, an oligarchy under a Luther or a Calvin, a monarchy under a Henry, a dictatorship under a Stalin, or a democratic republic under a President, the proclivities of men have been anti-God and anti-Christ. Without benefit of the Spirit of

God, religious people in every generation have defied God and His Word, and they have been oriented to the flesh rather than to faith or to the faith.

Deception

Wherever parachurchism and suprachurchism, as denominational organizations and religious systems, have raised their monstrous heads — in defiance of the Lord's involvement with persons and His involvement with His Churches — fleshliness has preempted faith, worldliness has preempted the Word of God, and crass religious conspiracy has preempted the Rights of the Lord Jesus Christ. There is no exception!

If we can receive it, this is the continuing theme in Romanism

in all of its centuries of existence, even when it was "born" as Babylonism under the aegis of Nimrod. This is the theme of Protestantism since its beginning and throughout its sordid history. This is the theme of Associationism and its corollary Conventionism throughout their century and more of very subtle deception. This is the theme of Synodism across all of its crass and colorful decades. And this has been the theme of that human device which men have called "Fundamentalism" during both its dictatorial and its autocratic history.

Needless to say, such details are tragic!

In their depravity, men turn

(Continued on Page 2 Column 1)

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pleases God, we can know that,
in God's own time, He will bury
them beneath the drifting sandy
wastes of earth's religious
deserts. Such may be known by
their fellows as "faithful church-
men, deacons, Sunday School
teachers, and even priests,
pastors and preachers, or
evangelists," but eternally too
late these will learn that fleshly
churchanity does not produce
faithful Christians or effect
faithfulness toward Christ!

If we can receive it, all such
parachurch and suprachurch
denominationalists of whatever
"stripe," if you please, carry
fleshly burdens and the burdens
of the flesh which preclude their



RAY VAUGHN

earthly obedience before God
and His Holy Word. With an
almost violent determination, as
the Israelites in another dark
day in human history, these in-
sist on spending their lives
wandering about in the desert
wastes of religion or in the
religious desert wastes. Such
may stay away from the
Amorites, the Amalekites, the
Hittites, and the Jebusites lest
they get into a battle and have to
"fight the good fight of faith"
(I Tim. 6:12). These are as the
famed evangelist who, on the
Phil Donahue Show, declared,
"Some of the issues I stay off of
because I want to appeal to all
people." These join the pastors,
the professionals, and the pro-
fessors who "avoid controversy"
that they might "keep their eyes
on Jesus," as they say.

These may have the name of
being religious leaders, but they
walk in absolute spiritual
darkness! Without "issues,"
Jesus would never have gone to
Calvary. Had there been no
"controversy," there would
have been no cross for the Lord
Jesus Christ. Needless to say,
these do not walk according to
the Word of God. Rather, they
walk according to this world and
the satisfactions of their fleshly
appetites. Such may claim to be
preaching Jesus, but, in despising
His Cross, they blaspheme
both Him and His Cross.

Assurance

Let it never be forgotten, the
words of the Lord are without
recall, "Think not that I am
come to send peace on earth; I
came not to send peace, but a
sword" (Ma. 10:34). To all who
have any knowledge of the
Word of God and any spiritual
insight, the message is un-
mistakable. Those who avoided
"Issues" and "Controversy"
that they might unify to conspire
against the Lord Jesus Christ
were the enemies of almighty
God who would give themselves
to crucify the Lord Jesus Christ.
It is not strange, then, that to
the man, the religious hosts of
our day give themselves and
direct their every effort to the end
that they might "crucify to
themselves the Son of God
afresh, and put him to an
open shame" (Heb. 6:6).

Obviously, these of the

parachurch and suprachurch
denominational organizations
have never comprehended the
meaning in the message, "Let
us lay aside every weight and
the sin which doth so easily
beset us, and let us run with
patience the race that is set
before us" (Heb. 12:1). This
message correlates most effec-
tually with another. Just as
"Forgetting those things
which are behind" is followed
immediately by, "I press
toward the mark of the high
calling of God in Christ
Jesus," so the above is followed
immediately with, "Looking
unto Jesus, the author and
finisher of our faith; who for
the joy that was set before him
endured the cross, despising
the shame, and is set down at
the right hand of the throne of
God" (Heb. 12:2).

Thankfully, in other days,
when the multitudes were serv-
ing themselves and Satan rather
than the Savior, there were some
who turned from serving
themselves to serve the Savior.
By the Spirit of God these were
"born from above" (John 3:7).
These are "our ensamples" (I
Cor. 10:11). God explains, that
such "endured, as seeing Him
who is invisible" (Heb. 11:27).
He specifies that one, for exam-
ple, looked for "a city which
hath foundations, whose
builder and maker is God"
(Heb. 11:10). Certainly, such
could "hope to the end for the
grace that is to be brought un-
to you at the revelation of
Jesus Christ" (I Pet. 1:13).

Tragically perhaps, most
seemingly miss these truths, and
that is understandable. God ex-
plains that "The natural man
receiveth not the things of the
Spirit of God; for they are
foolishness unto him; neither
can he know them, because
they are spiritually discerned"
(I Cor. 2:14). Too, in the
light of God's Word, we can
know that "Flesh and blood
hath not revealed this unto
you, but my Father who is in
heaven" (Mt. 16:17). When
such truths, by the Spirit of
God, and within the context of
God's sovereign purposes,
become a part of our spiritual
consciousness, we can under-
stand why the apostle needed to
"forget those things which are
behind."

The strength of his forgetting,
nonetheless, even as ours, was
and should be in the knowledge
of, "I know whom I have
believed, and am persuaded
that he is able to keep that
which I have committed unto
him against that day" (2 Tim.
1:12). Therefore, though he had
"persecuted the church of
God" (I Cor. 15:9) and had
"consented unto the death"
(Acts 8:1) of Stephen, he did not
need to dwell on his guilt.
Rather, as we learn, the Lord
Jesus Christ sent him "to
preach the gospel" (I Cor.
1:17). Though each one of us is
similarly guilty, we have our
responsibility toward God
before men, and we need not
dwell on our guilt!

The deluded masses of earth,
however, together with their
mentors and their masters, walk
in a delusion of unscriptural and
spiritual darkness, God having
sent "them strong delusion,
that they should believe a lie;
that they all might be damned
who believe not the truth, but
had (have) pleasure in
unrighteousness" (2 Thess.
2:11-12). In their delusion and
in their service before Satan,
these contend that there is
divinity in all of humanity, or
that there is, as they say,
something of the Divine in each

individual. Needless to say, all
such have missed the message of
man's depravity, and, as well,
the depravity of every man,
other than the Lord Jesus.

If we can receive it, the Apos-
tle, within God's sovereign pur-
poses, and by God's grace —
truths of which he never tired
and truths which impact in
every word he ever wrote for our
reading — had spanned that
gulf from depravity to
"divinity," from service to
Satan to serving the Savior, and
from the peril of damnation to
the assurance of salvation. Hav-
ing reached such spiritual
heights in the strength of the
Spirit of God, he could face the
reality of, "O wretched man
that I am" (Rom. 7:24). Yet,
because he was a "new creation
in Christ Jesus" (2 Cor. 5:17),
he could live, abound, and serve
in the consciousness of the vic-
tory which is expressed in the
words, "I thank God through
Jesus Christ my Lord"
(Rom. 7:25). He had learned a
glorious truth!

He was not alone!

We can know, too!

In his living and in his
testimony, Peter confirms these
glorious truths. Needless to say,
Peter had to forget that hour
when he had said, "Be it far
from thee Lord; this shall not
be unto thee" (Mt. 16:22). If
we may in that dark hour,
Peter's scriptural and unscriptu-
ral ignorance were showing.
Certainly, he had to forget that
hour of his bitter "tears" (Mt.
26:75). Such forgetfulness was
necessary that he might declare,
"Forasmuch then as Christ
hath suffered for us in the
flesh, arm yourselves likewise
with the same mind; for he
that hath suffered in the flesh
hath ceased from sin; that he
no longer should live the rest
of his time in the flesh to the
lusts of men, but to the will of
God" (I Peter 4:1-2). Under-
standably, Peter had to
forget that tragic night when
"They all forsook him and fled"
(Mk. 14:50) that he might
proclaim for time and for eterni-
ty:

"Grace and peace be
multiplied unto you through
the knowledge of God, and of
Jesus our Lord, according as
his divine power hath given
unto us all things that pertain
unto life and godliness,
through the knowledge of
him who hath called us to
glory and virtue, whereby are
given unto us exceeding great
and precious promises; that
by these ye might be partak-
ers of the divine nature,
having escaped the corrup-
tion that is in the world
through lust" (2 Pet. 1:2-4).

—to be continued—

PRICE

(Continued from Page 1)

virgin-born in a prepared body
(sinless) to do the will of God,
the Father. Hence, in this, His
people are now sanctified
"through the offering of the
body of Christ Jesus once for
all" (Heb. 10:5-10).

Third, we find that any other
payment for the price of
redemption, is only ineffectual,
being human after the nature of
sinful man, who is void of
spiritual discernment; whereas,
in Christ Jesus, the redemptive
price is effectual and Divine in
its efficacy, being sinless.

Adversely, then, in the mer-
cantile life on the earth, all
values are settled by means of
human agreement, in which
there may be a change of value

by means of depreciation or in-
flation; but, on the other hand,
the purchase price of redemp-
tion at Calvary never changes in
value, in that its value is
stabilized by the efficacy of the
shedblood of the Lamb of God,
as provided by the Father.

Fourth, we find that all other
means of payment for redemp-
tion from sin are ineffectual, be-
ing "unclean"; whereas that of
Calvary is "holy" and, conse-
quently, is "efficacious" in its
God-inspired purpose from
before the foundation of the
world. So that, in this, we find
that when Christ Jesus redeem-
ed His people from their sins
(Mt. 1:21), the efficacy of His
sinless blood carried with it the
purifying factor of holiness to
God in their walk and estate, as
propitiated to their account
through God-given faith in the
hearing of the Word of God.

Fifth, and finally, we find
that it is to be noted that any
other means of redemption by
the payment of a price has a ter-
mination; whereas, the
purchase-price at Calvary is
without termination, in that the
blood of Christ is of endless ef-
ficacy.

Hence, in summation, we find
that Christ Jesus, only, in His
sacrifice, culminated the central
purpose of the Old Testament,
which exists for that purpose as
a pre-Christian revelation. This,
in turn, gives meaning to the
Old Testament worship of God
in that its types and prophecies
were centered in Christ Jesus for
fulfillment and further revela-
tion in the New Testament.

GRUMBLER

(Continued from Page 1)

thians 2:14, "But the natural
man receiveth not the things
of the Spirit of God; for they
are foolishness unto him;
neither can he know them,
because they are spiritually
discerned." Beloved, I have
had men to ask me if they were
saved. I John 5:13 says that you
can know.

COMPLAINER

Finding fault with one's own
lot, to express pain, sorrow or
dissatisfaction, to find fault, to
make a formal legal accusation.
Beloved, we are to worship God
— not to try and find fault. The
Pharisee was always trying to
find fault with Jesus, and He
had none. Psalm 19:12, "Who
can understand his error?
Cleanse thou me from secret
faults." David thinks of
himself.

WALKING AFTER THEIR OWN LUSTS

Some giving unlimited in-
dulgence to their appetites and
passions, have violent agitation
of mind in anger, intense desire,
suffering — seems they put good
for evil and evil for good. (Isa.
5:20; II Pet. 3:3; Jude 10).

AND THEIR MOUTH SPEAKING GREAT SWELLING WORDS

Some speak with great swell-
ing words in which the flesh has
allured them. Beloved, God's
Word tells us about these. (II
Peter 3:3; II Tim. 3:1-8; Luke
18:8). Beloved, those that do not
preach regeneration are false
teachers. I say you can know
you are saved.

HAVING MEN'S PERSONS IN ADMIRATION

Some show great respect to
certain persons. The idea is that
they were not just in the esteem
which they had for others. They
did not appreciate them accord-
ing to their real worth, but

(Continued on Page 3 Column 1)

GRUMBLER

(Continued from Page 2)

paid special attention to one class in order to promote their selfish ends, because they hoped to derive some benefit to themselves. now look at Jude 17-18. Look at the similarity between these two verses — II Peter 3:1-13. The Word-mockers in Jude 18 is rendered scoffers in II Peter 3:3. Peter tells in verse 4 what they scoffed at. Jude 19 says they have not the Holy Spirit. When these come in we must mark them and avoid them (Rom. 16:17). Sometimes they mark themselves (I John 2:19; II Tim. 2:19; Prov. 10:25). They have, in going out, grieved the Spirit, but a greater injury by far is done when such persons remain in the church. Ephesians 3:21, "Unto him (God) be glory in the Church by Christ Jesus throughout all ages, world without end. Amen." God will get His glory.

Beloved, I have heard people say, "I just give God all the glory." I ask what church do you belong to, and they say well, they don't belong to any. Beloved, there is only one church, and one only, and that is the Baptist. How can one give God the glory? First, receive Christ as your Saviour, and then, by church authority be baptized into the church. Beloved, there is no such thing as "I think I am saved," or "I hope I am." You can know that you are saved. God never saved any one and left him in doubt — either you are saved or you are lost. Let us tell it just like it is.

In closing notice John 3:16 and John 5:2. You might say, "Who will be saved?" John 6:37 — "All that the father giveth me shall come to me; and him that cometh to me: I will in no wise cast out."

NO. 1

(Continued from Page 1)

the stress and storm of the bleak norther, will never sail into harbor with a worthwhile cargo.

They who always pray for easy providences will never grow rich with heavenly experiences. Nor let the adverse providences sour the spirit, like a Jacob, who in unbelief murmurs, "All these things are against me," when the Divine hand was planning and working his highest good.

Rather seek grace that, like Paul and Silas, we may sing in the dungeon after the beating and buffeting of a hard world, and over all life's hardships write the inscription of faith: "And we know that all things work together for good to them that are called according to His purpose" (Rom. 8:28).

THE FIVE POINTS OF CALVINISM

By Frank Beck

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FREEWILL

(Continued from Page 1)

myriad of proof texts, but I will point out a couple of examples. (There, you already see the will of the believer being exercised). We have but to observe Mary and Martha as they ministered to our Lord in Luke 10. One chose or "willed" to forego all the secular activities and worship at Jesus feet, while the other, Martha, chose to do that which she felt was needed in the kitchen.

Possibly the paramount example of the believer exercising his will is related in Acts 21:4 and Acts 21: 11 & 12. Our Lord had told Paul to get out of Jerusalem and to keep away from there, and in the above mentioned verses, we have the Holy Spirit again warning Paul not to return. Some dedicated Paulinists evidently think that Paul could do no wrong, and become quite exercised if someone points out that Paul willingly and deliberately acted contrarily to the Spirit's leading. However, if the English language means anything at all, then that is precisely what Paul did.

Inasmuch as the unbeliever is concerned, he, too, has a will and I think that often we Sovereign Grace believers, at least some of us, feel that the sinner is completely incapable of making any right and decent decisions. I could be mistaken, but some of the writers and some that I listen to, manage to give me that impression.

I began to drink as a senior in high school, seventeen years of age, and I drank for twenty-one years. In the earlier stages, before I was totally and completely a slave, there were some weekends when I would say that I am just not going to drink anything. And for awhile I could make it work. You see, that even as a sinner, I had a will to do something right. Or, at least, to try to avoid doing something wrong. There were numerous occasions as a sinner on which I said I will do this or I will not do this. Bear in mind that these were matters of the everyday secular life, and I wasn't even remotely considering doing "right" in the sight of God. It is in this area that we just might be guilty of saying that "dead in trespasses and sins" completely rules out the possibility of a sinner being a decent person, and that he has no "choice" as to wrong or right. In this same context we know exactly what we mean when we use the term "depraved" in connection with an unsaved person, and we are scripturally correct in our terminology. However, an uninitiated and unsaved person who overhears our conversation, as in the use of tongues in I Corinthians 14:23, may decide that we are "mad" because the "depraved" person in question is really a kind and decent citizen.

Our Christian experience is wholly of the Lord and thus it is a super-natural relationship between God and His elect, but, at the same time, just as we have two natures, there is the human and secular element inherent in our ongoing experience. Again, as in I Corinthians 14, when speaking to or in the presence of, "those that are unlearned or are unbelievers," it might be well for us to forego showing just how spiritual we are and to couch our language in a "tongue" which will better convince that sinner. Let us be rational, credible and human in

(Continued on Page 5 Column 1)



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

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Psalms 18:29-35.

Intro.: David's continual meditation on past blessings, present mercies, and future glories was both food for his soul, and material for the songs God inspired him to pen. David truly knew what it meant to redeem the time. In this world of continual motion, it might be well if the Lord's people would take note of this truth.

VERSE 29

"For by Thee." The source of David's salvation and service was attributed solely to the Lord. The truth Jonah expresses in Jonah 2:9: "Salvation is of the Lord," is a neglected truth in this age of human exaltation. "He saved us," should ever be the cry of the saints; and will be, if we are spiritual and scriptural.

"I have run through a troop." "The people that do know their God shall be strong and do exploits" (Dan. 11:32). "I can do all things through Christ which strengtheneth me" (Phil. 4:13). The saints have power to stand, walk, run and to fight (Acts 1:8; Phil. 2:13).

"And by my God have I leaped over a wall." It mattered not whether the enemy was on the offense or defense, David was qualified to meet the challenge. The saints can scale any fortress or mountain to win the victory.

VERSE 30

"As for my God, His way is perfect." The personal relationship David had with God is

precious to behold, and then to listen to David as he exalted the perfection of God in His attributes and actions, is a worthy example for all saints. God's way is ever the best way.

"The Word of the Lord is tried." God's Word has been tried in every crucible imaginable and has been found to be without dross. God's Words are pure, precious, and perfect. They will stand when all else gives way. Contrast this to man's words!

"He is a buckler." That which secures the child of God and makes him stable and steadfast is the presence of God with him. "I will never leave thee, nor forsake thee." (Heb. 13:5). The backbone of the Christian is the Holy Spirit.

"To all those that trust in Him." God is faithful and has never, nor will never, fail His children (Joshua 1:5). All saints have found this to be true in experience.

VERSE 31

"For Who is God save our God?" David turns for confirmation to other believers; those that also trusted "in Him," those that loved Him, and called upon Him (Vs. 1-3). To be able to say both "My God" and "our God," brings joy, and shows the spirit of fellowship.

"Or Who is a rock save our God?" None other can qualify. Men may bow before idols, both animate or inanimate, but they will be found to be insufficient and unable to provide; but the child of God can say, "My God will supply."

CURRENT BOOK REVIEWS

Living God's Way by F. E. Marsh published by Kregel in paperback for \$4.95

The purpose of this book is to show believers the dangers of drifting along with a negative salvation and the joys of being led into possessing the fullness of the Spirit's power. The book is divided into two sections — "Help to the Spiritual Life" and "Hindrances to the Spiritual life." Marsh writes of prayer as the secret of spiritual life, the Scriptures as the feeder of the spiritual life, and the Holy Spirit is the power of spiritual life. Some of the "hindrances" are worldliness, self, cowardice, pride, evil speaking, prayerlessness, and unbelief.

As in his other books, Marsh has written simply but with great impact.

Parables of our Lord by William Arnot published Kregel for \$10.95.

William Arnot (1806-1875) was a Greek Scholar and had pastored in Glasgow and Edinburg. This book is considered a classic and is a standard work on the parables. Some of the parables covered are the sower, the pearl, the ten virgins, the two debtors, the lost coin, and the prodigal son.

Lesser Parables of our Lord by William Arnot published by Kregel for \$10.95.

The author discusses the lesser-known parables such as even "ye are the salt of the earth." "Make the tree good, and his fruit good" is another. Others that are better known such as the Good Shepherd, and the salt of the earth. Also included are "lessons in First Peter" which consists of twenty-six short devotional studies.

Gospel in Leviticus by Joseph A. Seiss published by Kregel for \$10.95

The symbolism of Christ as the Great High Priest, as found in the type of the high priest, is given a scholarly treatment by Dr. Seiss. Various phases of the priestly office which he discusses are: The burnt-offering, meat-offering, peace-offering, sin and trespass offering, Day of atonement and other vital Old Testament teachings as they relate to the priest and the sanctuary.

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VERSE 32

"It is God that girdeth me with strength." The clothing God has, and is providing His children, is a coat of many colors. It is both a coat of beauty and of glory. It prepares us both for Heaven and for Heaven's work on this earth. We have the garments of salvation, and the garments of warfare (Ex. 40:12, 14; 39:1; Isa. 61:10; Eph. 6:10-17).

"And maketh my way perfect." "The Lord is my Shepherd... He leadeth me" (Psalm 23:1-2). "The steps of a good man are ordered by the Lord" (Psalm 37:23). God makes our way perfect by sanctifying us, and by providentially sanctifying our way.

VERSE 33

"He maketh my feet like hinds feet." Therefore, regardless of how steep or how slippery the way, our feet are prepared to the task.

"And setteth me upon my high places." The Lord carries His saints to higher ground, that ground which is seen by faith and obtained by faithfulness.

VERSE 34

"He teacheth my hands to war." Even though Christians are to be peacemakers, they must ever remember, they are soldiers of the cross, and as such, they are engaged in a constant battle with the forces of evil. Thank God, we have a Captain Who can teach us how to conduct ourselves in this battle. He does this from headquarters through His Holy Spirit (John 16:13), and by sending us His inspired orders (Matt. 28:18-20; II Tim. 3:16, 17).

"So that a bow of steel is broken by mine arms." The enemy, as well as the enemies' weapons must be dealt with, so God equips His soldiers to do battle. Therefore spiritual muscles and spiritual wisdom and knowledge are needed.

VERSE 35

"Thou hast also given me the shield of Thy salvation." Another part of the armour of the Lord's servants is mentioned to show how complete it is. The saint is to be both on the offense, and on the defense.

"And Thy right hand hath holden me up." We are kept by the power of God from falling (I Pet. 1:5; Jude 24, 25). God never loses His grip.

"And Thy gentleness hath made me great." God's dealings with His children covers a variety of meaning, and as David felt God's fatherly care and correction, as well as realizing His manifesting both humility and goodness when He had the power and right to do otherwise, made David great, as he sought to be more like the Master.

Conclusion: May God ever burn these truths into our souls.

(EDITORS 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. 22, Box 1198, Fort Myers, Fla. 33908).

THE BAPTIST EXAMINER
DECEMBER 5, 1981
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Two questions on I Corinthians 12:13. (1) Does the baptism here refer to "Holy Ghost" baptism, if not what does it mean? (2) What does the "one body" refer to?

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In the verse preceding I Corinthians 12:13, the Apostle Paul takes the human body as a simile and forms a comparison in order to exemplify how union among the elect-people of God, with mutual participation in the various gifts of the Holy Spirit, is effectuated. Yes, this human body, with its complexity of many members performing many different God-designed duties, is a unity of one in a manner necessary to the complete integrity of the whole.

"So also is Christ" (I Cor. 12:12) in respect to the Church, which is spiritually constituted in Him Who is its Head. This union with Him is one general assembly of God's elect-people, and is known as the Church of the first-born written in Heaven. This Church with its many members as the Body of Christ is, in composition, an organic whole. Consequently, none can be dispensed with as needless, since they are variously gifted by the Spirit. "For by one Spirit were (are) we all baptized into one body..." (I Cor. 12:13).

This "baptism by one Spirit" must be distinguished from water-baptism by many men, though both baptisms are in God's purpose; yet they are different things in perspective, as related in Matthew 3:11, when John said: "I indeed, baptize you with water unto repentance, but He Who cometh after me is mightier than I, whose shoes I am not worthy to hear; He shall baptize you with the Holy Spirit..."

Too, it must be considered that all who are baptized by men in water are not necessarily baptized in or by the Spirit, as in the case of Simon Magus, and that of others. Also, neither does water-baptism incorporate persons into the Church, as the Body of Christ, as some suppose. Yet, true believers, as proper persons, are to be received into a local Church-body.

However, preceding water-baptism, there must be effectuated by (or in) one Spirit a baptism which speaks of the bestowed grace of God by His Spirit in God-given faith during regeneration and sanctification of His elect-people.

It is this setting-apart, in regeneration, that is signified by water-baptism, which, in itself, has no regenerative virtue, though it is an answer to a good conscience toward God by its symbolism of death, burial, and resurrection in anticipation of the coming of Christ for His Church saints.

So, in the meantime, all saints

are "made to drink into one Spirit" (I Cor. 12:13), which speaks of being made partakers of the gifts and graces of the Holy Spirit, which is in consonance with what Jesus said, when He cried out, saying, "If any man thirst, let him come unto Me and drink" (Jn. 7:37). "...this spoke of the Spirit, whom they that believe on Him should receive..." (Jn. 7:39).

Yes, Jesus is the Well-Spring of all spiritual satisfaction. So drink, drink, drink!

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"For by one Spirit are we all baptized into one body..." (I Cor. 12:13).

No, the baptism here does not refer to Holy Ghost baptism. The baptism of the Holy Spirit was a baptism in which Christ was the administrator. The Holy Spirit was the element, and the Lord's church was the one baptized. If I Corinthians 12:13 referred to Holy Spirit baptism, the Holy Spirit would be the administrator, the one body be the element, and the believer the one baptized. I Corinthians 12:13 can in no wise be equated with the promised baptism with the Holy Spirit in Matthew 3:11 and elsewhere.

The baptism of the Holy Spirit was when Christ once for all baptized His true church in the Holy Spirit on the Day of Pentecost. This fulfilled the types of the cloud coming upon the tabernacle and the Temple in the Old Testament. This authenticated the true church as the proper place to serve God in this age. The only way an individual believer of today can have any kind of participation in the baptism of the Holy Spirit is by being a member of a church which has descended from the church Jesus Baptized thusly on the Day of Pentecost — and this was a Baptist church.

The one body is the true Missionary Baptist Church into which the believer is baptized. There are many bodies — many true churches of Jesus Christ in the world today. But there is only one kind of body which is a true church of Jesus Christ. True Missionary Baptist Churches are true bodies of Christ. All other churches (so-called) are man-made institutions or worse and not true churches of Christ. In verse 27 of this chapter the article 'the' is not in the original and should be 'a'. Every church is a body of Christ. Many bodies, but only one kind of body.

The baptism of I Corinthians 12:13 is when the Holy Spirit saves one, and leads that one to proper baptism which places that one into a true church. Baptism is thus the door into the church. Not the door into salva-

tion, but into the church. Not a universal invisible church, which is a heresy of the worst sort — but into a true Baptist church. It is a total error to say that the believer is baptized, and then, later joins the church. The Spirit-led and obedient child of God enters the church through the door of Scriptural baptism.

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Paul is telling the church at Corinth that the spiritual gifts that the different members of the church have, were bestowed by the same Spirit and were given to profit all the church. He gives an illustration to illustrate this. He says as a body has many members, each with its own function, yet, "all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles" (I Cor. 12:12, 13). In verses 27 and 28 we are told, "Now ye are the body of Christ and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers..."

These verses tell us that the "body" is the church and any Greek scholar will tell us that the Greek word used for church means an assembly. When Paul, under the leadership of the Spirit, said, "Now ye are the body of Christ, and members in particular" (I Cor. 12:27), he is saying you are members of the church at Corinth. No where in the Bible is there a passage that would even indicate that the "body" is a universal church visible or invisible. From the following passages of Scriptures we see the sense in which the word church is used: Acts 9:31, "Then had the churches rest"; Acts 29:17, "Called the elders of the church"; Romans 16:4, "All the churches of the Gentiles"; I Corinthians 7:17, "So ordain I in all the churches"; Galatians 1:2, "Unto the church at Galatia"; and Revelation 1:4, "John to the seven churches which are in Asia." All these Scriptures as well as many more show us that the church is a local assembly.

As to the kind of baptism referred to here, let us first look at a few passages of Scripture to see what kind of baptism was practiced by the early churches. In Acts 8:38 we read, "...and they went down both into the water, both Philip and the eunuch; and he baptized him." It is said of Paul, "And he received sight forthwith, and arose, and was baptized" (Acts 9:19). Peter said of the household of Cornelius, "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?" (Acts 10:47, 49).

From these Scriptures we see that the churches in the time of the apostles practiced baptism by immersion in water. Now, in Ephesians 4:4, 5 we are told, "There is one body, and one Spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism." As the Bible tells us there is only one body and only one baptism — the one "body" can only be the local assembly, and the one baptism can only be immersion in water.

The idea of an invisible universal church where one enters by a "Holy Ghost baptism" is entirely foreign to the Scripture. The Word of God says there is ONE body and ONE baptism, therefore, there cannot be two.

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By studying the chapters before we see that Paul is teaching the saints at Corinth concerning church truths and practices. Thus we see in chapter 11 that the women are to wear head coverings and the church is to observe the Lord's supper properly, (see verse 18). The body that he refers to from time to time here is the body of Christ, which is His church. "And hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all" (Eph. 1:22, 23).

Paul is pointing out that to become a member of the body of Christ (the church) we must be baptized, thus he said: "For by one Spirit are we all baptized into one body..." The Holy Spirit applies the gospel and we are saved, we then are baptized into a church of the Lord Jesus Christ. Anyone saved at King's Addition Baptist Church is baptized into the church here. Thus, we are all baptized into one body, either there, here or elsewhere. He goes on to explain it in verse 27: "Now ye are the body of Christ, and members in particular." Paul was a member at Antioch and they were members at Corinth, that's why he said we are all baptized into the body of Christ and you are members of that body in Corinth while I am a member at Antioch.

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I Corinthians 12:13 does not refer to "Holy Ghost baptism," nor does any other Scripture refer to the Holy Ghost as being the agent in administering Spirit baptism. The Holy Spirit does not baptize people into the Holy Spirit, as Mr. Scofield and the universal invisible church theorists would have people believe. Jesus Christ, the Head of the church, is the Agent in administering Holy Spirit baptism.

John the Baptist speaking to his disciples, who would soon constitute the first Baptist church on earth, said of Christ,

"He shall baptize you with the Holy Ghost" (Mt. 3:11). And Christ said, speaking to His church of Holy Spirit baptism, "I send the promise of My Father upon you..." (Lk. 24:49). Just prior to His ascension Christ reiterated the promise, saying to His church, "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). The promise not only included the immediate Jewish church, but looked to and beyond it, and gave indisputable evidence that believing Gentiles upon authoritative immersion in water were valid members of the Lord's church (Acts 2:1-8; 10:47, 48).

Since the baptism of the household of Cornelius (Acts 10) in the Holy Spirit, there has not been, nor shall any person ever be baptized in the Holy Spirit. There is now, and has been since the day of Cornelius only "one baptism" (Eph. 4:5), and that is immersion in water by the authority of a N.T. church. It is passing strange, that the great majority of the universal invisible church advocates, in promulgating their Holy Spirit baptism error, contend that it is complete immersion in the Spirit which constitutes the baptism, and then, turn around and contend that a little water on the forehead will satisfy the baptismal ordinance which symbolically declares the glorious gospel of Christ.

The baptism in I Corinthians 12:13 is a reference to immersion in water, whereby the Corinthian believer was admitted to the body of Christ located in their city. The whole doctrine of Holy Spirit baptism as taught by the invisible churchites is built upon I Corinthians 12:13, and more particularly upon the K.J.V. spelling of the word "Spirit" in the text. Arthur W. Pink, says, "In the language in which the N.T. was originally written there are no capital letters used, except at the beginning of a book or paragraph" (Tract - I Cor. 12:13). However, you will note the use of a capital "S" in the K.J.V. spelling of the word "spirit," in I Corinthians 12:13. It is true, the Salvation Army, and the Quakers or Friends as they are called today do not believe that water baptism has any place in contemporary christendom, but what many fail to see is, that Protestantism and Roman Catholicism are as anti-baptism as the above named denominations.

Sprinkling and pouring are as alien to the Bible truth of baptism as no baptism at all, and is far more dangerous, for these ridiculous counterfeits, are said to be meritorious, and by obedience thereto salvation of the soul is realized. So it is, the Church of England had the word "baptizo" transliterated and anglicized so as to protect their soul-damning heresy of baptismal regeneration. And so as to get away from the doctrine of water baptism taught by Paul in I Corinthians 12:13, they used a capital "S" in spelling the word "spirit." The spirit Paul speaks of in I Corinthians 12:13 is the spirit of unity, and he goes to great length in expounding this truth by using the most conspicuous of metaphors in reference to the local church at Corinth (I Cor. 12:12-27).

In drawing the analogy showing the unity of the members of the human body, and comparing that unity to the unity of the church, the executive body of Christ on earth, Paul used the

(Continued on Page 5 Column 1)

FORUM

(Continued from Page 4)

metaphor "body" sixteen times in the context. The figurative term "body" in reference to the church, not only bespeaks visibility and location, it also calls for viable unity to which all members contribute. The church represented by the metaphor "body" is not only formally organized, but is an organism which hath attained a great measure of unity, and the church that is submissive to the Holy Spirit has achieved the ideal unity, which all the Lord's churches should strive for.

FREEWILL

(Continued from Page 3)

our presentation of Christ and His gospel to the unsaved — and be satisfied to let God handle the supernatural aspects of the matter. That is in His realm and not in man's.

It might be foolish speculation, but we know that if Adam had not sinned and had yet been permitted to father the human race, then every last one of us would then be capable of "willing" only that which is pleasing to our Sovereign Lord.

As difficult as it is for some to accept the doctrine of original sin, the Word of God says that we were in Adam's loins and that the polluted and corrupted blood line is the inheritance of all mankind. As such, we have only the propensity for wrong doing in God's sight, and there is nothing in Adam's offspring which can even "will" to please God in spiritual matters, much less to perform.

What then, you may ask, of Jesus born of one of Adam's descendants? There was not a drop of Mary's blood in our Lord's veins. Why that's impossible! With God nothing is impossible. The same Lord, who could decree that a virgin who had never known a man would conceive and bear a child, would certainly have no problem with nurturing that Holy Thing in His mother's womb and by supernatural means. So you see that our Lord's will was not tainted by Adam's blood, but was perfectly free to always do that which was pleasing to the Father.

Forgive me, if I am prone to digress and ramble somewhat in my exegesis. I am fully cognizant of the fact that the Word says: "There is none that doeth good, no not one," but once again, this must be considered as man's inability in the flesh to please a holy God, and so must be understood in a comparative and relative sense. For instance, we read that some of Paul's captors and keepers were favorably disposed in their treatment of him. Certainly a measure of "goodness," humanly speaking.

I have been mentioning man's will and freewill, primarily, but I have come to see what I believe is a great underlying truth in this matter. As a new believer, I used to think that man's will could actually oppose God's will — the result of my Arminian background and orientation. Then, as God began to open my heart and mind to the doctrines of grace, I began to see our Lord with a directive

(Continued on Page 6 Column 3)

THE GREAT VALLEY RAILWAY

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: And in hell he lift up his eyes, being in torments, and seeth Abraham, afar off, and Lazarus, in his bosom. And he cried, and said, Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot: neither can they pass to us, that would come from thence" (Luke 16:19-26).

On hearing this, I said, "That's a deeply solemn thought."

"It is," he replied, "awfully solemn, but then the truth must be told, and it is far better to tell the truth, however unwelcome it may be, than to keep it back and allow men to walk on in darkness; not knowing whither they are going, and the destiny that awaits the ungodly. It is better for the look out man to cry, 'Breakers ahead!' when there are breakers ahead, and the ship is running on to the rocks, than to cry, 'Peace and safety' when dangers are before you, and perils, are near. It is better for the physician to tell the dying man he is dying than to buoy him up with the hope of recovery. Truth is better than deception; Truth is of God; Deception is of the devil, for the devil was a deceiver from the beginning."

I still dreamed on, and I remember I now said to my kind Informant, who was still willing to tell me all I further wanted to know, "Can you tell me whether there is any intermediate Station, at which the up trains stop before they reach the City?"

He looked at me with a look of surprise bordering on astonishment and said, "Why, sir, do you ask such a question? A question I was never asked before."

"Well," I said, "I ask the question because some persons say that there is such a Station on the up line, a considerable distance this side of the City Gates: and they also say that at that Station all the up trains stop; that all the passengers alight there, and continue for some time, before they go direct into the City to take up their final abode."

"And do they say why the passengers alight there, and continue for a time before they take their departure from thence to the Holy City?"

"O yes; they say the object is that there they may be purged from their every defilement, and this, I suspect, is the reason why they give to the Station the name 'Purgatory,' for that is the name by which it is called. No one believes that there is such a Station except the people called Romanists. But what say you? You ought to know."

"Now, sir," said he, "I assure you there is no such place or Station. On our two great lines we have no intermediate Station whatever at which the trains stop for a single moment. The up trains run direct from the Station here to the Holy City without a break, and the down trains run direct from this place to Hades without a stoppage. There is the Book which the Directors have printed and published for the information of the public, and which contains every particular; let any man look into that Book, and I challenge him to shew me that there is on either of our lines an intermediate Station."

"What think you," I asked, "gave rise in the first instance to such a monstrous idea?"

"Well, there is no doubt," said he, "that they who first declared that there was such a purgatorial Station on the up line, did so for filthy lucre's sake; for the crafty old Pope and the priests, with whom the idea originated, well knew that when the people began to believe it, and when they were told that their dear departed relatives and friends, were undergoing the very painful and dreadful purgatorial process; but that it was in their power, on the payment of a large sum of money, to bring them out of purgatory; or lessen the number of years they were to be there — they well knew, I say, that when all that was believed, money in abundance would be poured into the coffers of the Church; and so it came to pass, rich men gave large sums of money, and even poor men gave their hard earnings, for the release of their dear ones from purgatory: and by this means the Romish Church became in a very short time the richest Church in the world — rich, as I should say, through the invention and propagation of a lie. They who still say there is such a place and Station, where persons are purged and purified, and made holy before they go into the City, are under a gross delusion. The Book clearly shows, and distinctly requires, that all passengers must be holy, before they leave the Station for the Holy City; besides which, it is a standing rule that 'without holiness no man shall enter the City and see the Lord.'"

"Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

"Yes, I always thought that was a standing rule of the Directors."

"Of course it is, and I assure you no one has ever been permitted

to travel on our up line, who required at the time of his departure purifying and cleansing. Did you not see, sir," said he, "when you were looking at the departure of one of the up trains a little while ago, that all the passengers were beautifully attired, that they all had robes as white as snow, and that their raiment was so beautiful as to be like unto raiment of needlework and wrought gold?"

"I did, I particularly observed that, and the sight pleased me exceedingly."

"Let that then," said he, "satisfy you that they need no further purification, and that therefore there is no such station as Purgatory between this place and the Holy City."

"I never thought there was, I never did believe it, but as there are persons who do believe it, and teach it as a truth not to be questioned; I thought, that in order to be quite certain about the matter, I would ask you."

"I am very glad you have asked me the question, for it is very important that persons should be rightly informed on a matter of this kind, and that they should know how the idea of an intermediate purgatorial Station originated, and why it is that at this day it should be so extensively believed to be true."

"Pray how do you account for it, that notwithstanding all the efforts which have been put forth for the enlightenment of the people, both in science and religion, Purgatory should still be believed to be a fact, and not a fiction-truth, and not a lie?"

"I can only account for it," he replied, "on the ground that that great Usurper of God's rights, who lives at Rome, and is called the Pope, believes it; and as he deems himself to be infallible in all he says and does, the people believing in his infallibility believe this dogma of his. 'Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God' (II Thess. 2:4). I can account for it in no other way, inasmuch as the idea is as repugnant to common sense, as it is opposed to Scriptural teachings. I am sorry," he added, "that persons should be so deceived; and as to infallibility, be assured the only infallible authority is the Book, to which I have before referred you; and that Book says absolutely nothing about any intermediate Station on either of our two great lines, the up or the down."

I now said to the Inspector who had so kindly given me so much information, "I hope I shall not weary you with so many enquires, but there are still a few other questions which I should like to ask you."

"Go on, sir," he said, "go on. Ask as many questions as you please, for if you are not tired of asking questions, I am not tired of answering them, for the fact is, I like to be asked questions about this great and important Railway; it shews that some interest is felt in what is daily going on at this world-wide Station of ours."

"Well," I said, "you have already kindly told me the size of the Station, the number of passengers you daily and hourly send off, the ticket requisite for the up line, and other interesting particulars; I should like to know now whether the daily traffic is greater at one season of the year than at another. I know that on most lines a much greater number of persons travels in the Summer than in the Winter."

"Yes, it is so; but ours is the reverse of that. Our greatest traffic is in the Winter. A much larger number of persons travel on our lines in the Winter than in The Summer. In the Winter the aged and the infirm, the poor and the destitute, the sick and afflicted, all go in far greater numbers than in the Summer; so that, unlike all other railways, our greatest traffic is during the cold dreary months of Winter."

"Then again, our traffic is greatly affected by events and circumstances: for example, it is always greater in the time of war than in the time of peace; and if a famine should occur in any part of the known world, or if a pestilence should be sweeping through the land, the numbers which then daily and hourly take their departure are immense."

"Then, again, frightful accidents and awful catastrophes, which often occur on the sea and on the land, these greatly add to the usual number of daily passengers. Sometimes in one day — owing to the floundering of a ship or the explosion of a mine — hundreds have their departure over and above the usual numbers which daily go, and," said the Inspector, "when I have looked at these hundreds of my fellow creatures, called to go without a moment's notice, I have felt more than ever the importance of the admonition — 'Be ye also ready.'"

"No doubt you have, I have felt the same; and it must be confessed that the solemn events which are ever and anon occurring, and which proclaim, as with the sound of a trumpet, the uncertainty of life, ought to awaken the thoughtless sons of men to the importance of being ready, always ready."

I now ceased for a while asking any more questions, and as I walked quietly up and down the platform, in a thoughtful meditative mood, thinking of all I had seen and all that had been told me, all at once I caught sight of a board on the wall with this remarkable notice — "No luggage allowed on either line."

Struck with some surprise at such a notice as that, for I had never seen the like at any other Station in the Kingdom, I again spoke to the Inspector, and said to him, "What means that notice on the wall?"

(Continued on Page 6 Column 1)

No man is so insignificant as to be sure his example can do no hurt.

RAILWAY

(Continued from Page 5)

"It means, sir," he replied, "just what it says, namely, 'that no luggage is allowed on either of our two lines.'"

"What then, and can a man carry nothing with him when he leaves the Station?"

"Nothing whatever: he 'brought nothing into the world and he can carry nothing out.' If a man be a millionaire, and delight himself in the abundance of his riches; when he leaves the Station he must leave it all behind, he cannot take a fraction of his wealth with him. If a lady, who has prided herself in her jewels, which she has worn for the adornment of her person, with which her husband wedded her at the matrimonial altar, she must leave behind. Nothing whatever is allowed to be taken when parties leave the Station, and have bidden a final adieu to their friends."

"The Prince of Wales, you remember, was seen some time ago on the platform of this great Railway, attended by his physicians. Members of the Royal House were there with him, who wept bitterly at the prospect of his departure, for they all greatly feared that the time for his departure was at hand. The whole nation thought so, too, and as with one heart, prayer and supplications were made on his behalf throughout the length and breadth of the land; every section of the Christian Church prostrated itself before the throne of God, and prayed for the Prince — prayed that he might not leave us yet awhile, but be spared to be a blessing to this great Nation — prayer was heard and he is with us still, and will, we hope, continue with us for years yet to come. But, if he had taken his departure, he, though a Prince, could have taken nothing with him. On our two lines there is 'no respect of person,' so that Princes who may take his departure, amid tears of a Queen mother, and the lamentations of all the members of the Royal Household, can take no more with him, than if he were the poorest man in the land. It matters not who travels up or down this great Valley, no luggage is allowed. As I said before, so say I now again, 'Man brought nothing into this world, and he can carry nothing out.'"

"But are there no exceptions to this rule? Does not a good man, for example, carry out of the world that which he did not bring in?"

"What do you mean? I do not quite understand you."

"Well, I mean this: a man who is a real Christian comes into the world bringing nothing with him, but when he goes out does he not carry with him that which he brought not in, namely 'durable riches and righteousness?' and does he not go out a much richer man than he came in?"

"O yes, that is perfectly true, and I rejoice in the fact that it is so; but then," said he, "that is no infraction of our rule, and no exception to it. The rule is that 'no luggage is allowed on either line.' Now, the riches and the righteousness of which you speak, which a good man takes with him when he leaves for the Celestial City, are not luggage; they weigh nothing — they are of immense value, but of no weight — they weigh not an atom, and therefore cannot with any propriety be called luggage."

"But they are called substance, are they not? And are not good men said to inherit substance?"

"They are; and here let me say that never was substance so substantial, durable, and eternal; it will last for ever, which cannot be said of any other substance. There are, as you know, two kinds of substance, called ponderable and imponderable. The good man substance is the imponderable; it weighs, as I have said, not an atom; it is like the light of the sun, which, while it fills the world with its ray, and gives to it all its beauty and vitality, adds nothing to its weight. So you see, admitting, as I cheerfully do, that a good man carried out of the world that which he brought not in; and admitting still further, that what he carries out is real substance, i.e., substantial treasure, which will abide with him for ever — admitting all this; there is still no exception to the rule which you saw posted on the wall, as you walked the platform, namely — 'No luggage allowed on either line.'"

"That I cause those that love me to inherit substance; and I will fill their treasures" (Proverbs 8:21).

"Thank you, I see now what is meant by 'no luggage being allowed,' the notice of which, on the wall, so arrested my attention and excited my surprise, as to lead me to ask you the question I did; I see that no earthly substance, though precious as gold or costly as diamonds, can be taken by any of the passengers which travel on either of your two lines."

"Exactly so, that's the meaning of the notice you saw posted on the wall. Every passenger must leave at the Station whatever he may have in his possession, when he takes his departure."

Desirous to obtain, if possible, still further information, I now said to him, "Have you any other trains on either of your lines besides passenger trains?"

"No," he replied, "we have no other trains: we need no other, because not only is no luggage allowed to go with the passengers, but none whatever is sent after them. Up and down this great valley nothing passes but souls — the souls of all who die, and whose bodies are committed to the grave — 'earth to earth, ashes to ashes, dust to dust.' But," said he, "while we have no other than passenger trains, we have, as you see, telegraphic wires all up the line for the conveyance of messages; and the Telegraph, I may tell you, is worked from morn till night, and from night till morn; indeed there is not an hour in the day or in the night but what some message is sent off to the Holy City."



QUESTION:—Where are sixty queens mentioned?

ANSWER:— Song of Solomon 6:8 — "There are threescore queens,..."

FREEWILL

(Continued from Page 5)

and, also, a permissive will — the only way that I could reconcile the conduct and actions of both Bible characters and contemporary Christians. It appeared to me that sometimes God allowed His elect to foolishly choose that which was "second best." Then, when I could see the Sovereignty of God in everything and as the prime "cause" of all that happens in this entire universe, then I must need rethink my position.

There are those among the Baptists who find areas of disagreement with some of Arthur W. Pink's thinking, possibly with some justification, but nevertheless, his approach to the truth of God's will is certainly more to my liking. If we are to allow our Lord to be absolutely Sovereign and give Him all the glory, then I am constrained to accept Mr. Pink's concept of the will of God. His reasoning is that there is a "decretive" will of God, in which our Lord is in absolute and complete control and has decreed everything which ever comes to pass. Then, there is the "revealed" will of God wherein we are clearly told to do thus and thus — as in "assemble yourselves together." Yet, all the time we are obeying and carrying out the revealed will, we are in reality doing the decretive or decreed will of God. The revealed will is most often something which we can rationalize and accept in our finite thinking — do this, do not do this, while the decreed will is most often hidden in the secret things of our Lord. When we attempt to "think through" the secret things we often run into difficulties.

However glibly we may quote Romans 8:28, there are yet many, many times that we cannot see any "good" being accomplished in certain situations. If you wish to open up Pandora's box, just you attempt to rationalize and fully explain the Garden and the first man, Adam. Did not our God knowingly create a being whom He knew would transgress and cause the whole world to groan in bondage? No, my Brother, I do not make God the author of sin, but I am now totally convinced that there are some areas of His dealing with His creatures in which we can find no satisfactory answers for our finite thinking.

Surely there is a "decretive" will of God behind and at the source of all that has, or is happening, since eternity past. If it often fails to make "sense" to me, that does not change the situation one iota. Once again I am placed in a position where I can only say that God is, and that He doeth all things well.

What may appear to be some dialectical fence straddling is but my feeble effort to "see" the will from both the perspective of

man and of God. Judas was not coerced nor constrained, acting of his own volition, yet there is a definite sense in which he had no choice. Think on these things!

PREACHING

(Continued from Page 1)

delivered into chains of darkness, to be reserved unto judgment. I believe that the answer to this objection is that this verse refers to some of the angels that fell and not to all of them. It refers to those of the fallen angels which committed a specific sin. Note that the next verse refers to the days of Noah. Keep this in mind, as I believe that the specific sin for which these angels are imprisoned was committed in the days of Noah.

Now let us think of the first gospel promise in Genesis 3:15. According to this promise, one will come into this world who will be the seed of woman. This involves the virgin birth, for all who are born naturally are the seed of man. This coming One will defeat the devil and restore for the elect of God more than was lost in the fall of Adam. Later, this promise is restricted in that the coming One will come through Shem, then through Abraham, then through the tribe of Judah, then through the family of David. Satan is aware of this promise, and is continually endeavoring to block the channel of the promised Seed and to defeat the saving purpose of a sovereign God. An understanding of this promise and of Satan's efforts against it will do much in enabling one to understand later Scriptures. We see Satan trying to destroy Israel in Egypt and other places. We see him trying to destroy the house of David in Athaliah's murder of her grandchildren and elsewhere. Now until the days following Noah's flood, this promise stated only that one would come of the human race to do this work of destroying Satan. So, until this time, Satan's efforts at blocking the channel of the promised seed must relate to the whole race of man.

Now to the question of "Who were the sons of God which married the daughters of men in Genesis 6:1-4?" What did this involve? Now, by far the most popular theory relative to this question is that the descendants of Cain married the descendants of Seth, and that this intermarriage of saved and unsaved brought on the flood. Now there are entirely too many holes in this theory. Why would the intermarriage of saved and unsaved produce giants in the earth? Were all the saved in such marriage male and all the unsaved female? Why would Genesis 6:1 speak of men multiplying and having daughters and then, verse 2 separate between the saved and unsaved? One would not get this idea from just reading the two verses. Why would such intermarriage bring on such a terrible judgment then, but never anything like this afterward? One could go on and on. Personally, I think this theory to border on the absurd as a matter of Scripture exegesis. If sons of God were saved men here, why is it that everywhere else the phrase is used in the O.T., it definitely refers to angels?

The sons of God here are some of the fallen angels. This interpretation fits this Scripture and the rest of the Bible dealing with this matter far better than the unsaved-and-saved-marrying

theory. This explains why their offspring were giants in the earth. This explains why this brought on the judgment of the Flood. Satan was seeking in this way to corrupt the whole human race and to block the channel of the promised seed. Had Satan succeeded in his plan, the whole race would have been part demon-part human, and there would have been no one through whom the Saviour could come. Further, if Satan could so corrupt the whole race as to bring the judgment of God thereupon and bring the death of every soul of man, Satan would have accomplished his purpose. Now, it is this specific sin of some of the fallen angels that brought about their being put in prison and reserved to judgment. Not all of the fallen angels are so bound. The rest of them are the demons which roam the earth seeking to do harm to the people of God and to the work of God.

Now, let us come to the matter of our original Scripture and its interpretation. Christ preached to the spirits in prison. What does this mean and what does it involve? There are many interpretations of this. Some believe that this is Christ preaching the gospel to the unsaved. There are two words for preach in the New Testament. One of them means to preach the gospel. The other means to proclaim a message whatever that message might be. It is the latter word that is used in our Scripture. So there is no suggestion here that Christ preached the gospel, but only that He proclaimed a message. Some believe that the meaning of this Scripture is that Jesus Christ by the Holy Spirit and through Noah preached to the men of Noah's day at the time of Noah's day. There are others who believe this means that Christ preached to the spirits of saved people who were detained in Hades until the time of Christ's resurrection, that Christ had accomplished their redemption and they could now be transferred to the paradise of God in the third heaven. Some few believe that Christ preached the gospel to the unsaved dead and gave them another opportunity to be saved. Now this is certainly false and heretical.

Let us consider some things which will help us to the right understanding of this Scripture. Note that the plain meaning of the Scripture in I Peter 3:18-20 is to preaching which took place between the death and resurrection of Jesus Christ. This is so clear in the reading of the Scripture that any other interpretation certainly seems like a made-up interpretation seeking to get around the obvious truth of the Scripture here. One has to really stretch and strain to put this preaching at any place and time other than between the death and resurrection of Jesus Christ. Then, it certainly seems that Jesus Christ Himself does this preaching. It does not seem to be a preaching through Noah. Again, one must strain to come up with this interpretation. Note this: Men are definitely spirit-beings, living in a body. But it is doubtful that men are ever referred to simply as 'spirits.' The word 'spirits' by itself nearly always, if not always, refers to spirit-beings as such, and not to the spirit part of the being of man. Now note this carefully. Why the reference and seeming limitation to Noah's day in our text? If this is Christ preaching

(Continued on Page 8 Column 1)

It is more important to watch how a man lives than to listen to what he says.

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

WASHINGTON (EP)—A Southern Baptist church-state expert says he supports a Roman Catholic couple who have taken an Oklahoma community's school board to federal court over what they claim is the unconstitutional teaching of religion in a public school.

Michael and Julie Budde sued the Adair, Okla., school board for permitting two women to engage in systematic religious instruction of children during school hours and in the classrooms of Adair Elementary School. School board officials have acknowledged that the practice has gone on unprotected for the last 38 years. The Buddes took the school board, Superintendent of Schools Noel Winfield and Adair Elementary School principal Robert Boyd to court after their two daughters, a fourth grader and a first grader, were harassed by classmates because of their parents' objections to the practice. According to the Buddes' attorney, Greg Bledsoe of Tulsa, the children were taunted as "anti-Christians" and "communist."

Local pressure against the family became so intense, he said, that the Buddes removed their children from the school and placed them in a public school in nearby Claremore, where Michael Budde works.

In Washington, Baptist Joint Committee on Public Affairs General Counsel John W. Baker said he agrees with the Buddes' action, noting that "all major denominations—including the Southern Baptist Convention—have formally endorsed" the 1962 and 1963 Supreme Court decisions outlawing state-required and state-sponsored religious exercises in public schools.

NEW YORK (EP)—Commissioner Jarl Wahlstrom, territorial com-

mander of Sweden, has been elected General of The Salvation Army, according to word received today from International Headquarters in London. He will succeed General Arnold Brown, who retires December 15.

Commissioner Wahlstrom became a Salvation Army officer in Helsinki, Finland, in 1938 and served in corps work and as a military chaplain during World War II. After the war, he headed Finland's boy scout program and served in varied appointments before becoming chief secretary (second-in-command) for Finland in 1968. In 1972, he became chief secretary for Canada and Bermuda, and in 1976, territorial commander for Finland. In January, 1981, he was appointed territorial commander of Sweden.

As General, he will command The Salvation Army's worldwide operations, heading a force of nearly 25,000 officers in 83 countries.

ROBESONIA, Pa. (EP)—Overseas Missionary Fellowship missionary Koos Fietje was shot and killed on October 24 in Central Thailand.

Mr. Fietje, 38 years of age, from Cambridge, Ontario, Canada, had returned to Thailand only last July with his family to begin their third term of evangelism/church planting ministry. On October 24 he was speaking to a group of Thai outside Thatago, Thailand, where the Fietjes were stationed, when he was approached by the gunman who took his life.

Interment will be in Bangkok, Thailand. Mr. Fietje is survived by his wife Colleen and three children. The Fietjes had established a growing church in Thatago, a Buddhist stronghold in Central Thailand.

AINSWORTH, Neb.

(EP)—The annual communitywide turkey dinner at Zion Lutheran Church here October 21 won't be forgotten for a long time. "The floor just broke and caved in," said Leonard Watts, a member of the 301-member Lutheran Church-Missouri Synod congregation in north-central Nebraska.

Just as diners were beginning their meal in the year-old wood-frame fellowship hall annex to the 97-year-old church, the concrete floor collapsed—sending an estimated 200 diners, tables, chairs and turkey dinners with all the trimmings tumbling down into the hall's unfinished basement.

The Rev. Georg D. Williams, 31, pastor of the church for two years, said it was "a miracle" that only 17 of the diners were hospitalized. The most serious injuries to the diners were a broken pelvis and several people suffered broken legs and ankles. Church and town officials, architects and contractors were not immediately able to give any reason for the floor's collapse. But several observers said they thought too many people were standing or sitting in the center of the fellowship hall.

Among those who escaped probable death were a group of children who had been playing in the hall's unfinished basement before the accident. They were "shooed out" by church workers shortly before the north-south beam supporting the hall's concrete floor buckled in the middle. An estimated 60 people were treated at area hospitals for injuries ranging from a broken pelvis to cuts, and bruises.

DANBURY, Conn. (EP)—A judge ruled October 28 that a young man accused of killing a friend could not claim as a defense that he was possessed by the devil.

As the first prospective juror was being questioned, Superior Court Judge Robert Callahan interrupted and told defense attorney Martin Minnella the much-publicized "demon defense" was "irrelevant and I am not going to allow it, period." Mr. Minnella, who had said he was confident the defense would be permitted, immediately asked for a recess in the trial of Arne Cheyenne Johnson.

Later, Mr. Minnella said the judge's comments were "not a final ruling" and he intended to try to produce witnesses who had participated in exorcisms. Mr. Johnson, 19, is charged in the Feb. 16 stabbing death of Alan Bono in Brookfield.

Five months before the stabbing, Mr. Johnson joined in efforts to rid his girlfriend's brother, 11-year-old David Glatzel, of demons, according to two self-styled experts in demonology, Ed and Lorraine Warren. Mr. Minnella said Mr. Johnson was possessed when he challenged the demons to leave the child and take him on.

Police said the stabbing occurred while Mr. Johnson and Mr. Bono, 40, argued over Mr. Johnson's girlfriend, Deborah Glatzel, 26. Mr. Johnson and Miss Glatzel lived in an apartment next to a dog kennel run by Mr. Bono.

NEW ORLEANS (EP)—As director of the New Orleans chapter of Bread for the World, Mennonite Central Committee U.S. worker Linda Schmidt was one of 40 agency representatives who spoke at a Solidarity Day rally at a downtown square here on September 27.

The groups involved in Solidarity Day were uniting their efforts to communicate concern to President Reagan over the human impact of federal budget cuts to the poor. Reagan was visiting the city the following day to address an international meeting of policy chiefs.

In the midst of angry and bitter protests from welfare, anti-war and civil rights groups, Schmidt called attention to the way defense spending is decreasing funds for food, both in the United States and abroad. She outlined Bread for the World's goal of sufficient food, shelter, health care and employment for every world citizen, adding that people will realize the vision only as nations heed the words of the Lord as written in Isaiah—when oppression is ended, when the hungry are given food and when human need is addressed. Bread for the World is a Christian advocacy network seeking to end world hunger.

GLORIETA, N.M. (EP)—Confusion about the doctrine of accountability is causing some Southern Baptist parents to rush their children into making professions of faith before they are ready, a seminary professor says. Robert B. Sloan, instructor of theology at Southwestern Baptist Theological Seminary in Fort Worth, Texas, told 150 participants in the ChildLife Conference, "We are defining the biblical doctrine as the age of moral accountability when it should be the age of gospel accountability."

This age is not when your child begins to know right from wrong. It is when your child understands the gospel and knows that Jesus died for our sins. The biblical doctrine is one of a nurturing, development model, not a moral guilt model.

As evidence of his contention that some parents are pushing children into professions of faith, Sloan cited increasing numbers of children who make decisions and later in life realize they did not understand the meaning of their action. Sloan, however, acknowledged many children do have legitimate conversion experiences.

Sloan said to effectively teach children about God, "We must not change the basic truth of one Lord, one faith and one baptism, but we must package it differently."

REDLANDS, Calif. (EP)—The boards of directors of Mission Aviation Fellowship and Mission Aviation Fellowship of Canada recently signed a formal agreement calling for the integration of operations, human and technical resources between the two agencies. The agreement gives formal recognition to inter-organizational activities already taking place.

Mission Aviation Fellowship is a worldwide consortium of twelve national organizations that together have some 300 full time families operating 120 aircraft in twenty-five nations of Africa, Asia and Latin America. This agreement is seen as a possible model for closer alliance between others of these agencies.

MINNEAPOLIS (EP)—Representatives of The American Lutheran Church and The Lutheran Church-Missouri Synod discussed the nature of the current relationship between the two church bodies, and the

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possibilities for future talks to nurture that relationship at a meeting here Oct. 20. The meeting was the first between official representatives of the two church bodies since the July 1981 LCMS convention declared, "that it is not in altar and pulpit fellowship" with the ALC, ALC and LCMS officials agreed that the sessions were marked "by a positive attitude and optimistic spirit."

The Missouri Synod resolution ending fellowship specifically called for "continued doctrinal discussions" with the ALC. ALC representatives here expressed their openness to discussions which might improve the relationship between the church bodies.

ROCK ISLAND, Ill. (EP)—At least one woman in Illinois climbs 28 steps on her hands and knees to attend church. She is Faith Strand, 73, a heavy woman who is partially crippled by arthritis. She attends faithfully at the Templo Bautista Ven-A-El here, a bilingual congregation that ministers to both Anglos and Hispanics.

"Our congregation meets on the second floor of a downtown building," explained Mrs. Juan Lujan, the pastor's wife. "The steps are unusually steep and long, but Mrs. Strand insists on reaching the top under her own strength. She tells us, 'Now everyone stay back out of my way,' and then she gets down on all fours," Mrs. Lujan continued. "After services, she waits until all have left, then she sits down on the top step and scoots down, one step at a time. Often on Sunday mornings we hear her heavy breathing, even before we see her, as she exerts herself to reach the top."

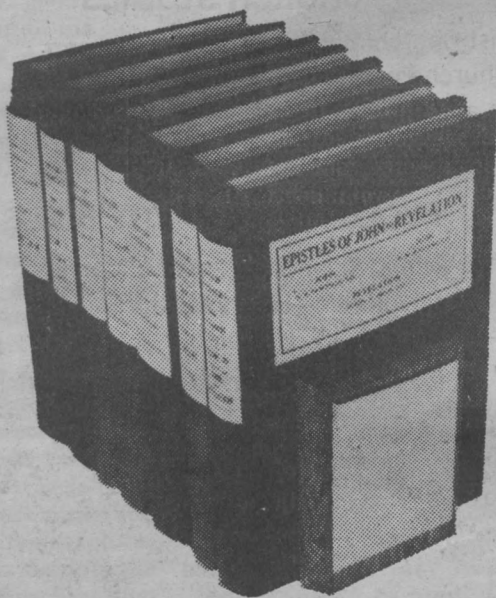
The congregation meets in such an out-of-the way place because a layman of another faith provides the space rent-free, including all utilities.

"Ven-A-El" means "Come to Him," Mrs. Lujan said. "And that's what we want everyone to do, including persons such as Mrs. Strand."

THE BAPTIST EXAMINER
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PAGE SEVEN

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PREACHING

(Continued from Page 6)

by the Spirit in His preachers, why limit it to Noah? If this is Christ preaching to the spirits of saved people in Hades, why limit it to Noah's day? It is this reference to the days of Noah which started me on the way to what I believe is the correct interpretation of this Scripture. Now follow the thinking in the next paragraph.

God made a promise that One would come into the human race as the seed of woman and would defeat the devil. The devil sought to corrupt the whole human race by having fallen angels to co-habit with the women of the human race. The fallen angels involved in this sin were cast into prison and reserved there in chains unto judgment. Christ died and while His body was in the grave, He went in His spirit and preached to these spirits in prison. What did He preach to them? Well, what had they attempted to do. They had sought to block the promise of the coming Seed in Genesis 3:15. But they had failed. Jesus had come and had accomplished the perfect and eternal salvation of all the elect by His death on the cross. Jesus Christ had come into this world at the appointed time despite all the multiplied efforts of Satan to stop Him. God's purpose had been accomplished. God's promise had been kept. Now this is what

Jesus proclaimed to these spirits in prison. He told them that they had failed in their efforts to stop His coming. They had failed in their efforts against the saving purposes of the sovereign God. He proclaimed to them His victory on Calvary. Oh, what a day, when the Son of God preached to the spirits in prison of their failure and His victory. Now, I am satisfied that this is the proper interpretation of the Preaching of Christ to the Spirits in Prison.

Let us learn a few lessons therefrom. Let us learn that no power and no combination of powers can stop the purpose of the sovereign God of the Bible. He has stretched forth His hand and who can turn it back. He will do whatsoever pleases Him. He hath purposed and He will bring it to pass. Men may rage and fight against the sovereign of the skies, but He will laugh at their puny efforts against Him. All beings of all time could unite in their efforts against God, and He would defeat them all more easily than a man can crush an ant beneath his feet. It is a grand and glorious truth that no being or group of beings can defeat the eternally predestinated purposes of our sovereign God. The preaching of Christ to the spirits in prison is an illustration and an example of this glorious truth, and especially is this true as it relates to saving truth. God has eternally purposed to save an elect peo-

ple from among mankind, and He will do exactly that! No group of beings, no matter how many or how powerful can stop God from bringing about the salvation of His chosen and redeemed and predestinated people.

Jesus Christ will have the last word with and concerning His enemies. Oh, the enemy may rage and speak a multitude of blasphemous words against our Lord today. But Jesus will have the last word in the matter. Jesus Christ will have the final and complete victory over all His enemies. It may look as if they are winning the victory. It may look bad for Jesus Christ and His people today. But this is only to the eyes of the flesh. The eye of faith sees even now that Jesus is in the process of obtaining the final victory. The day will come, Oh, glad and glad-some day! when every knee will bow and every tongue will confess that Jesus Christ is Lord of lords and King of kings. And you and I who are saved will be there on that day, and join in praising the Lord, and we will see the enemies of the Lord conquered and made to submit unto and before the Lord.

Imagine the scene in Hades at the time spoken of in our text. The saved were there in a separate compartment and being comforted and blessed. They witness the scene. The unsaved were there in another compartment being tormented in the flames. The spirits were there in chains and likely in a special compartment. The Lord Jesus Christ comes in His Spirit and proclaims to the spirits in prison the victory that He had won, and that this victory evidenced the failure of these fallen angels who had married the daughters of men. And a like scene will be repeated in the end of time, when all the enemies of the Lord will have been defeated and the universe will resound with the honor of the Lord!

God bless you all!

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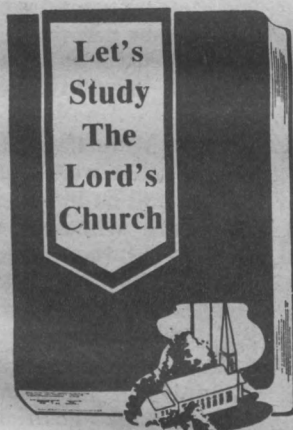
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