

# SANCTIFICATION EXPLAINED

By CHRISTMAS EVANS  
(1766 - 1839)

"And the very God of peace sanctify you wholly" (I Thess. 5:23).

Sanctification sometimes means separation. To sanctify is to separate anything or some particular persons, to some particular service — such as Aaron and his sons, the tabernacle and its vessels; and our beloved Redeemer said, in His last prayer for His disciples, "I sanctify myself," that is, "I set Myself apart for the important work the Father gave me to do." It also signifies, to cleanse and purify the mind from the pollution of sin, by which the new creature is nourished and perfected. It is the progressive

operation of the Holy Spirit of God upon the heart, whereby it becomes conformed to the image of His Son. It is to die to sin, and live to righteousness.

The above observations naturally lead us to notice:

1. The nature of sanctification, and
2. The Agent of it.

## THE NATURE OF SANCTIFICATION

Christ loved the church, and gave Himself for her, that "he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." The



CHRISTMAS EVANS

union between Christ and His church, is set forth under the

similitude of everything that is near to us in nature; such is the union between the head and the body, the husband and wife, the root and the branches of a tree.

"Thy Maker is thine husband; the Lord of hosts is his name."

The church is represented as being in a very miserable condition — but when there was no eye to pity, no arm to save, and no one to have compassion on her — when she was cast out into the open field — then was the time of love with Jesus. He saw her polluted and in her blood, and said unto her, Live! He thoroughly washed her with water, and anointed her with oil; He girded her about with fine linen, clothed her with silk, and decked her

with ornaments. He passed by her in the chariot of love, clothed Himself in her nature, and took her up out of the miry clay, set her upon a rock, established her goings, and put in her mouth a new song of praise and glory to God.

A deep sleep must fall on Adam, in order that Eve might be made of one of his ribs. From the death of Christ the church has derived her life. Adam is asleep, and Eve is awake by his side. Adam's side is wounded, but Eve is without a scar — a perfect woman in Paradise. The second Adam dies: the church is made alive through His wounds; but on the morning of the third day the

(Continued on page 3, column 2)

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## The Baptist Examiner

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

Vol. 46, No. 38

ASHLAND, KENTUCKY, OCTOBER 8, 1977

WHOLE NUMBER 2141

PART V

## IDENTITY OF APOSTOLIC AND BAPTIST CHURCHES

WILLIAM W. GARDNER

### VI. THEY ARE IDENTICAL IN PERMANENT OFFICERS

Having shown the equality and identity of New Testament bishops and elders, let us briefly notice here their Scriptural Authority or Rule. That the pastoral office is vested with real authority of some kind, is clearly taught in the Word of God. Pastors are said to be over the churches in the Lord, to have the rule over them, to take care of them, etc., and churches are required to esteem, honor, obey, and submit to them, under Christ (see I Cor. 16:15,16; I Thess. 5:12,13; I Tim. 5:17; Heb. 13:7,17,24; etc.).

Not only these express injunctions, but the very appellations given to pastors imply official authority and rule. For instance, they are called "ambassadors for Christ," appointed to beseech men in His stead to be reconciled to God, and to make known the terms of reconciliation (II Cor. 5:18-20). They are also called bishops or overseers, implying official control and superintendence (Acts 20:28; I Tim. 3:4,5). They are denominated elders or presbyters, indicative not only of becoming gravity and wisdom, but of presidential authority and rule (Acts 20:17,28). And they are styled shepherds of the flock, under the great Shepherd and Bishop of souls, to guide, protect, and watch over them (John 10:2,4; I Peter 5:1-4). These titles imply real authority of some kind.

Now, as to the nature of pastoral authority, or rule, we observe, that it is neither legislative, judicial, executive, nor coercive.

1. It is not legislative; for Christ is the only Lawgiver in Zion, and His Word is the only rule of faith and practice for His churches and ministers. No bishop nor "college of bishops," no council nor convention, no general assembly, general conference, nor

any other ecclesiastical court, has any divine right to legislate for Christ's churches. While it is the duty of pastors to explain and urge obedience to the laws of Christ, it is equally the duty of churches to apply and enforce these laws.

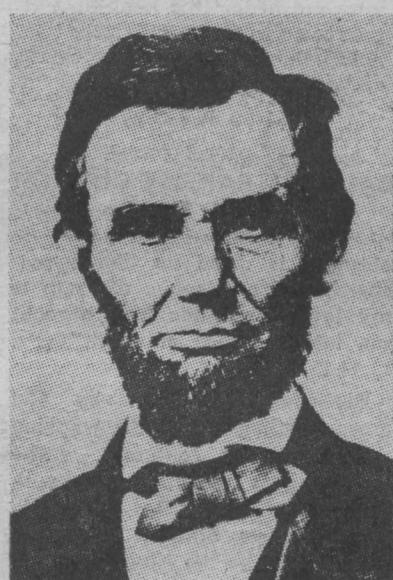
2. Pastoral authority is not judicial. The churches of Christ are the only judiciaries in His kingdom. In all cases of discipline, the final decision rests with the particular church of which the offender is a member; and not with a bishop or church-council, not with the preacher in charge and a select committee, nor with a church session or presbytery (see Matt. 19:15-20; I Cor. 5:3-5; II Cor. 2:6-8). As an ambassador for Christ, the pastor explains and enforces the law of discipline; as bishop or overseer, he directs and controls the action of the church according to the Scriptures; and as president, he presides over the body and pronounces its decisions. But the right of final judgment belongs exclusively to the church as such, and its decisions are final and irrevocable.

3. Pastoral authority is not executive. The churches are the sole executives in Christ's kingdom on earth, and to them, as churches, and to them alone, are the laws and ordinances of the kingdom committed for execution and administration. While a pas-

tor receives his authority to preach directly from Christ, his authority to baptize is received from his church, "with the laying on of the hands of the presbytery," as in the case of Paul (see (Continued on page 5, column 2)

## LINCOLN'S PHILOSOPHY

Do not keep the alabaster boxes of your kindness and tenderness sealed up until your friends are



ABRAHAM LINCOLN

dead. Fill their lives with sweetness, speak approving, cheering (Continued on page 8, column 5)

## Has King Solomon's Gold Mine Been Found?

By THE EDITOR

The U. S. Geological Survey has announced that the legendary gold mines of King Solomon have been found at Mahd adh Dhahab, an ancient mine in central Saudi Arabia between Mecca and Medina. The NEW YORK TIMES quotes Dr. Robert Luce, one of the geologists who was part of the American-Saudi team exploring the area, as saying: "Our investigations have now confirmed that the old mine could have been as rich as described in Biblical accounts and, indeed, is a logical candidate to be the lost Ophir . . . 'King Solomon's Lost Mines' are no longer lost."

In 1932 an American mining engineer named Karl Twitchell found the remains of a huge ancient mine covering several square miles. The Saudis named it Mahd adh Dhahab or "cradle of gold." Twitchell had been sent to Arabia at the request of

King Ibn Saud to explore the country's mineral resources. He found almost a million tons of ore tailings on the site. The tailings contained about .6 of an ounce of gold per ton. He believed the mines had been much richer. He conjectured this mine might date back to the time of King Solomon.

A British syndicate was set up which mined the site from 1934 to 1954, taking \$32 million worth of gold and substantial amounts of silver. The mining stopped when the mine had penetrated 600 feet below the surface.

The recent Saudi-U.S. Geological Survey team seems to have substantiated Twitchell's findings. The team began to work there in 1972. These modern geologists have found even more gold ore deposits throughout the country.

Scholars have searched for years to find Ophir. The best (Continued on Page 8, Column 1)

## An Exposition Of Psalm 2

ROBERT BROWN  
Scarborough, England

The first three verses of Psalm 2 refer primarily to the first Advent; the fourth verse refers exclusively to this Dispensation; verses five to nine refer to the second Advent; and the remaining verses contain an expostulation with the kings and judges of the earth, for their violation and abuse of the authority which had been committed to them; with a statement of the blessedness of those who put their trust in the Messiah therein set forth.

That the first three verses of the Psalm refer primarily to the first Advent, is shown in the Acts of the Apostles; for when Peter and John, who have been apprehended and brought before the

High Priest on the occasion therein referred to, had been, "let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus" (Acts 4:23-30).

Whereupon we read further that "when they had" thus "prayed, the place was shaken where they (Continued on page 6, column 4)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## CHRIST'S HUMILIATION & EXALTATION

"So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation" (Heb. 9:28 ASV).

The first advent of Christ was for the purpose of bearing the sins of the elect. This was a substitutionary and vicarious bearing of all kinds of sins as to their guilt and punishment. Christ suffered and died for the many who believe on Him and are justified by Him. The Redeemer at His first coming wholly bore away the sins of His people from the

sight of God's justice.

But Jesus Christ, who came to put away sin by the sacrifice of Himself, is to come a second time without the burden of sin upon Him. His return is to glorify the bodies of those for which He obtained eternal salvation. There is a profound contrast between His first coming to earth and His second coming to the earth. In this message I want to compare and contrast these two awesome events.

### THE FIRST ADVENT

Nearly 2,000 years ago a little baby was born in a manger in

Judea. This was the "holy child Jesus" (Acts 4:27). He was born to a poor virgin woman named Mary of the house of King David. That holy thing which was born of her was "called the Son of God" (Luke 1:35). This helpless babe, who was wrapped in swaddling clothes, was the "Saviour, which is Christ the Lord" (Luke 2:11). This infant boy was born in a poor country village said to be "little among the thousands of Judah."

The humiliation of Christ began at His incarnation. It was indeed (Continued on page 2, column 1)

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Editorial Department, located in  
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## BRIEF NOTES

The South Park Missionary Baptist Church, 8510 8th Ave., South, Seattle, Wash., and Pastor Glen Tweet will hold their Bible Conference this year. The meeting will begin Wednesday, Nov. 23, at 7:00 p.m., and continue through Saturday, Nov. 26. For further information call 1-206-244-7176 or 1-206-762-5311. You may write to Bro. Tweet at 5206 So. 142nd Ave., Seattle, Wash., 98168.

The Southside Baptist Church of Fulton, Miss., and Pastor Jimmy Davis will host a Bible Conference Oct. 18-20. Various speakers are on the program. The church will provide food and lodging for the speakers. The pastor and church invites you to attend these services.

Pastor Ray Sexton writes telling that they have changed the name of their church. The old name was Landmark Baptist Church. The new name is the Castle Road Baptist Church, 12800 Castle Road, Valley Station, Ky.



## Humiliation Of Christ

(Continued from page one)  
a momentous occasion when He who dwelt in the bosom of the Father condescended to be put in the bosom of a woman. How marvelous it was for the Creator of the universe to be "made in the likeness of men" (Phil. 2:7). It was remarkable indeed for the Omnipresent One, Whom the Heaven of heavens could not contain, to dwell on earth. Though He was in "the form of God" He "took upon him the form of a servant" (Phil. 2:6-7).

The young Christ received His nourishment from the breast of Mary. When He was eight days old He endured the painful rite of circumcision. His infant body grew as the body of any child. The Scripture says He increased in wisdom and stature (Luke 2:40,

52). As a young lad of twelve years of age He was subject to his parents (Luke 2:42-51). Most of His life on earth was spent in an obscure and wicked village called Nazareth. There He worked in a carpenter's shop. He never had the opportunity of a liberal education but labored with His hands.

About the time when He was thirty years old He presented Himself to John the Baptist as a candidate for Bible baptism. Following His immersion in the Jordan River, Jesus Christ was led of the Spirit into the wilderness to be tempted of the Devil. Hebrews 2:18 tells us: "He himself suffered being tempted." Hebrews 4:15 declares: "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." The Devil concluded the forty days by three special temptations which ended in utter failure. Then the Devil departed from Him.

Christ's humiliation can be seen from the reproaches, indignities, and persecutions He endured during the days of His flesh. His enemies upbraided Him for being a poor peasant and for His illiterate education. They accused Him of being demon possessed, a sabbath-breaker, a glutton and a wine-bibber. They charged Him with false doctrines and being a deceiver. The leaders of His own nation rejected Him as the Messiah and sought to do Him bodily harm.

With a view to these indignities, He said by the mouth of Old Testament prophecy: "I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. . . . They gaped upon me with their mouths, as a ravening and a roaring lion" (Ps. 22:6-8, 13).

Jesus Christ was so despised and rejected by the leaders of His people "that they consulted that they might take Jesus by subtilty, and kill him" (Matt. 27:4). Finally, they were able to get Judas, one of the twelve apostles which Christ had chosen, to betray Him into their hands for thirty pieces of silver. Judas came to the Garden of Gethsemane with a rough band of soldiers and identified Him by a kiss of hypocrisy. The frightened disciples fled in terror.

Our Redeemer was taken by night for an illegal trial before Caiaphas and the scribes and elders. The Friend of sinners was falsely accused. In violent anger the high priest and other Jewish leaders began to smite Him and spit in His face. Outside of the high priest's house Peter denied Him with an oath. All night he was mocked and buffeted.

When morning came Christ was led to Pilate, the Roman governor. The governor sought to persuade the howling mob to let him release Jesus. But the angry mob cried for Christ's blood. Fearing his position, he left the Saviour to the shameful death of crucifixion, a death reserved for the vilest of criminals.

The Roman soldiers took Christ and scourged Him until His back was a mass of raw flesh and His bones could be seen. Of this event the Messiah said by the voice of prophecy: "I may tell all my bones: they look and stare upon me" (Ps. 22:17). In contempt they pressed a crown of long thorns down upon His brow and put a reed in His hand for a scepter and a robe of mockery upon Him. Kneeling mockingly before Him they cried, "Hail, King of the Jews!" Throughout this awful time "He opened not his mouth" (Isa. 53:7). Our Saviour unprotestingly endured it all for our sake.

Near nine o'clock in the morn-

ing the heavy cross was laid upon the bleeding shoulders of Christ, and He was led outside the gates of Jerusalem to a hill called Calvary. At this place of the skull a husky Roman soldier drove spikes into the tender, quivering flesh of Jesus Christ, pinning Him to the tree of the cross. Then the old rugged cross upon which the Saviour was nailed was dropped into a hole prepared, twisting His shoulders out of joint. There the Saviour of sinners hung between Heaven and earth and between two thieves.

Describing His awful pain Christ said by the voice of prophecy: "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My

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strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death" (Ps. 22:14-15).

His enemies passed by His cross reviling Him and wagging their heads in contempt. "The chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him come down from the cross, and we will believe him" (Matt. 27:41-42). "And they that were crucified with him reviled him" (Mark 15:32).

Upon the cruel cross the Just One hung until about three o'clock in the afternoon. There He drank the cup full to the brim of man's iniquity. That cup contained the foul, filthy admixture of every heinous sin committed by the vilest sinner who ever lived. Every demon-inspired and hellish transgression of the elect of God foamed and reeked in that awful cup. The last bitter dregs of the cup came when the wrath of God was poured out upon Him by the Father. In a few hours Christ suffered an eternity in Hell for every penitent and believing soul who ever lived or shall live in the world. The suffering was so great that nature rebelled and the sun refused to shine.

At the climax of His suffering He cried: "It is finished" (John 19:30). This was not the cry of a helpless martyr, but it was the cry of a mighty conqueror after a hard day of battle. Jesus Christ

had paid all the sin-debt that His people owed to the justice of God. The Father "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). Here was the greatest manifestation of the love of God and the greatest manifestation of His indignation against sin in the history of the world!

Near sunset of that same day a rich man, Joseph of Arimathea, buried the body of Jesus Christ "in his own new tomb, which he had hewn out in the rock" (Matt. 27:60). It would seem that the Saviour had no family vault in which to be interred. This fulfilled the word of the prophet: "And he made his grave with the wicked, and with the rich in his death" (Isa. 53:9).

Exactly seventy-two hours later, the Son of God arose from the grave with the keys of Hades and Death for our justification. "He showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3). After giving His church a world-wide and age-lasting commission to disciple all nations, He ascended from the Mount of Olivet "and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11).

### HIS SECOND ADVENT

To stop here would be only half the story. The Saviour promised that His first advent would be followed by a second advent. He who went up to Heaven shall come from Heaven. The Scripture declared that "He shall appear the second time without sin unto salvation" (Heb. 9:28). The last words of Christ were uttered at the close of the New Testament Canon. They were: "Surely I come quickly" (Rev. 22:20). Those who take seriously the words of Christ can say with the writer of Hebrews: "For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37).

The two men in white apparel

said Christ would come back to the earth in like manner as He departed. Thus there is a similarity between the two comings.

The Saviour left this earth nearly 2,000 years ago, saying: "I will come again" (John 14:3). Job tells us that His Redeemer: "shall stand at the latter day upon this earth" (Job 19:25). He is not only going to come back to earth, but He is also going to come back to the exact spot He left from. He ascended from the Mount of Olivet on the east of Jerusalem. Of His descension Zechariah says: "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east" (Zech. 14:4).

Jesus went up in a cloud, and He is coming back in a cloud. John tells us: "Behold he cometh with clouds" (Rev. 1:7). It was the Saviour Himself Who departed out of this world unto the Father, and it is to be "this same Jesus" Who is to come back. God the Father "shall send Jesus Christ, which before was preached unto you" (Acts 3:20). When the Lord of glory disappeared bodily they saw him go up toward Heaven. He is to come back bodily and "every eye will see Him" (Rev. 1:7). Also it may be said that He went away before the Millennial Reign, and thus He will return. His coming is pre-millennial.

Nevertheless there is also a great contrast between the first

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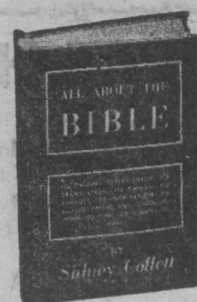
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and second advent. He came the first time as the Lamb slain from the foundation of the world, but when He returns He will come as "the Lion of the tribe of Juda" (Rev. 5:5). At His first appearance He came to die for sinners; when He comes the second time it will be to judge sinners. He is not going to come the second time as a helpless babe but as a warring King.

At His first coming He came in Jerusalem riding upon "a colt the foal of an ass" (Matt. 21:7). When He comes back He is to be riding "a white horse." At His triumphal entry into Jerusalem many years ago He wept over the inhabitants of Jerusalem, but at His coming again the inhabitants of Jerusalem will weep over Him. Zechariah tells us: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12:10). At the first appearing He was judged in Jerusalem but at His second coming He will sit and judge in Jerusalem (Isa. 11:3).

When He came the first time He offered Himself to Israel as

(Continued on page 3, column 1)



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## Humiliation Of Christ

(Continued from Page Two)  
the King of the Jews. They rejected Him, saying, "We will not have this man to reign over us" (Luke 19:14). They crowned Him with thorns instead of the royal crown of King David. They gave Him a cross instead of the throne of David. But when He comes again they will "Bring forth the royal diadem, And crown Him Lord of all." Christ will be given the crown right to David's throne: "The Lord God shall give unto him the throne of his father David" (Luke 1:32). In that wonderful hour the Father will declare: "I have anointed my king upon my holy hill of Zion" (Ps. 2:6 marginal). Verily in that day "the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24:23).

What an ineffably glorious day this will be! In the presence of innumerable angels, billions of white robed saints, the kings of the whole earth will crown Jesus Christ King of all kings, Lord of all lords, the Chief of all the chiefs! The head which wore the crown of thorns will then wear the crown of universal empire! The hands which were once nailed to the tree will then triumphantly hold the scepter of all dominion. The One Who was mocked in Pilate's judgment hall will now be adorned by the archangel, the armies of Heaven, the universal company of all the blood-washed saints, the kings of earth and the mighty men! His honor, His name, and His claims which He made at His first coming will be vindicated on earth. It is meet that the scene of His triumph and vindication be in Jerusalem — the very spot where He was condemned as a malefactor and died between two thieves!

At the first advent wicked men shed the blood of Jesus Christ. By wicked hands He was taken and slain. His head and back were bloody. His hands and His feet were covered with blood. His side gave forth water and blood. But the reverse is to happen when He comes again. He is coming back to "judge and make war" with "a sharp sword" (Rev. 19:11,15) to shed the blood of His enemies. John says: "And he was clothed with a vesture dipped in blood" (Rev. 19:13). This avenging King shall cry: "I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment" (Isa. 63:3). The psalmist said: "The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked" (Ps. 58:10).

At the first advent Satan bruised the heel of Jesus Christ at the

cross. Across the centuries since that time Satan has been enthroned by the masses of earth as "the prince of this world." But at the second coming Christ will bruise Satan's head and destroy his kingdom. The kingdoms of this world will be wrest from the hands of the Prince of Darkness. Christ is coming to cast out the usurper and take possession of earth to establish beneficent rule and kingly jurisdiction over all. There is only one hope for this sin-blinded, Hell-bound, war-torn world which lies in the Wicked One. The groans of saints and the whole creation will never cease until Jesus Christ liberates planet earth from the chains of darkness and the bond of iniquity.

Blessed consummation of this weary and sorrowful world! I give it welcome. I hail its approach. I wait for its coming more than they that watch for the morning. Over the wrecks of a world I weep. Over broken homes and hearts of parents, over the unconscious clay of sweet infants, and over the daisy which grows on the tombs of the saints, I weep and sorrow. Over split churches and ruined lives I grieve. I long for the resurrection morn. Oh, Lord Jesus come today! Hasten with all thy congregated ones! My soul desires to see the King in His beauty, and the beautiful ones whom He shall bring along with Him. Come forth out of your royal chambers, O Prince of the kings of the earth! Put on the visible robe of your imperial majesty. Take up that unlimited scepter which your Almighty Father has bequeathed you. All creation cries for your return! "Even so, Come, Lord Jesus" (Rev. 22:20).

## Sanctification

(Continued from page one)

bands of death were loosed, the mortal wounds were healed, and the second Adam arose, to meet His living church, that she might live forever to Him that died for her.

Like Esther, she must be purified with oil of myrrh and sweet odours. Christ, the Bridegroom, has appointed the means of grace, by which His people are fitted and prepared, in this world, for the enjoyment of Him in the world to come. The gospel, by the influence of the Holy Spirit, purifies the heart from guilt and pollution. The blood and water that gushed out from the fountain opened on Calvary, exhibited by the twelve apostles in the doctrine of the gospel, is like a boundless, unfathomable ocean, efficacious to cleanse from all sin. The fountain has three pipes, by which the blood and water are carried, and applied to the sinner's heart. The love of the Father, the atonement of the Son, and the gifts of the Holy Spirit. By the knowl-

## IS "THAT" IN THE BIBLE?



Question:

WHERE IS MANICURING COMMANDED FOR A BRIDE?

Answer:

Deuteronomy 21:11-12 — "And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;" The word translated "pare" means in the Hebrew, "make" or "dress."

edge of the gospel, and by the power and demonstration of the Holy Spirit, sinners are made partakers of justification, and sanctification.

The glory in which Zion will be arrayed, when she meets her beloved on the morning of the resurrection, will surprise the angels, and all the citizens of the heavenly mansions; and none will be more astonished than Zion herself, when all the smell of brimstone, and everything of a disagreeable nature, with which she had been tormented, shall trouble her no more; for she shall come up out of the wilderness purified with the ointments of sovereign love, infinite atonement, free grace, and the spirit of life. The virtue of the sacrifice of Christ, by the operation of the Holy Spirit, was through the testimonies, the promises, and the commandments, and the threatenings of the gospel, to the end and purpose that Zion might be sanctified. The boxes and the bottles that are full of these efficacious ointments and cordials, extracted from the wounds of Emmanuel, are without number, and infinite in their value.

Glory to God, for such an apothecary store as this! The balm of Gilead will never lose its healing virtue. This cordial will never be too old; it is ever new, and ever strong, and always efficacious to cure every disease, and cleanse every sort of defilement. The sacrifice of Christ is as efficacious to cleanse you from all your sins, and to purify your hearts and consciences today, as it was on the day of Pentecost, when three thousand wounded consciences were healed in a few minutes.

All the purifications by blood, and all the cleansing and healing virtue of the word of life, that the people of God will ever experience on earth, is contained in the doctrine of justification and sanctification. By the former they are entitled to glory, and by the latter they are prepared for it. Justification is a gracious act of the Judge of the quick and the dead, whereby the righteousness of Christ is imputed to sinners, and received of them by faith; sanctification is the operation of the Spirit of God, by the word of truth, in the hearts of sinners, whereby they are made spiritually minded, and gradually made conformable to the image of His Son.

The sinner may see himself every day standing in more need of sanctification; that is a certain proof that the work is progressive. If you feel your diseases, you are not dead. Justification is like the pot-full of manna that was locked up in the sanctuary — always full; sanctification is like the manna that was gathered in the omer every day, by the Israelites, in all their jour-

ney through the wilderness. "Not as though I had already attained," says Paul, "either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus; forgetting those things which are behind;" forgetting that I had any manna yesterday, by prayer and faith I will seek the same today. I will reach forward to those things which are before me. I will "press toward the mark for the prize of the high calling of God in Christ Jesus."

Walter Cradoc said that justification is like a thousand pounds drawn from the bank of grace, and deposited in an iron chest in a strong tower, which is the name of the Lord Jesus; but sanctification is like the same sum of money drawn from the same bank, for merchandising; sometimes it turns out very profitable, and at other times it is almost gone; and the believer cries out with David: "Restore unto me, (give me again — Welsh) the joy of thy salvation; and uphold me with thy free spirit;" that I may multiply the talents which thou hast committed to my charge.

The washing of regeneration, and the renewing of the Holy Ghost, God is determined that His people shall be holy, without spot, and clothed with honor and glory; notwithstanding the spots and wrinkles that have followed them from Eden to the present time. Since the living water was given them, "as a well of water springing up into everlasting life," living streams are flowing from it, until they reach a state of perfection in the resurrection of the dead. All the dams of the world, the flesh and the devil, cannot stop these waters flowing to everlasting life.

The leprosy of sin cannot be cleansed, but by the sprinkling of the blood with the finger of the heavenly High Priest. It must be driven from the heart, and the entire conduct, that holiness may reign triumphantly in all those that believe in Jesus. Their union with Christ by faith, the power of His resurrection, and the infinite merit of His sacrifice, is their strength and life. All of them will have their robes washed in the blood of the Lamb. According to the Spirit of Holiness, Jesus was declared to be the Son of God with power, by the resurrection from the dead. It is the operation of the same Spirit, that raises the sinner from the grave of unbelief, that he may live to Him who died for him. If you have not the Spirit of Christ, the spirit of grace, faith, and sanctification, you are none of His. To be spiritually minded is life and peace.

Again — To be sanctified, is to be conformed to the image of the Son of God. To have the law of God within your heart, to love righteousness, and to hate iniquity. To be meek and lowly of

## AWAY

I once heard of a simple Christian who made no pretense at being a preacher, but who was asked to take a service in the absence of the regular preacher. Entering the pulpit, he said, "If I were a real preacher, I might find one text sufficient, but seeing I am not used to this business, I will take three texts."

The first text was I John 1:7: "But if we walk in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." After reading it carefully, he paused, looked at his audience over his glasses and quietly said, "That's my sins away."

Reading his second, "Be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). He said, "That's my cares away."

Then turning to his third text, "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord" (I Thes. 4:17). He looked again at his audience and said with a happy smile, "That's myself away."

—Selected.

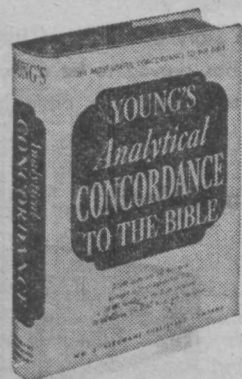
heart: to be fired with love to God and man, to be faithful and diligent in the work of God, to pray without ceasing, to be conformable to the will of God, and to have an eye to His glory in all your religious performances. To avoid every appearance of evil; to learn to do good, and to be blameless in all manner of conversation; for God says, "Be ye holy, for I am holy; and without holiness no man shall see the Lord."

We should therefore be holy in the different stations we fill in life; and wherever we are, at home and abroad, in private and in public, in prosperity and in adversity. Let your conversation be as becomes the nature and requirements of the gospel of Christ. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Be ye as a city that is set on a hill, that cannot be hid; and as the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

To be holy is to die to sin, and to live to God. It is to hate sin, to mourn for sin, and to forsake sin entirely, and hate it with a perfect hatred; as it is destructive to your immortal soul, as it is contrary to the holiness and justice of God, and as it was the cause of the sufferings and death of Christ.

(Continued on page 4, column 3)

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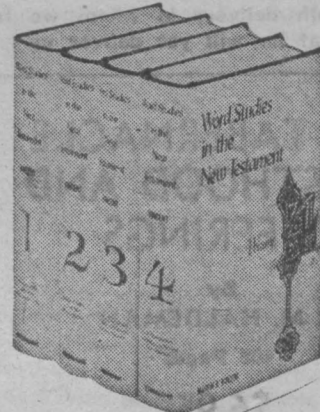
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THE BAPTIST EXAMINER

OCTOBER 8, 1977

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Explain James 5:19-20."

PAUL  
TIBER

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



The action of love is spoken of here.

Notice that converting the sinner from the error of his ways "shall hide a multitude of sins." Now compare that with I Peter 4:8: "For love shall cover the multitude of sins."

When a brother is openly wayward, the proper course of action is to gently, with love and understanding, woo him back into the path of righteousness. If the waywardness is a besetting sin it most probably would lead to death (the removal from this life) if the brother continued in it (read I John 5:16).

The result of the action of a loving saint toward a sinning saint, might save his life and keep him from a multitude of further sins.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



The Scripture in question is as follows: "Brethren, if any of you do err from the truth, and one convert him, Let him know that he who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

This to me is a difficult passage, and I shall look forward to what the other members of the Forum have to say.

To me, the main difficulty is in the question as to whether reference is being made to the saved or the lost. In verse 10, he addresses those to whom he is writing as "my brethren." Seemingly, he is dealing with the saved when he gives instruction concerning prayer offered for healing. Then in verse 19, he addresses those to whom he is writing as "brethren." He recognizes the fact that saved people can err from the truth. A saved person can get aside from truth and right, but they can be brought back by a Christian friend who labors with them. Personally, I believe that he is referring to saved people. We commonly use the term "convert"

and "conversion" as the experience of a sinner being brought from the evil realm of the lost to the experience of salvation. However, the term "convert" does not necessarily refer to lost people in every case. In this Scripture, we seem to have an example. When a lost person is brought by a Christian to turn unto Christ, his soul is saved from the horrible hereafter of banishment from God. When a saved person gets out of line with God's will and word, a fellow Christian can often bring him back into line with the will of God. Many people need this experience badly.

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



Whenever a verse of scripture seems to be a little difficult to understand, the first thing one must do is find out to whom it is written.

In this case, the entire book of James is written to God's people. All the way through the message is shown to be "my brethren." The book of James is often called the book of practical religion for Christians.

The last part of this last chapter is concerned with the need of one another's prayers and the fact that we must pray for one another. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:16).

Now let us note verse 19. It says, "Brethren, if any of YOU . . ." It is clear that he is talking to the Christians. Do not forget that our salvation is a daily thing. When the Lord saved us, gave us a new nature, and sealed us with the Holy Spirit, He also gave us the promise of a daily salvation from the power of sin. Our salvation is a threefold salvation. We are saved from the penalty of sin (this gives us eternal life), we are being saved from the power of sin (this gives us help in the present), and we will be saved from the presence of sin (this assures the final redemption of the body). "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us" (II

Cor. 1:10).

We are to strive to keep one another from falling into sin. (We will not be lost, but we do fall into error and sin, for which God chastens us if we do not confess our sins.)

Verse 20 is talking about the fact that Christians can sin a sin unto death. "If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it" (I John 5:16). Personally, I think that a person can continue in sin to the point that he will commit the sin unto death. When we see a brother going away from the Lord and sinning, we should try to help him so that we will indeed save a brother from death.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



The word "Brethren" here is speaking of the twelve tribes scattered abroad, James 1:1. But it can be applied to all Christians. It simply means that if a child of God wanders off from the truth, or from fellowship with his Lord in any other way, the one who shows him the error of his way has done him a great favor. The word "err" here comes from PLANA which means to wander or to be led astray. And, believe it or not, the Lord's saints are capable of doing just that.

The sinner here is certainly a child of God who is guilty of sinning. It does not mean a lost sinner. You and I who have been saved by God's amazing grace are still sinners. The soul (PSUCHE) spoken of here means the natural life. And death (THANATOS) here means physical death. There is nothing at all whatever in the Scripture before us that would put John 10:28 in danger of failing to be true.

The one who helps the erring brother is said to hide a multitude of sins. The word "hide" here comes from KALUPTO which means to cover. You and I could never cover the erring brother's sins. But when we help that brother to see his sins, and he confesses them we are told in I John 1:9 that God "is faithful and just to forgive us our sins." When God does that the brother's sins are hidden by their being covered by the blood of Jesus Christ.

against God: for it is not subject to the law of God neither indeed can be. Not that we are sufficient of ourselves; but our sufficiency is of God. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." It is by the Spirit of the Lord that we are changed from glory to glory. The Holy Spirit of God is the Agent in this important work.

He that bought the house with a price, is repairing it at his own expense; the blessing of sanctification therefore is flowing from the blood of the eternal covenant, by which God and man are reconciled. The reconciling blood of Christ is the fountain opened, according to the eternal love and sovereign grace of the Father, to wash away the guilt and pollution of sin. According to the order of the covenant of grace, Christ is made unto us wisdom, righteousness, sanctification, and redemption. The Holy Spirit being clothed in the vesture of the things of Christ, and shows them unto us. He applies the blood of sprinkling, that speaketh better things than the blood of Abel, to our hearts and consciences. He dwells in the people of God, leads them into all truth, assists them in all their duties, and bears witness with their spirits that they are the children of God. And if any man has not the Spirit of Christ, he is none of His.

The Father contrived the plan whereby sinful man might be eternally saved. The invaluable treasure absolutely necessary to raise man from a state of nature, to the enjoyment of God in heaven, is in Christ. The key of the magazine containing this most precious and inexhaustible treasure is in the hand of the Holy Spirit. The love of God, the grace of our Lord Jesus Christ, and the fellowship of the Holy Spirit, are like three spouts of living water, flowing from the royal reservoir through the golden pipes, to supply the wants of pilgrims traveling the road to Zion. So drawing water out of the wells of salvation with joy, they shall go from strength to strength, until every one of them in Zion appears before God.

In the first creation, when the earth was without form and void, and darkness was upon the face of the deep, the Spirit of God moved upon the face of the waters. The life that the Spirit of God imparted, by moving on the face of the waters, makes every tree, and every spire of grass to grow, and every thing to multiply according to its kind; every fish to swim, and every bird to fly; the sun and moon to govern the day and night.

## DO YOU BELONG TO THE CHURCH?

A pastor was once asked if a certain man whom we shall call John belonged to his church. His reply was, "No, John doesn't belong to the church, although his name does appear on the roll." The inquirer, a little confused by his answer, asked the difference between belonging and having his name on the roll.

"It's like this," the pastor explained. "John's time doesn't belong to the church. Neither does his affection, his energy, nor his money."

"What sort of membership does John have in your church?" asked the outsider. "It is a bit difficult to explain. He never refers to 'my church' and 'my pastor.' It is always 'those people' and 'that preacher.'"

"Since his visits to the church are so infrequent, he has no feeling of belonging to the church family, and the church has never become a spiritual home to him. It would be stretching a point to say that John belongs to the church. To be perfectly honest, I guess there isn't an ounce of John that truly belongs to the church."

But His Agency is infinitely more glorious, as the author of the new creation. All the children of men are void and without form, while in a state of nature, before they are quickened by the Holy Spirit. It is by his operation they are convinced and converted to God, are made partakers of faith, and united to Christ their living head, and are made conformable to His image. I pray God that the Holy Spirit may move on our congregations, as in the days of Peter and Paul, Whitfield in England, and Rowlands in Wales; and as He does in many parts of America at present. Amen, from the bottom of my heart.

"Come, Holy Spirit, heavenly dove,  
With all thy quickening powers;  
Come shed abroad a Saviour's love,  
And that shall kindle ours."

It is through the instrumentality of the Word of God that this heavenly Agent carries on this important work. "Sanctify them through thy truth; thy word is truth." All Scripture is not only given by "inspiration of God," but, "is profitable for doctrine"; it teaches the soul in all the will of God, it convinces of the truth of the promises, and threatenings of God; the uprightness of His commandments, and chastisements. Preaching the gospel, and reading the Word of God, the ordinances of

(Continued on page 6, column 1)

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## Sanctification

(Continued from page three)  
THE AGENT OF  
SANCTIFICATION

It is the duty of every man to be holy. "Be ye holy, for I am holy," saith the Lord. "This is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, That no man defraud his brother in any matter; For God hath not called us unto uncleanness, but unto holiness. Because the carnal mind is enmity

THE BAPTIST EXAMINER  
OCTOBER 8, 1977  
PAGE FOUR





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

### "WISDOM"

By MRS. BOBBIE BUGANSKY  
Rome, Ohio

**"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him" (James 1:5).**

This precious verse in the book of James tells us that if we ask God to give us wisdom, He will give it to us. Not only that; but He gives it without reproach or fault-finding. Let's stop and consider this amazing truth in God's Word. How many of us really ask the Lord for wisdom when we pray? Perhaps you're thinking, "Wisdom sounds like such an old-fashioned word. Why is it essential to know about it, and why should I ask for it?" Well, here are some examples in a Christian girl's life that I feel require wisdom from above.

Most important is to have the wisdom to understand God's Word. To bury the wonderful truth in your hearts and to be able to express to others what you believe in, and why. To tell unsaved friends and relatives what the Lord means to you, and to tell it with courage and boldness. **"So that thou incline thine ear unto wisdom, and apply thine heart to understanding" (Prov. 2:2).**

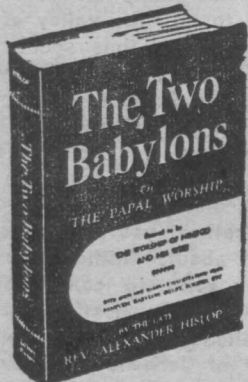
Then there's the matter of making the right decisions. Have you ever asked God to guide you before making an important decision in your life? If so, then

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you know that He is able to give you wisdom and understanding in the most difficult situation. A very important part of your life is your choice of friends. Let's face it, Christian girls just don't fit in with the crowd that is seeking the pleasures of this world. I know you've had the thought, "What am I doing here?" when caught up with the kids that are doing things and are in places that are wrong. With God's wisdom and guidance, He will surely lead you to follow Christian friends. If it's difficult to find Christian friends in school, then the friendships developed in your church among other believers will be more precious to you. **"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17).**

You'll certainly need God's wisdom to help you during a sad time in your life. (You're probably thinking of an instance right now.) When it seems that the hurt is too much for you to bear, God can help you to understand that these trials come upon you for your good, and to bring HIM glory. **"And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. 50:15).**

These are but a few reasons why you need to look to God in prayer for His wisdom in every situation that touches you. Remember, our verse in James simply but wonderfully says, **"ASK!"**

## Identity Of Apostolic

(Continued from page one)  
Acts 9:15; 13:1-2; Gal. 1:17). All executive power, therefore, is vested in the churches, as such, and not in the ministry.

4. Nor is pastoral authority coercive. Pastors are not **"lords over God's heritage,"** but honored and voluntary servants of the churches for Jesus' sake. Their authority is purely spiritual, and they rule per force of personal piety and divine truth, clothed with the dignity of their high office. Where these fail to command obedience and respect, pastoral authority and rule are at an end. Like Jesus, they may weep over the obduracy and waywardness of brethren, but they can not compel obedience.

What, then, is the nature of pastoral authority? We answer:

1. That it is declaratory and persuasive. Pastors are divinely called to declare the whole counsel of God. They are solemnly bound to cry aloud and spare not, whether men will hear or forbear. Their first and great business is to **"preach the word; to be instant in season and out of season; to reprove, rebuke, and exhort with all long-suffering and doctrine."** As an ambassador for Christ, they make known the ground and terms of reconciliation, and pray men in His stead to be reconciled to God. And so far as they preach the truth, both Christians and sinners are as much bound to believe and obey it, as if spoken by Christ Himself, and God will hold all to a strict account for the manner in which they treat His preached word. The proclamation of the Gospel,

therefore, is clothed with divine authority. It is God speaking to men by men, and hence, it is a savor of life unto life or of death unto death to all who hear.

2. Pastoral authority is exemplary. There is great power in example, and its influence is in proportion to the dignity of position. Hence, pastors are required to be examples to believers, and to exemplify the truth which they preach (1 Tim. 4:12). There is a moral fitness in this requirement. It is action that produces action; and unless pastors practice what they preach, they will rather hinder than promote the salvation of men. Every true shepherd ought to go before his flock, and set them an example that they may safely follow (John 10:4). Thus the chief Shepherd **"began both to do and teach"** (Acts 1:1); and thus Paul taught from house to house, and exhorts all to follow him even as he also followed Christ. Pastoral example, therefore, has wonderful power, and necessarily exerts a controlling influence.

3. Pastoral authority is official. To speak of office without authority is a solecism. The pastoral office is of divine appointment, and was established **"for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ"** (Eph. 4:8-16). And as it is a divine office instituted for purposes so important, it merits the highest respect, aside from the personal claims of those who fill it. But faithful pastors are worthy of double honor, and should be esteemed very highly in love for their work's sake (1 Thess. 5:13). They are not merely brethren, but church officers of the highest rank, and as such, deserve the obedience and respect of their churches.

4. Pastoral authority is presidential. As overseers and shepherds, pastors are placed over the churches to instruct, guide, and protect them. Hence, Peter exhorts elders or pastors, saying: **"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock"** (1 Pet. 5:1-4). And Paul exhorts Christians, saying: **"Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief, for that is unprofitable for you"** (Heb. 13:17). By virtue of his office, the pastor presides over the people of his charge, and hence, possesses presidential authority.

Such, then, is the nature of pastoral authority; it is declaratory, exemplary, official, and presidential. This is the only authority which Christ has given to pastors, and it is all that is safe in the hands of imperfect men. All history proves that more than this is corrupting to pastors, and dangerous to churches. A pious, prudent, and working pastor will have the confidence and esteem of all, and will exert a controlling influence over his people.

The apostolic churches were also furnished with deacons, called ministers or servants.

For a season the apostles seem to have managed both the spiritual and temporal affairs of the church at Jerusalem. But when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.

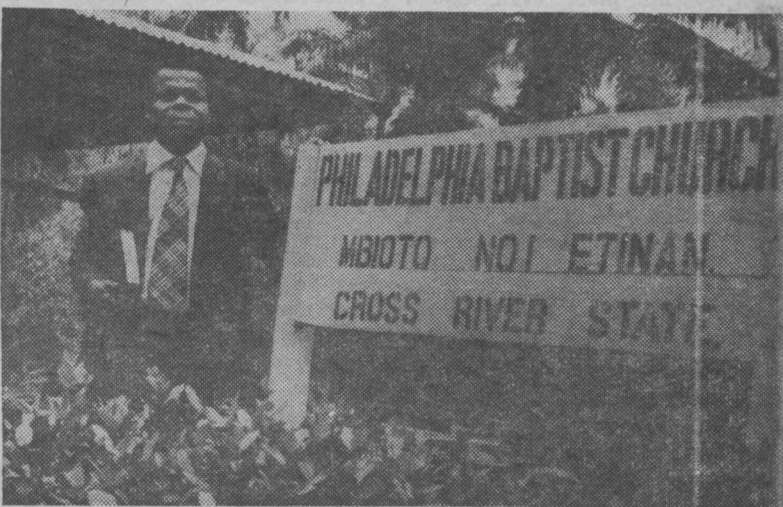
Then the twelve called the multitude of the disciples to them, and said: **"It is not proper that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this**

## CALABAR, NIGERIA WORK PROGRESSING

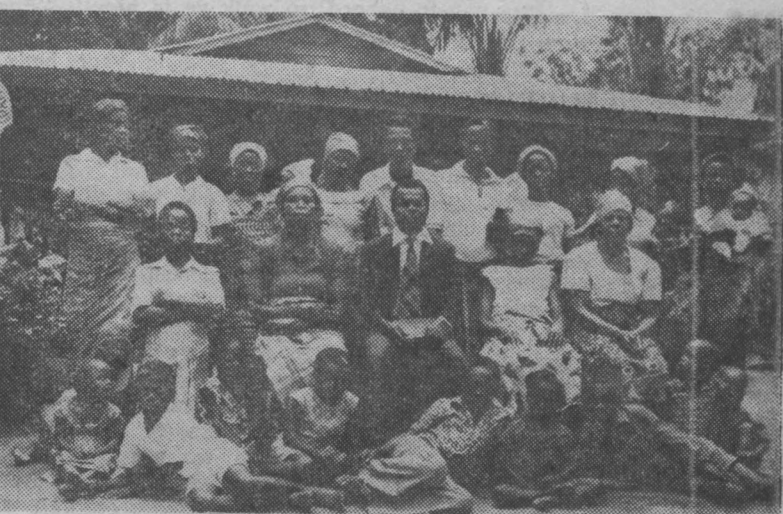
Since I gave my last article in the series on the work in Nigeria, which was last October, there has been nothing in TBE about the work there. I hear from Brother John and Brother James Imah occasionally and would like to tell you that the work there is progressing like a New Testament work should. Both churches that were organized are growing, both numerically and in grace. Brother John has had a Bible School established in the Calvary Baptist Church there in Calabar for quite some time and has quite a few students enrolled. The mother church in Birmingham, Alabama, authorized Brother John Imah to teach the courses that the Philadelphia Baptist Church sends out.

Not too long ago, I had a letter from Brother James Imah and he has been a regular student ever since the school started there and told me in his last letter that just as soon as he completed his course under Brother John he would start a Bible School in the church which he pastors. Beloved, this is real New Testament church work and puts the Bible Schools where they should be, i.e., under the authority of a New Testament Church with the pastor doing the teaching. Pray for these brethren as they are struggling due to financial difficulties. Of course, we know the Lord is in complete control of all affairs, but from a human point of view they are being greatly hindered in their work due to neither of them having any transportation at all, hence, they are very limited in being able to establish new preaching points.

In the last letter that I received from Brother James Imah, he sent me two pictures of their church building and I thought it might be of interest to you also to see these pictures.



In this picture, Brother James is standing by the new church sign. While I was still there, they were having this sign made but it was not completed. There also is a distinguished looking sign over in Calabar for the Calvary Baptist Church. These brethren not only believe in advertising their church with a nice sign out front, but they advertise it personally by way of visiting and giving personal invitations.



In this picture can be seen a part of the church group that Brother James pastors at the Philadelphia Baptist Church. Sitting just to the right of Brother James is his wife, some of his children also are in the picture. As you face the picture, the elderly lady sitting on the end is one of the jolliest persons that you would ever want to meet. Many of you that live or have lived in the deep south of the U.S.A. know what we mean by the term "The old Negro Mammy," well, this old lady is a real Negro mammy. She does a good job, being a mother to everybody that comes along.

I would like to call your attention to another thing in the picture and that is the church building itself. While I was there, the building had mud walls with a thatched roof. Due to the heavy rains, the roof had begun to rot, which would in turn soon melt down the mud walls. The people are too poor to erect a complete building — the mud walls are still there, but safe from the weather. As soon as they can, probably a wall at a time, they will put permanent materials up for the walls. At the extreme left as you look at the picture, can be seen a portion of the tombstone of the mother of the Imah brothers. Brother James lives just across the road from the church building. Many baseball pitchers are noted for a ball that has a good curve. If you can pray a prayer that would have a good curve on it, start there in America and have it curve around by Nigeria, but with enough power in it to reach New Guinea as well. May God bless you.

business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude; and they chose Stephen and six others, whom they set before the apostles for ordination" (Acts 6:1-6).

Thus a permanent division of labor was made, and thenceforth, the temporal affairs of the church were committed to a class of officers called deacons, whose special business it was to "serve tables," or manage the temporalities of the church, while the elders or pastors had charge of her spiritual interests — giving themselves wholly to prayer, preaching, and pastoral visitation.

The nature of the deaconship is thus explained by the history of the origin. It grew out of the necessities of the first church, and was evidently designed to be permanent. The first deacons (Continued on page 6, column 3)



## Are You A Hitch-Hiker On The Church Roll?

To every motorist who drives the nation's roads, the figure by the side of the road with his hand upraised and his thumb pointing the direction he wants to go is a familiar sight. His name is "hitch-hiker!" and his number is legion.

The hitchhiker is an interesting person. There are doubtless many exceptions, but the behavior of most of them indicates a beggarly philosophy of life.

Consider. He wants a free ride. He assumes no responsibility for the funds needed to purchase the car, the gas to run it or the cost of maintenance. He expects a comfortable ride and adequate safety. He assumes the driver has insurance covering him in the event of accident. He thinks nothing of requesting that he be taken to a specific place even though it entails increased mileage or inconvenience to his "host." He has even been known to spurn a

ride because the car has no radio. There is a situation even worse. Consider the person who demands all the benefits and privileges of the church without feeling the slightest responsibility for its support in money, time, service. And if he does not get all he thinks is his by some natural right, he is usually most demanding and critical.

He, too, is a "hitchhiker." He, too, is looking for a "free ride." And his number, too, we are sorry to say, is legion.

What can the church do about it? Little, probably, except possess our souls in patience and pray that God will open his eyes to see the wealth of good things he is missing by being a "taker" rather than a "giver."

And before we declaim too loudly, let's look at ourselves to make sure that we are not one of them.

—Selected

### Sanctification

(Continued from page 4)

His house, prayer and praise, are the means appointed by the Lord for the sanctification of His people. These means, in the hand of the Holy Spirit, are like honey for sweetness, wine for strength, bread for support, and most powerful preservatives to keep them from the pleasure and folly of sin.

The promises of the gospel, and its threatenings, are like the blowers of the trumpets from the mountains of Gerizim and Elab. In the sound of the trumpet of promises, from Mount Gerizim, we have the manifestations of the law of God, and the blood of the covenant, under the shade of which the true Israelites shelter from the destroying angel, that they may never fall into the bog of despair. The threatenings from Mount Elab, are carved on white stones, sounding so terribly that the demon of presumption cannot stand before them.

When the pilgrim feels an inclination to turn from the path of duty, he hears the sound of the trumpet proclaiming, "This is the way, walk ye in it." In the Word of God we see the necessity of sanctification; therein we are commanded to be holy; and there we have holy promises, and holy commands, as the rule of sanctification, and also holy examples to induce us to copy after them, especially that of our blessed Redeemer, who left us an example that we should follow His steps. Who did not sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffer-

ed, He threatened not; but committed Himself to Him that judgeth righteously.

From what has been said, we may learn the absolute necessity of sanctification. Without holiness you can neither serve God here, nor have the enjoyment of Him hereafter. "Let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil." We are commanded to "Follow peace with all men, and holiness, without which no man shall see the Lord." "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "As ye have therefore received Christ Jesus the Lord, so walk ye in him." "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Be diligent that ye may be found of him in peace, without spot, and blameless."

Consider, also, the difference between sanctification and pagan morality. A man may conduct himself in a decent and praiseworthy manner, without any holy principle in his heart, or any regard to the glory of God. Let every one examine himself on this important subject. Are we made partakers of the divine nature? Do we grow in grace and in the knowledge of Him whom to know is life eternal?

Thus have we taken a general view of the doctrine of sanctification; if we had time, we might have noticed some particular branches of this glorious doctrine. Fellow sinners! you intend going to Heaven. Recollect that

God is holy, angels are holy, the spirits of just men made perfect and holy, and Heaven is a holy place. Were it possible for you to go to Heaven in your sins, it would not be a place of happiness for you. You must be fitted and prepared in time, before you can have the enjoyment of God in eternity. Are you ready? You know not the moment that you shall be called to appear before the judgment seat of Christ, and if you are not ready, of all men you must be most miserable; therefore act the part of a wise man and live to God — live holy, soberly, righteously and godly, in this world, that you may be happy in the world which is to come.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Amen.

### Identity Of Apostolic

(Continued from page five)

were not appointed to preach the Gospel, though some of them, as Philip, afterward became preachers; nor were they authorized to baptize, or to rule in the church, but simply and solely to manage its temporal affairs and provide for the wants of the poor and needy, that the apostles might give themselves continually to prayer and the ministry of the word. Every church necessarily has two departments, a spiritual and a temporal; and as the pastor has charge of its spiritual interest, so the deacons have charge of its temporal interest. Its house of worship must be kept in order, its pastor must be supported, and its poor assisted; in short, the Gospel must be preached, and the worship of God sustained at home and abroad. Now, all this requires means and money, and deacons are the divinely appointed officers of the churches to attend to these matters.

Hence, we see that the deaconship is the very opposite of the ministry, though in perfect harmony with it, and is designed to relieve pastors of all temporal care and responsibility, that they may "feed the flock of God, taking the oversight thereof" (I Pet. 5:2). And as long as there are churches on earth, this important class of officers will be necessary. No church can prosper long without deacons, as well as a pastor. Accordingly, we find them in all the apostolic churches. "The example of the church at Jerusalem," says Mosheim, "was followed by all the other churches, in obedience to the injunctions of the apostles; and, of course, they appointed deacons (I Tim. 3:8-13; Phil. 1:1) Mosh. Eccl. Hist., Vol. I, p. 70).

As to what is called deaconesses, it is very doubtful whether such a class of officers ever existed in the apostolic churches. Certain it is that they sustained no official relation to the churches, and were never intended to be permanent. Among the ancient heathen, females generally could be reached only by females, and pious women were, doubtless, employed to instruct and minister to them — just as our missionaries now employ females in heathen lands.

In this important particular, there is perfect identity between the apostolic churches and Baptist churches. While evangelists, exhorters, etc., belong to our

churches, and are necessary and useful, still they are not church officers, like pastors and deacons. The only church officers known to the New Testament and recognized by Baptist churches, are Bishops or Elders, and Deacons, whose qualifications, duties, and prerogatives are clearly defined in the Acts and Epistles. All other church officers are of human origin, and have no necessary connection with Christ's churches.

### Exposition Of Psalm 2

(Continued from Page One)

were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31) — a passage from whence the commencement of God's mocking laugh at the enemies of His Christ all through this Dispensation. For that it will be carried through it, we learn from such passages as Psalm 37:1,13, where we are told that "The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming." Again in Psalm 59:8: "But thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision." While the close of the Dispensation itself is thus characterized, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices" (Prov. 1:24-31).

Verse 4, therefore, relates exclusively to this Dispensation; for that God's mocking laugh (speaking, of course, after the manner

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of men) at the rejecters of His Christ will be continued throughout the whole of it, is shown not only from the above passage of Scripture, but also from the fact that such rejecters exist not only throughout the whole of the Dispensation; but that they will be at the height of their rejection, at the close of it, which is immediately referred to in the next verse (verse 5), in which God assures us that He will then take judgment upon them.

Moreover, as the attitude of such rejecters toward the Christ of God will be precisely the same at His second coming as it was at His first, although at that time even more defiant and demonstrative, as "the transgressors" will then have "come to the full" (Dan. 8:23), we see that the first three verses relate not only to the first, but to the second Advent likewise; and that the whole Psalm, therefore, will have its complete fulfillment only at that period.

Viewing then the Psalm in this light, we learn from it, that at the close of this Dispensation, the Gentiles will tumultuously assemble, "and the people imagine a vain thing," while "the kings of the earth, and the rulers," will "take counsel together," against Jehovah, and against His Messiah, or Christ. And the purport of their counsel is said to be, to "break their bands asunder, and cast away their cords from" them.

This is the time spoken of in the Revelation, when "the ten kings," i.e., of the whole Roman world, "shall give their power unto the beast," i.e., Antichrist; and will be gathered together by "three unclean spirits" — "the spirits of demons, working miracles, which go forth, to gather them to the battle of that great day of God Almighty" — "into a place called in the Hebrew tongue Armageddon," or the hill of Megiddo in the Holy Land; preparatory to a descent by them from thence upon Jerusalem, for the purpose of cutting off God's people Israel "from being a nation; that the name of Israel may be no more in remembrance" (Rev. 16:14; 17:13; Psal. 83:4). This also is the time referred to by the Prophet Isaiah, when he says, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isa. 24:5).

The place where they will ultimately assemble is likewise declared to be "the valley of Jehoshaphat"; for thus speaketh the Prophet Joel, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen (nations) be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about: Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision" (conclusion, or threshing): "for the day of the Lord is near in the valley of decision" (Joel 3:9, 11-14).

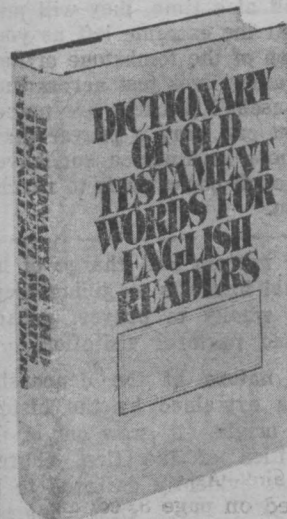
And so John tells us, in the Apocalypse, "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse," i.e., Christ Jesus the Lord, who is "King of kings, and Lord of lords," "and his army" (Rev. 19:19).

And now "He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Psa. 2:4). "Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies" (Isa. 1:24). For

(Continued on page 7, column 3)

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PAGE SIX



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

In connection with the article "World Unity Church is Growing" the developments in the German Evangelical Church are rather informative as seen from the following article:

"Seven members of the DKP (German Communist Party) have been permitted to serve as pastors in the evangelical churches in Hessen-Nassau, although this was granted under the condition that they could lose their position any time after proper notice had been given. The Synod of the National German Church voted with 96 against 77 and 4 abstention, then was legalized by the decision, on Saturday evening in Frankfurt, by the president of the church, Hild."

This article is copied from the September '77 issue of MIDNIGHT CALL which leaves no doubt that there are Communist clergy.

The United States officials have rejected plans for 125 charter flights carrying more than 22,000 persons to the Holy Land because of Israeli demands that they land in occupied West Bank territory near Jerusalem.

One of the nation's leading researchers in respiratory disease say there is substantial evidence that non-invasive cancer of the lung caused by smoking disappears when smoking stops.

Non-invasive cancer is contained or confined to one area of the body.

Such evidence and a new patient screening test means it may soon be possible to reverse lung cancer after it is detected by merely giving up cigarettes, Dr. Oscar Auerbach, a pathologist at East Orange, N. J., Veterans Hospital said in an interview recently.

"We have shown that cigarette smoking changes the cells lining the main lung passage to cancer cells," Auerbach said.

"We also have shown — in human beings — that when you stop smoking, the cancer cells shrivel up and disappear, so long as the surface membrane has not been penetrated."

Auerbach said there also is substantial evidence that non-invasive cancer can be found in examination of sputum coughed up by smokers.

Such cancer screening, he said, would make it possible to reverse cancer without medical or surgical treatment.

The second largest Southern Baptist Church in Dallas has voted to accept women deacons, and also has authorized pastor A. Douglas Watterson to proceed with plans to ordain Mrs. Martha Gilmore to the ministry to serve as chaplain.

The 6,200-member Cliff Temple

Baptist Church will become Texas' fourth Southern Baptist church to ordain a woman minister if the ordination council approves.

Meanwhile, across town, the pastor of the nation's largest Southern Baptist congregation, W. A. Criswell, said his church would "never" ordain women.

"The Bible has a definite prohibition against it. It explicitly says that a minister shall be the husband of one wife (Paul's advice in I Timothy)," said Criswell, pastor of the 19,000-member First Baptist Church of Dallas.

"When a woman can meet that qualification, she can become a minister . . ."

However, said Watterson, some other Southern Baptists have come to believe that the apostle Paul's advice was "socially conditioned by the conditions of women in biblical times" (WESTERN RECORDER, Aug. 31, 1977).

In Cairo Egyptian President Anwar Sadat has proposed that Muslims who renounce Islam be executed, in accordance with the traditional Islamic legal code, which recognizes no division or separation between church and state.

On May 20, the WALL STREET JOURNAL reported that illegal bingo games in Pennsylvania gross \$130 million per year. Parochial schools and several religious charities are the primary beneficiaries of the games.

The attorney for a 15-year-old Miami boy accused of first degree murder and scheduled to be tried as an adult, has entered a defense of "prolonged, intense, involuntary, subliminal television intoxication." The boy is charged with the fatal shooting of an 82-year-old neighbor.

According to his lawyer, by means of the excessive and long-continued use of this intoxicant, a mental condition of insanity was produced, rendering the boy unable to recognize the criminality of his conduct.

WASHINGTON (EP) — A survey shows that 24 states and the District of Columbia are still providing Medicaid funds for abortion, despite the U. S. Supreme Court's ruling in June that such payments are not obligatory.

States now paying for abortion, according to the survey, are: Alaska, California, Colorado (half the cost), Hawaii, Illinois, Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nevada, New York, Oregon, Pennsylvania, South Carolina, (if "medically necessary"), Utah, Virginia, Washington, West Virginia, Wisconsin, Wyoming, District of Columbia.

MOSCOW (EP) — Some 300 police officers and KGB security guards tried for six hours to disperse a crowd of Soviet Baptists protesting the closing of their meeting place.

The clash was reported by the Christian Committee for the Defense of Believers' Rights which said the demonstration took place at Bryansk, 220 miles southwest of Moscow.

The confrontation began when officials told the Baptists that their meeting place, completed at a cost of more than \$66,000, was being taken over by local authorities.

The committee said the evacuation notice coincided with police raids on Baptist communities in Rostov-on-Don and in the eastern Ukrainian town of Gorlovka where hundreds were routed out of a prayer meeting. In Bryansk, 62 Baptists reportedly refused to leave the prayer house and spent two days inside without food.

"We don't know if it was a voluntary hunger strike, or enforced," a committee spokesman said.

Finally, police entered and with hoses drove out the protesters. Other Baptists gathered, and some 150 believers were beaten, the report said.

Reuters carried a story noting that two pastors, Pavel Kozarezov

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and Vladimir Sergeyenkov, were both severely beaten. A lay preacher, Vladimir Vasyatin, had his head struck repeatedly against the ground.

The operation was directed, the committee's Baptist informants said, by a police major general and two KGB majors, identified only as Zernov and Korshunov.

GLOUCESTER, Mass. (EP) — Followers of Sun Myung Moon have been catching tuna off the Massachusetts coast and shipping them to Japan where such fish can be sold at prices up to 10 times higher than those reported in American markets.

Aidan Barry, director of the Unification Church in Boston, says the fishing operation is a "training exercise in self-discipline" for the unpaid workers; and calls it a "religious experience" symbolic of fishing for the souls of people.

HUNTSVILLE, Texas (EP) — Condemned prisoners in Texas will be executed with "death injections" while seated in electric chairs, according to new procedures developed by state correction officials.

The Texas legislature has approved the use of death injections to replace electrocutions. The formula to be used in the injection has not been determined. A spokesman for that state Corrections Department said the condemned prisoner will be seated in the same electric chair, "but instead of electricity passing through his body a chemical will be injected."

## Exposition Of Psalm 2

(Continued from Page Six) This is the time spoken of, when "The Lord shall send the rod of thy strength out of Zion: rule thou

in the midst of thine enemies;" who have now been made a "footstool" for His feet (Psa. 110: 1).

"Then shall he speak unto them in his wrath, and vex them in his sore displeasure" (Psa. 2:5). For "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man," in that day, will hide "themselves in the dens and the rocks of the mountains; and" will say "to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand" (Rev. 6: 15-17).

"And the beast," i.e., Antichrist, "was taken," seized, or laid hold of, "and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh" (Rev. 19:20,21).

And thus will that "precious corner stone," (Isa. 28:16; I Pet. 2:6-8) on which "whosoever shall fall shall be broken: but on whomsoever it shall fall, it will grind him to powder," "which the builders rejected" (Matt. 21:42, 44, "smite the image upon his feet that were of iron and clay, and brake them to pieces." Then will "the iron, the clay, the brass, the silver, and the gold," be "broken in pieces together, and become like the chaff of the summer threshingfloors; and the wind" will carry "them away, that no place" shall be "found for them; and the stone" shall become "a great mountain," and shall fill "the whole earth" (Dan. 2:34,35).

For "in the days of these kings," i.e., the ten kings associated together under Antichrist, "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people," rather to another people, i.e., another earthly people; because it is to be "given to the people of the saints of the most High," or, of the high, or heavenly places: "but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44; 7:27).

For, as the Psalm proceeds, "Yet" — notwithstanding the combined power of "the adversaries of Jehovah," who "shall be broken to pieces; out of heaven shall be thunder upon them;" for "the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed" (I Sam. 2:10), i.e., Messiah — "yet have I set my king upon my holy hill of Zion" (Psa. 2:6). This was the promise referred to by "the angel Gabriel," when he "was sent from God" to the Virgin Mary; "Behold, thou shalt conceive in thy womb, and bring forth a son, and

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shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33). And this promise will then, of course, be fulfilled.

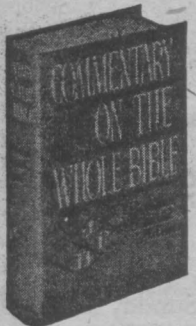
For "it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high," i.e., Satan and his hosts, now in the heavenlies, "and the kings of the earth upon the earth," as we have seen. "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison," i.e., of Hades, "and after many days," i.e., 1,000 years, "shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24:21-23). As our Lord Jesus was born as King of the Jews, and rose again from the dead, as King of the Jews, so must He come again to reign as King of the Jews, as it is here predicted.

Hence, the Psalm proceeds, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee" (Psa. 2:7). Now this passage is quoted several times in the New Testament, in proof of the prediction of Christ's resurrection from the dead; for He "was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:3,4). And so in the Acts of the Apostle we read that when Paul was preaching at Antioch in Pisidia, he thus addressed the "children of the stock of Abraham," "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God, hath fulfilled the same unto us their children, in that he hath raised up Jesus again" Acts 13:32,33). As (Continued on page 8, column 4)

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PAGE SEVEN



## King Solomon's Gold

(Continued from page one)  
guess around the turn of the century was Africa.

The famous gold-producing region so prominent in the Old Testament was called Ophir (Ps. 45:9; Isa. 13:12). The earliest mention of this area is in what may be the oldest book in the Bible (Job 22:24; 28:16). King Solomon built a fleet of ships which, under the command of King Hiram of Tyre, left the port of Ezion-geber on a journey to Ophir and brought back 420 talents of gold (I Kings 9:26-28; II Chron. 8:17-18). Jehoshaphat attempted to do the same (I Kings 22:48).

Doubtless the large amount of gold in Solomon's time came from Ophir. The altar, the inner sanctuary and even the floors of Solomon's Temple were overlaid with gold (I Kings 6:20-36). It is written that the tables, lampstands, and all the sacred vessels in the Temple were made of pure gold (I Kings 7:48-50). Solomon had such an abundance of gold that he overlaid his throne with it, had 500 shields made of pure gold, and even used gold for his drinking cups (I Kings 10:16-21). In one year the weight of gold which

came to Solomon was 666 talents (I Kings 10:14-16).

These extraordinary amounts of gold were brought to Solomon by Hiram's fleet and another fleet at his disposal, the ships of Tarshish, which brought gold every three years (I Kings 10:11-12, 21-22). When David was king before Solomon he gave 3,000 talents of gold from Ophir to the building of the temple (I Chron. 29:4). This would be something like about \$500 million on today's market.

The gold could have been transported back to Jerusalem by either land or sea. Mahd adh Dhahab was near at least one major north-south caravan trail. The distance overland would have been about 700 miles. But sea routes are what the Bible mentions and were doubtless what was used. The gold had to be brought from Mahd adh Dhahab to a port on the Red Sea (about 150 miles) and then carried by ships up through the Red Sea and the Gulf of Aqaba to Ezion-geber (about 500 miles).

Not all scholars agree that Ophir is located in central Saudi Arabia between Mecca and Medina. Some have for a long time located it in southwest Arabia in what is now known as Yemen.

Some believe both places are wrong since many of the items which the ships brought did not exist in the Middle East and therefore Ophir had to be outside the Middle East — perhaps in Africa (I Kings 10:11,12; II Chron. 9:10, 21). At least one rejects all these ideas.

Jacob Friend, an ordained rabbi and gifted scientist who has earned esteem in American scientific circles, contends that Ophir was in Peru in South America. To prove this he cited the Hebrew work *Nechmad v'Naim*, written by David Ben Solomon Gans, 1541-1631, astronomer, mathematician-geographer and philosopher.

Gans, an associate of the astronomers Johannes Kepler and Tycho Brahe, wrote the following: "Ophir, mentioned in the Bible, is Peru in South America. The navies of King Solomon and King Hiram of Tyre, Phoenicia, the great seafaring people of those days, went through the Atlantic Ocean and the Amazon River which reaches almost the Pacific

dina at Mahd adh Dhahab? Was it in Africa, or was it in Peru in South America? What do you think?

## Exposition Of Psalm 2

(Continued from page seven)  
it is also written in the second Psalm, "Thou art my Son, this day have I begotten thee" (Acts 13:33). And again this same apostle says to his son Timothy, "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel" (II Tim. 2:8).

Now the reference to this Psalm, and to Christ, as the son of David in connection therewith, in these passages of Scripture, can only mean that Christ was to take the throne of David, according to the Covenant made with David, as in Psalm 89:19-37, compared with Isaiah 55:3-5, Acts 13:34, etc. Hence, as Christ must have died, so must He of necessity have risen again, in order that He might take possession of David's throne at His second coming. Therefore, they all connect Christ's resurrection, as this Psalm also does, with the fact of His being the Son of David, and the heir to His throne.

Hence, the Psalm again proceeds, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8). His "dominion" is to be "from sea to sea, and from the river unto the ends of the earth" (Psa. 72:8). The time when this promise was made to Christ was, as we see, at His resurrection; but the time of His asking for the fulfillment of it, is fixed as we learn from the prophet Daniel, at a period immediately preceding the close of this Dispensation, when, "because of the great words which the horn," or Antichrist "spake" — for "he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven" (Rev. 13:6) — the "dominion" that had been entrusted to the Gentiles will then be taken away from them, and given to Christ Jesus Himself; who now comes again to take possession of His rightful inheritance. And this asking, not only precedes His second Advent, but, of course, precedes also the vengeance which He executes upon His adversaries, which is taken up again in the next verse, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psa. 2:9).

And that this prediction refers to Christ's judgment upon the nations at His second coming, He Himself has assured us from Heaven; for when speaking "unto the angel of the church in Thyatira," He says, "He that overcometh, and keepeth my works unto

the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father" (Rev. 2:26,27). And, indeed, it is elsewhere also predicted that His people shall be associated with Him in these judgments; as for instance, in such passages as the following: "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written: this honour have all his saints" (Psa. 149:5-9). "And the God of peace shall bruise Satan under your feet shortly" (Rom. 16:29). "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (Mal. 4:3).

And then the Psalm concludes with a solemn warning to the "kings" and "judges of the earth" to "be instructed" by God; and to "kiss the Son," or, in other words, to submit to Him as Ruler, Saviour and King; or they would "perish" everlastingly, while those who do "put their trust in him" are pronounced "blessed" (Psa. 2:10-12).

(OUTLINE OF PROPHETIC TRUTH, pp. 31-39, 1890 edition).

## Lincoln's Philosophy

(Continued from page one)  
words while their hearts can be thrilled and made happier. The kind things you mean to say when they are dead and gone, say before they are gone. The flowers you mean to send for their coffins, send now to brighten and sweeten their homes before they leave them. If my friends have any alabaster boxes laid away, full of fragrant perfumes of sympathy, good will and affection, which they intend to break over my dead body, I would prefer they would bring them out in my weary and troubled hours and open them, that I may be refreshed, cheered and made better while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and good will. Let us learn to anoint our friends beforehand for their burials. Postmortem kindness does not cheer the burdened spirit; flowers on the coffin cast no fragrance back over the weary way. Remember we travel the road of life but once; let us all try to make the world better by our having lived.

—Abraham Lincoln.

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Ocean in Peru, and fetched untold quantities of gold, silver, ivory, apes and peacocks."

The passage went on that because of the great distance and the slow speed of sailing boats in those days each round trip took three years.

"Thus, the first contact between the then known world of Asia, Europe and Africa with America (Peru) took place some 3,000 years ago," the book stated.

Friend said this version of the discovery of America is "very possible and if we take a map of the world we see that the sea trip from the Middle East over the Atlantic and across the Amazon to Peru was a very logical course."

The scholar said the same facts were in the book "Sepher Habrith," written in 1896 by Rabbi Pinchas Elijah of Vilna, Lithuania.

This theory of the Atlanta scientist-rabbi, Jacob Friend, does not have much to commend itself, except that it took the sailors of Tarshish three years to go. This does seem like a long time for the journey even in the days of Solomon. There could be some question about the animals which came on the ship. Could these have been found in Saudi Arabia (I King 10:22)? Then there is the mysterious "almug tree" to explain (I Kings 10:11; II Chron. 9:10), which is said to be used for various things (II Chron. 9:11; I Kings 10:12). Some hold that the almug (sometimes spelled algum) were cedar trees and fir trees from Lebanon, but others think they may be the Sabtalam album from India. Josephus says almug wood resembles the wood of the fig tree, but it is whiter and has a brighter sheen.

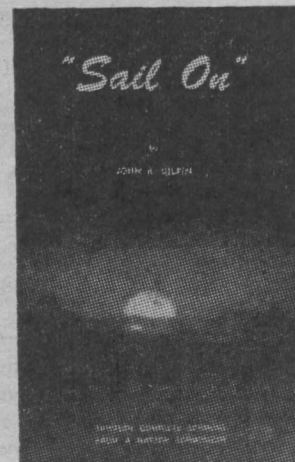
Mr. Friend made known his theory in a UPI release in January of 1966. The statements of Friend were printed in the TUP-LO DAILY JOURNAL, Jan. 13, 1966.

Where was the golden city of Ophir? Was it in Yemen in southwest Arabia, or in central Saudi Arabia between Mecca and Me-

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PAGE EIGHT



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