

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 47, No. 1

ASHLAND, KENTUCKY, JANUARY 14, 1978

WHOLE NUMBER 2154

THE PHILOSOPHY OF GOD

By RAYMOND A. WAUGH
Midland, Texas

PART II GOD AND THE LORD'S MESSAGE

In the days of His ministry, our Lord used a Samaritan woman and Jacob's well to emphasize and re-emphasize His philosophy. He would emphasize at the past was something to be proposed so it could be forgotten, and so the people could begin to see today in the consciousness of tomorrow's importance. The philosophies of the Jews and the people of that day — as well as the philosophies of the religious leaders and the religiously led in other generations — were well expressed by the Samaritan woman when she said, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Her words were countered, however, by the words of wisdom from the lips of our Lord. The philosophy of God comes through

loud and clear, "The hour cometh, and now is, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . .



R. ARTHUR WAUGH

The true worshippers shall worship the Father in Spirit and in truth."

This message of the Lord was not new in that hour. He had His faithful ones across the centuries who had worshipped God

in spirit and in truth where they were, though they faithfully "assembled themselves" in Temple or Synagogue activities. Needless to say, Abel worshipped God "in spirit and in truth," even as Enoch, Noah, Abraham, Jacob, Joseph, Moses, and the prophets of God to the man.

Jesus climaxed His words with, "For the Father desireth such to worship Him." The God who is the same "yesterday, today, and forever" informs us that His desire has ever been that men "worship Him in spirit and in truth." Abel grasped this truth, and his worship was that of the heart and pleasing to God. David, too, grasped the import of God's desire. Thus, he could eat the shewbread when he was hungry without any superstitious fear, knowing that if his heart was right with God all was well.

Later prophets also understood this glorious truth. Isaiah grasped the essential necessity of faith in the worship of God and could declare, "I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats." Amos, with comparable spiritual insight tells of God's displeasure with the fleshly worship, though they might be indulging in right rituals. His vigorously voiced words are clear, "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them . . ."

God's Philosophy has never changed!

The time "NOW IS" that men should worship God "in spirit and in truth." This worship "NOW IS," whether outside Eden's Gates, in the days of Jewish pre-

**TUNE IN TO
THE INDEPENDENT
BAPTIST HOUR**

WCMI Ashland, Ky.
Sun. 8:00 - 8:30 a.m.

WFTO Fulton, Miss.
Sun. 1:00 - 1:30 p.m.

KHYM Gilmer, Texas
Sun. 1:00 - 1:30 p.m.

WYRD Syracuse, N.Y.
Sun. 12:00 - 12:30 p.m.

THE GOSPEL ACCORDING TO THE APOCALYPSE

JOHN CUMMINGS

"Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever" (Rev. 1:5-6).

Some have objected to all expositions of the Apocalypse, as if such were not preaching the gospel, nor useful and instructive to those that hear them. This is grievous misapprehension. Whatever God has written is surely entitled to our study, as it was meant for our good, and cannot be otherwise than useful to those for whose learning it was inspired: "all Scripture," says the apostle, "is profitable." The Apocalypse, so far from not being the gospel, is replete with its most precious truths, is laid with the testimony, fragrant with the excellence, and illuminated with the glory of the Son of God. It refers backward to the Man of sorrows, and looks forward to the throned Lamb. Christ is its alpha and omega, and the testimony of Jesus its woof and warp.

But for the sake of them, who shrink from expositions of this book, who look at the Apocalypse through the mists of prejudice, the misapprehensions of ignorance, or any other similar cause, I will address myself this evening to the task of showing how full, how clear, how beautiful is the gospel

according to the Apocalypse.

Leaving my text, which is an epitome of the gospel, I request your attention to such passages as these — "Thou art worthy to make the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and nation" (Rev. 5:9). This is surely the very music of Calvary floating down from Heaven, and breaking on our ears — shall I rather say our hearts, this evening in Exeter Hall. This text alone is an epitome of the gospel. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12) — words that come like the chimes of the waves of that sea of glory that spread out their waters about the throne of God, and reflect its glory.

"What are these which are arrayed in white robes, and whence came they? These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple" (Rev. 7:13). This is an apocalypse of Heaven — the character of its tenantry, and the way to reach it. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth; (Continued on page 4, column 5)

A TIME TO DANCE

A worthy clergyman who had been suspected of having improperly interfered in influencing some of the young people under his pastoral care to absent themselves from a ball that took place in a parish, received, in consequence, the following anonymous letter:

Sir: Obey the voice of Scripture. Make the following for your text, and contradict it. Show in what consists the evil of that innocent amusement of dancing — "A time to weep, and a time to laugh; a time to mourn and a time to dance" (Eccl. 3:4).

TRUE CHRISTIAN, BUT NO HYPOCRITE

The minister wrote the following admirable reply, which he inserted in a periodical publication:

My Dear Sir (or Madam): Your request that I would preach from Ecclesiastes 3:4, I cannot comply with at present, since there are no Christian duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall fail to raise a warning voice lest so dangerous an omission. At the same time, there are certain difficulties in the text which you commend to my notice, the solution of which I should receive with gratitude from "a true Christian."

My first difficulty respects the text for dancing; for although the text declares that there is "a time to dance," yet when that time is, does not determine. Now, this I want to ascertain exactly, before I preach upon the subject; and it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is not "a time to dance." We all agree, I presume, that on Sabbath day, or at a funeral, during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunderstorm, it would be no time to dance. If we were condemned to die, and were waiting in prison

the day of execution, this would be no time for dancing; and if our feet stood on a slippery place beside a precipice, we should not dare to dance.

But, suppose the very day to be ascertained — is the whole day or only a part, to be devoted to this amusement? and if part of the day only, then which part is "the time to dance?" From the notorious evil effects of "night meetings," in all ages, both upon morals and health, no one will pretend that the evening is "the time to dance;" and perhaps it may be immaterial which portion of the day is devoted to that amusement.

But allowing the time to be ascertained, there is still an obscurity in the text. Is it a command to dance, or only a permission? Or is it merely a declaration of the fact that, as men are constituted, there is a time when all the events alluded to in the text do come to pass? If the text be a command, is it of universal obligation? and must "old men and maidens, young men and children," dance obedience? If a permission, does it not imply a permission to refrain from dancing, if any were so disposed? Or if the text be merely that there is a time (Continued on page 7, column 4)

WHICH IS IT?

By EDITOR

Students of the prophetic Word are not able to agree whether the last two chapters of the Book of Revelation are an amplification of the millennial period, briefly mentioned in chapter 20, or whether they relate to the eternal state which follows the thousand years. In the main I believe these last two chapters are a description of the eternal state. Here are my reasons:

1. The chronology of the book indicates that the Millennium precedes the last judgment (Rev. 20:7-15) and the new heaven and earth (Rev. 21:1-2). While there are intervals in Revelation, the Book is in the main written in proper chronological order. It would seem odd to put two whole chapters out of place.

2. The Millennium is for a limited time (Rev. 20:4-7), while the state of things in Revelation 21-22 are said to be "for ever and ever" (Rev. 22:5). To say the least, it would be hard to make a thousand years eternity.

3. During the Millennium Satan is bound for a season (Rev. 20:1-2), then loosed (Rev. 20:7), and finally cast into the lake of fire (Rev. 20:10). There is no mention of the Devil in Revelation 21-22.

4. There are seas on earth in

the Millennium (Ezek. 47:8-10; Ps. 72:8; Zech. 9:10). At the end of the thousand year reign of Christ the sea gives up the dead in it (Rev. 20:13). But in chapters 21-22 John says: "There was no more sea" (Rev. 21:1).

5. In the Kingdom Age there will be some who will die (Isa. 65:20). In the last two chapters of Revelation John says: "There shall be no more death" (Rev. 21:4).

6. The thousand year reign has a great earthly temple (Ezek. 40-47), yet in the eternal state (Continued on page 8, column 5)

**OHIO
BAPTIST
HISTORY**
WILLIAM CATHCART
(1826 - 1908)

The first church of any denomination in Ohio, or the Northwestern Territory, as it was originally called, was a Baptist church. This was organized at Columbia, then five miles above Cincinnati, and now a part of that city, in 1790. A year and a half previous to this twenty-five persons from Pennsylvania and New Jersey had come down the Ohio River to this point. Six of these were Baptists. This number had increased to nine, when Eld. Stephen Gano, subsequently pastor of the First Church of Providence, R. I., who was then visiting the colony, one Saturday at the house of Benjamin Davis, presided over their organization, and the next day baptized three believers. The first pastor of the church was Eld. John Smith, who afterwards became a member of the Senate of the United States. A meeting-house — the first Protestant place of worship in Ohio — was built in 1793.

From this point Baptists soon began to scatter through lower Ohio. After Wayne's victory over the Indians, in 1794, it was safer (Continued on page 8, column 1)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE OMNIPOTENCE OF GOD

And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God; walk before me, and be thou perfect" (Gen. 17:1).

The title of God given in this text is very suggestive. "The Almighty God" is a translation from the Hebrew of "El-Shaddai." Our Bible gives a good translation of this, for the name speaks of the almighty power of God. Some translate it "God all-sufficient." He has everything, and He needs

nothing. With Him there is nothing too hard or impossible.

In the New Testament God is called "the Almighty" (Rev. 1:8; 4:8). This appellation means that God has all power and is able to accomplish His will. As the Apostle John nears the end of the Book of Revelation he mentions a multitude in Heaven who cries: "Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6). Here it is seen that the Bible teaches the omnipotence of God; that is, the doctrine that God is

all-powerful.

OMNIPOTENCE DEFINED

A. H. Strong defines God's omnipotence as "the power of God to do all things which are objects of power, whether with or without the use of means." J. P. Boyce says it is "the effective energy inherent in His nature by which He is able to do all things." L. Berkhof defines it as "the power to execute His will" and "the effective energy of His nature." Lewis Chafer makes it "the in-

(Continued on page 2, column 1)

The Baptist Examiner

The Baptist Paper for the
Baptist People

MILBURN COCKRELL --- Editor

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

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

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

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

PUBLISHED WEEKLY, with paid circula-
tion in every state and many foreign
countries.

SUBSCRIPTION RATES

One year \$4.00; Two years \$7.00
Five years \$14.00; Life \$50.00
CLUB RATE: 15 or more each \$3.00

When you subscribe for others or
secure subscriptions each \$3.00

BUNDLES: 10 to 50 copies to one address
\$20.00 for each 10 yearly; 60 to 100
copies to one address \$20.00 for each
10 yearly.

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

Entered as second class matter MAY
9, 1961, in the post office at Ashland,
Kentucky, under the Act of March 3,
1879.

NO PAPER LAST WEEK

Following our long standing cus-
tom of many years, we did not
publish an issue of TBE under
date of January 7, 1978.

We intended to state this in the
December 31, 1977 issue, but we
got mixed up and goofed relative
to our dates.

Also, approximately 52 readers
in the Northwest area U.S.A. did
not receive a paper dated De-
cember 31, 1977. Our regular
pressman was sick and the sub-
stitute didn't run quite enough
papers; so, therefore, a few peo-
ple had to be overlooked.

Also, watch for our special issue
devoted entirely to the subject of
"Regeneration" which will be
coming next week.

Omnipotence Of God

(Continued from Page One)

finite power of God" which "is
employed in the realization of all
that God wills." Charles Hodge
affirms it to be that "God can
do whatever He wills."

Omnipotence does not imply
power to do that which is not an
object of power or contradictory
to God's nature. Some ask: "Can
God draw a shorter line than
a straight line between two
given points? Can He separate
mountains without a valley? Can
God make wrong to be right, or
hatred of Himself to be blessed?
Can God build a jailhouse He
can't escape from? Can He make
a rock so big that He can't lift it
up? Can He make a contradiction
to be true? a thing to be and not
be, or not to have been that has
been? Can He make a human
body be everywhere? Can He
make a finite creature an infi-
nite?" To do such things would
be contrary to God's nature and
inconsistent with His infinite per-
fection. God has and exercises all
power that is worthy of Himself.

LIMITED BY HIS WILL

God's power is under the control
of His wise and holy will. He

has power over His power, for
He is not a slave to His own
omnipotence. His power is only
limited by His own will and na-
ture. He can do all He wills, but
He will not do all He can. It is
certainly no limitation to perfec-
tion to say that it cannot be im-
perfect. The exercise of God's
power is dependent upon His will,
and it is not limited by what He
can do, but by what He chooses
to do.

God's power is controlled by
His will, and His will is governed
by His nature. The Lord never
does any thing contrary to His
attributes and nature. "God is not
a man, that He should lie, neither
the son of man, that he should
repent" (Num. 23:19). God "can-
not deny himself" (II Tim. 2:13).
He can never be tempted to sin:
"For God cannot be tempted with
evil" (Jas. 1:13). God cannot
change His nature or decrees for
there "is no variableness" with
Him (Jas. 1:17). Being a holy
God, He cannot deal with His
creatures unjustly, nor impose
laws out of harmony with holiness.

BOUNDLESS POWER

It may be truly said that God
has power which He does not use.
The power of God in actual ex-
ercise limits itself to that which
is comprehended in His eternal
decrees. But the actual exercise
of God's power does not repre-
sent its limit. It must not be
supposed that God's power is
limited to that which He actually
accomplishes. He has absolute
power which extends beyond that
which is actually realized.

Christ declared it was within
the realm of God's power to "raise
up children unto Abraham" from
the stones of the streets (Matt.
3:9), yet He never saw fit to do
so. The Father could have rescued
Christ from the Sanhedrin by
"twelve legions of angels" (Matt.
26:53), although it did not please
Him to do so.

By His absolute power He can
do all things which are not con-
trary to His nature and attributes.
He could have made several bil-
lion more stars to decorate the
sky. He could have made the earth
bigger, the sea deeper, the moun-
tains higher, and the grass green-
er. He could have added to the
number of the innumerable angels.
He could have made millions of
more planets and galaxies. It
was not beyond His power to have
done so. The greatness of His
power has never been exerted to
its uttermost.

AN ESSENTIAL ATTRIBUTE

Without omnipotence God would
not be God. A weak Deity is no
deity at all. The Bible teaches
that absolute power resides in the
Supreme Being: "Power belong-
eth unto God" (Ps. 62:11). His
name is "power" (Matt. 26:74;
Mark 14:62) and He is "girded
with power" (Ps. 65:6). God is
said to rule "by his power for-
ever" (Ps. 66:7). "Touching the
Almighty, we cannot find him out:
he is excellent in power" (Job
37:23).

"Great is our Lord, and of great
power" (Ps. 147:5). God is the
source of power, and it actually
abides in Him: "For there is no
power but of God" (Rom. 13:1).
To Him belongs power in the
highest degree, even omnipotence
(I Chron. 29:12). The doxologies
in the Bible uttered by angels
and men call attention to God's
boundless power (Rev. 4:10-11;
5:13; 7:11-12).

What is impossible with angels
and men is possible with God.
Jesus Christ said: "Father, all
things are possible unto thee" (Mark 14:36). What is beyond
man's ability, laws, rules, and the
course of nature may be done by
the God of nature. God stopped the
sun in the days of Joshua (Josh.
10:12) and reeled the degrees in
the sun dial of Ahaz (Isa. 38:8).
He made the iron axe head to
swim in the days of Elisha the
prophet (II Kings 6:6). He pre-
served the three Hebrews in the

I CAN THROUGH CHRIST

I can do all things through Christ
Who strengthens me.
I can believe His Word
Which changes not.

I can bear burdens now
I couldn't once.
I can see deep truths
With sight He gives.

I can come out apart
From fickle crowds,
Who claim Christ's Name
But live a lie.

I can love and serve
Unbound by Christ,
Who gives more grace
As the days go by.

Mrs. James W. Redding
Tucson, Arizona

fiery furnace of Babylon (Dan.
3:23-25). He brought water from
a rock in the days of Moses
(Num. 20:11). Of the Supreme
Being it may be said: "There is
nothing too hard for thee" (Jer.
32:17).

INCOMPREHENSIBLE POWER

Human language fails in all of
its attempts to describe the great-
ness of God's power. God's power
is like Himself incomprehensible:
"Lo, these are parts of his way;
but how little a portion is heard
of him? but the thunder of his
power who can understand" (Job
26:14). "He is . . . mighty in
strength . . . Which doeth great
things past finding out; yea, and
wonders without number" (Job
9:4, 10). All of His works in nature
conceal more than reveal His
omnipotence (Hab. 3:4-6).

HIS POWER IN CREATION

The visible universe is proof of
God's attribute of omnipotence.
"He hath made the earth by his
power, he hath established the
world by his wisdom, and hath
stretched out the heavens by his
discretion" (Jer. 10:12). The Al-
mighty declares: "I have made
the earth, the man and the beast
that are upon the ground, by my
great power and by my outstret-
ched arm, and have given it unto
whom it seemed meet unto me"
(Jer. 27:5).

No artificer can work without
tools and materials, but God
created the earth out of nothing.
By His word alone He made all
things: "The heavens are thine,
the earth also is thine: as for the
world and the fulness thereof, thou
hast founded them . . . Thou has
a mighty arm: strong is thy hand,
and high is thy right hand" (Ps.
89:11, 13). A bare fiat accom-
plished the work of creation: "By
the word of the Lord were the
heavens made; and all the host
of them by the breath of his mouth
. . . For he spake, and it was
done; he commanded, and it stood
fast" (Ps. 33:6, 9). "And God said,
Let there be light: and there was
light" (Gen. 1:3) and so it was
with all His creative acts (Gen.
1:6-7, 11, 14-15, 24).

Have you ever looked upward
into the starry sky on a clear
night? Have you observed the
mighty wonders of the Supreme
Architect? That finely-proportion-
ed and nobly finished structure
speaks of the omnipotence of God.
"Lift up your eyes on high, and
behold who hath created these
things, that bringeth out their host
by number: he calleth them all
by names by the greatness of his
might, for that he is strong in
power; not one faileth" (Isa. 40:
26).

Our finite minds may wonder
how God could do this without
tools and materials. How did He
make the atmospheric heaven, the
starry heaven, and the Third Heav-
en? How did God violate the max-
im "out of nothing nothing can
be made"? The answer to all this
is that God is omnipotent. It is

not our business to reason why
or how. It is not our concern to
invent some scientific hypothesis;
it is ours to accept the creation
of the world by faith in God's
power to do the impossible.
"Through faith we understand that
the worlds were framed by the
word of God, so that things which
are seen were not made of things
which do appear" (Heb. 11:3).

IN PRESERVATION

The sustention of all created
beings and the course of nature
declare the omnipotence of our
God. Colossians 1:17 declares:
"And he is before all things, and
by him all things consist." The
order and arrangement of the
whole creation are kept together
by the power of the Son of God.
Unsupported by Him, they would
fall into disorder and confusion.
The Almighty power of God is
what makes creation cosmos in-
stead of a chaos.

Jesus Christ as the omnipotent
God sustains all things by His
efficient command: "Who . . . up-
holdeth all things by the word of
his power" (Heb. 1:3). "All things"
is not merely the rocks, moun-
tains, seas, animals, or men; it
includes the distant planets and
the whole universe. His simple
command does it all! Behold, the
finite power of Jesus Christ our
Lord!

Why does human and brute life
continue from day to day and
from generation to generation? Be-
cause Almighty God "gives to all
life, and breath, and all things
. . . For in him we live, and move,
and have our being" (Acts 17:25,
28). We live by His power; we
move by His power, and we con-
tinue to exist by His power.

Who has power to feed the cat-
tle on a thousand hills, clothe
billions of lilies, feed millions of
fish and fowls? Only God by His
omnipotence. "O Lord, thou pre-
servest man and beast" (Ps. 36:
6). Who has the power to give rain
and make the sun to shine? The
omnipotent One gives us "rain
from heaven, and fruitful seasons,
filling our hearts with food and
gladness" (Acts 14:17).

IN REDEMPTION

The redemption of the elect by
Jesus Christ is a demonstration
of the power of God. How could
God become a man in the incar-
nation of Christ? How could a
woman bear a child who never
had sexual intercourse with a
man? The angel told Mary it
would be accomplished by "the
power of the Highest" (Luke 1:35).
Omnipotence surmounted all hu-
man difficulties. The body of Christ
was created by the direct power
of God (Heb. 10:5), so it might
be pure and free from the cor-
ruption of the fall.

Consider the resurrection of the
Saviour. How could a dead man
live again? By what means did
Christ rise from Joseph's tomb
for our justification? Ephesians
1:19-20 discloses it was due to
"the exceeding greatness of his
power" that the Father "raised
him from the dead." The resur-
rection of Christ is a tremendous
example of the operation of God's
transcendent power. "For though
he was crucified through weak-
ness, yet he liveth by the power
of God" (II Cor. 13:4).

IN SALVATION

Arminians see little of the power
of God in salvation, but those who
believe in sovereign grace see a
mighty working of God's invinci-
ble power. The deliverance of
Israel from Egyptian bondage, a
type of our spiritual deliverance
from sin, was owing to God's
power. ". . . thy people, which
thou hast brought forth out of the
land of Egypt with great power,
and with a mighty hand" (Ex.
32:11). Even so it may be said
that God saved us for "his name's
sake, that he might make his
mighty power to be known" (Ps.
106:8).

The Adamic man is enmity
against God, and he refuses to
come to Christ that he might have
life. In conviction and conversion
the power of God changes a man's
will: "Thy people shall be willing
in the day of thy power" (Ps.
(Continued on page 4, column 3)

BRIEF NOTES

Our book store has available a
limited amount of the book "The
Bible Doctrine of Election" by C.
D. Cole. These are free for the
asking. Please ask for as many
as you can prayerfully distribute.
Postage appreciated with your re-
quest.

There is now available the
Thanksgiving Conference tape of
the recent prophetic conference at
Calvary Baptist Church. The com-
plete set of four tapes (C-90) cost
\$7.00. There are some special gos-
pel hymns also on these tapes.

The editor and his wife wish
to express their sincere thanks to
those who consoled us due to the
passing of my wife's father, Doug-
las Burcham. He died on Decem-
ber 25 due to injuries suffered
from the grain blast which occur-
red at Sunshine Mills in Tupelo,
Mississippi.



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By
I. M. HALDEMAN

408 Pages

\$6.95

This is the best book we have ever read on the Taber-
nacle. It exalts the substitutionary, sacrificial work of Christ
as that to which the Tabernacle system pointed. On nearly
every page, our attention is called to something which typifies
the work of the Lord Jesus Christ.

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

THE BAPTIST EXAMINER

JANUARY 14, 1978

PAGE TWO

A river is powerful because many drops of water have learned the secret of cooperation.

Philosophy Of God

(Continued from page one)

eminence or decline, or in 20th century America.

Clearly, God is not interested in establishing a "greatness" which men can see or in which people can rest or glory. The Apostles were given this message at Jacob's well, but they would hear it again in different contexts. They had not yet understood the Philosophy of God.

Later, Jesus took some of them to the top of the Mount of Transfiguration. Even in the midst of that glory, Peter still had not understood the message. Hence, in his humanity, he looked forward to the prospect of building three tabernacles. He was philosophizing from the human perspective and desired to memorialize Moses, Elijah, and Jesus. God however, had other intentions, "This is my beloved Son, in whom I am well pleased; hear ye Him."

The Apostles, of course, received other instructions. And Jesus climaxed one period with a most unusual word, one that men today apparently have never learned. In this word, Jesus dramatized the difference between the Philosophy of God and that of the Jews. As He was being shown the great and beautiful buildings of that day, He shocked them with the words, "Verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down."

These truths and others enabled the Apostles to grasp the Philosophy of God. Therefore, we never have any report of the greatness of the Jerusalem Church, or of any other church for that matter. (Even though the Jerusalem Church doubtlessly exceeded any of the synagogues of that day and any church which has been subsequently established, the Apostles were dramatically informed that none of the material, fleshly, worldly glory of that great city would endure.

Jesus likewise instructed the Apostle Paul well. Although no man before or since has exceeded him in his personal outreach — (mass evangelism is not personal outreach. It is, rather, mechanized behavior modification.) — he made no records of his baptisms. (A man as careless as this about statistics in any of the modern denominations would be as dead as the Dodo Bird.)

Quite obviously, the Apostle differed from the Jews.

He differed, also, from most preachers of our day.

He did not live in anticipation of having to look back at his record in order to obtain the praise of men or to document his resume as he sought some other pastorate and the approval of the members of the hierarchy who would make the ultimate and final recommendation. The Apostle Paul apparently was concerned only to please

God, knowing as he did that God kept very excellent records. Consequently, every line which this Apostle left us is infused with the Philosophy of God; it is the Philosophy of God — not that of the Jews.

The greatness of the past was a song which the Apostle Paul learned not to sing. Instead, we hear his song repeated in many forms, "What things were gain for me, those I counted loss for Christ," "I die daily," and "Forgetting those things which are behind, I press forward . . ." In the face of his impending death, he did not feel any need for a memorial and no need for a recounting of his accomplishments. Rather, we hear his humble, "I have fought a good fight, I have finished my course, I have kept the faith." He was content with the records which God had been keeping, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

He lived each day in the consciousness of God's GREAT TOMORROW. Because he saw Him who "is invisible," the Apostle could give himself constantly and unstintingly for Christ Jesus. This, too, was Peter's comprehension of the message of Jesus for we hear, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

GOD AND THE ATTITUDE OF MEN

Men become so involved in a today based upon a yesterday that tomorrow has no meaning. Men spend their lives looking at yesterday and striving to make today something it can never be. God emphasizes His concern in, "God so loved the world that He gave His only begotten Son . . ." but men are concerned with things which are pleasing to the eyes, and things which will bring them the praise of their fellows, along with worldly and earthly security. Their efforts are designed to the end that they may "do as well or better than their fathers" or their peers with whom they feel they are in competition.

Religion today is a sorry spectacle!

To any who have any spiritual insight into the Word of God, it should be evident that the religious emphasis which is abroad in our land, and in every other, is counter to the Philosophy of God. Men boast of what they are accomplishing and then use that boasting as a basis for even "greater appeals" so they will be able to boast a little more a little later. Because the brainwashed, Scripturally-ignorant masses are following men rather than the Lord, these godless religious leaders will obtain their desired response.

There is a continuing attempt to glory in the past with the intent

IS "THAT" IN THE BIBLE?



Question:

WHAT PROPHET TEMPTED TEETOTALLERS WITH WINE IN THE TEMPLE?

Answer:

Jeremiah, Jeremiah 35:4-6. — "And I brought them into the house of the Lord, . . . And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever." Jeremiah staged this affair as an advertisement and object lesson, asserting that the men of Judah should obey God as the Rechabites obeyed their father.

of moving the multitudes to assist the religious leaders in recovering that glory. In the midst of their godless philosophies, men turn to "eat, drink and be merry," in obedience before that earliest of satanic delusions, "The woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise."

Behind every such effort, of course, is that most depraved of all human or super-human designs; namely: "I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High." These multitudes of religious mortals may mouth the name of Jesus and even hold up a portion of the Scriptures at times, when their every effort is self-serving.

There is a din of religion which is reverberating through the concourses of human activities. Tragically, however, most every religious leader is simply a revived Nimrod or a Nimrod in type who has developed or who is developing some sort of a tower designed to reach into Heaven. The further tragedy is, these leaders have followers sometimes too multitudinous to number. The day when people "receive the word with all readiness of mind, and search the scriptures daily, whether those things are so" apparently is gone. Similarly, there is seemingly no interest on the part of these multitudes "to try the spirits whether they are of God."

Even some men of God become moved by the Nimrod complex which permeates our religious world today. They join in the competition. They busy themselves in Kingdom Building, though they profess to know that Jesus, alone, will establish His Kingdom.

Some may even profess to believe yesterday is gone.

Then, in their humanity, they drag it around as a weight and a burden which precludes their being of any service for Christ Jesus. If they would get in tune with the Philosophy of God, they must "forget that which is behind and press forward." If they would live in accord with the Philosophy of God, they must follow the Apostolic admonition, "Let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus, the Author and Finisher of our faith . . ."

And the devices with which men burden men are many!

Among men of God, the Bible may have an honored place in the pulpit or in the church. But the messages which are being preached are sometimes devised, demanded, or even dictated by hierarchical leaders. Tragically, the Christ-rejecting, Bible-denying leaders have satanically outlined the teaching schedules for the multitudes and organized the daily, weekly, or monthly emphasis which will go forth from the pulpits.

The Bible may have an honored place, but its message has no place in the ministeries of these hierarchically controlled men, and tragically some women. These become slaves of pragmatic philosophies, and they would resist finally the Philosophy of God and any message that God might have for their people!

These are men who are known by the members they can proselyte. These are men who are known by the institutions they can raise or the agencies they can devise. These are men who are known by the number of people they can sprinkle, pour, or dip. These are men who are known by their capability as money-raisers, chairmen of fund drives, and by their ability to convince their members that a goodly portion of what they give should go to the support of the hierarchy who can devise more satanic literature and develop more religious emphasis which ministers will be expected to follow; as though they had rings in their noses.

Whether they are pleasing to God and doctrinally sound in the Word of God is of little or no concern. The interests of all seemingly revolve around the building programs they can sponsor successfully or the funds they can distribute noticeably and with adequate fanfare, regardless of whether there is any effectual relationship with the Lord Jesus Christ. These men become known by the hierarchical meetings or conventions they can call, the comparative budgets of great extent which they can initiate, the boasting they can do, or the honors they can bestow upon each other pragmatically successful men, and sometimes women.

There is no regard for the preeminence of Christ!

There is no concern that His Cause be foremost!

There is no interest that He alone be served!

GOD AND TOMORROW

Religious confusion has reached new heights!

Apostasy rages through most religious spectrums!

"Evil men and seducers" are "waxing worse and worse, deceiving and being deceived." Men speak of revival, and mean by that new heights of worldly success. Men speak of the Gospel, and mean by that their proselytizing is going well, and their financial efforts are meeting with great success. Men talk of serving God and His Christ, when they are

A FRANK EXPOSURE OF FREEMASONRY

39 Pages

25c

5 Copies — \$1.00

We received a tremendous response to this article when it was published in THE BAPTIST EXAMINER. Now, it is available for wider distribution in an attractive booklet form.

— Order From —

CALVARY BAPTIST CHURCH BOOK SHOP

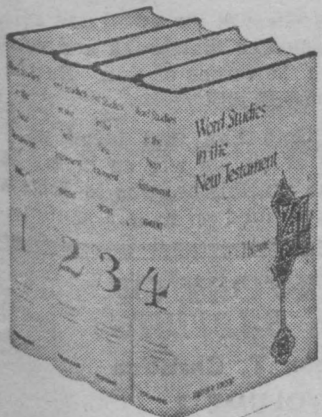
really speaking of their own personal, denominational, or hierarchical self-interests.

Perhaps, however, if there is yet a moment of time, there will be a few honest, Christ-centered, Bible-believing men, a pastor and people here and there, who will stand forth in faith. They will stand forth to truly praise and serve Him who said, "Before Abraham was, I am." They will move at His command and "Going into all the world, preach the Gospel to every creature." They will "Disciple all nations" and "Immerse them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things" He has commanded. They will live in the consciousness of His glorious truths, "Lo! I am with you always," and "I will come again and receive you unto myself, that where I am, there ye may be also."

Knowing that "all these things shall be dissolved," let us, then, commit ourselves to "have the mind of Christ." Let us have the consciousness of the Apostle, "What things were gain for me, those I counted as loss for Christ." Let us have the selflessness to "die daily," knowing that He "will receive (us) unto Himself." In the wisdom which the Spirit provides us in the Holy, Infallible, verbally-inspired Word of God, let us forget "those things which are behind" and reach "forth unto those things which are before."

Having comprehended in a measure, at least, the Philosophy of God, we shall live lives to His praise. Realizing our relationship with Christ, we shall consciously know that He "hath translated us into the kingdom of His dear Son" and that "He is the head of the body, the church; who is the beginning, the first born from the dead; that in all things He might have the preeminence." With such comprehension and consciousness, we shall "consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together . . . but exhorting one another; and so much the more as (we) see the day approaching."

Every word we raise will be to the praise of Him who died and arose. And every expression of our lives will testify to the glorious truth that the One who died and arose is coming back again; and that His coming may very well be today!



WORD STUDIES

By

MARVIN R. VINCENT

4 Volumes

over 3200 pages

\$29.50

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

Rare combination of scholarship and simplicity.

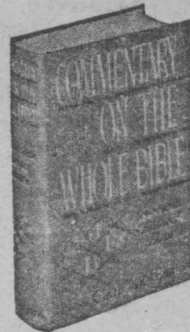
CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101

Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

Price \$15.95



Looking for a lot of dependable Bible commentary in one volume? If so, you need this great book. Books, chapters, verses, and words are expounded. Example: "Ministered" in Acts 13:2 is explained to mean the performance of official duties of the church at Antioch.

There are almost 1600 pages of valuable study helps. Spurgeon said: "It contains so great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently. I have of it a very high opinion . . . and I consult it continually and with great interest."

CALVARY BAPTIST CHURCH

P. O. Box 910 — Ashland, Kentucky 41101

THE BAPTIST EXAMINER

JANUARY 14, 1978

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"In II Thessalonians 3:6, what does it mean to walk disorderly?"

PAUL
TIBER

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



The English Bible has it as disorderly while the Greek renders it "unfixed" or "irregular."

The teaching here, however, has to do with one who will not accept the teaching of the Apostles and who therefore, has allowed his practices (walk) to be controlled by the forces of darkness.

It is vital for Baptists to remember that traditions, apart from the teaching of the Word, are not valid criterion by which to discipline church members. We have no right to expand the revelation of the Scriptures.

The traditions of this verse is that which Paul, a major contributor to the New Testament writings, taught. He had the authority to set them forth—we do not!

E. G.
COOK

781 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



We need to realize that the Lord's church is a very exclusive thing. We are living in a day when most people seem to think it is nobody's business what we believe, nor what we do. But in the Lord's church it is very much that church's business what her members believe and what they do. In I Corinthians 1:10 Paul says, "Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." This verse of Scripture leaves absolutely no room for you to believe and teach one thing and for me to believe and teach something different if we are both in the Lord's church. We have no business in the church together.

However, the verse before us seems to be dealing more with our conduct. We are told not to forsake the assembling of ourselves together along with many other things. And when a member of the Lord's church who lives near enough for him to attend the services, and who is physically able for him to do so makes a practice of not attending, he becomes a dead weight about the neck of the church. And the church is told to withdraw from such a member. He becomes a liability to the Lord's cause, and woe unto him when he stands before the judgment seat of Christ.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



The word that is translated disorderly in this chapter actually means insubordinate (religiously). The passages around this verse gives the same idea. Let us notice some of these verses.

Verses 1-2: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: FOR ALL HAVE NOT FAITH."

Verse 4: "And we have confidence in the Lord touching you, THAT YE BOTH DO AND WILL DO THE THINGS WHICH WE COMMAND YOU." (Note: Will not be insubordinate to the word of God).

Verse 6: "... That walketh disorderly, AND NOT AFTER THE TRADITION WHICH HE RECEIVED OF US."

Verse 14: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."

We realize then that this passage is saying that a person must not deliberately disobey the teachings of the Word of God. This includes daily living as well as doctrinal belief and practice (see verses 10, 11).

When a person walks disorderly

they must be disciplined. In this case we see that disciplinary action means to withdraw ourselves (vs. 6) and have no company (vs. 14) with him. That means exclude them and do not invite them to join in regular church fellowship and social functions. The reason for this is that if a man is excluded and everybody includes him the same as before, then he will not be rebuked and will find no reason for repentance.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeka, Florida



This brief chapter sets forth what is meant by a disorderly life. Note the things that are enumerated:

1. Acting as unreasonable and wicked (v. 2).
2. Staunch labor, to make one's own living.
3. Avoiding the practice of being a busybody (v. 11).
4. To live contrary to these things we've just mentioned, together with several other things mentioned in the chapter would certainly mean to have a disorderly life.

Omnipotence Of God

(Continued from Page Two)
110:3). Why are some made willing to come to Christ while others remain unwilling? Because Omnipotence performs a work of grace upon some depraved hearts. The power of God is exerted upon some in regeneration to make them willing to repent and believe in Jesus Christ. This effectual working of His power makes the person willing to forsake the world and to wear the yoke of Christian service.

"Conversion is a resurrection, and that requires almighty power. And if we consider the means of it, generally speaking, 'the foolishness of preaching,' the gospel put into earthen vessels, for this end, 'that the excellency of the power' of God may appear to 'be of God,' and not of men; and when these means are effectual, they are the power of God unto salvation" (BODY OF DIVINITY, p. 57). This work of grace upon the heart is called by Paul "the work of faith with power" (II Thess. 1:11).

It is the mighty power of God which causes every believer to persevere in grace and holiness unto the end of life. Why will a believer not be overcome by the world (John 5:4)? Why will not indwelling sin bring his ruin? Because he is "kept by the power of God through faith unto salvation" (I Pet. 1:5). If Satan could pluck one believer out of God's hand, He would deprive God of His attribute of omnipotence. This cannot be (John 10:28-29).

IN RESURRECTION

Nothing but the power of an omnipotent God can raise millions of dead bodies at a future day. What about the bodies of men which were eaten by other men or wild beasts? What remains of a cremated body? Apart from the mighty power of God such a

thought as a resurrection would be incredible. "And God hath both raised up the Lord, and will also raise up us by his own power" (I Cor. 6:14).

IN JUDGMENT

Could any but the omnipotent One gather the living and the dead of all nations for judgment in the future? What except the vengeful arm of the mighty God could execute judgment on millions of evil demons and wicked men in the height of rebellion. All such beings will one day come to know "the power of" God's anger in judging sinners (Ps. 90:11). When God pleases to punish for sin none can resist His power which is almighty. "There is none that can deliver out of thine hand," said Job (10:7). Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it" (Ezek. 22:14).

The power of God destroyed the ungodly world of Noah's day and burned Sodom and Gomorrah. By it the ten Egyptian plagues were sent upon Pharaoh. By it the Egyptians drowned in the Red Sea and the walls of Jericho fell down. The power of God will cast the wicked into the lake of fire after the judgment and supernaturally preserve their bodies in eternal torment. By all such acts God will show His wrath and "make his power known" (Rom. 9:22).

PRACTICAL THOUGHTS

The blessings of this great doctrine to those who believe are inexhaustible and overwhelming. First, this perfection of God should drive us to fervent worship and deep humility. It should cause us to repeat the words of the psalmist: "Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power" (Ps. 21:13). It should cause us to boldly stand for God before a wicked world. "The Lord is the strength of my life; of whom shall I be afraid" (Ps. 27:1).

Second, it should inspire confidence in God's promises. All His promises are backed by His omnipotence. There is no limit to His strength and ability; therefore, we must never despair. There is no prayer too hard for Him to answer. Our God is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" Eph. 3:20). There is no need too great for Him to supply (Phil. 4:19). In the most powerful temptation He is able to "make a way to escape" (I Cor. 10:13). When surrounded by problems without human solutions always remember "God hath power to help" (II Chron. 25:8).

Third, this truth should make us zealous in Christian work. Sometimes I hear people say, "Our church is not able to do any more for missions." When asked to perform some job for the church people say, "Oh, I can't do that." When asked to tithe their income some church members complain, "I just can't do it due to my present financial obligations." All such statements dishonor our omnipotent God. These believers should say, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Fourth, this doctrine should encourage us to declare the gospel of Christ. The very omnipotence

of God is exerted when the gospel is preached in the power of the Holy Spirit. It is "the power of God unto salvation to every one that believeth" (Rom. 1:16).

The Apostle Paul told the Corinthian Church: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God" (I Cor. 1:18).

Fifth, this fact should cause sinners to tremble before the Almighty. A sinner is in the hands of a God who can crush him with a word. At any moment He can cast a sinner into Hell. It is the best of wisdom for the sinner to obey Psalm 2:12: "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

Sixth, our subject proves that God can do any thing but fail. God does not try to do any thing: He does it. "But our God is in the heavens: he hath done whatsoever he hath pleased" (Ps. 115:3). He is not a God who tries to save if mighty man will permit Him to perform His work. He is a God that saves His people from their sins (Matt. 1:21). May it please Him to let the gospel come to you, not "in word only, but also in power, and in the Holy Ghost" (I Thess. 1:5).

Gospel According . . .

(Continued from page one)

Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13). This is the trumpet of jubilee sounding in the grave, the finger of God writing their epitaphs on the pious dead — the gospel transfiguring, by its presence, the very ashes of the dead. "I will give to him that is athirst of the fountain of the water of life freely" (Rev. 21:6).

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely" (Rev. 22:17). Here is the gospel call as unequivocally stated as in any part of the New Testament.

Thus, in no portion of the Bible are the grand characteristics of Christianity more frequently or fully stated. The drapery of the throne does not conceal the Lamb that is in the midst of it; and the intense splendour of the "many crowns" that are on the brow of "the King of kings," does not dim or conceal that cross on which He hung in agony as the "Man of sorrows."

These passages which we have quoted are like stars in the apocalyptic firmament, of greater or lesser magnitude, each shining in the likeness of the Sun of righteousness: these are fragments of the rich and beautiful embroidery on the mystic vail, significant of yet richer excellencies beyond it; these are snatches, mellowed but not spent in their transit from the skies, of the awful and solemn harmonies that break and roll before the throne of God. But in all Christ is all.

"Unto him that loved us," is the ascription written in my text. Who can this be, who to John was (Continued on page 5, column 4)

APATHY, APOSTASY AND APOSTLES

By G. RUSSELL EVANS

Here is a hard-hitting, highly documented and penetrating exposure of radical and communist-type programs of the National Council and World Council of Churches—all supported by the collection plates of member churches.

FORTY MILLION PROTESTANTS

of 32 denominations (including Methodist, Presbyterian, Episcopalian) are helping in financing communists and terrorists, rioters and Angela Davis; condemnation of America; promotion of world government; forced busing; total amnesty; civil disobedience — to name a few of the 101 facts in this shocking book.

The author, a retired Coast Guard Captain, spent three years research and has come up with a complete and up-to-date analysis—concise and easy to read. Findings and conclusions are related to the Holy Scriptures.

If you like these activities of the NCC and WCC, you are in good company. If you don't, find out WHAT YOU CAN DO to combat these threats to America and Christianity. Hard cover, 144 pages, \$4.50 pp.

CALVARY BAPTIST CHURCH BOOK STORE

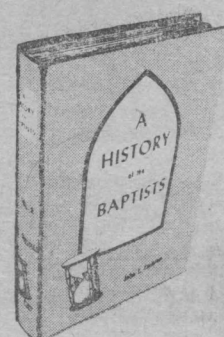
P.O. Box 910

Ashland, Ky., 41101

THE BAPTIST EXAMINER

JANUARY 14, 1978

PAGE FOUR



A HISTORY OF THE BAPTISTS

By John T. Christian

VOLUME 2

Volume 2 covers Baptist history from Colonial times to 1845. Available now \$5.95
Volume 1 also available \$5.95
2-volume set available \$11.00

Kentucky residents must include sales tax.

CALVARY BAPTIST CHURCH BOOK STORE

P. O. BOX 910

ASHLAND, KENTUCKY 41101



"THE YOUTH'S CATECHISM"

By ELDER BENJAMIN KEACH
(1640-1704)

Father: Is not the church of God now in gospel times national, as it was under the law?

Son: No, the dispensation is changed. The fleshly seed is cast out by Him that has the key of David, that openeth, and no man shutteth; that shutteth and no man openeth; God's people are a separated people, and are commanded so to be, and not to be conformable to this world in their constitutions, ordinances and worship (II Cor. 6:17; Rom. 12:2; Matt. 3:2; Rev. 18:4; Gal. 4:9).

Father: Who ought to be received into God's church?

Son: Only true penitent and believing persons (Acts 2:42-45; I Pet. 2:5-9).

Father: Ought all persons to be baptized before they are received into the church of God?

Son: Yes, all whoever they be, ought to be baptized before they are received into the church of God. Baptism is acknowledged by all Christians, generally to be an initiating ordinance (Acts 2:10-11, 42-43; Gal. 3:27).

Father: What is the Lord's Supper?

Son: The Lord's Supper in an holy ordinance of Christ, instituted the very night in which He was betrayed (I Cor. 11:23).

Father: What external matter does the Lord's Supper consist of?

Son: It consisteth only of bread and wine (Matt. 26:27; Luke 22:19-20; I Cor. 11:23-24).

Father: What does the bread and wine signify?

Son: The body and blood of Jesus Christ.

Father: Are the bread and wine in the Lord's Supper, after they are blessed, the real body and blood of Christ?

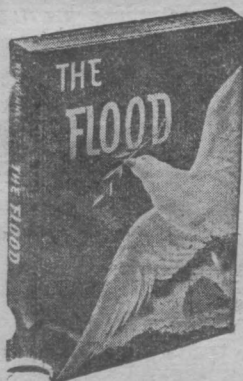
Son: No, they are but signs and figures of His body.

Father: But does Christ say, "This is my body"?

Son: It is a figurative speech, He says also in another place, "I am a Vine, a Door, a Way," etc. He is called a Rock, it is said, "that Rock is Christ" (I Cor. 10:4). Which Scriptures are

THE FLOOD

By ALFRED M. REHWINKEL
372 Pages — Price



\$4.50

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

— Order From —

CALVARY BAPTIST CHURCH
BOOK SHOP
ASHLAND, KENTUCKY

all to be taken figuratively: This is My body; it is as if He should say, This is a sign or figure of my body, for it is called bread before it was blessed, as also it was after it was blessed; and it is called bread, which the disciples did eat (I Cor. 11:26). The bread which we blessed is it not the communion of the body of Christ (I Cor. 10:16). Besides it is against reason and our very senses, to believe it to be anything else.

Father: What does the breaking of bread then signify?

Son: The breaking of Christ's body for our sins.

Father: What does the giving of bread then signify?

Son: God's giving of Christ for us, and also to us, to be the bread and food for our souls.

Father: What does the taking of the bread hold forth?

Son: Our taking or accepting of Christ for justification and eternal life.

Father: What does the eating of the bread signify?

Son: It holds forth that we do spiritually feed and live by faith on Jesus Christ.

Father: What further use is the ordinance of the Lord's Supper to us?

Son: It strengthens our faith in Christ, and increases our love to Christ, and gloriously refreshes our souls, by communion with Him in all the graces and comforts of the Holy Spirit.

Father: What other use is it of to us?

Son: It shows that blessed nearness or sweet union which is and ought to be among God's people; for as many corns of wheat ground in a mill tend to make one loaf of bread, so we being many, are one bread and one body, of whom Christ is the Head (I Cor. 10:17).

Father: What does the pouring forth of wine signify?

Son: The pouring forth of the wine, signifies, the pouring forth of the blood of Christ.

Father: What does the taking and drinking of the cup hold forth?

Son: It signifies our applying the virtue of Christ's blood to our souls; as that which did atone, and make reconciliation for our sins.

Father: What else does this ordinance of the Lord's Supper hold forth?

Son: It holds forth, not only the inconceivable love of Christ, in giving His body to be broken, and His blood to be shed for us, but also the horrible nature or exceeding sinfulness of sin, in that nothing could atone, or make reconciliation with God for it, but the precious blood of Jesus Christ.

Father: Who ought to receive the Lord's Supper?

Son: Only godly men and women, or such who are truly converted and are approved members of Christ's church.

Father: What is required of them that come to the Lord's table?

Son: They ought to examine themselves, it calls for due preparation, sincere confession of sins, and Godly sorrow for the same: They ought to come with clean hands and a pure heart; also forgiving all that have offended them: They must not eat of the bread of malice and wickedness: Faith also is required in the death and blood shedding of Christ; And lastly, a sin-loathing and self-abhorring of themselves.

Father: May not swearers, whoremongers, and such like par-

take thereof?

Son: No, by no means, for such are unworthy receivers, and if they eat, they eat and drink their own damnation (I Cor. 11:29).

Father: But may not believers partake with such unconverted persons?

Son: No, for it is directly against the express word of God, "With such not to eat" (I Cor. 5:11).

Father: What do you believe concerning the resurrection of the dead?

Son: I believe that the bodies of all men and women shall arise from the dead at the last day (Dan. 12:2; I Cor. 15:21-22; Rev. 20:15).

Father: Shall the same body be raised?

Son: Yes, for if it were not the same body it could not be called a resurrection, but rather a new creation; and if it were not the same body then it would not be that body of the wicked that sinned, nor that body of the godly that suffered; and consequently God would punish no innocent body (Job 19:25; John 11:24; John 5:28).

Father: It is said, our bodies shall be changed.

Son: It will be a change of the

FEDERAL INCOME TAX HANDBOOK FOR PREACHERS \$2.95

This book is for 1977 returns and it includes the latest tax law changes passed by Congress. This handbook is specially designed to help ministers avoid costly mistakes. It is written by two CPAs in Grand Rapids, Michigan. It contains important professional advice — without the high fee. The handbook is revised and kept up-to-date each year.

The book gives detailed explanation of terms and rules in computing liabilities. Chapters are arranged to correspond chronologically with the steps necessary to complete the forms. There is reproduction of official forms, showing entries and computation.

This book can save a preacher time, frustration, and money. Please order early as we are usually sold out by some time in March. Presently, we have a good supply and are ready to send them out immediately.

CALVARY BAPTIST CHURCH
BOOK STORE
P.O. Box 910 Ashland, Ky. 41101

qualities of our bodies, but not of the substance.

Father: What believe you concerning the souls of men when they depart this life?

Son: The souls of the godly at death go immediately to Christ, and the souls of the wicked into chains of darkness (Luke 23:42-43; Luke 16:22-24; Phil. 1:23).

Father: What believe you concerning the day of judgment?

Son: I believe that after the resurrection at the last day, all men both saints and sinners, the just and unjust, shall appear before the judgment seat of Christ, to receive the things done in their bodies (Eccl. 12:14; I Cor. 5:10; Rev. 20:11-12).

Father: What will be the fate of all men after the last and dreadful day of judgment is over?

Son: The wicked shall both body and soul be cast into hell-fire, and the godly shall be received into that glorious kingdom prepared for them from the foundation of the world; the one shall be eternally miserable, and the other be blessed in the perfect enjoyment of God for ever and ever. Amen. (Rev. 20:14-15; Matt. 25:33-46).

THE BAPTIST EXAMINER
JANUARY 14, 1978
PAGE FIVE

Gospel According . . .

(Continued from page 4)

so plainly familiar, and yet so great and so glorious that he omits, even His name, as if no one could mistake Him, as if every reader must instantly apprehend Him? No angel in Heaven, nor ancient patriarch, no apostle nor king can this be. None of these had love to dare, nor strength to do what is here ascribed to "Him."

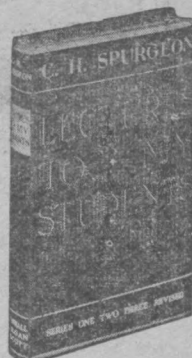
He must have been man, for He had blood to shed; He must have been a man of sorrows, for He shed that blood. This Christ was, — man in all that the word comprehends, in its infirmities, and tears, and trials, and sorrows. Sin He had not, for it is no part of humanity — it is its disease, its corruption, and from this He was infinitely distant. He was man, but holy man; a suffering, but from first to last a sinless man; but He must also have been God. The fact that He laid down His life voluntarily implies this. No creature has his life at his own disposal: a creature giving up his life unbidden would be a suicide.

Besides, were Christ not God, what He has done would go far to make every creature worship Him as God; for He that redeems, and pardons, and saves me, and at such an expenditure as that of Calvary, must gather to Himself my adoration, my trust, my love. I cannot but worship Him Who saves me from eternal perdition, and lifts me to eternal joy. If Christ be not God, the foresight of this tendency would have filled the apostolic epistles with warnings against the idolatry which would have inevitably and justly become all but the universal worship of Christians. But He is God, as truly as man; worship and confidence are His due, just as much as they are our sacred duty.

"He loved us," and this antecedently to our loving Him; His love to us originated our love to Him, as the sound creates its echo. How great, how sovereign that love which lighted upon us, in whom there was nothing to attract, deserve, or retain it; but, on the contrary, much to provoke, weary, and repel it! He loved us, in spite of what we were, not because of what we were; not on account of excellencies in us, but to create excellencies that were not in us.

Man loves, because he sees something in the loved to attract his affections — God loves, in order to create in the loved something to retain His love. It is this that makes our conscious debt to grace exceed all computation, and defy all repayment. We may conceive the intensity of this love by numbering, and estimating, if we can, the difficulties through which it had to wade. He had to save sinners, not in spite of the law, but according to the law, to

LECTURES TO MY STUDENTS



By
C. H. Spurgeon

Price

\$7.95

These lectures are printed as they were given to the students of the Pastor's College, of which Mr. Spurgeon was founder and president. This is the unabridged edition of this great book. Every preacher should own and read the instruction given by the "prince of preachers," C. H. Spurgeon.

— Order From —

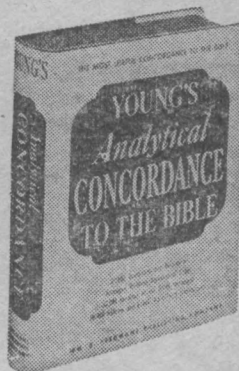
CALVARY BAPTIST CHURCH
BOOK SHOP

show God's law righteous while it condemns, and righteous still while it acquits; God true while He stands by His testimony, "The soul that sins shall die"; and no less true while He makes real His declaration, "He that believeth in the Son of God hath everlasting life"; — God just while He justifies the ungodly, and holy while He takes sinners to His bosom. These are some of the seeming impossibilities that love had to do — the innumerable contrarities it had to reconcile — the infinite obstructions through which it had to work its way, to reach us. The height from which it came is the throne of Deity; the depth to which it descends is the ruin from which it plucks us; its breadth is the earth which it circles as with a zone, and its length from first to last is eternity.

"He washed us from our sins in his own blood." This is the scriptural phrase employed to denote His atoning expiatory sufferings. Nothing else but the life of the Son of God expended on the cross could insure the forgiveness of the least and fewest of these sins of ours. No other element had virtue. No voice from height or depth in the universe could say, with authority, to the least transgressor, "Thy sins be forgiven thee." No fasting, mortification, or penance, or abasement of the priest, or indulgence of pope or jubilee, ever approached the inner seat of the soul's disquiet; none of these rise high enough to reach God, or descend low enough to reach us. The accusations of conscience in law, but according to the law, to

(Continued on page 6, column 1)

MASTERPIECE — INVALUABLE — SERVICEABLE



YOUNG'S CONCORDANCE

118,000 References not
found in other Concordances

\$15.95

Plain

Indexed \$18.95

Young's contains nearly 5,000,000 references — 1280 pages — 311,000 translations arranged in strict alphabetical order — 30,000 readings of the Greek Testament — 70,000 Hebrew and Greek words with translations.

Indispensable — Informative — Analytical

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

Some people get a lot of pleasure from being shocked at other people's sins.

Gospel According . . .

(Continued from page five)

the midst of all these "refuges of lies," outnumber its excuses, and the law of God, in spite of these and thousands more, will fulminate and make felt its lightnings. Nor does sin ever exhaust its penalties, and thus render forgiveness unnecessary, and the shedding of that blood uncalled for.

A convict banished for a definite period, exhausts his sentence, and thus becomes free; but were that convict to commit in the course of his exile, a new crime, a new sentence would fasten on him, and add to the years of his banishment; we sin while we suffer, we add to our punishment by adding to our guilt, and thus, by the very nature and necessity of the case, sin is an eternal evil — never working out its cure, but ever its perpetuity; it is a self-generating evil — eternity does not exhaust it, it adds to it. An atonement was essential to our restoration; without shedding of blood there could be no remission of sins — and what an atonement! It has touched the deep spot of anger in the bosom of God, and descending along its dark line to its utmost havoc and curse, it has rescued, reconciled, restored us. Christ pardons us while we sin, and draws us off while He pardons alike from the love and practice of sin.

It is His Own blood that made this atonement, and it alone. No other element mingled with it, nothing could heighten its value — it needed nothing. He trod the wine-press alone. He suffered alone, and His suffering was sufficient. He obeyed alone, and His obedience was all that was required. His is all the merit of the process, and therefore all the glory of the result. He paid all we owed to God, and purchased more than God owed to us. He began it in the manger, and finished it upon the cross. He humbled Himself to merit, and He is exalted to bestow salvation.

What depth of dye must there be in sin! What intensity of evil in that terrible monosyllable! what concentrated poison, seeing no less illustrious a victim, no less costly a price was required for its expiation, and no less precious a thing than the blood of Christ could wash it away. Tremble at sin. Plague, pestilence, and famine are nothing to sin. These scathe the body, it blasts the soul. These have but a temporary effect, while sin creates an eternal woe.

But through Christ I am washed

from my sins by that precious blood, alike from their curse, their condemnation, and all their penal consequences. The law remains in all its force, its sacredness, and its stability, and yet it has no hold on me. All my guilt is put away, all my demerits are cancelled, and from no spot in the wide universe can a sentence of condemnation come upon me, or the thunder of a violated law smite me.

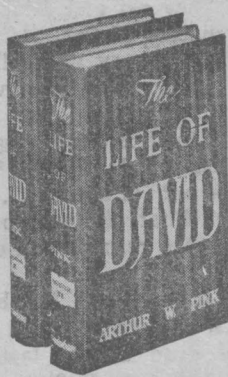
But I see in the atonement of Jesus not merely a channel for the efflux of the love and forgiving mercy of God, but a standing proof of that love, its measure, its exponent, and representative. It not only shows me that God can forgive me consistently with all His attributes, but also that He delights to do so. Hence, what this sacrifice expresses, is as precious as what it does. It is evidence to me that my salvation is not a mere provision for a bare escape from punishment, but the proof of the existence of a love in God my Father that longs to embrace me. It meets precisely what I need — it supplies what I long and thirst to know.

I require to know, in order to have peace, not only that God shall not punish me, but that He will love me — not only freedom from the curse, but friendship with God. I cannot be happy with mere safety. I require reconciliation. I cannot consent to enter Heaven, and spend its cycles as a pardoned convict, tolerated, spared, but no more — I long, I pant to be there, an adopted son. I feel that God must not only let me go, but take me back, ere I can be happy. I must be placed, not merely beyond the penalties of the law, but beneath the love of God. I require to be raised higher than pardon, justification, and sanctification; I must not only pass the tribunal of the legislator; I cannot rest till I repose in the bosom, or rest amid the sunshine of the reconciled countenance of my Father.

I see all this embodied, expressed, and secured in the atonement of Jesus. It is not only the way to Heaven, but the measure and the pledge of the welcome that awaits me there. It is thus I hear richer music in the words, "It is finished," than I ever heard before. Now can I say and sing with an emphasis I never felt before, "Unto him that loved me, and washed me from my sins in his own blood; to him be glory and dominion for ever and ever."

But safety from the curse and reinstatement in the love of God

THE LIFE OF DAVID



By ARTHUR W. PINK

One Large Volume

\$13.95

This is a great publication of a writing by the late Mr. Pink. It is like his other works — inspiring, spiritual and striking. Many glorious truths are brought to light in these magnificent volumes.

— Order From —

CALVARY BAPTIST CHURCH BOOK SHOP

does not exhaust the destiny that awaits the children of God. He that loved us, and washed us from our sins in His own blood, makes us kings and priests unto God. It is not enough to save us — to love us. He will also dignify us. The safety of the pardoned, the joy of the restored, the adoption of sons, are heightened by the superadded dignity of kings and the sacredness of priests. The crown of beauty and of empire we lost in Adam, is restored in Christ. "Ye are a chosen generation, a royal priesthood." Paradise regained, includes man's sovereignty restored. How precious that sacrifice, which not only saves from destruction, and restores to love, but lifts also to a dignity beside which all earthly royalty is but a gleam on the troubled waters of earth! We are kings, hid it may be, but true and real.

We are also made priests. "Ye are a royal priesthood." If priests, we must have sacrifices; what are these? "To do good, and to communicate, forget not; with such sacrifices God is well pleased." "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Our altar is no perishable one. "We have an altar of which they have no right to eat, which serve the tabernacle." "By HIM let us offer the sacrifice of praise to God continually." Thus Christ is the eternal altar that sanctifies all that is laid on it, the widow's mite, the royal dowry, and the angel's anthem.

Man shall once more be replaced in his pristine position, as the priest of the world, the sentinels and outposts of which only we now catch a glimpse of, and God throned in the midst of them; the ear of earth, to hear the voice of God, — the mind of the earth, to know God, — the heart of the earth, to love Him; and all this that He may be the priest of the earth, to devote, in ceaseless offering, all its treasures to Him whose will called them into being, and, like the priests of Levi, to have no portion save God, the portion that includes all besides. To Him Who thus loved us, we give all the "glory."

Ours is the enjoyment of the blessing. His is the glory; this is the light of Heaven, this the language of the redeemed, the keynote of their songs, the expression of their inmost hearts. Not one voice in that innumerable multitude will be lifted up in praise of itself; were there such a voice, it would be intolerable discord. All the inhabitants of

Heaven feel that they can never overpraise "Him who loved them, and washed them from their sins in His own blood." There are no Socinians in Heaven, for all there adore and worship the Lamb. Nor are there any Romanists there, for the undivided glory is given to Him Who sits upon the throne; all tribes, and nations, and people, and tongues are there, but in virtue of the sacrifice of Jesus; circumstantially different as tongue and tribe can make them, essentially one, as the blood of Christ alone can constitute them.

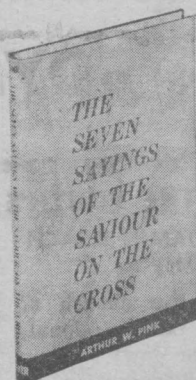
Dwellers on the Mississippi and Missouri, and in the backwoods of Canada, and the prairies of the West, are there. Millions from the Andes, and the isles of the Pacific, from the mountains of Tibet, and the cities of China, from every pagoda of Hindostan, the untutored Arab, and the uncultivated Druse, and the "tribes of the weary foot," the children of Salem are there, and Abraham, and Job, and Isaiah, and John and Peter, and Augustine, and Wickliffe, and Luther, are there also, and many we in our uncharitableness, or bigotry, or exclusiveness, or ignorance, excluded from Heaven, will be there also; and our sires, and sons, and babes, and parents will be there, completed circles, never again to be broken; and their united voices will give utterance to their deep and enduring gratitude: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God even the Father, to him be glory and dominion for ever and ever, Amen."

Dear brethren, do not say the Book of Revelation is not the gospel.

John and those associated with him show their sense of the obligations and mercies of which they are the happy recipients by ascribing unto the Fountain of them all "the glory and the dominion for ever." We thus show our gratitude on earth by ascribing audibly to our Eternal Benefactor the glory of all. We cannot be silent even in this world, as the children of such and so countless benefits. We will not consent to wrap our blessings in a napkin, or bury them in oblivion. We are not so unaffected by them that we can easily forget them, nor so ashamed to acknowledge them that we shall refuse audibly to proclaim them. While we never forget on earth the sins by which we have dishonoured God, we can never forget the rich grace in the exercise of which He has most graciously forgiven them. The recollection of the former will keep us truly humble, and the recollection of the latter will preserve us eminently thankful.

SEVEN SAYINGS OF THE SAVIOUR ON THE CROSS

By ARTHUR W. PINK



134

pages

Price

3.95

Payment Must Accompany Order.

There have been many books written on the seven last statements of Christ as He hung on the cross, but we believe this one tops them all.

— Order From —

CALVARY BAPTIST CHURCH BOOK SHOP

It is related that when the Greeks heard that the Macedonian invader was overthrown, a whole nation raised to the skies so loud a shout, Saviour! Saviour! that birds upon the wing dropped down. Fable should become fact in our case. They felt such overpowering gratitude at a temporal deliverance: what gratitude ought we to feel, what songs ought we to raise in order to express our obligation to Him that "loved us and washed us from our sins in his own blood!"

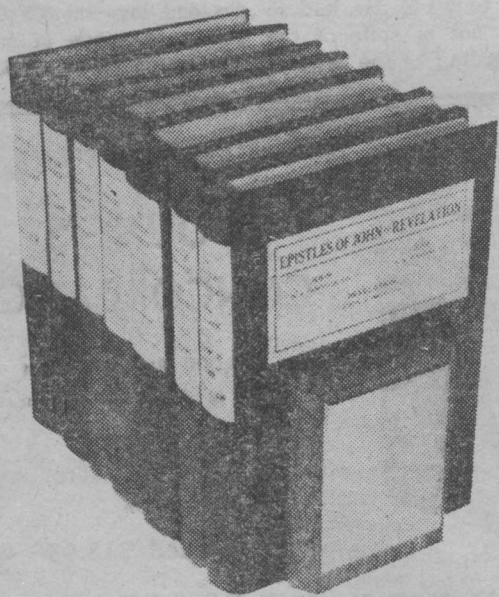
Brethren, it is one thing to learn that the gospel is contained in the Apocalypse; it is quite another to feel its transforming power in the depths and recesses of our own souls: we may pass to the very outermost darkness of Hell, versed in all the visions of the seer of Patmos, — we may perish from the midst of Apocalyptic studies. The only thing that can save us, is the application of atoning blood to our hearts and consciences; and the only evidence of its realization is found in the peace, and purity, and joy, and hope, which grow and bloom in that heart which the blood of the Lamb has sprinkled, and the Spirit of the Lamb has taken possession of. I cannot for one moment conceal from you, that there is no room for you to entertain questions in prophecy till you have received Him Who is the only Saviour.

Brethren, do not say the Apocalypse is not the gospel. The name of Christ lies under every symbol, and the blood of the everlasting covenant gives its colouring to every truth.

(CUMMINGS LECTURES ON THE APOCALYPSE, pp. 29-40, 1855 edition).

An American Commentary On The New Testament

\$65.00



EDITED BY ALVAH HOVEY

This seven-volume Commentary utilizes the works of more than a dozen distinguished Baptist teachers and theologians who lived in the 1800's. It is a helpful set of books to any person who desires to better understand the Bible. I often refer to it in preparing articles and sermons. I regret that the writers were in the main a-millennial.

ORDER FROM:

CALVARY BAPTIST CHURCH BOOKSTORE

P.O. BOX 910

ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

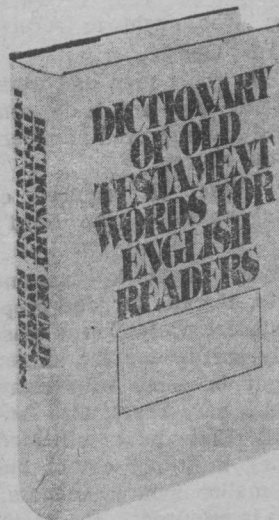
JANUARY 14, 1978

PAGE SIX

DICTIONARY OF OLD TESTAMENT WORDS

For English Readers

By AARON PICK



Every English word in the Old Testament is here alphabetically arranged, and under the English word is given every Hebrew word, which is so translated, with its literal English meaning, plus every Bible reference where the English word is used.

The English reader who searches the Old Testament diligently, but lacks knowledge of the Hebrew language, will be enriched by using this book. It is designed for students without a knowledge of Hebrew. Apparent contradictions are readily explained and eliminated by the real meanings.

PRICE \$12.95 — ORDER FROM:

Calvary Baptist Church Book Store

P. O. Box 910

Ashland, Kentucky 41101

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

Ukrainian Cardinal Josyf Slipyj declared that the Communists have all but wiped out the Catholic Church in his country. At the Sakharov Hearings, Slipyj, 85, who was released by Soviet authorities in 1963 after 18 years of imprisonment and torture, says that "all of our bishops, with the sole exception of myself, died in prison or in exile." He says 1500 Ukrainian Catholic priests died and hundreds of thousands of believers were taken to prison camps.

It says in God's Word: "Thou shalt not steal," but the Bible thieves in Nashville, Tenn., did not read or believe the verse. About 1,200 Bibles worth an estimated \$30,000 were stolen from the warehouse of Thomas Nelson Publishers. Some of the Bibles were turned over to a connection in the North.

A Nelson employee and two more suspects, one a former employee, were taken into custody and accused of receiving and concealing 1,200 stolen Bibles.

Pope Paul VI entertained Polish Communist leader Edward Gierek in Vatican City in an attempt to establish diplomatic relations with the most Catholic country in the Communist world. The Gierek visit is another step in the 14-year-old Vatican policy of developing contacts and eventually normalizing relations with the Communist governments of Eastern Europe.

Bible prophecy indicates that the Scarlet Whore (Rev. 17) and Red Communism will unite in a one-world political and religious system.

BRASILIA (EP) — Some 100 Americans, missionaries who have worked among Indian tribes in the interior, have been directed to leave Brazil.

Missionaries affiliated with the Summer Institute of Linguistics, a branch of the Wycliffe Bible Translators which has its headquarters in California, are affected by the directive. Forty or more Europeans also have been told to leave the country.

The Wycliffe group has been extraordinarily successful in translating and reducing to writing languages of Indian tribes never before printed. The Americans are estimated to have stations in 40 areas in Brazil.

The 40 million people in Egypt today are sick and tired of carrying the major burden of the fight against Israel. They point out that the Arabs most determined to

destroy Israel are those who have not had to wage war against her —Libya and Iraq. Egyptians contend that these Arabs are merely jealous of Egypt and want to see her remain impoverished forever.

Poverty is omnipresent among Cairo's 8 million inhabitants. But these city dwellers are considerably better off than the peasants of the countryside.

A short drive south to the ancient town of Memphis visually brings this poverty to life — farmers plowing the fields with oxen, the same methods their ancestors used 5,000 years ago; women washing clothes along the bank of one of the Nile River's tributaries, and men dressed in the pajama-like "ghallabiyah," carrying goods to market.

Egyptians want peace so they can have at least some economic prosperity. Her peace talks with Israel focus on these three issues: an Israeli withdrawal from Sinai and the Golan; the political future of the Palestinians on the West Bank and in the Gaza Strip; and the question of security arrangements along Israel's frontiers with its Arab neighbors.

Asked whether the consequences Israel might suffer if it refused to accept key Arab demands could include war, Egyptian President Anwar Sadat replied: "We have the right, by the U.N. charter, by anything in this world — we have the full right to liberate our lands, whenever we choose to do this."

Even if a measure of peace can be achieved between Israel and Egypt, it is doubtful that Egypt will ever attain any great economic boom. Centuries ago the prophet foretold: "Egypt . . . shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations" (Ezek. 29:14-15). Mr. Sadat's efforts for peace and prosperity are very commendable, but I fear his nation's enormous economic problems will not be resolved quickly.

Egypt is yet to fight a war against Antichrist in the tribulation and suffer defeat (Dan. 11:42-43). In the coming Millennial Age there is to be permanent peace between Egypt and Israel. The Prophet Isaiah wrote: "For they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day . . . In that day shall Israel be the

third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isa. 19:20-21, 24-25).

After a 16-year study of 255 men at a federal mental institution in Washington, D.C., it is declared that crime is caused by criminals and not society. Criminals are criminals because of how they think. They believe they are better than others and "own the world." They have no concept of injury to others. They crave power and excitement.

They do not turn to crime because they are insane, come from poor or broken homes, watch too much television or have drug habits, according to this report. For a change someone has told the public the truth.

VATICAN CITY (EP) — The overall picture that emerged from testimony at a human rights forum here is that Communist states in the Soviet bloc pay only lip service to religious freedom.

This was the assessment given by L'Osservatore Romano, the

scholars, Mr. Yadin pointed out that it used regular script to record the divine name YHWH, unlike other Dead Sea Scrolls which used a distinctive script to remind readers that the sacred name was too sacred to be uttered.

This means, he argues, that the scroll, which he calls "the Temple Scroll," in which God speaks in the first person, must have been considered a direct revelation from God, on a level with the Bible itself.

Mr. Yadin, who is Deputy Prime Minister of Israel, said the Temple Scroll (28 ft. 3 in.) is the longest and, perhaps, the most important of the entire collection of the Dead Sea Scrolls.

LINCOLN, Neb. (EP) — Back to the Bible Broadcast here has assisted in opening eight new Christian FM radio stations in Italy, some of them having a potential audience of more than one million.

The stations are operated by Italian Christian groups. Until recently, religious programs could be broadcast into Italy only from outside the country, according to Back to the Bible Broadcast.

Privately owned stations are now being established by individuals and groups having religious and other interests. The new stations are located in Milan, Trieste, Piacenza, Pisa, Modena, Foggia, Florence and Bari.

AMMAN, Jordan (EP) — An archaeological dig at the ancient Nabatean city of Petra, about 160 miles south of here, has uncovered what is believed to be a statue of Jesus Christ.

According to Jordan's Director of Antiquities, Adnan al-Hadidi, the statue, a torso from the Byzantine age, was the first of its kind to be discovered in the area.

He said the Nabateans were caravan traders who became part of the Roman province of Arabia about 100 years after the birth of Christ.

DURHAM, N.C. (EP) — The principal of Fellowship Christian School here was acquitted of charges of assault on a minor and child abuse after trial which considered his "padding" of students according to "biblical standards."

In acquitting the principal, a district court judge ruled that there had been no excessive force involved.

Principal James Woodring cited Proverbs 22:15 which recommends use of the "rod of correction" to drive "foolishness" out of children, as "the Word of God on corporal punishment."

A Time To Dance

(Continued from page one)

when men do dance, and there is a time when they die, then I might as well be requested to take the first eight verses of the chapter, and show in what consists the evil of those innocent practices of hating, and making war, and killing men, for which, it seems, "there is a time," as well as for dancing.

There is another difficulty. What kind of dancing does the text intend? for it certainly is a matter of no small consequence to "a true Christian" to dance in a scriptural way, as well as at the scriptural time. Now, to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing, the most important of which permit me to submit to your inspection:

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances" (Ex. 15:20). This was on account of the overthrow of the Egyptians in the Red Sea.

The daughter of Jephthah "came out to meet him with timbrels and with dances" (Judges

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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

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

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

Write Brother Halliman frequently. His address is:

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

11:34). This also was on account of a victory over the enemies of Israel.

"There is a feast of the Lord in Shiloh yearly" and "the daughters of Shiloh come out to dance in dances" (Judges 21:19,21). This was done as an act of religious worship.

"And David danced before the Lord with all his might" (II Sam. 6:14). Dancing, it seems, was a sacred rite, and was usually performed by women. At that day it was perverted from its sacred use by none but "vain fellows," destitute of shame. David vindicated himself from Michal's irony, by saying, "It was before the Lord," admitting that, had this not been the case, her rebuke would have been merited. On account of the victory of Saul and David over the Philistines, "the women came out of all cities of Israel, singing and dancing" (I Sam. 18:6). "Let them praise his name in the dance" (Psa. 149:3).

"Thou hast turned for me my mourning into dancing" (Psa. 30:11). The deliverance here spoken of was a recovery from sickness and the dancing an expression of religious gratitude and joy.

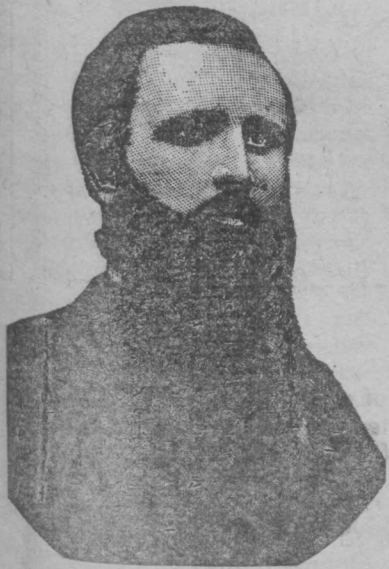
"And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing" (Ex. 32:19). From this it appears that dancing was a part, also, of idol worship.

"O virgin of Israel: thou shalt again be adorned with thy tabrets, and shall go forth in the dances of them that make merry" (Jer. 31:4). This passage predicts the return from captivity, and the restoration of Divine favor with the consequent expression of religious joy.

"We have piped unto you, and ye have not danced; ye have mourned unto you, and ye have not lamented" (Matt. 11:17). That is, neither the judgments nor the mercies of God produce any effect upon this incorrigible generation. They neither mourn when they are called to mourning by His providence, nor rejoice with the usual tokens of joy when His mercies demand their gratitude.

"Now his elder son was in the (Continued on page 8, column 2)

A GREAT NEW BOOK BACK IN PRINT! "BAPTIST CHURCH PERPETUITY"



ELDER W. A. JARREL

Calvary Baptist Church Book Store has republished "BAPTIST CHURCH PERPETUITY" by W. A. Jarrel. Elder Jarrel's book sets forth the continuous existence of Baptist churches from the apostolic age to 1894. It was written to answer the more liberal "HISTORY OF THE BAPTISTS" by Thomas Armitage in 1887. The liberals will never answer this book.

It is the opinion of the editor that "BAPTIST CHURCH PERPETUITY" is the greatest history of the Baptists in print today. Jarrel was more in agreement with our views than almost any other historian. It is an excellent book for seminaries and Bible colleges to use.

Place your order today for this great Baptist classic. It is a fine gift to give young preachers. The price is \$8.95 each. Available in hardback only.

JERUSALEM (EP) — The latest and possibly the last of the Dead Sea Scrolls is "a holy book having the same status as the canonical Pentateuch," or the first five books of the Old Testament.

This is the opinion of Israeli archaeologist Yigael Yadin, who has won an international reputation for his research on the earlier Dead Sea Scrolls.

Conceding that his interpretation of the document would probably be a source of controversy among theologians and Biblical

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

Ohio Baptist History

(Continued from page one)
to leave the river, and the Miami Valley rapidly became settled. A Baptist church was formed at Staunton, near Troy, in 1804. About the same time the King's Creek and Union churches were organized, as were also the churches at Middletown and Lebanon. In 1808 the Columbia church removed to Duck Creek, and has ever since borne the name of the Duck Creek church. The Miami Association, containing originally but four churches, was formed in 1797, and for several years included all the Baptist churches in Ohio.

The origin of Baptist churches in other parts of the state was somewhat later. One of the oldest of the churches is that at Marietta. The First church, Dayton, Ohio, was constituted and recognized in 1824, though as early as 1806 there are traces of Baptists in the place, and for some time there had been preaching by traveling ministers. The First church in Cleveland was organized in 1833, the First church in Columbus three or four years earlier, and the First church, Toledo, not until 1853. The oldest association after the Miami is the Scioto, and the next oldest the Mad River.

The progress of the denomination in Ohio was greatly retarded by what is known as the Campbellite schism in 1827-30, which divided a number of churches and carried away some prominent ministers, notably Eld. D. S. Burnett of Dayton. In the reaction following this movement, Old-School or Anti-Mission tendencies were developed, which produced divisions and resulted in loss of numbers and power.

In later years, however, there has been great progress. The largest contributors to this have been the State Convention, established in May, 1826, Granville College,

opened for students December, 1831, and the Education Society, organized in 1834. At present the Baptists in Ohio number 49,950. There are 633 churches and 469 ordained ministers. Connected with the churches there are 645 Sunday schools, with 6,800 officers and teachers, and 58,500 scholars. Granville, Licking County, is the literary center of the denomination, being the seat of Denison University, of which Eld. A. Owen, D.D., is president, and of a young ladies' institute, under the charge of Eld. D. Shepardson, D.D. There are other schools in the state also in which Baptists have a controlling interest, notably the Mount Auburn Young Ladies' Institute, Cincinnati, Ohio, and Clermont Academy, in Clermont County.

(THE BAPTIST ENCYCLOPEDIA, Vol. II, p. 867, 1881 edition.)

A Time To Dance

(Continued from page seven)
field: and as he came and drew nigh to the house, he heard music and dancing" (Luke 15:25). The return of the prodigal was a joyful event, for which the grateful father, according to the usages of the Jewish church, and the exhortations of the psalmist, praised the Lord in the dance.

"A time to mourn, and a time to dance" (Eccl. 3:4). Since the Jewish church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration that the Providence of God sometimes demands mourning, and sometimes gladness and gratitude.

"But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod" (Matt. 14:6). In this case, dancing was perverted from its

TO MINISTERS

By E. F. HATFIELD

Why are no more souls converted?

In answering this question I beseech you, dear brother, to look first at the state of your own heart. What is your ruling passion? Is it to win souls, or shine in courts — ecclesiastical courts, it may be? Do you feel deeply, in view of the condition of the unconverted part of your congregation — habitually feel what Paul felt, when he said, **"My heart's desire (the hearty, longing desire of my soul) and prayer to God for Israel is, that they might be saved. For I could wish that myself were accursed from Christ for my brethren."** Can this language, by any interpretation, be made to express anything but the most intense anxiety, even to death, for the salvation of souls?

But you shrink from a comparison with this inspired preacher. Let me, then ask you to look at the hearts of other preachers whose labors have not been in vain in the Lord.

It is said of the learned John Smith that "He had resolved very much to lay aside other studies, and to travail in the salvation of men's souls, after whose good he most earnestly thirsted." Of Alleine, the author of "An Alarm to Unconverted Sinners," it is said

original object to purposes of vanity and ostentation.

"Wherefore do the wicked live, become old, yea, are mighty in power? They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him" (Job 21:7,11,13-15). Their wealth and dancing are the reason of their saying to God, **"Depart from us,"** and of their not desiring the knowledge of His ways, or of serving Him, or of praying to Him.

From the preceding quotations it will sufficiently appear:

1. That dancing was a religious act, both of the true and also of the idol worship.
2. That it was practiced exclusively on joyful occasions, such as national festivals or great victories.
3. That it was performed by maidens only.
4. That it was performed usually in the daytime, in the open air, in highways, fields and groves.
5. That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.
6. That no instances of dancing are found upon record in the Bible in which two sexes unite in the exercise, either as an act of worship or of amusement.
7. That there is no instance upon record of social dancing for amusement, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job, which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod and the murder of John the Baptist.

I congratulate you, sir, on the assured hope which you seem to have attained that you are "a true Christian," and on the meekness and modesty with which you have been enabled to express it; and most sincerely do I join with you in the condemnation of all hypocrites. I am, etc.

(THE WATCHWORD — July, 1897).

THE BAPTIST EXAMINER
JANUARY 14, 1978
PAGE EIGHT

The Gospel Of John

BY. A. W. PINK



Now Printed In One Volume
\$14.95

This is perhaps the best of Bro. Pink's writings. You will find these books almost inexhaustible in setting forth the meaning of the Gospel of John. As was Pink's custom, he has put much time and study into the preparation of this set.

We highly recommend this commentary. It is written in such a way that it is easy to read and understand. If you have been looking for the best on John's Gospel, we suggest that you get this set.

CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Ky. 41101

or of Whitefield, when he thus wrote: "The more we do, the more we may do, for Jesus. I sleep and eat but little, and am constantly employed, from morning until midnight; and yet my strength is daily renewed. Oh, free grace! It fires my soul, and makes me long to do something for Jesus. I want more tongues, more bodies, more souls for the Lord Jesus. Had I ten thousand, He should have them all!"

(THE WATCHWORD,
January 1879)

Which Is It?

(Continued from page one)
of Revelation 21-22 John says: **"And I saw no temple therein"** (Rev. 21:22).

7. Christ only reigns in the Millennial Kingdom on David's throne in Jerusalem (Luke 1:32-33; Isa. 9:6-7; Zech. 14:9). This reign is to continue until all enemies are destroyed, including the Devil (I Cor. 15:25-26) who has the power of death (Heb. 2:14). After the thousand year reign and the destruction of all enemies Christ abdicates to the Father (I Cor. 15:24), having **"put down all rule and all authority and power."** In Revelation 21-22 we see both **"the throne of God and the Lamb"** (Rev. 22:3). Hence Revelation 21-22 describes the eternal state after the great abdication.

At Least Five People To Whom You Can Send TBE

YOU KNOW WHO NEEDS IT!

GIVE 5 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky 41101

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

5 SUBS \$10.00

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

1. _____ (A SINNER)

Address _____ Zip Code _____

2. _____ (A PREACHER)

Address _____ Zip Code _____

3. _____ (A SUNDAY SCHOOL TEACHER)

Address _____ Zip Code _____

4. _____ (A CHURCH MEMBER)

Address _____ Zip Code _____

5. _____ (A YOUNG PERSON)

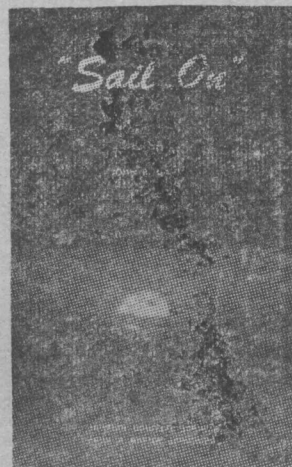
Address _____ Zip Code _____

Enclosed \$ _____ for _____ Subs

Your Name _____

Address _____

GIVE US READERS.
We Will Give Them The Truth



"SAIL ON"

BY

JOHN R. GILPIN

140 Pages

Hard Back

\$6.95

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

Rare combination of Bible truth and simplicity

LIMITED EDITION — ORDER TODAY!

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