

# WERE THE ELECT EVER THE OBJECTS OF GOD'S WRATH?

JOE WILSON  
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"And were by nature the children of wrath, even as others" (Eph. 2:3).

I consider the question which heads this article to be a deep and profound question. I find much difference of opinion thereupon. I find that many men who do believe in the sovereign grace of God will answer this question in the affirmative. I hesitate to disagree with so many on the subject. Yet, I feel that I am correct in my position and I feel that it is important to be correct on this point. I will say, even here, that I consider the affirmative answer to this question to be inconsistent with the doctrines of sovereign grace, though I will not call a man Arminian who gives such an answer. I will not express a vehement attitude on this point. I do ask that you carefully consider the question and what I have to say, and may God lead

you in it and bless you in it. I think that about the best way I can get into this subject is to give my personal history on it. A few years ago I was discussing this with a preacher friend. He had been to a conference where a fine sovereign grace preacher had preached on this matter. That preacher later put his message in tract form. The whole tract is not on this point, but it is brought up therein. My preacher friend told me that this preacher had said that the elect had never at any time been under God's wrath or objects of God's wrath. The preacher asked me what my opinion was on this subject. There immediately came to my mind Eph. 2:3 and John 3:36. So though I was reluctant to take the position I did and felt it not in good harmony with the doctrines of grace, yet with these two Scriptures in mind, I hesitantly took the position that the elect had at one time been objects of God's wrath. I did have much question-

ing in my own mind on this position, and was not at all satisfied with it.



JOE WILSON, SR.

I shall always be grateful that I heard Brother Wayne Cox expound Eph. 2:3 in a way I had

never come across before, and his exposition of that verse started me on the way to my present position on the subject. A position I am sure is correct and one that has proved to be a blessing to me. I suppose most readers are aware of the usual interpretation of the last part of Eph. 2:3. It is that the elect who are now saved, were before the experience of salvation, the objects of God's wrath. Most interpret 'children of wrath' as objects of wrath or under the wrath of God.

Now the words of the text "by nature" surely refer to the original, natural, and total depravity of man. Not what man becomes by doing, but what he is by nature is the subject of this verse. So most interpret the verse to mean that man by nature is an object of the wrath of God, and that this includes the elect as well as the non-elect. Brother Cox, in his exposition of this verse, took the position the "children of wrath" means not those who are

objects of or under the wrath of God, but those who are characterized by wrath in their behaviour. He expounded that all men are by nature depraved and characterized by wrathful behaviour in their lives. I saw immediately that this was the true position on this verse, and that it led towards a true answer to the question which heads this article.

I do not know if Brother Cox brought it out at the time or if later study brought it to me. (I think the former), but this interpretation of "children of wrath" is confirmed by the only possible interpretation of "children of disobedience" in v. 2. You see "children of disobedience" could not mean those who were objects of someone else's disobedience, but must mean those who are characterized by disobedience in their own lives. So "children of wrath" does not mean those who are the objects of another's wrath, but those who are characterized by wrath in their (Continued on page 4, column 4)

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

Vol. 47, No. 41

ASHLAND, KENTUCKY, OCTOBER 21, 1978

WHOLE NUMBER 2194

### YOUR OWN SALVATION

By C. H. SPURGEON  
(1834 - 1892)

PART I

"Your own salvation" (Phil. 2:12).

We select the words, "your own salvation," as our text, not out of any singularity, or from the slightest wish that the brevity of the text should surprise you; but because our subject will be the more clearly before you if only these three words are pronounced. If I had nominally taken the whole verse I could not have attempted to expound it without distracting your attention from the topic which now weighs upon my heart. Oh, that the divine Spirit may bring home to each one of your minds the unspeakable importance of "your own salvation!"

We have heard it said by hearers that they come to listen to us, and we talk to them upon subjects in which they have no interest. You will not be able to make this complaint today, for we shall speak only of "your own salvation"; and nothing can more concern you. It has sometimes been said that preachers frequently select very unpractical themes. No such objection can be raised today, for nothing can be more practical than this; nothing more needful than to urge you to see to "your own salvation."

We have even heard it said that ministers delight in abstruse subjects, paradoxical dogmas, and mysteries surpassing comprehension; but assuredly, we will keep to plain sailing. No sublime doctrines, no profound questions shall perplex you; you shall only be called on to consider "your own salvation"; a very homely theme, and a very simple one, but for all that, the most weighty that can be brought before you. I shall seek after simple words also, and

plain sentences, to suit the simplicity and plainness of the subject, that there may be no thought whatever about the speaker's language, but only concerning this one, sole, only topic, "your own salvation."

I ask you all, as reasonable men who would not injure or neglect



By C. H. SPURGEON

yourselves, to lend me your most serious attention. Chase away the swarming vanities which buzz around you, and let each man think for himself upon "his own salvation." Oh, may the Spirit of God set each one of you apart in a mental solitude, and constrain you each one, singly, to face the truth concerning his own state! (Continued on page 3, column 1)

### HINDRANCES TO ASSURANCE

As Satan often takes self-respect, the best thing of human nature, to deceive the unconverted and keep them away from Christ, so he takes humility, the best quality of grace, to keep Christians in a state of darkness and misery. And what we think is humility is in many cases only pride turned wrong side out.

You say, "I believe in Christ; but I am so unworthy, that I don't dare to believe that I am a saved man." Unworthy? Most assuredly you are. And, if you live to be the veriest saint, you will be so still. And that is the reason why God has chosen to save you by One who is worthy. It is not a question of what you deserve, but of what Christ deserves. And for you, after accepting Christ, to refuse to take the place which God assigns you in redemption, because of a sense of unfitness, is not humility, but unbelief. If putting self in the place of the cross; and that is always to set aside Christ. It matters not whether it be a proud self or a humble self, a self-righteous self or a self-condemning self: the moment you put it in the place of the cross, you throw the atonement into eclipse, and Christ is made of none effect.

It is a fact that we are slow to comprehend; that the gospel is designed and just fitted to meet men at the zero point of their (Continued on page 3, column 5)

## THE PAPACY IS NOT THE ANTICHRIST

ARTHUR W. PINK  
(1886 - 1952)

"I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John



ARTHUR W. PINK

5:43). These words were spoken by the Lord Jesus Christ, and the occasion on which they were uttered and the connection in which they are found, invest them with peculiar solemnity.

The chapter opens by depicting the Saviour healing the impotent man who lay by the pool of Bethesda. This occurred on the Sabbath day, and the enemies of Christ made it the occasion for a vicious attack upon Him: "Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day" (v. 16).

In vindicating His performance of this miracle on the Sabbath, the Lord Jesus began by saying "My Father worketh hitherto, and I work" (v. 17). But this only served to intensify their enmity against Him, for we read, "Therefore the Jews sought the more to kill, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God" (v. 18).

In response, Christ then made a detailed declaration of His Divine glories. In conclusion, He appealed to the varied witnesses which bore testimony to His Deity—the Father Himself (v. 32); John the Baptist (v. 33); His own works (v. 36); and the Scriptures (v. 39). (Continued on page 6, column 1)

## The Lord's Supper And Its Proper Observance

J. A. GUMM  
Lexington, Ky.

I Corinthians 10:16-22 with respect to the whole of chapters 10 and 11.

In rightly dividing the Word of truth it is of cardinal importance to consider the context. A failure to do so will lead one into gross misinterpretations. Let us labor diligently to avoid this. In the Scripture before us I believe it must be seen that the whole of chapters 10 and 11 primarily are dealing with the proper observance of the Lord's Supper, just as

the next three chapters are dealing with Scriptural gifts and their existence—use and abuse. I trust that you will at least give consideration to this principle. Now let us embark upon our subject at hand.

The nature of the ordinances is to symbolize. Once we have determined what is to be symbolized, then how it is to be symbolized. Baptism is to symbolize (picture) the death, burial, and resurrection of Christ, but it is also imperative that proper consideration be given to: (1) The participant—only a born again individual; (2) The Administrator is to be only an authorized Church of the Lord. Delete any of these aspects and you will have destroyed the ordinance. The Lord's Supper is no different. Paul detailedly lays out the formula for the proper observance of the Lord's Supper.

### PROPER IDENTIFICATION

1. Church identification is seen to be first and foremost. This is established by seeing to whom the epistle was addressed (I Cor. 1:2). This limits greatly the application of the whole epistle. Also in 11:18 the statement, "When ye (second person plural) come together," strongly suggesting that it was never to be in isolated groups. My conclusion is that it must be observed only by a New Testament Church when it is assembled as a church and then individuals must have been identified with (Continued on page 8, column 3)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### LIFE AFTER LIFE

"But man dieth and wasteth away; yea, man giveth up the spirit, and where is he?" (Job 14:10).

Is man nothing more than a body of flesh and bones? Does death end all? Is it an eternal sleep from which no one ever awakes? Is the grave goodbye for ever? Communists, materialists, atheists, annihilationists and liberal theologians would answer all these questions in the affirmative. They would make a man, who is made in the image of God, equal with the beast of the field.

But those who take the Bible seriously reject totally such materialistic heresy. We believe at death the body gives up its immaterial spirit which lives on in another world. This spirit in man is indestructible and has an eternal, continuous, conscious existence. This makes man a higher order of being than the beasts which perish at death.

I do not seek to prove the immortality of man's immaterial substance by science and philosophy. My purpose is only to prove that it is taught in the Holy Scrip-

tures. The Lord's Word, settled forever in Heaven, is worth more than all the writings of men. The Bible does not try to prove immortality in man's immaterial substance; it assumes it to be a well-established fact. Those passages which deal with the future life assume the immortality of the soul.

### SOUL-SLEEPERS

Our generation has witnessed a re-birth of the old heresy commonly called "soul-sleeping." The adherents of this philosophy teach (Continued on page 2, column 1)

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**PUBLISHED WEEKLY,** except last week  
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Entered as second class matter March  
4, 1978, in the post office at Ashland,  
Kentucky, under the Act of March 3,  
1879.

## Life After Life

(Continued from page one)

that when the body dies the soul  
sleeps in the grave with the de-  
caying body until the time of res-  
urrection. This makes the spirit  
of man non-existent between death  
and the resurrection. But if the  
spirit of man ceases to exist at  
death, then a new spirit must be  
created at the resurrection. If  
this is the case, this newly cre-  
ated spirit could not possibly be  
the same spirit which formerly  
lived, nor could it be rewarded or  
punished for what the former spirit  
has done.

Soul-sleepers appear to a few  
Old Testament Scriptures to prove  
this claim of theirs. Most of their  
books on this subject spend more  
time trying to explain away the  
plain Scriptures which teach that  
man has an immortal spirit, than  
to prove soul-sleeping.

But you cannot in all fairness  
use a few obscure Scriptures to  
prove a doctrine. To attempt such  
is scholarly dishonesty. The first  
law of Bible interpretation is that  
"passages which are obscure or  
difficult to understand must be in-  
terpreted in the light of those  
Scriptures which are clear and ex-  
plicit." There are hundreds of  
clear Scriptures that teach the im-  
mortality of man's spirit and re-  
futes soul-sleeping. To take a few  
isolated and limited Scriptures and  
array them against hundreds of  
plain Scriptures is to manifest in-  
tellectual deficiency.

A good example of this can be  
seen in their use of Ecclesiastes  
9:5: "For the living know that  
they shall die; but the dead know  
not any thing, neither have they  
any more a reward for the mem-  
ory of them is forgotten." This  
verse, they say, proves the cessa-  
tion of man's existence at death.

The Old Testament writers, not  
having a clear revelation concern-  
ing the state of the dead, often  
spoke of the dead from the stand-  
point of life. In this sense I un-  
derstand this verse. The dead  
know not anything so far as their  
bodily senses and worldly affairs  
are concerned. In death only the  
body dies, so Solomon in Eccle-  
siastes 9:5 refers to the dead body.  
The dead body has no conscious-

ness of things that have been or  
now are.

The expression, "know not any-  
thing," does not mean non-exist-  
ence. I Samuel 20:39 reads: "But  
the lad knew not anything: only  
Jonathan and David knew the mat-  
ter." We would not understand by  
this statement that the lad had  
ceased to exist, but that he only  
lacked the knowledge which David  
and Jonathan possessed.

Those who quote so freely Eccle-  
siastes 9:5 fail to quote Eccle-  
siastes 3:21 which says: "The spirit of  
man that goes upward." Nor do  
they mention Ecclesiastes 12:7  
which speaks of the spirit return-  
ing unto God Who gave it. To  
quote one verse from a book which  
seems to support a theory and to  
withhold others which show it to  
be erroneous is to corrupt the  
Word of God.

### MAN IS MORE THAN A BODY

To assume that the soul and  
spirit are synonymous with the  
body is a grave error. The Scrip-  
ture reveals that there is an im-  
material part of man which mere-  
ly dwells in the body of flesh. In  
I Corinthians 9:27 Paul said: "I  
keep under my body." The "I"  
is not the same as the body. For  
the "I" is the keeper of the body.  
The keeper cannot be the kept! In  
Galatians 2:20 Paul refers to  
"the life that I live in the flesh,"  
showing that the "I" lives in the  
flesh (Phil. 1:22). In II Corin-  
thians 5:6 the apostle speaks of  
being "at home in the body." The  
home-dweller cannot be the same  
as the home. In Hebrews 13:3 the  
writer reminds his readers that  
they are "in the body." That  
which is in something is not the  
same as what it is in.

In death the immaterial part,  
the real man, moves out of the  
body. In II Corinthians 5:8 Paul  
speaks of himself being at death  
"absent from the body." Follow-  
ing the dissolution of the body  
(II Cor. 5:1), he would be "naked"  
(II Cor. 5:3) and "unclothed" (II  
Cor. 5:4). He would then exist as  
a disembodied spirit. This dis-  
embodied spirit would at death go  
to be "present with the Lord" (II  
Cor. 5:8). It would be very hard  
to conceive of a non-existent spirit  
being present with the Lord, but  
it is no problem at all to under-  
stand how an immortal spirit  
could go to be with an immortal  
Christ.

### THE EXODUS OF THE SPIRIT

Peter taught that death was the  
exodus of the spirit of man: "Yea,  
I think it meet, as long as I am  
in this tabernacle, to stir you up  
by putting you in remembrance;  
knowing that shortly I must put  
off this my tabernacle, even as our  
Lord Jesus Christ hath shewed  
me. Moreover I will endeavor  
that ye may be able after my de-  
cease to have these things always  
in remembrance" (II Peter 1:13-  
15).

When Peter spoke he lived in  
his earthly tabernacle. At death  
he would "put off" this tabernacle  
by martyrdom as did His Lord.  
His death would be his "decease,"  
or literally his "exodus." The  
Greek word translated "decease"  
is found only two other times in  
the New Testament. It is used  
to refer to the departure of Christ's  
spirit unto the Father at death in  
Luke 9:31 and of the departing  
of the children of Israel out of  
Egypt in Hebrews 11:22. Peter  
believed at death he would move  
out of this tabernacle to a distant  
land of the spirits. If the spirit  
makes an exodus at death from  
the body, it is not the same as  
the body.

In Genesis 35:18 I read: "And it  
came to pass, as her soul was in  
departing, (for she died) that she  
called his name Ben-oni: but his  
father called him Benjamin." Here  
the soul of Rachel is said to be  
departing. She was not beginning  
a long sleep until the morning of  
the resurrection. At death the soul  
departs from the body.

In II Corinthians 12:14 Paul re-  
lates how he was caught up into  
the Third Heaven and heard un-  
speakable words. Concerning this  
experience he wrote: "Whether in  
the body, or out of the body, I  
cannot tell" (II Cor. 12:3). If the  
spirit could not exist without the  
body, then Paul would not have  
been uncertain about whether he  
was in the body or out of the body.

It is plainly seen that Paul did  
believe he could hear and see  
when "out of the body."

If the spirit is no more than  
the impersonal breath of life,  
then when the spirit left the body  
of Christ on the cross there was  
nothing left of Christ. The world  
was, therefore, 72 hours without a  
God! How horrible the thought!  
How contradictory to the Scrip-  
tures! Jesus Himself said:  
"Therefore doth my Father love  
me, because I lay down my life,  
that I might take it again. No  
man taketh it from me, but I lay  
it down of myself. I have power  
to lay it down, and I have power  
to take it again" (John 10:17-18).

How could Christ have power  
to take his life again, if He had  
ceased to exist at death? If there  
was nothing left of Christ but a  
dead body, how could a dead body  
take its life back again? The  
spirit of Christ must have existed  
separated from His body; other-  
wise, there was no way He could  
have taken His life again.

The body is not the whole man,  
for man is often said to be in it,  
or absent from it, clothed with it,  
or unclothed without it. Man is  
the inhabitant of the house of clay,  
the body. At death the spirit exists  
separated from the body.

### THE IMAGE OF GOD

The Bible declares that man is  
made in the image of God (Gen.  
1:26; 5:1; 9:6; I Cor. 11:7; Jas.  
3:9). But what is it that is made  
in the image of God? It cannot  
be the fleshly body which bears  
the image of God, for there is no  
material likeness of God possible  
(Isa. 40:18). In Acts 17:29 it is  
written: "We ought not to think  
that the Godhead is like unto gold,  
or silver, or stone, graven by art  
and man's device." Any sculptor  
can make an image of man, but  
no one can make an image of

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God. Any attempt to do so is dis-  
honoring to God (Rom. 1:23).

God has a form according to  
Philippians 2:6. When Christ be-  
came a man He changed from the  
likeness of God to the likeness of  
man (Phil. 2:7-8). Therefore the  
image of God cannot be man's  
material body of flesh and bones,  
for the incarnation made Christ  
into the image of man. Then we  
must look elsewhere for this  
image.

John 4:24 says: "God is a  
Spirit." Here we see that God is  
a Spirit and has a spiritual nature.  
The Bible says that man has a  
spirit (Job 32:8). Thus the spiri-  
tual element in man is what bears  
the image of God. Since the Bible  
says that "a spirit hath not flesh  
and bones" (Luke 24:39), we gather  
that the spirit is distinct from  
man's body and that it alone is  
made in the image of God.

God is an immortal Spirit  
(John 4:24; I Tim. 6:15-16) and so  
are the angels of God (Luke 20:36).  
Man must be an immortal spirit  
to be made in the image of God.  
This is man's likeness to God. To  
rob him of this immortal substance  
is to deny that he has the image  
of his Maker and destroy the di-  
gnity of man over the animals.

No animal is said to be made  
in the image of God. This is said  
of man alone. The spirit in man  
has powers and attributes which  
resemble the eternal Spirit. Man  
has moral consciousness, intellec-  
tual powers and the faculty of  
understanding things. The beasts  
of earth have no understanding.  
"Be ye not as the horse, or as  
the mule, which have no under-

standing: whose mouth must be  
held in with bit and bridle, lest  
they come near unto thee" (Ps.  
32:9). The Bible says that God,  
the Maker of man, teaches him  
"more than the beasts of the earth,  
and maketh us wiser than the  
fowls of heaven" (Job 35:11).

The spirit of man, like angelic  
and demonic spirit, and the Divine  
Spirit, is an immortal substance.  
The spirit of an animal ceases  
to exist when the body dies and  
goes back to the dust: "The  
spirit of the beast that goeth down-  
ward to the earth" (Eccl. 3:21).  
But this is not said of man's spirit.  
The same verse declares that  
man's spirit "goeth upward"  
(Eccl. 3:21). When man's body re-  
turns to the earth, it is written that  
his spirit returns to God (Eccl. 12:  
7). Here is the difference between  
a man and a beast. The spirit of  
man ascends upward to the Father  
of spirits, who made it, and to  
the spiritland to which it is  
allied. The spirit separates from  
the body at death and goes to God  
in Heaven. The psalmist said:  
"But God will redeem my soul  
from the power of the grave; for  
he shall receive me" (Ps. 49:15).

### THE INNER AND OUTER MAN

The Scripture teaches man is  
made up of at least two distinct  
parts. There is an inner and an  
outer man. "For I delight in the  
law of God after the inner man  
... So then with the mind (the  
inner man) I myself serve the law  
of God; but with the flesh (the  
body) the law of sin" (Rom. 7:22-  
25). Here are two opposite serv-  
ices which require a twofold man,  
an inner man and an outer man.

There are two component parts  
to man's being: one material and  
the other immaterial. The body  
of flesh, the outer man, perishes  
at death. The immortal spirit,  
the inner man, lives after death:  
"But though our outward man per-  
ish, yet the inner man is renewed  
day by day" (II Cor. 4:16). Those  
who fail to make this distinction  
ignore the plain teaching of the  
Scripture.

### AN IMMORTAL SPIRIT

Annihilationists boldly assert  
there is no verse in the Bible  
which speaks of an immortal  
spirit. They do not bother to tell  
their hearers neither is there a  
verse which mentions a mortal  
spirit. But what do the Scrip-  
tures actually teach?

In I Peter 3:3 Christian women  
are told not to make too much of  
adorning the outer man, the body.  
In verse 4 Peter admonishes these  
ladies to adorn the inner man,  
which he calls "a meek and quiet  
spirit." These women had two  
parts consisting of a body and a  
spirit. Peter calls the inner man  
"the hidden man of the heart, in  
that which is not corruptible." Note  
that he says a meek and quiet  
spirit is not corruptible. The  
word translated here "not corrupt-  
ible" is the same word which is  
translated in I Timothy 1:17 "im-  
mortal," and there it is applied to  
God. Thus Peter speaks of a  
spirit that is immortal. Here is  
mention of an immortal spirit.

All that which constitutes man  
does not die at death. Man has  
a mortal body and an immortal  
soul. Objectors say there is no  
verse which teaches an immortal  
soul. But what did Jesus say  
about the soul of man? "And  
fear not them which kill the body,  
but are not able to kill the soul:  
but rather fear him which is able  
to destroy both soul and body in  
hell" (Matt. 10:28). In Luke's  
account Christ says that men can  
kill the body "and after that have

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no more that they can do" (Luke  
12:4).

Elder John Hall in a sermon on  
"The State of the Dead" so well  
said on this verse: "Will you no-  
tice, men can kill our bodies, but  
they cannot kill our souls? That  
shows that the body and soul must  
be distinct. If my body and soul  
were the same thing, and if a man  
was to kill my body he would kill  
both together. If body and breath  
are all there is of man, man can  
kill him. Can any kill him? Jesus  
Christ says he cannot do it. Why  
can't he? Can he kill the body?  
Yes. Can he kill the soul? No.  
Then the body and soul are two  
distinct things. This shows that  
the spirit or soul in the man is  
distinct from the body and is not  
killed with the body" (PILLARS  
OF ORTHODOXY, p. 474, 1900 edi-  
tion).

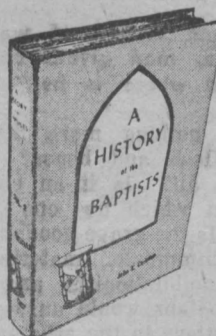
Jesus said in Luke 20:37-38:  
"Now that the dead are raised,  
even Moses showed at the bush,  
when he said, I am the God of  
Abraham, and Isaac, and Jacob.  
God is not the God of the dead,  
but of the living; for all live unto  
him." Remember, Abraham, Isaac  
and Jacob were all dead when  
Christ uttered these words. But  
if they were entirely dead and  
had no life of any sort as some  
claim, then God was not their  
God. But if there is still an ele-  
ment of their being that is alive,  
that has survived death, then God  
is their God, for He is not the God  
of the dead, but of the living.  
Jesus said that all live unto Him.  
This means that every one of  
them had life in their spirits and  
(Continued on page 4, column 3)

## BRIEF NOTES

On Aug. 25, 1978, the Morris  
Street Baptist Church of Hobbs,  
New Mexico, and Pastor Walter  
Cade organized the Sovereign  
Grace Baptist Church, 2600 Quit-  
man St., Denver, Colo. Elders  
Marion Roberts, Bill Mayes, Dale  
Atkinson, and Laverne Gaylord  
were present for the organization.  
For more information about the  
new church you may contact Bro.  
W. J. Church, 6380 W. 6th Ave.,  
Denver, Colo. 80214.

Elder Medford Caudill of Bre-  
men, Ind., has accepted the pas-  
torate of the Liberty Baptist  
Church of Covington, Ind. The  
church is located at 1301 Liberty  
Street with services on Sunday  
and Wednesday each week.

Elder Martin Holmes of Sun-  
bury, Ohio, has accepted the pas-  
torate of the Temple Baptist  
Church of Ocala, Fla. He will  
assume his duties of pastor on  
Sunday, Oct. 15. His new address  
will be 1525 N. E. 17th Ave., Ocala,  
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THE BAPTIST EXAMINER

OCTOBER 21, 1978

PAGE TWO

## Your Own Salvation

(Continued from page one)

Each man apart, each woman apart; the father apart, and the child apart; may you now come before the Lord in solemn thought, and may nothing occupy your attention but this: "your own salvation."

### SALVATION!

Salvation! A great word, not always understood, often narrowed down, and its very marrow overlooked. Salvation! This concerns everyone here present. We all fell in our first parent; we have all sinned personally; we shall all perish unless we find salvation. The word "salvation" contains within it deliverance from the guilt of our past sins. We have broken God's law each one of us, more or less flagrantly; we have all wandered the downward road, though each has chosen a different way. Salvation brings to us the blotting out of the transgressions of the past, acquittal from criminality, purging from all guiltiness, that we may stand accepted before the great judge. What man in his sober senses will deny that forgiveness is an unspeakably desirable blessing!

But salvation means more than that: it includes deliverance from the power of sin. Naturally we are all fond of evil, and we run after it greedily; we are the bond-slaves of iniquity, and we love the bondage. This last is the worst feature of the case. But when salvation comes it delivers the man from the power of sin. He learns that it is evil, and he regards it as such, loathes it, repents that he has ever been in love with it, turns his back upon it, becomes, through God's Spirit, the master of his lusts, puts the flesh beneath his feet, and rises into the liberty of the children of God.

Alas! there are many who do not care for this; if this be salvation they would not give a farthing for it. They love their sins; they rejoice to follow the devices and imaginations of their own corrupt hearts. Yet be assured, this emancipation from bad habits, unclean desires, and carnal passions, is the main point in salvation, and if it be not ours, salvation in its other branches is not and cannot be enjoyed by us.

Dear hearer, dost thou possess salvation from sin? hast thou escaped the corruption which is in the world through lust? If not, what hast thou to do with salvation? To any right-minded man deliverance from unholy principles is regarded as the greatest of all blessings. What thinkest thou of it?

Salvation includes deliverance from the present wrath of God which abides upon the unsaved man every moment of his life. Every person who is unforgiven is the object of divine wrath. "God is angry with the wicked every day. If he turn not, he will whet his sword." "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." I frequently hear the

statement that this is a state of probation. This is a great mistake, for our probation has long since passed. Sinners have been proved, and found to be unworthy; they have been "weighed in the balances," and "found wanting." If you have not believed in Jesus, condemnation already rests upon you; you are reprieved a while, but your condemnation is recorded.

Salvation takes a man from under the cloud of divine wrath, and reveals to him the divine love. He can then say, "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me." Oh, it is not Hell hereafter which is the only thing a sinner has to fear; it is the wrath of God which rests upon him now. To be unreconciled to God now is an awful thing; to have God's arrow pointed at you as it is at this moment, even though it fly not from the string as yet, is a terrible thing. It is enough to make you tremble from head to foot when you learn that you are the target of Jehovah's wrath: "he hath bent his bow," and made it ready. Every soul that is unreconciled to God by the blood of His Son is in the gall of bitterness. Salvation at once sets us free from this state of danger and alienation. We are no longer the "children of wrath, even as others," but are made children of God and joint heirs with Christ Jesus. What can be conceived more precious than this?

And then, we lastly receive that part of salvation which ignorant persons put first, and make to be the whole of salvation. In consequence of our being delivered from the guilt of sin, and from the power of sin, and from the present wrath of God, we are delivered from the future wrath of God, when they leave the body and stand before their Maker's bar, if they depart this life unsaved. To die without salvation is to enter into damnation. Where death leaves us, there judgment finds us; and where judgment finds us, eternity will hold us for ever and ever. "He which is filthy, let him be filthy still," and he that is wretched as a punishment for being filthy, shall be hopelessly wretched still.

Salvation delivers the soul from going down into the pit of Hell. We being justified, are no longer liable to punishment, because we are no longer chargeable with guilt. Christ Jesus bore the wrath of God that we might never bear it. He has made a full atonement to the justice of God for the sins of all believers. Against him that believeth there remaineth no record of guilt; his transgressions are blotted out, for Christ Jesus hath finished transgression, made an end of sin, and brought in everlasting righteousness.

What a comprehensive word then is this — "salvation!" It is a triumphant deliverance from the guilt of sin, from the dominion of it, from the curse of it, from the punishment of it, and ultimately from the very existence of it. Salvation is the death of sin, its burial,



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For October 15, 1978

Philippians 2:9-12

In our last study we followed the Lord Jesus Christ into the valley of humiliation as He travelled to Calvary. Now we follow Him to the pinnacle of exaltation as He ascends to the throne room or the Holy of Holiness. May we never lose sight of either, as both are vital.

#### Verse 9

"Wherefore." As a faithful servant. Christ was honored for His perfect obedience, (Matt. 5:17; Heb. 5:7-8). When He came the first time He was "made under the law" (Gal. 4:4,5). He honored the law in life and in death.

"God also hath highly exalted Him." On the cross Jesus cried out, "My God, My God, why hast Thou forsaken Me?" (Matt. 27:46). This was the height of His humiliation and suffering, but now the darkness is past and the fulfillment of the prayer of Jesus in John 17 is accomplished. The "also" in this verse is very significant, for it means equally. God's attributes are magnified in the sufferings of Christ and in His exaltation. Mercy and truth met together. Highly exalted has to mean exalted to the highest.

"And hath given Him a name which is above every name." "The name of Jesus is so sweet, I love its music to repeat." Isaiah gives a vivid description of this name in Isa. 9:6. It is emphasized in Matt. 1:21,23 and Acts 4:12. He is referred to as the Word in John 1:1, and as Alpha and Omega in Rev. 1:8, or the Greek alphabet. This is a lifetime study in itself. Yes, Jesus is above all.

#### Verse 10

"That at the name of Jesus." All men should immediately respond to this name, but because of sin men do everything but honor it.

"Every knee should bow." No its annihilation, yea, and the very obliteration of its memory; for thus saith the Lord: "their sins and their iniquities will I remember no more."

Beloved hearers, I am sure that this is the weightiest theme I can bring before you, and therefore I cannot be content unless I see that it grasps you and holds you fast. I pray you give earnest heed to this most pressing of all subjects. If my voice and words cannot command your fullest attention, I could wish to be dumb, that some other reader might with better speech draw you to a close consideration of this matter.

Salvation appears to me to be of the first importance, when I think of what it is in itself, and for this reason I have at the outset set it forth before your eyes; but you may be helped to remember its value if you consider that God the Father thinks highly of salvation. It was on His mind or ever the earth was. He thinks salvation a lofty business, for He gave His Son that He might save rebellious sinners.

Jesus Christ, the only Begotten, thinks salvation most important, for He bled, He died to accomplish it. Shall I trifle with that which cost Him His life? If He came from Heaven to earth, shall I be slow to look from earth to Heaven? Shall that which cost the Saviour a life of zeal, and a death of agony, be of small account with me? By the bloody sweat of Gethsemane, by the wounds of Calvary, I beseech you, be assured that salvation must be worthy of your highest and most anxious thoughts. It could not be that God the Father, and God the Son, should thus make a common sacrifice; the one giving His Son and the other giving Himself for salvation, and yet salvation should be a light and trivial thing.

The Holy Ghost thinks it no

earthly king or religious leader can compare with the Lord Jesus Christ, and yet, people readily and freely bow to them, while ignoring Christ. However, this will all change, for either in salvation or judgment, men will bow to Christ.

"Of things in heaven, and things in earth, and things under the earth." Not only all men but all creation will one day acknowledge Christ. The whole earth shall be filled with the knowledge of the Lord. The wise men paid their tribute to Jesus, and so will all men. Read Rev. 5:11-14.

#### Verse 11

"And that every tongue should confess that Jesus Christ is Lord." The majority of men are still like those we read of in Matt. 16:13-14. Many, if not most, denominations do not have a Saviour because they do not preach Christ as "God manifest in the flesh." However, thank God, there are some like Peter who confesses the true Christ (Matt. 16:16). Do you believe in the Lord Jesus Christ? (Acts 16:31; Matt. 16:15; Acts 8:37).

"To the glory of God the father." There is no way to honor the Father without honoring His Son. In fact, there is no way to approach the Father except through the Lord Jesus Christ (John 14:6; Heb. 4:14-16). "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21).

#### Verse 12

"Wherefore." On the basis of the preceding truth, there is a definite application.

"My beloved." Paul was dealing with the saints as "dear children," and longed for the best for them. God help preachers to show due respect to His flock (Acts 20:28).

"As ye have always obeyed." What a worthy testimony to those

saints! A mark of salvation is the readiness to obey (Acts 5:29). "My sheep hear my voice, and I know them, and they follow me" (John 10:27). Yes, saved people are God's creation, "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

"Not as in my presence only."

It would seem that while Paul was with them his example, encouragement, and exhortation served as an incentive to them. He, as a father, took them by the hand and held them up, which is what every preacher should do.

"But now much more in my absence." If we don't prepare the saints to stand on their own two feet by the grace of God, we are failing them; for the preacher won't always be there. How many parents fail their children by making them completely dependent on them. This can also be true in the ministry.

"Work out your own salvation." Another greatly misunderstood verse. This in no way contradicts the scripture "salvation is of the Lord," or "to him that worketh not." It should be evident, you can't work out something you do not have. So Paul is saying that each Christian is to cultivate the salvation which has come to his house (Luke 19:19). The Christian does this by prayer, Bible study, church attendance, and obedience. He "grows in grace and the knowledge of Christ." He "walks in the Spirit." He "runs the race set before him."

"With fear and trembling." That is, he is to give the utmost attention to the task. He is to take heed to himself. He is to watch unto prayer for "the spirit is willing, but the flesh is weak."

We will continue this thought in our next study, the Lord willing, for verse 12 is incomplete without verse 13.

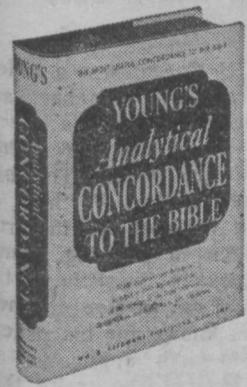
a sinner has returned to his God, they waken anew their golden harps and pour forth fresh music before the throne, for "there is joy in the presence of the angels of God over one sinner that repenteth."

It is certain also that devils think salvation to be a great matter, for their arch-leader goeth about seeking whom he may devour. They never tire in seeking men's destruction. They know how much salvation glorifies God, and how terrible the ruin of souls is; and therefore they compass sea and land, if they may destroy the sons of men. Oh, I pray you careless hearer, be wise enough to dread that fate which your cruel enemy, the Devil, would fain secure for you!

Remember, too, that lost souls think salvation important. The rich man, when he was in this world, thought highly of nothing but his barns, and the housing of his produce; but when he came into the place of torment, then he said: "Father Abraham, send Lazarus to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment." Lost souls see things in another light than that which dazzled them here below; they value things at a different rate from what we do here, where sinful pleasures and earthly treasures dim the mental eye. I pray you then, by the blessed Trinity, by the tears and prayers of holy men, by the joy of angels and glorified spirits, by the malice of devils and the despair of the lost, arouse yourselves from slumber, and neglect not this great salvation!

(Continued on page 5, column 4)

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OCTOBER 21, 1978

PAGE THREE

# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Is it Biblical for men to shave their faces?"

PAUL  
TIBER

PASTOR  
New Testament  
Baptist Church  
1272 Euclid-Chardon  
Road  
Kirkland, Ohio



Beards, or the lack of them seem to be subject to the vagaries of style and fashion.

I know that the Old Testament is replete with reference to men's beards (some by commandment in the case of the High Priest) and that the New Testament is practically void of the mention of them.

This is the kind of question which might make great issue of a "hidden" (fuzzy) matter.

Is it biblical for men to shave their faces? — yes, and it is as biblical for them not to.

as to avoid the curse placed on effeminate men (I Cor. 6:9). Masculinity is demanded of the male, and where a beard is needed to enhance masculinity it should be worn. The wearing of a beard is neither approved nor condemned in the N.T. Evidently there is ample room allowed for freedom of choice or individual taste in this matter.

JAMES  
HOBBS  
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PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



The Bible speaks of men with beards and with the beard shaved. When Pharaoh sent for Joseph who was still in the dungeon we are told he cleaned himself up.

"The Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto Pharaoh" (Gen. 41:14).

I assume then, in the comparative silence of the Scripture, that it is up to the individual as to whether he grows a beard, or keeps himself clean shaven. I think that either way it should be done neatly and kept clean. If you grow a beard it should be kept trimmed and shaped.

E. G.  
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Philadelphia  
Baptist Church  
Birmingham, Ala.



There seems to be very little Scripture on this subject. In fact, Gen. 41:14 is the only one that I know of. There are a number of references that speak concerning shaving the head, but they have nothing to do with the subject before us. However, Gen. 41:14 tells us that Joseph shaved himself before he went in before Pharaoh. And since just one ref-

erence is sufficient, I contend that it is Biblical for men to shave their face. I certainly do not find even one reference that says we are not to shave our face.

## Life After Life

(Continued from Page Two)  
were at that moment alive unto God.

### AN IMMORTAL HEART

The word "heart" is sometimes used in the place of the word "soul." When it is so used in certain passages it denotes the immortal part of a man. In Psalm 22:26 it is written: "Your heart shall live for ever." An improved translation of Ecclesiastes 3:11 reads: "He hath set eternity in their heart." These statements make no sense unless there is a part of man which is everlasting. Such cannot be said of the corruptible body of man.

### EVERLASTING OBJECTS OF GOD'S LOVE

God's love to His people is said to be everlasting: "I have loved thee with an everlasting love" (Jer. 31:3). If the spirits of the Lord's beloved ceases to be at death, then there would be no objects of His love. Then death would separate the believer from the love of God. But this would be contrary to the Scripture: "For I am persuaded, that neither death nor life . . . shall be able to separate us from the love of God" (Rom. 8:38-39).

### SOULS IN HEAVEN

It is written in Revelation 6:9-11 these inspired words: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed, as they were, should be fulfilled."

Here we see some bodies which are slain, and some souls which are in Heaven. According to these verses, the soul of the martyrs are not sleeping in the dust of the earth. They are in a conscious condition in Heaven. They cry with a loud voice, thus exercise the conscious intelligence that functions in speech. They have soulful bodies, for white robes are given unto them.

### CONCLUSION

It is considered to be a scientific fact that nothing in nature can be annihilated. It has been said that everything perishes, yet nothing is lost. If the spirit of man can pass into nothingness, then it is the only thing that can be annihilated. Can we honestly believe that it is likely that the most precious and marvelous thing God ever created is the only thing capable of descending into non-existence. Reason, common sense, Scripture, and the very constitution of the spirit of man alike declare their protest against such a thought.

If all is finished with man at death, if he can expect nothing after this life, and if this be the only happiness he can have, why is man not happy? Why does the indulgence of his passions fail to satisfy him? If he is not superior to the beasts of the earth, why does he not pass his time without care, disgust, or sorrow? Why can man not be completely satisfied and happy on earth?

All other creatures which God

made are happy. Animals are without envy as they roam the forest. Birds sing sweetly in the high trees. The cow is contented to graze in the green pasture. The fish swim gracefully through the blue water. Plants and trees whistle with joy as the wind passes through them. All are contented, but man is not so. Is it because, dear man, you are not in your proper place. You have an immortal spirit which is made for Heaven and fellowship with the Great Spirit. Your desires are greater than this world, and all that does not involve God and eternity are worthless to you.

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## Were The Elect . . .

(Continued from Page One)

own lives. Titus 3:3: "Hateful and hating one another" is a perfect commentary on Eph. 2:3. This interpretation is certainly true, is confirmed by all Scripture and is evidenced by experience and observation.

Then there was John 3:36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Brother Cox had answered one objection for me, and further study of this verse led to a proper answer as to its true teaching. The first part of this verse is truly one of blessed assurance of everlasting salvation to those who have been enabled to trust Jesus Christ as Lord and Saviour. But at the time of the discussion referred to above, I thought the following was the meaning of the last part and found most agreed with such. I thought the last part of the verse meant that the wrath of God was on all men while they were unbelievers — the elect as well as the non-elect — and that when they believed this wrath was taken off of them. I thought the "believeth not" applied to the present position, and changed when some became believers. It is true that there was a time when the elect were in unbelief and that they later become believers by the grace of God. But that is not the truth taught in John 3:36. In this verse the words "believeth not" refers to those who never have, do not, and never will believe in Jesus Christ. It does not refer to the elect who for a time do not believe and then are brought to faith. This is true because of the tense of the words "believeth not." These two words come from one Greek word. This Greek word is in the present continuous tense. This is a tense that refers to what is now going on and so far as the word itself is concerned will continue going on and on and on. Now this tense is true of the non-elect. But, praise God, it is not true of the elect.

Another evidence that this "believeth not" does not refer to the elect is the stated consequences of such continuing in unbelief. 1. They shall not see life. Now this is not true of the elect unbeliever. He will be brought to faith. He will see eternal life. 2. The wrath of God

"abideth" is in the same tense and for the elect unbeliever. For the abideth is in the same tense and means it is on one now and will remain there forever. And certainly this is not true of the elect. Now understand my arguments here. It is not true of the elect unbeliever that he will never see life or that the wrath of God is on him now and will be on him forever. Therefore, the words "believeth not" do not apply to the elect unbeliever (who will eventually be brought to faith) but apply only to the non-elect who is now and always will be in unbelief.

Now this understanding of what I believe to be the proper interpretation of Eph. 2:3 and John 3:36 cleared the way for me to take the position on the question heading this article that I now take. I wanted to take it when my friend and I discussed it, but my understanding of these two Scriptures hindered me. I was uneasy in saying that the elect were at one time objects of God's wrath. It did not seem to be consistent with the doctrines of sovereign grace or with other Scriptures. I am grateful to God that He brought me in the way described above to see what I consider the truth on this subject. I rejoicingly, unhesitatingly, with great assurance take the position now that the elect have never in time or in eternity been the objects of God's wrath.

Let us look a moment at the wrath of God and at the Love of God. Think on the greatness of these awhile. I really feel that a meditating on these and understanding of the exceeding greatness thereof will go a long way towards answering the question of this article.

Now, I think we will all agree that the attributes of God are eternal and immutable. That should settle the matter once for all. I asked Gene Kiger, a young preacher in our church, the question of my text and told him I was preparing a sermon on it. His answer to me was, "If they were when did God change?" That was a very good answer. Are wrath and love attributes of God? Is God unchanging and unchangeable? Then that settles the whole matter. God does not turn His

(Continued on page 5, column 2)

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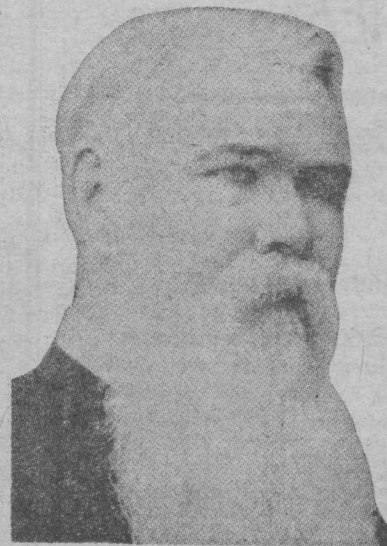
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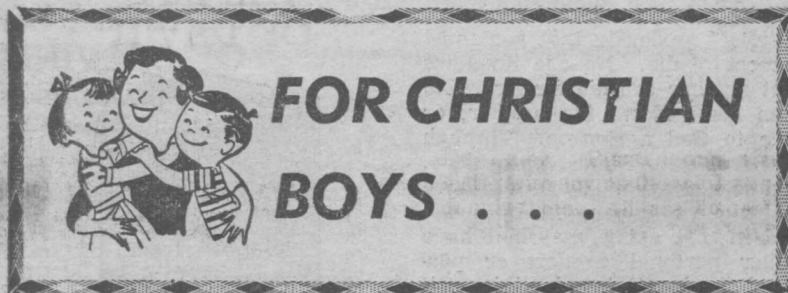
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PAGE FOUR



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

### "TEEN YEARS ALL IMPORTANT"

By RAYMOND A. WAUGH  
Midland, Texas

Dear Son:

This is our love gift to you — as fine a boy as God ever gave a mother and daddy — on your first teen-birthday. Seven years from today you will leave your teenage years behind. The foundations you lay in these years will stay with you until God closes the door on your mortality. Therefore, we pray your teenage years will be full of sound Christian experience and growth, and full happiness.

You doubtless will experience both successes and failures in your teens and beyond them. But you need not be destroyed by either if your faith is in Jesus, the crucified and resurrected Son of God. For our God is able to provide humbleness in the midst of success and joys in the midst of sorrows.

When you came into this world, ordained within the Councils of our Almighty and loving God, you brought immeasurable happiness into our life. Your coming also brought untold joy and new reason for living into Grandmother's life. We pray you may continue to bring joy, happiness, and an even greater love for Jesus into the lives of all who are around you.

Within the covers of this Bible, you will find the history of human beginnings, commentaries on man's sinfulness, the way of salvation, and a complete picture of man's end. As you read the Holy Word of God, you will experience glimpses into the glories of eternity when time shall be no more. Within the covers of this volume, you will find information, wisdom,

understanding, and faith which will make you strong for all the exigencies of time and assure you eternal rejoicing in the everlasting ages.

We give you this Bible with all our love. We pray, in love, that our Heavenly Father will enable you to read it often throughout all of the years which are before you.

Daddy  
(Ray Waugh)

### Were The Elect . . .

(Continued from page four)

love and wrath on and off like a faucet.

Now the attributes of God are such that they must eventually manifest themselves in corresponding activity. God's wrath will not be eternally held in by His long-suffering. He must and He will eventually exercise that wrath in the everlasting and horrible punishment of those who are the objects thereof. God's love is such that He will not forever keep it hidden within His bosom. He will not always remain a secret admirer. There is a period of time when the elect one does not know that God loves him. But it will not forever remain so. God will manifest His love for the elect in their eternal salvation. He will draw the objects of His everlasting love with loving kindness to the experience of saving grace. Praise the Lord.

Now since it is true that the attributes of God are eternal and immutable; and it is true that they must eventually manifest themselves in corresponding activity towards their objects: It is therefore true — most certainly and blessedly true — that the elect are not, never have been and never will be the objects of God's wrath.

I think we will all agree that the elect have always been the objects of God's love. It surely seems impossible to me that the same person could be the object of God's love and of God's wrath at the same time. Yet, since the elect were always loved by God, and, if they were ever objects of His wrath, they would have been objects of love and wrath at the same time. Impossible! Consider Jacob and Esau. Was Esau ever at any time the object of God's love? You will surely say no. There never was a moment when God loved Esau and there never will be such. Well, then, how could we say that there was a time when Jacob was the object of God's wrath? Did God ever love Esau? No! Did God ever hate Jacob? No! It is as sure and as simple as that. You have as much reason to believe that God once loved Esau as to believe that He ever hated Jacob.

Dearly beloved, hear this. Salvation does not change God's attitude towards us. The salvation experience evidences and makes known to us what God's attitude towards us is and, since He cannot change, what it always has been. The salvation experience does change our attitude towards God, and we then and therefore love Him because He first loved us. Is not this all very clear?

Now note that the elect were chosen in Christ before the foundation of the world, and that expression denotes from eternity. Jesus is the representative and federal head of all the elect. They were united with Him by the bond of election from eternity. God the Father has always seen the elect as being in Jesus Christ. Surely, eternal election in Jesus Christ demands that the elect never were

the objects of God's wrath. How could we have been in Christ in God's mind and purpose from eternity and yet be under God's wrath. Impossible!

I Thessalonians 5:9 tells us that "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Now I am a pre-tribber to the very core. I would defend this as a Scriptural truth anytime and anywhere. But I do not believe this verse is a proof of the pre-trib position. I do not agree with my pre-trib brethren who interpret this verse as meaning that those living at the time will escape the wrath of God in the tribulation by being raptured before it begins. I believe this is true. But I do not believe it is taught in I Thessalonians 5:9. I believe the wrath of God there is eternal Hell. And I believe the verse teaches that all the elect — not just saints living at the rapture — have been appointed by God, not to wrath but to obtain eternal salvation. Surely, since the elect were not appointed to or predestinated to wrath, then they were never the objects of that wrath.

The elect have always been the sheep of God. They were never goats. The elect have always been, by election, the sons of God and children of God. It is because they are sons by election that the Spirit goes forth and makes them children by regeneration. They were never the children of the devil. The elect have always been the people of God. Paul was encouraged to stay in Corinth because God had many people there. They were His people even before they were saved. Beloved those who have always been the sheep of God, the sons and children of God, the people of God have surely never been the objects of the wrath of God. Impossible that they should have been.

The elect have never been in the slightest danger of going to Hell. Now we do not know who the elect are. We do not know our own election until we are effectually called to saving repentance and faith. So, it is true that so far as we know, any man who has not yet believed savingly in Jesus Christ may be on the way to Hell and in great danger there-

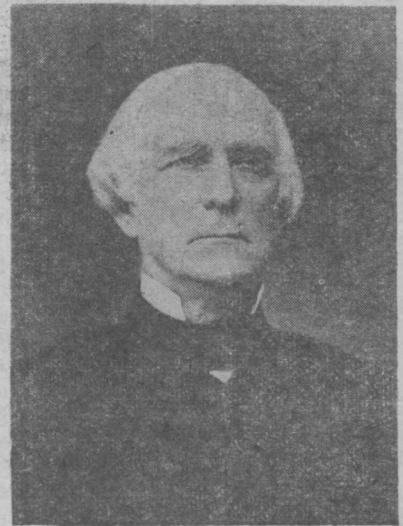
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of. But the truth of the matter is that the elect have never been in the slightest danger of Hell. The predestinating love of God is a guarantee of this truth.

Now let us all praise God. Praise God for this glorious truth. Praise God that there is an election of grace. The only hope that any sinner will ever be saved is in the unconditional election of God's grace. Of course, there must be the effectual death of Christ for the elect, and the effectual call of the Spirit to the elect and in the elect. But had there been no election, there would have been no atonement and no effectual call. So, praise God, there is an election. Praise God that we have been made to know by the effectual drawing of loving kindness that we are one of the eternally loved and chosen ones.

No unbeliever can ever know while an unbeliever if he is an object of God's love or of God's wrath. The Spirit-wrought experience of salvation is the evidence of God's eternal love. To die without Christ is the one and only evidence to self or others that one is a reprobate and the eternal object of God's wrath. We cannot know these things except through faith or through continuance in unbelief until death has taken one away in unbelief. It is ours to preach the glorious gospel of the death, burial and resurrection of Christ to all men. It is man's duty to believe

## BAPTISTS WERE CALVINISTS



Jeremiah Bell Jeter  
(1802 - 1880)

"It may be proper to add that Baptists generally hold to what may be termed, for the sake of distinction, 'moderate Calvinism.' They are far from acknowledging Calvin as an authority in matters of religion; but the system of doctrine which bears his name, as it has been modified by the study of the Scriptures, is now commonly accepted by Baptists. Fifty years ago, they mostly adhered to high Calvinism, as maintained by Dr. John Gill, of London. Since that time their views have been considerably changed, through the writings of Andrew Fuller and others. These differences of views, however, have not disturbed their harmony or hindered their cooperation, except with a small dissenting party, whose Antinomian views led them to proclaim their hostility to missions and to all liberal efforts for the diffusion of Christianity" (BAPTIST PRINCIPLES RESET, p. 13, 1902 edition).

that glorious gospel. Then, and only then, can he know that he has never been the object of God's wrath, but rather the object of God's everlasting love. God bless you all.

### Your Own Salvation

(Continued from page three)

I shall not depreciate anything that concerns your welfare, but I shall steadfastly assert that nothing so much concerns any one of you as salvation. Your health by all means. Let the physician be fetched if you be sick; care well for diet and exercise, and all sanitary laws. Look wisely to your constitution and its peculiarities; but what matters it after all, to have possessed a healthy body if you have a perishing soul!

Wealth, yes, if you must have it, though you shall find it an empty thing if you set your heart upon it. Prosperity in this world, earn it if you can do so fairly, but "what shall it profit a man, if he shall gain the whole world, and lose his own soul?" A golden coffin will be a poor compensation for a damned soul. To be cast away from God's presence, can that misery be assuaged by mountains of treasure? Can the bitterness of the second death be sweetened by the thought that the wretch was once a millionaire, and that his wealth could affect the policies of nations? No, there is nothing in health or wealth, comparable to salvation.

Nor can honor and reputation bear a comparison therewith. Truly they are but baubles, and yet for all that they have a strange

fascination for the sons of men. Oh, sirs, if every harpstring in the world should resound your glories, and every trumpet should proclaim your fame, what would it matter if a louder voice should say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels?"

Salvation! Salvation! Salvation! Nothing on earth can match it, for the merchandise of it is better than silver, and the gain thereof than fine gold. The possession of the whole universe would be no equivalent to a lost soul for the awful damage it has sustained, and must sustain forever. Pile up the worlds and let them fill the balance; aye, bring as many worlds as there are stars, and heap up the scale on the one side; then in this other scale, place a single soul endowed with immortality, and it outweighs the whole. Salvation! nothing can be likened unto it. May we feel its unutterable value, and therefore seek it till we possess it in its fullness!

### WHOSE MATTER IS IT?

We have seen what the matter is — salvation; now, consider whose is it? "Your own salvation." At this hour nothing else is to occupy your thoughts, but this intensely personal matter, and I beseech the Holy Spirit to hold your minds fast to this one point.

If you are saved it will be "your own salvation," and you yourself will enjoy it. If you are not saved, the sin you now commit is your own sin, the guilt your own guilt. The condemnation under which you live, with all its disquietude and fear, or with all its callousness and neglect, is your own —

(Continued on page 6, column 3)

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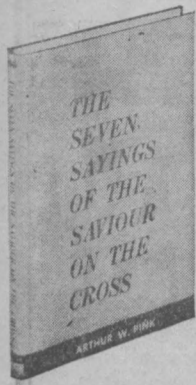
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### Papacy Is Not . . .

(Continued from page one)

Then He turned to those who were opposing Him and said, "And ye will not come to me, that ye might have life. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive (vv. 40, 42, 43). And this was immediately followed by this searching question — "How can ye believe which receive honour (glory) one of another, and seek not the honour (glory) that cometh from God only" (v. 44).

Here is the key to the solemn statement which begins this article. These Jews received glory from one another; they did not seek it from God, for they had not the love of God in them. Therefore it was that the One who had come to them in the Father's name, and who received "not honour (glory) from men" (v. 41) was rejected by them. And just as Eve's rejection of the Word of God's truth laid her open to accept the serpent's lie, so Israel's rejection of the true Messiah has prepared them, morally, to receive the false Messiah, for he will come in his own name, doing his own pleasure, and will "receive glory from men." Thus will he thoroughly appeal to the corrupt heart of the natural man.

The future appearing of this one who shall "come in his own name" was announced, then, by the Lord Himself. The Antichrist will be received, not only by the Jews, but also by the whole world; received as their acknowledged Head and Ruler; and all the modern pleas for and movements to bring about a federation of the churches and a union of Christendom, together with the present-day efforts to establish a League of Nations — a great United States of the World — are but preparing

the way for just such a character as is portrayed both in the Old and New Testaments.

There will be many remarkable correspondences between the true and false Christ, but more numerous and more striking will be the contrasts between the Son of God and the Son of Perdition. The Lord Jesus came down from Heaven, whereas the Antichrist shall ascend from the bottomless pit (Rev. 11:7). The Lord Jesus came in His Father's name, emptied Himself of His glory, lived in absolute dependence upon God, and refused to receive honor from men; but the Man of Sin will come in his own name, embodying all the pride of the Devil, opposing and exalting himself not only against the true God, but against everything that bears His name, and his deepest craving will be to receive honor and homage from men.

Now since this parallel, with its pointed contrasts, was drawn by our Lord Himself in John 5:43, how conclusive is the proof which it affords that the Antichrist will be a single individual being as surely as Christ was! In further proof of this, I John 2:18 may be cited: "Little children, it is the last hour: and as ye heard that antichrist cometh, even now hath there arisen many antichrists; whereby we know that it is the last hour" (R. V.). Here the Antichrist is plainly distinguished from the many who prepare his way. The verb "cometh" here is a remarkable one, for it is the very same that is used of the Lord Jesus Christ in reference to His first and second Advents. The Antichrist, therefore, is also "the coming one," or "he that cometh." This defines his relations to the world — which has long been expecting some Conquering Hero — as "the coming one" defines the relation of the Christ of God to His churches, whose divinely-inspired hope is the return of the Lord from Heaven.

Nor does this by any means exhaust the proof that the coming Antichrist will be a single individual being. The expressions used by the Apostle Paul in II Thessalonians 2 — "that man of sin," "the son of perdition," "who opposeth and exalted himself," "that Wicked . . . whom the Lord shall consume with the spirit of his mouth," "whose coming is after the working of Satan" — all these point as distinctly to a single individual as did the Messianic predictions of the Old Testament point to the person of our Lord Jesus Christ.

Now, in accordance with these texts, and many others which might be quoted, we find that all the Christian writers of the first six centuries (that is, all who make reference to the subject) regarded the Antichrist as a real person, a specific individual. We might fill many pages by giving extracts from their works, but three must suffice. The first is taken from a very ancient document, entitled "The Teaching of the Apostle," which probably dates back to the beginning of the sec-

## IS "THAT" IN THE BIBLE?



Question:

WHO WERE THE FIRST WOMEN TO DEMAND THEIR PROPERTY RIGHTS?

Answer:

The five daughters of Zelophehad, Numbers 27:1-7. — "Then came the daughters of Zelophehad. And they stood before Moses . . . and all the congregation . . . saying . . . Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father . . . And the Lord spake unto Moses, saying, The Daughters of Zelophehad speak right: thou shalt surely give them a possession . . ."

ond century:

"For in the last days the false prophets and the destroyers shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate. For when lawlessness increases, they shall hate and persecute and deliver up one another; and then shall appear the world-deceiver as Son of God, who shall do signs and wonders, and the earth shall be delivered into his hands, and he shall do lawless deeds such as have never yet been done since the beginning of the world. Then shall the race of men come into the fire of trial, and many shall be offended, and shall perish, but they who have endured in their faith shall be saved under the very curse itself."

Our second quotation is taken from the writings of Cyril, who was Bishop of Jerusalem in the fourth century:

"This aforementioned Antichrist comes when the times of the sovereignty of the Romans shall be fulfilled, and the concluding events of the world draw nigh. Ten kings of the Romans arise at the same time in different places, perhaps; but reigning at the same period. But after these, the Antichrist is the eleventh, having, by his magic and evil skill, violently possessed himself of the Roman power. Three of those who have reigned before him, he will subdue; the other seven he will hold in subjection to himself. At first he assumes a character of gentleness (as of a wise and understanding person), pretending both to moderation and philanthropy; deceiving, both by lying miracles and prodigies which come from his magical deceptions, the Jews, as if he were the expected Messiah. Afterwards he will addict himself to every kind of evil,

(Continued on page 7, column 4)

own salvation" it must be, or it will be your own eternal ruin.

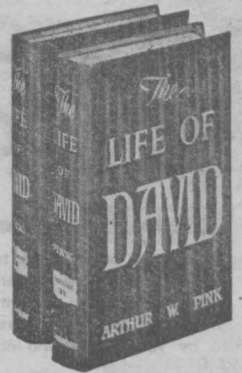
Reflect anxiously that you must personally die. No one imagines that another can die for him. No man can redeem his brother, or give to God a ransom. Through that iron gate I must pass alone, and so must you. Dying will have to be our own personal business; and in that dying, we shall have either personal comfort or personal dismay. When death is past, salvation is still our "own salvation"; for if I am saved, mine "eyes shall see the king in his beauty: they shall behold the land that is very far off." Mine eyes shall see Him, and not another on my behalf. No brother's head is to wear your crown; no stranger's hand to wave your palm; no sister's eye to gaze for you upon the beatific vision, and no sponsor's heart to be filled as your proxy with the ecstatic bliss. There is a personal Heaven for the personal believer in the Lord Jesus Christ. It must be, if you possess it, "your own salvation."

But if you have it not, reflect again, that it will be your own damnation. But no one will be condemned for you; no other can bear the hot thunderbolts of Jehovah's wrath on your behalf. When you shall say, "Hide me, ye rocks! Conceal me, O mountains!" no one will spring forward, and say, "You can cease to be accursed, and I will become a curse for you." A substitute there is today for everyone that believeth — God's appointed substitute, the Christ of God; but if that substitution be not accepted by you, there can never be another; but there remains only for you a personal casting away to suffer personal pangs in your own soul and in your own body forever. This, then, makes it a most solemn business. Oh, be wise, and look well to "your own salvation."

You may be tempted today, and very likely you are to forget your own salvation by thoughts of other people. We are all so apt to look abroad in this matter, and not to look at home. Let me pray you to reverse the process, and let everything which has made you neglect your own vineyard be turned to the opposite account, and lead you to begin at home, and see to "your own salvation." Perhaps you dwell among the saints of God, and you have been rather apt to find fault with them, though for my part, I can say these are the people I desire to live with, and desire to die with: "thy people shall be my people, and thy God my God."

But, oh, if you live among the saints, ought it not to be your business to see to "your own salvation"? See that you are truly one of them, not written in their church book merely, but really graven upon the palms of Christ's hands; not a false professor, but a real possessor; not a mere wearer of the name of Christ, but a bearer of the nature of Christ. If you live in a gracious family, be afraid lest you should be divided from them forever. How could you endure to go from a Christian household to a place of torment? Let the anxieties of saints lead you to be anxious. Let their prayers

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drive you to prayer. Let their example rebuke your sin, and their joys entice you to their Saviour. Oh, see to this!

But perhaps you live most among ungodly men, and the tendency of your converse with the ungodly is to make you think as they do of the trifles and vanities and wickednesses of this life. Do not let it be so; but on the contrary, say, "O God, though I am placed among these people, yet gather not my soul with sinners, nor my life with bloody men. Let me avoid the sins into which they fall, and the impenitence of which they are guilty. Save me, I pray thee, O my God, save me from the transgressions which they commit."

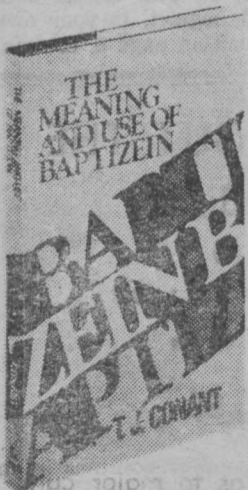
Perhaps today some of your minds are occupied with thoughts of the dead who have lately fallen asleep. There is a little one unburied at home, or there is a father not yet laid in the grave. Oh, when you weep for those who have gone to Heaven, think of "your own salvation," and weep for yourselves, for you have parted with them forever unless you are saved. You have said "Farewell" to those beloved ones, eternally farewell, unless you yourselves believe in Jesus. And if any of you have heard of persons who have lived in sin and died in blasphemy, and are lost, I pray you think not of them carelessly lest you also suffer the same doom; for what saith the Saviour: "Suppose ye that these were sinners above all the sinners? I tell you, Nay: but, except ye repent, ye shall all likewise perish." It seems to me as if everything on earth and everything in Heaven, and everything in Hell, yea, and God Himself, call upon you to seek "your own salvation," first and foremost, and above all other things.

(To Be Continued)

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## Your Own Salvation

(Continued from page five)

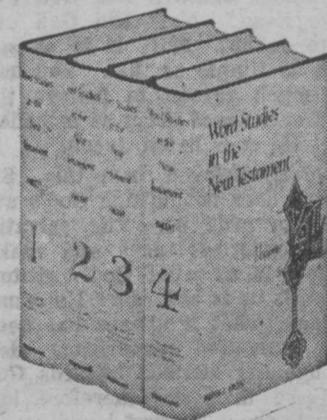
all your own. You may share in other men's sins, and other men may become participants in yours, but a burden lies on your own back which no one besides can touch with one of his fingers. There is a page in God's Book where your sins are recorded unmingled with the transgressions of your fellows.

Now, beloved, you must obtain for all this sin a personal pardon, or you are undone forever. No other can be washed in Christ's blood for you; no one can believe and let his faith stand instead of your faith. The very supposition of human sponsorship in religion is monstrous. You must yourself repent, yourself believe, yourself be washed in the blood, or else for you there is no forgiveness, no acceptance, no adoption, no regeneration. It is all a personal matter through and through: "your

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PAGE SIX



## WORD STUDIES

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

PHILADELPHIA (EP)—A 1,000-count mail fraud charge has been filed against a mail order company that sold crosses it claimed were dipped in the waters at the Shrine of Our Lady of Lourdes in France and blessed by Pope Paul VI.

The suit charged that the crosses were not dipped in the shrine's waters, but only sprayed with water from Lourdes, and that they had never been blessed by Pope Paul in a mass ceremony at the Vatican as alleged in advertisements.

Each of the 1,000 count represents the sale to an individual who bought crosses for \$15.95 each from American Consumer, Inc., here, a subsidiary of Film Corp. of America, a large mail order firm.

On Sept. 5 Metropolitan Nikodim of Leningrad, the Soviet KGB agent who served as the second-ranking prelate of the Russian Orthodox Church, collapsed and died of a heart attack during a private audience with Pope John Paul I.

GRENADA, Miss. (EP) — Tony Ambrose is serving nine years for manslaughter. It happened in a barroom brawl. Today that same place — Grenada's Soursop Bar and Restaurant owned by Ambrose — is a church. "That was the scene where a man lost his life," related Ambrose, "and now we want it to be a place where others might find life."

An inmate at the Richmond Hill Prison in Grenada, Ambrose became a Christian through a weekly Bible study. Following his request for membership in St. George's Baptist Church, the inmate and his wife Iola felt God wanted them to give their business place in the town of Victoria to Grenada Baptists.

NEW YORK (EP) — The Division of Church and Society of the National Council of Churches has dismissed 10 staff members in order to reduce a serious budget deficit. Lucius Walker, Jr., associate general secretary for church and society, said the move was made necessary by "belt tightening" among denominations that was "passed on" to his division.

The move will save the division an estimated \$216,000 in 1979, but may leave it with a 1978 deficit of about \$200,000 to be paid over the next four years. The deficit is covered in the meantime by loans from other National Council agencies and reserve funds. Income

in 1977 was \$1,500,464 and is projected at \$849,000 for 1978.

Communists are frightening. When they took over Afghanistan three months ago, they killed 10,000 people in the first two days. They killed the wife, three sons, the daughters-in-law, and all the grandchildren of the prime minister before his very eyes. They shot him last. He had been a friend of the Communists, but they were not satisfied that this friend should rule the country. They wished anyhow to shed rivers of blood.

It is worth mentioning that the present bloody Communist dictator of Afghanistan had been an employee of the U.S.A. Embassy in Kabul. To how many secrets did he have access there? Had nobody ever made a security check?

In Ethiopia the Communists have official "death brigades," which torture and kill children of Christians and Moslems in the sight of their parents. Daily 100 to 150 persons are murdered in Addis Ababa, the capital. They have now instituted a seminary for Leninist indoctrination of the clergy.

It is interesting to mention that Karl Marx was born in 1818, the year in which Mary Shelley published her renowned book FRANKENSTEIN, which is like a description of Marx. Frankenstein is described as going to Russia and feeding on food he confiscated from people. In the novel, a scientist wished to create a new type of man as opposed to the one who had the image of God, believing he could improve on God's creation. The result was that he made a monster, a devil, a mass-murderer like Lenin, Stalin, Hitler or Brezhnev. Attempting to imitate the Creator can only have terrible results.

(JESUS TO THE COMMUNIST WORLD, 9-78).

SALISBURY, Rhodesia (EP) — "The guerrillas of the so-called liberation movements are trying to destroy the work of the Christian churches by every means available," declared Gary Strong during the National Christian Leadership Assembly (NACLA) in the Rhodesian capital of Salisbury. As Strong, leader of the Rhodesia office of African Evangelistic Enterprise (AEE), reported, the Christian church in some parts of Rhodesia had been "forced" to live underground for many months already.

The "Marxist guerrilla organizations" prohibited worship services and other Christian meetings in the areas under their control and even "denied people the right to read the Bible under threats of violence." However, the Church in Rhodesia was "too strong and vigorous to be forced out of existence."

Strong called it "something miraculous" that in the middle of a "terrifying war-like situation" in his country such a "tremendous sense of togetherness and loving fellowship" between black and white participants, Rhodesian Christians, and guest speakers from 60 nations was possible. Nearly 600 pastors and Christian leaders took part in the NACLA conference from September 4 to 14, representing all the 40 denominations in Rhodesia. Eighty per cent of the participants were black, Strong reported.

The aim of the conference is to strengthen the Church in Rhodesia, equip and motivate pastors and help them in their tasks of caring for people and counselling in the middle of a difficult underground or civil war situation.

NEW YORK (EP) — The Columbia Broadcasting System (CBS) announced here it would revise its Sunday schedule and drop its long-running "Lamp Unto My Feet" and "Look Up and Live." "Lamp" recently celebrated its 30th year on CBS with a special retrospective series and

"Look Up" was in the middle of its 25th year. The network said it would begin early in 1979 to broadcast a 90-minute "Sunday Morning" show with religious news as a regular feature.

Bill Leonard, head of CBS News, said, "While we are bringing to a close the long and distinguished programming accomplishments of Look Up and Live and Lamp Unto My Feet... we feel strongly that within the framework of Sunday Morning we will continue to serve the interests of the religious community."

NEW YORK (EP) — One of the unforeseen effects of the newspaper strike here which began in mid-August is the sudden expansion of The News World, the daily newspaper founded in 1976 by members of the Unification Church headed by Sun Myung Moon.

The News World has become the only "established" secular general interest newspaper in the city with the shutdown of New York's three major papers — The Times, Daily News and Post. Three "interim" papers are being published during the strike.

Since the strike, The News World has increased its press run from less than 50,000 to 400,000 and expanded its number of pages from 24 to 32, according to promotion director Larry Moffitt. He says the paper is selling well and is generally received favorably.

NEW HAVEN (EP)—Gangs of Muslim fanatics are terrorizing Coptic Christians in Egypt's rural areas, according to Shawky F. Karas, president of the American Coptic Association (ACA), Karas,

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who is also chairman of the Department of Educational Research, Southern Connecticut State College, reported that the people "terrorizing" the Christians are members of the Muslim Brotherhood, a farflung extremist Islamic movement.

The Muslim Brotherhood, which was founded in Egypt in 1929, became a political terrorist society devoted to eradicating foreign influence in Egypt. Its essential aim was to impose Islamic precepts rigorously upon the life of Muslim nations. Though officially banned in Egypt, it has become active again there and enjoys tacit respectability, publishing its own weekly newspaper in Cairo.

Most of Egypt's six million Christians belong to the (Oriental Orthodox) Coptic Church, which Coptic tradition says was founded by St. Mark. For generations, the Copts lived in peace with their majority Muslim brethren. But in the last two years, the Christian community has felt itself under pressure, exacerbated by the renewed influence of the Muslim Brotherhood and a growing trend to Islamic conservatism in Egypt.

WINSTON-SALEM, N. C. (EP) The president of a group of church-related schools fighting the efforts of the State of North Carolina to regulate them says "we're fighting" because we feel it's right" and that it would be better for the protesting fundamentalist schools to be "annihilated intact than to erode their character and mission."

Daniel Carr, president of Organized Christian Schools and pastor of South Park Baptist Church here, also says that unless there is another postponement of the Superior Court order requiring them to file reports to the state by Sept. 30, "there's no question 60-plus

pastors are going to jail and will be there until the Appeals Court schedules re-arguments of the case."

The protesting schools which have refused to file the reports since last fall, asked Superior Judge Donald L. Smith at the time he issued the recent court order to delay its effective date until after a final decision in the case has been reached in the appellate courts.

FRANKFORT, Ky. (EP) — Five Louisville residents have obtained a court order blocking implementation of Kentucky's new law directing display of the Ten Commandments in all public school classrooms.

The suit, filed against state Superintendent of Public Instruction James B. Graham, says the law is unconstitutional because "it gives preference to a religious sect, society or denomination, a particular creed, mode of worship or system of ecclesiastical policy."

The law in question, passed easily by the 1978 session of the General Assembly, requires the state to have framed copies of the Ten Commandments on display in all schoolrooms if the project is financed by private donations. The suit, backed by the Kentucky Civil Liberties Union contends the law violates both the U. S. and Kentucky constitutions. Its purpose is to enjoin the state Department of Education from taking steps to place the Commandments display in classrooms.

The plaintiffs in the suit include Martin Perley, a rabbi and former director of the Louisville-Jefferson County Human Relations Commission, and four women who variously describe themselves as a Unitarian, a Quaker, a mother and a "non-believer."

## Papacy Is Not...

(Continued from page six)

cruelty, and excess, so as to surpass all who have been unjust and impious before him; having a bloody and relentless and pitiless mind, and full of wily devices against all, and especially against believers. But having dared such things three years and six months, he will be destroyed by the second glorious coming from Heaven of the truly begotten Son of God, who is our Lord and Saviour, Jesus the true Messiah; who, having destroyed Antichrist by the Spirit of His mouth, will deliver him to the fire Gehenna."

Our last quotation is made from the writings of Gregory of Tours, who wrote at the end of the sixth century A.D.:

"Concerning the end of the world, I believe what I have learnt from those who have gone before me. Antichrist will assume circumcision, asserting himself to be the Christ. He will then place a statue to be worshipped in the Temple at Jerusalem, as we read what the Lord has said, 'Ye shall see the abomination of desolation stand in the holy place.'"

Our purpose in making these quotations is not because we regard the voice of antiquity as be-

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ing in any degree authoritative; far from it. The only authority for us is "What saith the scripture?" Nor have we presented these views as curious relics of antiquity — though it is interesting to discover the thoughts which occupied some of the leading minds of past ages. No; our purpose has been simply to show that the early Christian writers uniformly held that the Antichrist would be a real person, a Jew, one who should both simulate and oppose the true Christ. Such continued to be the generally received doctrine until what is known as the Dark Ages were far advanced.

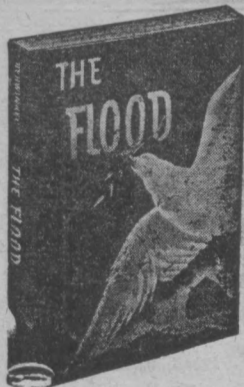
It is not until we reach the fourteenth century (so far as the writer is aware) that we find the first marked deviation from the uniform belief of the early Christians. It was the Waldenses — so remarkably sound in the faith on almost all points of doctrine — who, thoroughly worn out by centuries of the most relentless and merciless persecutions, published about the year 1350 a treatise designed to prove that the system of Popery was the Antichrist. It should however be said in honor of this people, whose memory is blessed, that in one of their earliest books entitled "The Noble Lesson," published about 1100 A.D., they taught that the Antichrist was an individual rather than a system.

(Continued on page 8, column 1)

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### TUNE IN TO THE INDEPENDENT BAPTIST HOUR

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WFTO, Fulton, Miss. Sun.	1:00- 1:30 p.m.	1360	2500 AM
WFTA, Fulton, Miss. Sun.	1:00- 1:30 p.m.	101.7	3000 FM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

## Papacy Is Not ...

(Continued from page seven)

Following the new view espoused by the Waldenses it was not long before the Hussites, the Wycliffites and the Lollards—other companies of Christians who were fiercely persecuted by Rome—eagerly caught up the idea, and proclaimed that the Pope was the Man of Sin and the papacy the Beast. From them it was handed on to the leaders of the reformation who soon made an earnest attempt to systematize this new scheme of eschatology. But rarely has there been a more forcible example of the tendency of men's belief to be moulded by the events and signs of their own lifetime. In order to adapt the prophecies of the Antichrist to the Papal hierarchy, or the line of the Popes, they had to be so wrested that

scarcely anything was left of their original meaning.

"The coming Man of Sin had to be changed into a long succession of men. The time of his continuance, which God had stated with precision and clearness as forty-two months (Rev. 13:5), or three years and a half, being far too short for the line of Popes, had to be lengthened by an ingenious, but most unwarrantable, process of first resolving it into days, and then turning these days into years.

"The fact that, in the 13th chapter of the Apocalypse, the first Beast or secular power, is supreme while the second Beast or ecclesiastical power is subordinate, had to be ignored; since such an arrangement is opposed to all the traditions of the Roman system. Also the circumstances that the second Beast is a prophet and not a priest had to be kept in the

background; for the Roman church exalts the priest, and has little care for the prophet. Then, again, the awful words pronouncing sentence of death upon every one who worshipped the Beast and his image, and receives his mark in his forehead or in his hand (Rev. 13), seemed—and no wonder—too terrible to be applied to every Roman Catholic, and, therefore, had to be explained away or suppressed" (G. H. Pember).

Nevertheless, by common consent, the Reformers applied the prophecies which treat of the character, career, and doom of the Antichrist, to Popery, and regarded those of his titles, which referred to him as "that Man of Sin, the Son of Perdition," the "king of Babylon" and "the Beast," as only so many names for the head of the Roman hierarchy. But this view, which was upheld by most of the Puritans too, must be brought to the test of the one infallible standard of Truth which our precious God has placed in our hands. We must search the Scriptures to see whether these things be so or not.

Now we shall hold no brief for the Pope, nor have we anything good to say of that pernicious system of which he is the head. On the contrary, we have no hesitation in denouncing as rank blasphemy the blatant assumption of the Pope as being the infallible vicar of Christ. Now do we hesitate to declare that the Papacy has been marked, all through its long history, by impious arrogance, awful idolatry, and unspeakable cruelty. But, nevertheless, there are many Scriptures which prevent us from believing that the Papacy and the Antichrist are identical. The Son of Perdition will eclipse any monstrosities that have sprung from the waves of the Tiber. The Bible plainly teaches us to look for a more terrible personage than any Hildebrand or Leo.

(To Be Continued)

## Lord's Supper ...

(Continued from page one)  
that particular body of believers. The ordinances are not Christian ordinances but church ordinances.

2. Baptism is a prerequisite which is seen in chapter 10 by the analogy of the children of Israel being identified with Moses by passing through the Red Sea. Although there was no New Testament Church in the Old Testament, I think it is obvious that there is an analogy here.

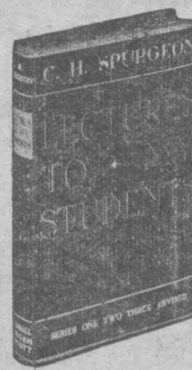
Israelites	Corinthians
Red Sea	Baptized
Manna	Feasted
Water from the rock	Fellowship
Over-thrown in the wilderness	Removed from doctrinal steadfastness

### PROPER SEPARATION (10:5-13; 14-33)

1. Morally we have the example of the behaviour of the Israelites in verses 6 and 7. The problem was definitely immorality amongst those who were publicly identified with Moses and His God. It is said that God was not pleased, consequently they were overthrown. This is certainly a warning for the admonition of churches today, especially in the observance of the Lord's Supper. By precept Paul has already commanded the withdrawal of fellowship from drunkards, adulterers, etc., in I Corinthians 5:1-13. This is to be applied here, and it is not necessary that Paul repent himself. Do we have any of these offenders in our churches? Purge out the old leaven.

2. Doctrinally we partake with the object of worship. Whether it is with Christ or demons. If our communion is with Christ, then let us insure that we partake with

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Christ and His doctrine. Otherwise we partake of devils. I think this is plain enough for those who desire to observe the Lord's Supper with doctrinal heretics in union services. Fellowship with one another is after all an incidental thing. Let us strive to observe the proper separation morally and doctrinally.

### PROPER EXTERNAL APPEARANCE (11:1-16)

It really does matter what we look like externally. I realize that you can't judge a book by its cover, but our external actions and appearance do mark us and identify us. Christians ought to be concerned about how they appear externally. Of course, modest dress but this is not the consideration. Proper order of the sexes is to be demonstrated especially in the public worship of God's Churches and in the observance of the Lord's Supper (I Cor. 11:3).

Headcovering (artificial) is to be worn by the ladies and is not to be worn by the men. Careful study of this passage will reveal this. The covering (NOT THE HAIR) is in itself a symbol of the Divine order. If the hair is the covering then no man may worship with hair on his head (11:4, 7).

Hair is to be short on the man (if long then he defies his God-given position. Rebellion any way you view it), and it is to be left LONG on the woman and to crop it short or shave it is to defy her God-given position, still rebellion. Either one is not a pretty picture to present verse 13.

### PROPER ATTITUDE OF THE MEMBERS

Paul said, "Despise ye," mean-

ing that they had a low estimate of the church. Members ought to be taught to manifest a love and reverence for the assembly as the place where the honor of God dwells (Ps. 26:8).

The ordinance itself is to be approached as being a thing that God has specifically commanded to be observed which demands a reverent approach. Not a flippant attitude which would allow it to degenerate into a time of gluttony and revelry.

The brethren are to be held in high esteem. If they had been held in the proper esteem they would not have been inconsiderate in their actions (I Cor. 11:21).

### PROPER PROCEDURE (11:23-26)

Paul merely quotes what the Gospel accounts record. Christ set the pattern when He established the ordinance. It is evident that it must be observed orderly and reverently.

### PROPER INWARD APPEARANCE (I Cor. 11:27-33)

The church is limited in their sphere of responsibility upon the membership. The limit is to outward acts of sin. We cannot judge intentions and motives. Each member is responsible before God to clean up his inward appearance before God. To fail in this is very dangerous, for Paul said many were sick and weakly and some even died as a result. The "sin unto death" must be taken into account here. It is to be noted that "unworthy" is an adverb and not the adjective "worthy." This means that we are to beware of how we observe not that any would ever be worthy. Christ is worthy. May God give us the desire to properly observe the Lord's Supper.

## Hindrances To ...

(Continued from page one)  
moral degeneracy. It names no degree of improvement that we must attain before it can help us. It prescribes no dispensation of self-preparation. It has no betterment act which must be enforced in order to get us ready for calling on Jesus. It stipulates to take men at their worst or at their best. And it matters little which. It has to do the same work for both.

You know it costs our Government just as much to uniform a well-dressed recruit as it does a ragged one. In either case the recruit must put off his citizen's dress, and put on the Army blue; and so it is not worth while for a volunteer to spend his labor and pains to get a new suit to enlist in. There is likewise no necessity for a sinner's waiting to get a better moral garb, a more respectable wardrobe of frames and feelings, before he may come to Christ; for in any event he must put off the old man with his deeds, and put on the Lord Jesus Christ, "who of God is made unto us wisdom and righteousness and sanctification and redemption."

(THE WATCHWORD, October, 1878).



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