

# Is The Preaching Of The Gospel Essential In Calling God's Elect?

T. L. GRIFFIN  
Northport, Ala.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13-14).

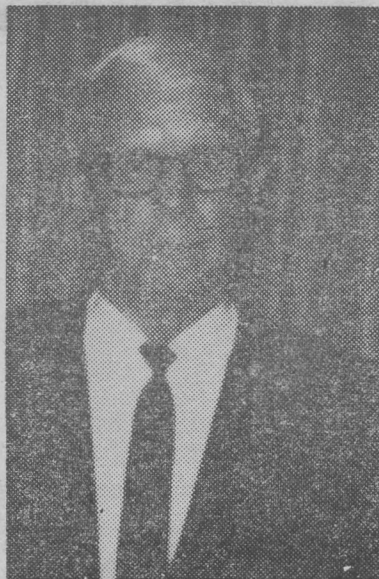
"Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake" (I Thess. 1:4-5).

It will be readily noted that the heading of this article is in question form. We are aware that there is much controversy in religious fields regarding this proposition. One of the greatest errors of Hardshellism is the denial of the necessity of gospel preaching to lost men. God not only chose His people in Christ, but He also chose the means that in time will bring them

to embrace the saving grace provided by their Substitute. If the texts given are accepted as Holy Writ and not taken out of their proper context, then no other Scripture is necessary to prove that God actually elected His people and purposed the gospel as the means to accomplish that end. Space will not permit us to show that all of God's Word is not the gospel since much of it is declarations of His judgment and wrath. The gospel directly presents Christ and the saving grace of God through Him (Acts 20:24; I Cor. 15:1-4). On these promises let us begin our efforts to answer this weighty question before us.

We will choose only one, out of the many, Old Testament passages that prove this same New Testament truth: Jonah preaching to the Ninevites. Christ in at least two places warned rebellious hearers who were rejecting His ministry that it would entail much sorer punishment than that intended for Nineveh and that which fell upon Sodom and Gomorrah.

Our appeal will confine itself to the New Testament Scriptures. Scripture tells us that there is a



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general call and that this extends to all men indiscriminately. All men are to be brought under the

call of the gospel in this respect as God intended it. This is verified in the marriage supper parable where the invitation was: "Come, for all things are now ready." Some made light of it and went their several ways and verses 6-7 of this passage will show their rejection and its consequences. There is no doubt that verse 9 is looking forward to the soon to be given Great Commission. Verse 10, when compared with Matthew 13:24, 30, 47, 52, and Matthew 22:11-12, shows that some will be false professors and are certain to be cast out as though they had no profession at all.

Matthew 13:41, 43 and 22:14 is the key that unlocks all of this: "For many are called, but few are chosen." The truth is that there is a general call of the gospel that can be resisted even though it is a clear cut invitation from God. There is, without doubt, an effectual call directed by the Holy Spirit using divinely appointed means (the preached Word, the gospel) and this call is irresistible, bringing out the elect from

out of the fallen mass of Adam into the grace of God (Rom. 8:28-30; I Cor. 1:26).

We now notice some things in the high priestly prayer of Christ wherein the thought is directed to an exclusive group: "I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine." It not only embraced those about Him at that time, but verse 18 shows that it fully embraced all elect of all ages to come, since He was to send them armed into the world with the means of bringing other sons into glory. These words are all wrapped well in a missionary message, and Christ had in mind the total of the Divine purpose as planned before creation, as the text notes. It was equally intended in the Divine plan the preaching of the Gospel to bring home lost sheep (John 10:16).

It was the eminent and esteemed John R. Graves that said, "The farmer in the spring does not know how many ears of corn he will harvest in the fall, though (Continued on page 4, column 3)

## THE DEITY OF CHRIST

I. M. HALDEMAN  
(1845 - 1933)

The evidence that our Lord Jesus Christ was very God is manifold. It is found, demonstrated and proved in His sinless character, the miracles He wrought and the manner in which He wrought them. His sinlessness bears witness He was not begotten of a human father and could have been begotten only by the living and holy God; and being of His very essence, as a son is of a father, was not only a Son of God, but God the Son.

His miracles were wrought by a power above that of man; but the manner in which He wrought them is their marvel and revelation of the power. He accomplished these miracles by the utterance of a word. He said, "I will." He spoke and it was done. He commanded and it stood fast. With a word He brought the dead to life again; with a word He bade the storm be still, and the tempest hushed its noisy clamor. A word of power like that expresses a will the source of the power and, therefore, a will supreme in the environment of things. A will as supreme as that is the will of God; and by so much, therefore, was our Lord Jesus Christ the Eternal God.

But apart from all such evidence and argument of the same, Holy Scripture says in clear and unequivocal terms our Lord Jesus Christ was God and very God of very God before He was born into this world, while He walked the earth and that He is Almighty God in Heaven now. It is only necessary to let Scripture speak for itself to bring us in adoring worship before Him who died for us and rose again and own Him with joyful faith as "our great God and Saviour," loving Him for Himself, trusting Him for all things and serving Him in all things.

**EMMANUEL—GOD WITH US**  
"A virgin shall conceive, and bear a son, and shall call his name Emmanuel" (Isa. 7:14).

"And she shall bring forth a son, and thou shalt call his name Jesus. . . . Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call

his name Emmanuel, which being interpreted is, God with us" (Matt. 1:22, 23).

Holy Scripture therefore plainly says when our Lord Jesus Christ was on earth He was Emmanuel—God with us.

### THE MIGHTY GOD

"Unto us (unto the Jews) a child is born (this is the child spoken of by Isaiah in the seventh



I. M. HALDEMAN

chapter of his prophecy who should be conceived by and born of a Virgin Mother) unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. 9:6).

This is applied by the angel to our Lord Jesus Christ on the night of His birth.

He said: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:11-12).

Isaiah calls this foretold babe the Mighty God.

The angel says He is Christ the Lord. By this quotation, "Lord," when used in relation to the Son of God, is equivalent to the Jehovah (Yaveh) of the Old Testament.

Thus the Old and the New Test. (Continued on page 3, column 1)

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Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 48, No. 6

ASHLAND, KENTUCKY, FEBRUARY 17, 1979

WHOLE NUMBER 2210

## THE SECOND COMING OF CHRIST

J. FRANK NORRIS  
(1877 - 1935)

(PART ONE)

There are two extreme positions regarding the Second Coming of Christ to avoid. Both are unscriptural and destructive.

First, the Postmillennial view which in effect is to deny the Second Coming of Christ. A very dear friend of mine, speaking on this, called it "The Pre-millennial system of truth versus the Postmillennial system of truth." There is no such thing as a "Postmillennial system of truth." There is a "Postmillennial system of error."

Then there is another extreme. Some brethren who are impatient, overzealous, pressed, depressed, and oppressed with world conditions are distressed beyond their power to bear, and undertake to set dates, times and seasons, all of which is not only unscriptural but is subversive.

Jesus, in His last discourse on the end of the age answered three questions:

First, "When shall these things be?"

Second, "What shall be the sign of thy coming?"

Third, "And of the end of the world?"

Four times He admonishes His disciples not to be deceived, "And Jesus answered and said unto them, Take heed that no man deceive you." "Of that day and hour

knoweth no man, no, not the angels of heaven, but my Father only." And in the first chapter of Acts of the Apostles, when the disciples came to Him, even after they had seen His life, death and resur-



J. FRANK NORRIS

rection, still they did not understand his spiritual mission. They asked Him, "Wilt thou at this time restore the kingdom to Israel?" They were under Roman oppression. They wanted to be redeemed from it. "He said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own pow-

er." I say that there are many side issues, unscriptural, that have grown out, and up, like weeds in the garden. There are great many people who fail to distinguish the difference between what is known as postmillennialism and pre-millennialism, and they are as far (Continued on page 6, column 3)

## A CHURCH THIEF

(By The Editor)

John C. McAllister, former pastor of a Baptist church in Olathe, Kan., has been found guilty of converting more than \$6,000 in church funds for his own use.

He was fined \$5,000 and placed on five years probation under the condition that McAllister repay the church at the rate of \$150 a month at 8 per cent interest. He was convicted of stealing church funds by writing checks to himself out of a church building fund.

Such information as appears in this EP press report is alarming to Baptists throughout the globe. We cannot say enough to castigate such a church thief. Yet some of us seem to ignore other church thieves and retain them in good standing in our churches. Every member of a Baptist church who does not tithe his income to the treasury of his local church is a church thief (Mal. 3:8-9). A non-titheer is guilty of the sin of Judas Iscariot (John 12:6).

Does it pay to rob God? Look at the case of Mr. McAllister. Then decide for yourself if a \$5,000 fine and loss of the ministerial office were really worth it all. Then ask yourself if it pays to rob the church of God, either by stealing its funds in the manner McAllister did, or by robbing God by failing to pay the tithe?

Could it be that you are having so many hard financial problems because you have robbed God to pay man? Don't you know you are more indebted to God than any earthly man? Centuries ago God warned: "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes" (Hag. 1:6).

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## THE CHURCH DISTINGUISHED FROM ISRAEL

Amillennial covenant theologians make no distinction between Israel and the church in their teaching and preaching. They believe in the essential unity of the elect of all dispensations, and they see neither need nor place for a distinction. As the death of Christ is the ground for the salvation of all the elect, they assume the church in the wilderness in the Old Testament is the same as the New Testament church. They put the saints in both Testaments in the universal, invisible church. Often they speak of Christ dying for His

church, meaning the elect of all ages.

Amillennialists maintain the terms of admission into the church before the first advent of Christ were the same that are required for admission to the Christian church. Those terms were a credible profession of faith in true religion, a promise of obedience, and submission to the appointed rite of initiation. They say all of this is true with reference to the church that now is. Pedobaptist amillennialists hold that since infants were members of the church un-

der the Old Testament economy, they should be members of the New Testament church. Hence they teach infant sprinkling and infant church membership. Amillennial Baptists will not go this far as they deny infant baptism.

Dispensational pre-millennialists make a clear distinction between Israel and the church. They hold all believers from Pentecost to the rapture constitute the mystical body of Christ, and that all believers at regeneration are baptized by the Holy Spirit into the univer- (Continued on page 2, column 1)

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MILBURN COCKRELL --- Editor  
Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 71, Zip Code 41101.

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## BRIEF NOTES

Please be patient with us on your bookstore orders. We are in the process of moving our store to the church basement. The EXAMINER office in which my wife and I work is also being moved. This is taking some time, and it has put us behind with answering letters and making conference tapes. We have not forgotten about you. You will receive your books, letters, tapes, etc., as soon as possible. We have only a limited work force. There are many jobs and the workers are few.

## Church Distinguished

(Continued from page one)  
sal, invisible church. Dispensational pre-millennialists stress the church being an organism rather than an organization. They minimize the ordinances of the local church and emphasize the spiritual life of the believer.

If you are ready to ask me to which school I belong, I will quickly answer: To neither one in a strict sense. I am a Baptist and find myself somewhere between the two opposing schools of thought. I agree with amillennialists that God saves all the elect on the basis of the death of Christ, but I sharply reject their making Israel and the church synonymous. I agree with dispensationalists that there is a distinction between Israel and the church, but I would condemn them for starting the church with the Holy Spirit at Pentecost rather than with Christ during His personal ministry on earth. Both schools teach the unscriptural idea of a universal, invisible church which I totally reject. Both start the church at the wrong time: Amillennialists with Adam and premillennialists at Pentecost.

There are some ways that Israel and the church compare and seem to be similar. Both were established by a God-appointed person and both were the people of God. God's blessings were in the main upon Israel in the Old Testament time, as they are in the main upon the churches today. In the old

economy the will of God was made known by Israel; in the new economy the church makes known His will. The nation of Israel was real and visible, the New Testament church is likewise. In the Old Testament God had a visible congregation with rituals and laws. In the New Testament Christ has visible churches with rituals and laws, although they are not the same rituals and laws which Israel had.

While there are ways in which they compare, there are greater contrasts. To make Israel and the church the same is a grievous error. Strict covenant theologians insist circumcision was a sign and seal of membership in the Hebrew nation and the Hebrew church. They make circumcision in the Old Testament to be the same as baptism in the New Testament. Baptism and circumcision are two different things. The natural seed of Abraham were entitled to circumcision; only his spiritual seed are qualified to be baptized. The right of a child to circumcision did not depend upon the faith of his parents. No sponsors were required in circumcision. Only males were circumcised; both males and females are baptized. The Apostles baptized Jewish converts who had already been circumcised. Jewish Christians continued for many years to circumcise their children. Paul, to satisfy the Jews, even circumcised Timothy who had already been baptized. The Apostles, neither at the Council at Jerusalem, nor on any other occasion, manifest any knowledge of the substitution of baptism for circumcision. Circumcision in the Old Testament was a type of the new birth (Rom. 2:28-29).

In the old economy Israel and the church in the wilderness were identical. The priests and Levites were civil as well as religious officers. The New Testament church is to be totally separated from the state (Matt. 22:21). The church in the wilderness had the right to inflict the death penalty; the New Testament church has no such power from God. Israel was one nation; the churches have in them people from many nations and are found in many nations. Israel is an unfaithful wife (Isa. 54:5; Hos. 2); the church is Christ's virgin bride (II Cor. 11:2). About four-fifths of the Bible is written to Israel, and about one-fifth to the churches.

Israel was instructed by God to kill all their enemies (Deut. 7:1-2), but the church is taught to love and to bless her enemies (Matt. 5:44; I Cor. 4:12-13). In Israel only men were priests unto God; in the church men, women, boys and girls are all priests, since all believers are priests unto God. The worshipper in Israel could only bring his offering to the door of the tabernacle or temple (Luke 1:10; Lev. 17:8-9; Num. 3:10). The New Testament worshipper can "enter into the holiest by the blood of Jesus" (Heb. 10:19-20). The Israelites were baptized unto Moses as their leader (I Cor. 10:2). The members of the church are baptized unto Christ as their Saviour and Leader (Gal. 3:27).

Instead of viewing the church and Israel as one big house, the writer of Hebrews makes Israel a separate house with Moses as its builder, and the church another house with Christ as its builder. Observe what he said: "Wherefore, holy brethren, partakers of the Heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him, that appointed him as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; But he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:1-6).

The Hebrew writer views Israel and the church as two separate houses, not two rooms in the same house as strict covenant theologians do. Moses led the Israelites from temporal Egypt; Christ from spiritual Egypt. By Divine appointment Christ founded the laws, rituals, and ministry of the household of Israel. By Divine appointment Christ founded the laws, rites, and ministry of the New Testament house of God (Matt. 16:18; I Tim. 3:15). Moses during his personal ministry of earth founded the Old Testament house of God in Egypt and the wilderness. Christ during His own personal ministry on earth established the New Testament house of God in Palestine. Here are two different households and two distinct builders. Moses founded the Jewish theocracy subordinately as a servant; Christ founded the

### "MY GOD AND I"

by GLENNA LEACH

*I wandered on earth for many years;  
I wandered thru many heartaches and tears;  
But now I have no reason to cry,  
We travel together, My God and I.*

*'Twas sovereign grace that sought me out  
As on this earth in sin I roamed about;  
He sought me by His amazing grace,  
So that someday in Heaven I'll see His face.*

*I'm His because of His elective love  
That comes down to me from Heaven above.  
I am looking for my home in the sky  
Where we'll live together, My God and I.*

*Yes, up yonder on Heaven's shore  
We'll live together forever more;  
And God shall wipe all tears from our eyes,  
As we live together, My God and I.*

house of God which would consist of both Jews and Gentiles (Eph. 2:12-21; 3:1-9).

## MARTYRS MIRROR

By  
THIELEMAN J. VAN BRAGHT  
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church supremely as a Son. Moses was a part of the church in the wilderness; Christ is the Head of the church.

The church and Israel are two separate households and people widely different. The church in the wilderness was made up in the main of Israelites, yet the church consists in the main of Gentiles. During the ministry of Christ both institutions existed at the same time and were clearly separate from each other. While the first members of the New Testament church were Jews, they became church members by the baptism of John and the call of Christ. Circumcision did not put them in the church. Being a part of the nation of Israel did not make them church members. Judaism persecuted Christ and His church. The church did not triumph in its missionary endeavor until Judaism was broken up and dispersed. To argue that Israel and the church were one and the same during the ministry of Christ seems to ignore much of the teaching of the Four Gospels.

There was a visible congregation of God in the Old Testament times. But there was no church on earth at that time, nor was Israel ever called the body of Christ. The congregation in the wilderness never baptized any person, nor did they observe the Lord's Supper. The congregation of Israel in the Old Testament had kings, prophets, and priests, but they never had any apostles, bishops, or deacons. The Jews never were able to understand in the Old Testament that one day Christ would build a

house of God which would consist of both Jews and Gentiles (Eph. 2:12-21; 3:1-9).

Amillennialists take pleasure in claiming all the promises made to the Israelites, and with equal pleasure they leave all the curses in the Old Testament to the Jews. But it is as bad to apply God's promises to the Israelites to the church as it is to apply all the promises Christ made to the church to Israel. Most Landmark Baptists will concede there was no Baptist church in the Old Testament, but amillennial Landmark Baptists find much in the Old Testament, about the Church. Is it not a bit foolish to say that God often spoke to the Jews His message to the Gentiles? Is it not sheer folly to teach God spoke at length in the Old Testament to the church when no church existed?

To add to this inconsistency, these same people can find nothing in the New Testament written to Israel. They say the whole New Testament was written to Baptist church members and no one else. But did not the nation of Israel exist in the apostolic age? Were not the early Christians all Jews? Honest people know the Jews still exist as a people even today. Then why is it that amillennial Landmark Baptists teach that God often spoke to the church in the Old Testament when it did not exist, and He never spoke to Israel in one passage in the New Testament even though the nation existed and all the early Christians were Jews? Would I not be safe in saying that such reasoning can come only from a man who is beside himself?

Elder Joe Bell, pastor of Central Baptist Church, Grenada, Miss., in his book, GOD'S PRIESTHOOD ON EARTH, page 34, asserts the word saints in the New Testament means the saved in church capacity. He goes on to emphatically declare "there are no other ones addressed in the New Testament." On page 94 of this book, written to prove Baptist churches are God's present priesthood on earth, he affirms that there is nothing in the Word of God that is not addressed to those in church capacity. (These are only indirect quotes from his book. He positively forbade any direct quotes, hiding out behind the copyright law to prevent exposure at the hands of his brethren.) This idea, revolutionary and extreme, is absolutely essential to his trying to prove the Baptist priesthood theory. Bro. Bell confuses the church with Israel in the worst possible way. An amillennial covenant theologian has never done any

worse, yet Bro. Bell professes to be a premillennialist.

The idea that every word in the New Testament is addressed to saints in church capacity puts some odd persons in the churches. Let's try a few verses to see if Bro. Bell's theory is correct. In Matthew 4:10 Christ addresses the Devil. Is the Devil a saint in church capacity? Look at the whole 23rd chapter of Matthew. Note especially verse 33 which reads: "Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell?" Are saints in church capacity snakes headed for Hell? Note verse 38 of Matthew 23: "Behold, your house is left unto you desolate." Does this mean Christ had forsaken His newly organized church? Need I go further in the Scriptures? Unless one is willing to put Satan and unsaved Jews in a Baptist church, he must reject Bro. Bell's theory.

Some priesthood of the Baptist church men assume Matthew was written to saints in church capacity because the word "church" is mentioned in the Book (Matt. 16:18; 18:17). This is very poor logic. By the same logic I could assume it was written to the Devil since he is mentioned in the Book (Matt. 4:2-13). But it would be more reasonable and consistent with Christian scholarship to assume it was generally written to Jews (Matt. 2:2; 27:11, 29, 37; 28:15) or Israelites (Matt. 2:6, 20-21; 8:10; 9:33; 10:6, 23; 15:24, 31; 19:28; 27:9, 42).

Any person who reads the Four Gospels with no theory to defend can easily see there are some words addressed to specific individuals, some to the church, some to Israel, some to all believers, and at least some to unbelievers and Satan.

Baptist church priesthood men claim that every word in the epistles of the New Testament were written to saints in church capacity. Their theory permits no place for a personal epistle or a general epistle. I agree with priesthood men that many epistles in the main are written to local churches and to saints in church capacity such as Romans, I and II Corinthians, Galatians, Ephesians, Philippians, and I and II Thessalonians. But unlike them I would not take the extreme position that every word in these can be applied to church members and never to believers outside the church. No doubt the whole Bible was written for the benefit of the saints in the Lord's churches, but this is not to say that the Bible does not contain some things to believers outside the churches.

In no way can I agree with priesthood men that I and II Timothy were written to the church of Timothy. Timothy was a man (I Tim. 1:1-2; II Tim. 1:1-2), not a Baptist church. These two books were addressed to a young preacher and not a church, although their message concerned the orderly management of church affairs. Titus and Philemon were persons, not Baptist churches. There is abundant information for the Lord's churches in these books, but they were written to individuals.

Because I Peter is so essential to the priesthood theory, priesthood of the Baptist church men are quick to affirm it was written to saints in church capacity. I do not deny that some of the persons addressed were church members and had elders (I Pet. 5:1-4). I do have trouble with believing that saints in five Roman provinces (I Pet. 1:1) were all in one big Baptist church. This would be a much larger church than Jack Hyles (Continued on page 5, column 1)

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## The Deity Of Christ

(Continued from page one)

ament proclaim our Lord Jesus Christ to be Jehovah God (Yaveh Elohim).

### THE LORD

"In those days came John the Baptist . . . For this is he that was spoken of by the prophet Esais, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight" (Matt. 3:1-3).

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord" (Isa. 40:3).

The word, "Lord," used by Isaiah—is "Jehovah," (Yaveh) very God.

As this voice crying in the wilderness was John the Baptist and the prophet was speaking of him as going before our Lord Jesus Christ to prepare His way and he uses the word which means Jehovah, then Isaiah testifies beforehand that our Lord Jesus Christ was Jehovah God.

### THE LORD GOD

"Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him" (Isa. 40:10).

"The Son of Man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works" (Matt. 16:27).

Beyond question these two Scriptures are speaking of the same event and therefore of the same person. The Lord God who is coming with strong hand to reward is the Son of man coming with His angels to do the same thing.

The Son of man is our Lord Jesus Christ.

The Lord God of Isaiah is the Son of man of Matthew.

The title, "Lord God," in Hebrew is—Jehovah—God—(Yaveh Elohim). In saying Jehovah—God is coming to reward men according to their works. Isaiah anticipatively announces what our Lord Jesus Christ in this manner affirms of Himself that He is that Lord God.

### LORD OF THE SABBATH

"The Son of man is Lord even of the sabbath day" (Matt. 12:8).

The Lord of the sabbath can only be He who gave and ordained the sabbath; as it is written: "I am the Lord thy God . . . the seventh day is the sabbath of the Lord thy God" (Ex. 20:1-10).

As our Lord Jesus Christ claims to be Lord of the sabbath, and the Lord of the sabbath as set forth in the passage quoted from Exodus is Jehovah Elohim—very God Himself—then in claiming to be the Lord of the sabbath our Lord Jesus Christ affirms Himself to be none other than the God of Sinai who talked with Moses and gave him the Law.

### ALL THINGS OF THE FATHER DELIVERED UNTO HIM

"All things are delivered to me of my Father" (Luke 10:22).

All things of the Father include His holiness, His omnipotence.

HE SAT ON THE THRONE WITH THE FATHER BEFORE THE WORLD WAS.

"And now, Father, glorify

thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

The preposition "with" is para, "Thine own self" is in the dative, and para with the dative may signify "beside," "along side."

The passage therefore may be rendered: "And now, O Father, glorify thou me beside-or-along side thine own self in the glory which I had beside thee before the world was."

In this prayer He is asking the Father to confirm the statement He made to the Jews.

This is the statement He made to them: "I am from above" (John 8:23).

He had said to the Jews also: "What and if ye shall see the Son of man ascend up where he was before" (John 6:62).

In this prayer He affirms what He was up "where he was before."

He says unqualifiedly He was beside the Father in His glory. It is impossible to modify or iron out this statement. He says He was co-equal with God the Father.

### ALL POWER IN HEAVEN AND IN EARTH

"All power is given unto me in heaven and in earth" (Matt. 28:18).

All Power is omnipotence. Omnipotence belongs only to God.

For any one to claim omnipotence who is not God is to be guilty of blasphemy and high treason against God.

Since our Lord Jesus Christ was holy, harmless, sinless and perfect He could not claim anything that was not true.

Since He claimed omnipotence, then, He was in very truth the omnipotent Son of God and God the Son.

### BAPTISM IS TO BE PERFORMED IN HIS NAME COORDINATE WITH THE FATHER AND THE SPIRIT

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

You will note the baptism is not in the names, but in the Name. It is a unit name.

It is a name common to each. It signifies the unity of Father, Son and Holy Spirit.

That unity is the unity of being. It tells us the Father, Son and Holy Spirit are ONE BEING.

That one being is God. God therefore is three distinct persons in one being.

It is not a matter for reason, but a fact revealed to faith.

Since our Lord Jesus Christ is the Son, then He subsists as one person in the one being, is of the one essence and therefore God.

His name as second, after the Father and before the Spirit, neither signifies He is inferior to the Father, nor superior to the Spirit. The positional order of His name indicates simply His relation in the operation of Godhead.

The Father acts through the Son, by the Spirit.

HIS BLOOD SHED ON THE CROSS — THE BLOOD OF GOD

"The church of God which he hath purchased with his own

For February 25, 1979

I Peter 1:18-22.

Intro.: Considering the great price of our redemption and its results, the child of God should be both moved and motivated to trust and obedience.

In this lesson we have a great contrast between the precious blood of Christ, and corruptible things; between silver and gold, and the incorruptible Word of God; between the flesh which is perishing, and eternal life in Jesus Christ, which is unending.

### VERSE EIGHTEEN

"Forasmuch as ye know." The truth presented is not unknown to you, therefore, always keep it in mind regardless of all outward circumstances. Don't allow the glitter, nor the glamour of the world to dim the precious jewel of redemption. Don't frustrate the grace of God by mixing it with the cheap and vain counterfeits of the Devil.

"That ye were not redeemed." One can never overestimate the value of emphasizing the negative in salvation, for this is what most people are preaching and depending on in this religious world. Furthermore, many think they are preaching salvation by grace, when they are actually preaching salvation by works.

"With corruptible things, as silver and gold." The value of a person or product is based on what they can accomplish or buy. It is based on their durability and longevity. It is further based on their acceptance as payment. Silver and gold is valuable at best only in a temporary and material sense, but when it comes to salvation or eternal bliss, they are worthless. Silver and gold in the Bible, does portray the Person and work of blood" (Acts 20:28).

Our Lord Jesus Christ in His pre-existent state is declared to be very God—even the Lord God.

When He came into this world He took humanity into union with Himself; He took it in the form of a new human nature which He created and united to His unchanged personality as God; as it is written: "He took upon him (assumed) the form of a servant" (Phil. 2:7).

"He took on him the seed of Abraham" (Heb. 2:16).

This humanity was properly His. When He shed His blood as a purchase price for the Church it was the blood of His human nature, the blood of His own human body. As He was God and that which belonged to Him belonged to Him as God, then the blood He shed was in all verity the blood of God.

In saying the Church was purchased by the blood of God, and as the Church was purchased by the blood of our Lord Jesus Christ, Paul is saying in the most definite manner that our Lord Jesus was God.

### THE OVER ALL GOD

"Christ, who is over all, God blessed forever" (Rom. 9:5).

What a thrill of comfort those three words should give the Christian. Our Lord Jesus Christ in yonder Heaven, the Over All God.

### THE GOD TO WHOM EVERY TONGUE SHALL CONFESS

"We shall all stand before the judgment seat of Christ."

For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

So then every one of us shall give an account of himself to God" (Rom. 14:10-12).

According to this statement we (Christians) are to stand at the judgment seat of Christ that we may give an account of ourselves to God; and as the judgment seat is the judgment seat of Christ and He will sit on that seat as the judge, then in giving an account (Continued on page 5, column 3)

## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida



Christ, especially in relation to the tabernacle and temple, but they are as useless as the animal sacrifice when it comes to salvation (Heb. 10:1-4).

"From your vain conversation received by tradition from your fathers." This has to do with the manner of life as it has come down from generation to generation. It is a result of the fall, and therefore, "that which is born of the flesh is flesh," and in the flesh "dwelleth no good thing," so, "they that are in the flesh cannot please God." This eliminates human merit and human efforts in the realm of salvation. However, sad to say, both Jews and Gentiles, because of the blindness of the flesh, are still attempting to satisfy God by human efforts, therefore, we have a vast variety of religious organizations, but all based on human wisdom and all going about to establish their own righteousness.

### VERSE NINETEEN

"But," There is no greater contrast than this.

"With the precious blood of Christ." This separates true Christianity from all other religions. Therefore, "without the shedding of blood is no remission" of sin. "When I see the blood I will pass over you" (Ex. 12:13). He "washed us from our sins in His own blood" (Rev. 1:5). Therefore, it is the Lamb of God "which taketh away the sin of the world" (John 1:29). So, He "put away sin by the sacrifice of Himself" (Heb. 9:26). He obtained eternal redemption for us by His own blood (Heb. 9:12). So, His blood truly speaks of better things, and is of inestimable value.

"As of a lamb without blemish and without spot." God being absolutely holy could accept only a perfect sacrifice, that is only one without defect or defilement. Jesus Christ was, and is, the only sacrifice which had no sin (Heb. 4:15), and contacted no sin (Heb. 7:26), in His earthly journey to the cross (John 8:29). Therefore, He could offer Himself without spot to God (Heb. 9:14). This is pictured in the sacrifice of the Old Testament. Study the pass-over lamb (Ex. 12:1-6).

### VERSE TWENTY

"Who verily was foreordained before the foundation of the world." How this magnifies that salvation is no afterthought with God, but a forethought! Jesus therefore,

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stood as a lamb slain from the foundation of the world, and we, the elect, were chosen in Him (Eph. 1:4). The choosing unto salvation and the means of accomplishing this salvation is of God (II Thess. 2:13,14).

"But," Not a contrast but to show the time element.

"Was manifest." Foreknown from eternity, manifested in time. God's predestination is accomplished by God's providence and power. His plans may be hidden from the eyes of man, but are real nevertheless. They may be opposed by the Devil, but not overthrown. Also, Christ existed from eternity, but was manifest in time.

"In these last times." "The latter times" (I Tim. 4:1). "In the last days perilous times shall come" (II Tim. 3:1). The close of this dispensation is at hand, being marked by particular events.

"For you." This specifies the purpose for Christ's manifestation. He came to "save His people from their sins." He died therefore, a substitutionary death, in the stead of the elect. Compare the ram which died in the stead of Isaac (Gen. 22:8, 13).

### VERSE TWENTY-ONE

"Who by Him." Again, we see the work of God in salvation, for even our faith is the gift of God. (Eph. 2:8; Rom. 10:17). This in view of the fact that repentance is granted by the Lord (Acts 11:18). Also, study how the Lord opens the heart (Acts 16:14). So, this teaches us that it is not of the will of man nor of the will of the flesh, but of God (John 1:13). He began the work, and He will complete the work (Phil. 1:6).

"Do believe in God." Here, we see true faith. A faith which believes in God's person and God's precepts (Rom. 4:21). Absolute dependency in God's provisions through Christ.

"That raised Him up from the dead." A public manifestation of God's approval and the ground of our justification (Rom. 4:24, 25). The signifying of the victory over all enemies.

"And gave Him glory." Yes, God hath highly exalted Him and hath raised us up together, and made us sit together in heavenly places in Christ Jesus (Phil. 2:9; Eph. 2:6).

"That your faith and hope might be in God." Faith looks back at Christ's resurrection, and hope looks forward to glorification with Him. Faith and hope have their eyes on God (II Chron. 20:12).

### VERSE TWENTY-TWO

"Seeing ye have purified our souls. The faith that justifies (Rom. 5:1) and purifies our hearts (Acts 15:9) results in a sanctifying of our lives (John 17:17).

"In obeying the truth." Truly "to obey is better than sacrifice." Remember verse 14 tells of "obedient children." Believers become followers as they heed the Word of God.

"Through the Spirit." Without Christ there is no redemption; and without the Spirit there is no renewing or outward conformity to the Word of God in a spiritual sense (Gal. 5:16).

"Unto unfeigned love of the brethren." The love produced by the Holy Spirit (Rom. 5:5) is pure love, not hypocritical. Brotherly love is an evidence of salvation (John 13:35; I John 2:5).

"See that ye love one another with a pure heart fervently." An admonition which is very much needed among churches of our day. May God give us grace to carry it out (I John 4:11; I Tim. 1:5). Conclusion: A practical lesson based on great doctrinal teaching.

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FEBRUARY 17, 1979  
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## WORD STUDIES

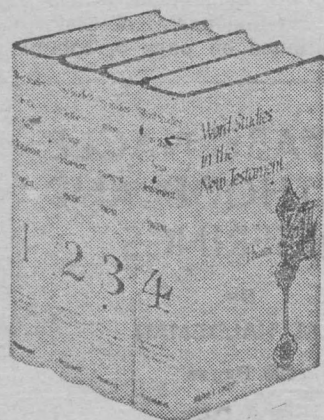
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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

*"A church is pre-trib in its belief. It calls a pastor who knows the church's position and is pre-trib himself. The pastor changes to post-trib and begins to preach this. What should the church do?"—Winston-Salem, NC*

OSCAR MINK  
219 North Street  
Crestline, Ohio  
44827

Pastor  
Mansfield  
Missionary  
Baptist Church  
Mansfield, Ohio  
44906



The official position of the church being that of "pre-trib" leaves the church without an option; they must ask the pastor to desist in his preaching of the post-trib doctrine. For a church to have a declared position on any doctrine, and let any of their members perpetually teach against that doctrine, either privately or publicly, is to manifest a critical weakness on the part of the church. A person can be a member of a N. T. church without agreeing with everything the church holds to be sound doctrine, but the person should not long remain a member if he tries to convince any of the other members that the church is wrong. Such action by the contrary member will invariably result in discord being sown among the brethren, from which bitterness is born, and the church is severely injured.

I do not imply that churches are always correct in what they believe, but an axiomatic principle governing a Baptist church is, majority rule. The person who will not submit to majority rule does not belong in a Baptist church. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrines which you have learned; and avoid them" (Rom. 16:17). See also (II Thes. 3:6 and 14; Titus 3:10).

JAMES  
HOBBS  
Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



I would hope that such a thing would not occur. The reason is because the pastor of a church should spend a great deal of time in prayer and study.

Any man that studies the Bible honestly could not change to a post-trib position. I am sorry if there are some of my friends who do not like my saying this, but my position is well known. I can-

not see in any way how a complete study of the Bible could lead in any direction except the pre-trib, pre-mil position.

If there should be a condition such as the above question speaks, then I would assume that the pastor would be honest enough to admit to the church the fact that he had changed on that subject.

I do not see how a church could keep a pastor who believes different from her own position. Frankly, I don't see how a church could even allow a member who holds that position. "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, . . . when ye come together therefore into one place, this is not to eat the Lord's supper" (I Cor. 11:18-20). A Church cannot take the Lord's supper with divisions.

The church should give the pastor a month's pay and start looking for a new pastor. There should be no hard feelings about it.

JON RULE  
22433 Wohlfeil  
Taylor, MI 48180

PASTOR  
Zion Missionary  
Baptist Church  
8500 Pardee Road  
Taylor, MI 48180



Personally, I am not going to make an issue of fellowship out of either the a-millennial or the post-tribulational position. Some will want to, and they will call me soft on heresy and going apostate and probably some other things. Nevertheless, I refuse to believe that the brethren whose doctrine of eschatology differs from mine are heretics, and, my brother, if you do, you need to take another look at your Book and see what constitutes heresy. The problem in a situation described in the question is not the doctrine but the people. The pastor has got new truth and he is going to preach it until he gags the congregation. The church, on the other hand, is more concerned about their reputation as being "sound" than they are their pastor, will take great joy and delight in burning him at the stake at dawn. I would think that if both the pastor and the church would show a little common sense and good old "horse sense" the situation would likely not become a sore spot and become critical to the well-being of either.

While I personally entertain many questions about both sides of this matter of the tribulation, I hardly think the pastor has committed any great wrong to the place he should be asked to resign. On the other hand, I think he should exercise discretion in this matter and not let the doctrine become his "hobby-horse."

E. G.  
COOK  
701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



Certainly the church should have an opportunity to either give this pastor a vote of confidence, or to tell him here is your hat, and there's the door, what's your hurry, without their having to take the initiative. This pastor owes it to the church to give them a chance to express themselves without their having to take the initiative.

However, this church could be like a convention Baptist church some five miles from where I live who, several years ago, had a pre-millennial, a post-millennial and an a-millennial pastor, one right after the other, and they did not know the difference. But that is not likely among our kind of Baptists. So this pastor should have enough respect for his church to come clean with them in the matter.

## Is The Preaching . . .

(Continued from page one)

God does, but the farmer plants his crop, labors in the tillage, and looks to God for the harvest. Even so in the Divine plan is this same truth interwoven in respect to the sowing of the Word by the minister. Christ prayed for those who were yet to believe upon Him through the Word preached and then God inspired Paul to write "that it pleased God through the foolishness of preaching to save them that believed." Believed what? Why, the gospel of the Lord Jesus Christ. Even down to this day the prayer of Christ is still going and will include every man who savingly believes the Gospel message concerning Him as Substitute and Saviour.

One has only to read the Great Commission recorded in the Gospels and along with Acts 1:8 to see and understand that there lay in the mind of Christ the Great Covenant of Grace that had its inception within the Trinity before creation (II Tim. 1:9-10; Rom. 16:25-26). There is no doubt that the tenure of Christ fulfilled the Divine plan for His coming yet centuries of time lay future wherein the unfolding of it was to ensue. God planned to call out His own by the appointed means and made every provision for this work. There is the Word of truth (James 1:18), the incorruptible seed of God unto salvation to those that believe (I Peter 1:23), empowering the Gospel making it become the power of God unto salvation in believers (Romans 1:16). Surely it is clearly seen that the Gospel is essential in calling out the elect, yet pitifully displayed are many so-called Baptists who present God as "trying" to save a lost world and cannot because "they" won't let Him. A look at II Cor. 2:14, 17 will show what the results will be, but we are to preach the Word and God will do as it pleases Him in respect to results.

A look at the Book of Acts indicates clearly that the early

church regarded the Gospel as necessary to calling out the elect. That unparalleled chapter 2, the greatest Gospel sermon on record, was directed solely to the Jews. Lest we forget the words of Christ wherein He affirmed that He was sent "but to the lost of the House of Israel." Paul said in Rom. 1:16 that the Gospel was the power of God "to the Jew first and also to the Greek." Paul again said that "they are not all Israel which are of Israel," so Peter stood fearlessly and Spirit-filled before the face of these Jews and preached the Gospel to them. Verse 37 says they were pricked in their hearts though the Spirit-vitalized Word of God quickened them into life and repentance was granted. Peter, continuing the message, telling them to be baptized for the remission of sins, certainly was aware that this group had received life, repented, and now baptism was in order. Campbellites pass over verse 39 (and all Armenians) wherein it says, "For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." This verse clearly indicates that they are first called, and that promise is the same to all that would ever be called.

The 8th chapter of Acts is proof positive that preaching is necessary and vital in God's plan for salvation. This was written subsequent to Pentecost while much persecution of the Church ensued and the conversion of Saul was pending. This persecution did not hinder the preaching of the Word. The scattering of the multitude scattered the Word wherever they went. Phillip signally displayed this. The saving of the Ethiopian eunuch was certainly in the Divine Plan as much so as the Samaritan woman at the well; they both had to hear the Word. Acts 8 shows that God is working both ends to His own principle. The eunuch was reading Isaiah 53 wherein the substitutional work of Christ was prophesied. The wisdom and power of God is manifestly displayed as He gave the elect to His Son and then wrought out all means necessary to bring them into actual personal relationship with His Son. Here is one of the elect, here is the preacher, the Word is used (Is. 42:1-7; Heb. 13:20) as he preached unto him Jesus (Acts 8:25). This elect child believed, was baptized on authority, no doubt, from the Jerusalem Church (a good Baptist point). Then Phillip went as the Spirit directed.

In Acts 13 we have one of the most positive and indisputable passages showing the necessity of the preached Word for the elect. In verses 3 and 5 we find the Apostle Paul on a missionary journey and winding up at Antioch (v. 14) preaching the gospel to the Jews. He so signally displayed his desire for the salvation of his own nation (Rom. 10:1-3). In verses 38 and 39 he places before them the truth of justification and warns them of the prophecy made regarding their despite towards Christ and the gospel. These men turned on both him and the message.

Look at verse 44-46 wherein Paul said it was necessary first for them to hear the gospel but in their refusal he would turn with the gospel to the Gentiles (Is. 42).

This prophecy shows that God had some elect children among the Gentiles and that the Covenant Grace and blessing would now pass to them. Now Israel was first and foremost in the Covenant of God, but thank God He held a number of Gentiles within that same covenant (Eph. 3:11). In the Jerusalem Council (Acts 15) it was declared that God through Peter had visited the Gentiles for to take out of them a people for His name. This was already expressed in Acts 13:47-48 and here is the proof. Not all the Gentiles who heard Paul and Barnabas believed. Evidence shows that it was the elect few that "were ordained to eternal life believed." In Psalms 110:3: "Thy people shall be willing in the day of thy power." Jesus shows who and why some would believe in John 6:37 and 44.

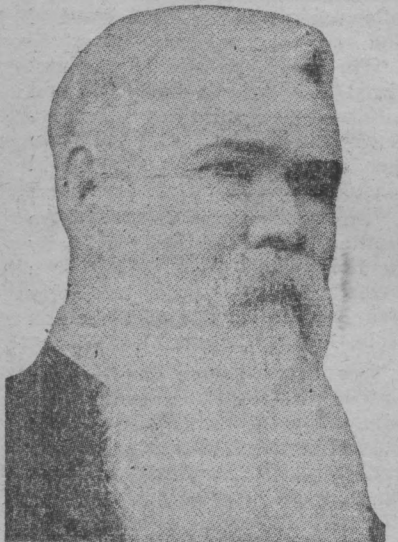
We find in Acts 18 that preaching is necessary for that sacred relationship with Christ of salvation. Paul came from Athens to Corinth and after preaching and reasoning with the Jews there, turned to the Gentiles because of Jewish opposition. Many of these Corinthians believed, thus founding the Church of Corinth. This was promised to Paul in a night vision. Paul said in I Cor. 4:15 that He alone had begotten them THROUGH THE GOSPEL. Here Paul is emphatic as to what brought about the saving relationship of these with Christ. The Lord's promise to Paul (Acts 18) was so similar to that of Christ's in Matthew 15:24. Paul in I Corinthians 9:2 says that these Gentile converts were the seal of his apostleship and their begetting was none other different than any other man saved.

We use the three conversion experience relations regarding Paul as a proof of the need of the preached Word. Though there are three recordings, somewhat different in text, yet harmonious in their truth, each shows that Paul as a preacher was to be an instrument in turning men to Christ through the preached Word. His commission emphatically declares it and His exemplary deportment reveals it (Acts 26:16-20).

Many would try to argue that Paul was an example of one converted without the preached Word. None can take the Word of God and prove that! What means that word "yet" in Acts 9:1? There is no doubt that Stephen preached to him (Acts 7:58) because Acts 9:15 declares he was elected from eternity past. It is conceded that the Damascus road incident was his unhorsing and making to embrace the purpose of God for him in time. None will deny this. All of the ministry of Paul by mouth and pen was spent to save the lost, bring the light of God's election to His people. Paul knew who did the electing, and he knew who worked the means to perform all His planning. Paul never once doubted God in bringing all the elect by the effectual call to the knowledge of Christ Jesus and that all the fullness of Christ would come in (Eph. 4:13). None ever preached God's predestination with any greater dynamics than Paul, and none ever pursued the missionary command with any more fervor and zeal. Paul could not separate them because they were all part and parcel of God's plan (Continued on page 5, column 2)

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## THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By

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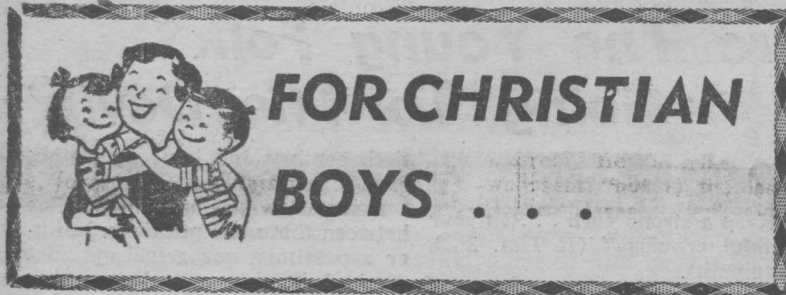
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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and 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.

### "COMING TO THE KING AS A BEGGAR"

A great monarch was accustomed on certain set occasions to entertain all the beggars of the city. Around him were placed his courtiers, all clothed in rich apparel; the beggars sat at the same table in their rags of poverty. Now it came to pass that on a certain day, one of the courtiers had spoiled his silken apparel, so that he dared not put it on, and he felt, I cannot go to the King's feast today, for my robe is foul.

He sat weeping till the thought struck him, Tomorrow when the King holds his feast, some will come as courtiers happily decked in their beautiful array, but others will come and be made quite as welcome who will be dressed in rags. "Well, well," he said,

"so long as I may see the King's face, and sit at the royal table, I will enter among the beggars." So without mourning because he had lost his silken habit, he put on the rags of a beggar and saw the King's face as well as if he had worn the scarlet and fine linen.

My soul has done this full many a time, when her evidences of salvation have been dim; and I bid you do the same when you are in like case, if you cannot come to Jesus as a saint, come as a sinner; only do come with simple faith to Him, and you shall receive joy and peace. "This man receiveth sinners, and eateth with them" (Luke 15:2).

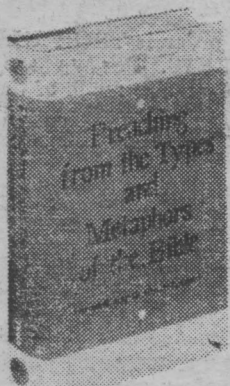
### Church Distinguished

(Continued from Page Two) even has today! I have an equally hard time believing that saints in a Baptist church are the only ones elected by the Father (I Pet. 1:2), sprinkled with the blood of Christ (I Pet. 1:2) begotten again (I Pet. 1:3, saved (I Pet. 1:5), purchased by Christ (I Pet. 1:18-19) and new born babes (I Pet. 2:2). To believe such is to shut salvation inside a Baptist church.

The Epistle of James is addressed to "the twelve tribes which are scattered abroad" (Jas. 1:1). Since every word in the New Testament was written to saints in church capacity, I would assume that priesthood of the Baptist church men would be forced to make this twelve Baptist churches. Since they were scattered they would probably say these were twelve scattered Baptist churches. This would be to ignore the fact that the term "twelve tribes" is used throughout both the Old and New Testaments to designate the twelve tribes of Israel. But remember to priesthood men there are no statements in the New Testament to Israel. I believe it would be much better to take the twelve tribes to

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### The Deity Of Christ

(Continued from page three)

of ourselves to Christ we shall be giving an account of ourselves to God. In other words, the Apostle plainly states our Lord Jesus Christ is the God who will act as judge.

In support of this he quotes from Isaiah 45:23: "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return. That unto me every knee shall bow, every tongue shall swear" (confess).

Since we — Christians — are to stand at the judgment seat of Christ and give an account to Him the prophet cannot be speaking of any other than He whom the Apostle calls Christ.

Verse 21 tells us who this person is of whom the prophet speaks—definitely: "I the Lord, and there is no God beside me; a just God and a Saviour; there is none beside me."

Paul and Isaiah therefore affirm that our Lord Jesus Christ was God.

HE WAS IN THE FORM OF GOD BEFORE BORN INTO THIS WORLD.

"Being in the form of God, thought it not robbery to be equal with God" (Phil. 2:7).

"Form" includes visibility. In His pre-existent state He was the visibility and manifestation of the Godhead.

THE WHOLE UNIVERSE IS TO CONFESS THAT HE IS GOD

"God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under

### THE END OF THIS PRESENT WORLD

By LEHMAN STRAUSS

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the earth: (the unrighteous dead in hades). And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

Lord is equivalent, as we have seen, to Jehovah.

Every tongue shall confess He is Lord to the glory of the Father.

The glory of the Father is that our Lord Jesus Christ is His Son whom He gave to save the sons of men. Since He is His Son He is God the Son.

The universe shall glorify the Father in confessing that He whom He gave to die for men is none other than God the Son; whom He spared not, but delivered Him up for us all.

What glory to the Father, not only that He gave Him out of His bosom to hang on the cross for us and reveal His love at the same time that He revealed His righteousness and that He could by no means clear the guilty, but that He has bought Him back to the throne of His side in the humanity in which He went through the darkness of death for our sakes. In confessing the deity of the Son, the universe will be glorifying the Father in glorifying the Son.

HE WAS BEFORE ALL THINGS "He is before all things" (Col. 1:17).

"All things," signifies all created things.

He was in existence before anything was created. (Since He is the Creator—this is in the nature of

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FEBRUARY 17, 1979

PAGE FIVE

### "I SHALL DIE NO MORE"

by ELLA VALENCOURT  
Ashland, Kentucky

*I shall die no more, for I live in Christ;  
He is my Mediator and He paid my price.*

*He walked the road to Calvary,  
And there He gave His all;  
He died to set a remnant free  
And to raise them from the fall.*

*His blood was shed for me, for me;  
His blood was shed for me.  
When He died to set a remnant free,  
He gave His life for me.*

*I behold the mighty Son of God  
As He hangs there on the tree.  
He was not forced to go to Calvary's cross;  
He went there willingly.*

*He suffered till all was accomplished,  
Till every purpose was fulfilled;  
Then He cried with a loud voice, "It is finished,"  
And His spirit to the Father, He did yield.*

*He was taken from the tree;  
He was carried to the grave;  
He was buried in a borrowed tomb,  
Which Joseph freely gave.*

*Then after three days an angel came  
And rolled away the stone,  
For Jesus had risen from the dead  
And the angel was sent to make it known.*

*My Lord is now in Glory,  
Calling sinners by His grace  
And His sheep shall hear His voice,  
For He died to take their place.*

*Because He lives, I live also;  
I know not what He has in store,  
But He has given me the marvelous gift of eternal life  
And I shall die no more.*

the case).

Since He was before anything was created—He was not created. As He was not created He was not—a creature.

He was uncreated.

That which has never been created and yet lives is—self-existent.

He was therefore Self-existent. He says so.

He says: "As the Father hath life in himself (that is self-existence); so hath he given to the Son to have life in himself" (To be self-existent John 5:26).

CREATED ALL THINGS

"All things were created by him and for him" (Col. 1:16).

"Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

As the Apostle in Colossians testified, all things were created by our Lord Jesus Christ and for Him, the passage in Revelation is a corroboration. All things were created by Him and created for His own pleasure. As he who writes the book of the Revelation is the Apostle John, in bearing this testimony he is consistent with himself in his Gospel declaration that before He was made flesh our Lord Jesus Christ was The Word of God, God The Word, by whom all things were made and without whom not one thing was made that was made.

ALL THINGS CONSIST IN HIM "By (in) him all things consist"

(Col. 1:17).

"All things."—This means the Universe.

The Universe consists in Him— is centered in Him.

THE UNIVERSE IS CHRISTO-CENTRIC

The word "consist," means "to put together."

All things were put together in Him.

He is therefore the Source out of which all things have come.

The word also means "to hold together."

All things are held together—in Him.

The universe does not fly apart and rush into confusion because of "natural and fixed law," but because it is held together "in Him."

He is the Consistency of the universe.

In Him—what a phrase that is. The whole universe is in Him as to source and power, in Him therefore as to thought, purpose and plan.

What a safe and secure place it is, and what a joy and glory it is to be in Him.

GOD MANIFEST IN THE FLESH

"Without controversy great is the mystery of godliness: God was manifest in the flesh" (I Tim. 3:16).

What was true when He walked the earth is true now; for in resurrection He said:

"A spirit hath not flesh and bones, as ye see me have" (Luke 24:39).

And when He ascended to Heaven (Continued on Page 6, Column 1)

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## The Deity Of Christ

(Continued from page five)  
on the angels said:

"This same Jesus is taken up from you into heaven" (Acts 1: 11).

### OUR GREAT GOD AND SAVIOUR

"Looking for that blessed hope and the glorious appearing of our great God and Saviour Jesus Christ" (Titus 2:13).

### UPHOLDETH ALL THINGS BY THE WORD OF HIS POWER

"Upholding all things by the word of his power" (Heb. 1:3).

This little earth, Orion and his measureless nebulae, Arcturus and his sons and the unbound influence of the Pleiades—the countless suns and the invisible planetary systems of the Milky Way—the Universe—these are all upheld, as they are held together, by His Word. The stability of earth and heaven is not due to the nature of things but to His Word and His Faithfulness.

By the same Word with which He created the universe He upholds it.

What a word that is on which to hang your soul and all its hopes.

What a word is that on which to rest—the word that upholds all things.

And if He upholds the material universe with His Word, how much more shall He uphold you, O ye of little faith who have called His name upon you and to whom in response to His gracious invitation you have fled for refuge in any storm.

### DECLARED TO BE GOD AND CREATOR BY GOD AND THE FATHER

"Unto the Son he (the Father) saith, Thy throne, O God, is for ever and ever. And thou Lord, in the beginning, hast laid the foundations of the earth; and the heavens are the works of thy hand" (Heb. 1:8-10).

Put along side of this the first verse in Genesis.

"In the beginning God created the heaven and the earth."

The first chapter of Genesis says, God created the heaven and earth.

In the first Chapter of Hebrews it is said the Son created the heaven and the earth.

The authority for the statement is unimpeachable. It is God the Father Himself who says it.

He calls Jesus Christ His Son; and He calls him God—God the Son.

Paul is quoting from the One Hundred Second Psalm.

That psalm is one of the most marvelous parts of this marvelous book—The Word of God.

In that Psalm you have a dialogue between the Father and the Son. And it is in this dialogue, the Father responding to His Son's anticipation of Incarnation and the Cross says unto Him that He is the Creator of Heaven and earth; and though He should die as a man, yet He should not perish.

It is in the Forty-fifth Psalm the direct statement is made by

the Father to the Son, that He is very God.

### ALMIGHTY GOD

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come—the Almighty. . . . I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet, Saying, I am Alpha and Omega, the first and the last. . . . And I turned to see the voice that spake with me; and being turned I saw . . . one like unto the Son of man. . . . And he laid his hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth and was dead" (Rev. 1:8-18).

He who died, who "was dead," and rose again is none other than our Lord Jesus Christ; and it is He who makes this immense and astounding statement to John:

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come—The Almighty."

Thus our Lord Jesus Christ declares Himself to be The Almighty Christ—The Almighty God.

### THE TRUE GOD

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, in his Son Jesus Christ. This is the true God and eternal life" (I John 5:20).

John's testimony never varies. He says—

Jesus Christ is the true God.

### THE FULNESS OF THE GODHEAD BODILY

"In him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

In the body of Jesus Christ dwelleth all the fulness of the Godhead. (Deity).

Fulness of Deity is manifested in Father, Son and Holy Spirit.

Father, Son and Holy Spirit therefore dwell in the body of Jesus Christ.

He Himself said:

"No man cometh unto the Father but by me. He that hath seen me hath seen the Father. The Father dwelleth in me" (John 14:6, 9, 10).

"The Spirit giveth life. . . . Now the Lord is the Spirit" (II Cor. 3:6, 17).

If the Father is in Jesus Christ—if the Spirit is in Jesus Christ—if Jesus Christ Himself is the Son; if all the fulness of the Father, Son and Holy Spirit is in the body of Jesus Christ the Son of God—then all there is of God is in Jesus Christ—and there is no God apart from Him.

There is no question about the fulness; for it is written:

"It pleased him (the Father) that in him should all fulness dwell" (Col. 1:19).

Thus in a clarity of statement in which there is not a shadow of equivocation or subtly of words or terms, Holy Scripture affirms, and amplifies the affirmation, that while our Lord Jesus Christ was and is real man—He was—and is

## IS "THAT" IN THE BIBLE?



Question:

"WHAT HOUSES WERE 'CLEANSED' BY SPRINKLING WITH THE BLOOD OF A BIRD KILLED OVER RUNNING WATER?"

Answer: The "leprosy" houses, Leviticus 14:49-54. "And he (the priest) shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop; And he shall kill one of the birds in an earthen vessel over running water: And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: . . . But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean. This is the law for all manner of plague of leprosy, . . ."

today very God.

It is in Him, by Him and through Him we may know the Father.

It is in Him, by Him and through Him we may know and be conscious of the Spirit.

It is in Him we find Him and know Him as the Son.

No wonder the Apostle John says—

"This is the true God and eternal life."

Well may the seraphim sing their thrice holy song:

"Holy, Holy, Holy, Lord God Almighty."

Well may we, like Thomas, fall at His feet and cry:

"My Lord and My God."

With such a Saviour who is perfect man and Almighty God, for those of us who confess His name, there ought to be neither fear nor fret in our daily lives.

With such a resource of measureless power and unfailing love we ought to walk life's ways with courage, with confidence and hope, meeting its difficulties, bearing its burdens and facing its problems in the assurance His eye is ever upon us, His ear open to hear us and His hand behind the circumstances by which He would mould and shape us for His great tomorrow and ours.

We ought to love Him, not only for what He is to us, but for what He is in Himself; loving Him, serving Him each day and always in the attitude of waiting, waiting till He says, "Come up hither;" whether it shall be by the sounding of His trumpet that wakes our dead, or even by the soft and personal call that bids us leave our home in this body and, in advance of His Coming, be at home with Him—our great God and Saviour, Jesus Christ.

## The Second Coming

(Continued from page one) apart as the poles.

### ANGLO-ISRAEL THEORY UN-SCRIPTURAL

Then there are some dear brethren who have gone positively nuts on the Anglo-Israel theory, and have left the Word of God and gone to studying the Pyramids of Cheops—I went up on the Pyramid of Cheops. I couldn't find anything there that told about the age in which we live, nor the end of it, and I don't think anybody else has seen any signs.

Now friends, to say that the ten lost tribes are the Anglo-Saxon race and try to build up that theory, I say kindly and firmly it is unscriptural and subversive. Isaiah says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

The British Israel theory, I emphasize most emphatically, is ut-

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PAGE SIX

## Are The Young Folk Going To The Devil?

By ROY MASON  
(1894 - 1978)

"Keep a strong curb . . . on your youthful cravings" (II Tim. 2:22, Weymouth).

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Prov. 29:15).

Are the young people of our country going to the Devil? Some are so pessimistic as to see no redeeming features as regards the life of the youth today. They just lump them all together, and in one sweeping generalization consign them to the bow-wows.

Then there are others who are foolishly optimistic and who refuse to concede that youth of today is any different or any worse than it

tieth century and have no lasting significance.

It seems to me that the truth lies between these two positions. Neither a pessimist nor a fool optimist would I be, but a realist, seeing things as they really are. The person who takes the position that all young people are headed toward perdition and that there are no redeeming features about the life of the present day is most certainly wrong in his conclusion. On the other hand, the person who observes the excesses and dissipations of the young people of our times with benign tolerance and dismisses it all with a "Tut, tut, it is only the self-expression of youth; no harm will come of it!" shows that he has more optimism than sense.

Undoubtedly it is true that young people of today are more fiercely tempted, and are in greater danger than ever before. There is greater looseness and laxness, more godlessness and irreverence for things sacred, less regard and respect for authority, and less restraint and self-control than has ever been known since the beginning of our Republic. And while he is unduly pessimistic who says that our young people as a whole are headed towards torment, yet it is certainly a fact that those who are going to the Devil are going at a high rate of speed.

Now, in this chapter I wish to deal with the darker side of the question first. Then, before I close, I wish to mention some of the more encouraging features connected with the life of the young people of today.

What, let us ask, is responsible for the wild gait that multitudes of young people of our day are going? We read almost daily of "bobbied-haired bandits," of boys in their teens before the courts charged with crime, of wild drinking and "petting" parties participated in by boys and girls of high



ROY MASON

was a generation ago. Like the ostrich that hides its head in the sand, they think that as long as they refuse to see the things that menace the life and morals of the young, all is well. They tell us that the "flapper" will evolve into just as sensible a mother—that she will be just as good a homemaker as mothers of the past have been. They predict that the "jelly bean" will make just as responsible a parent—as able to cope with the problems of life, as were the fathers of the past. Youth must have its fling, they tell us. These things that we see in youth that shock and alarm are but the expression of the buoyant spirit of the twen-

terly un-scriptural, and has not one scintilla of Scripture to stand on, and is the rankest of postmillennialism, and to identify the British Empire, the Anglo-Saxon race with the ten lost tribes, and to say that it means the Kingdom of our Lord, is to deny the plain statement of Jesus when He said: "My kingdom is not of this world."

That's exactly the same process of reasoning that our Roman Catholic friends use when they identify and attempt to make synonymous the Roman Catholic Church and the Kingdom of God on earth. You can see that nothing would please the arch enemy of the race and of our Lord more than to substitute an unproven theory for the teaching of the Scriptures on the Spiritual Kingdom that is to be established when Christ comes.

We talk about "Kingdom interests" and "Kingdom building," that is unscriptural. There is no such thing as the Kingdom of God on earth in this age. The Kingdom of Christ is not here and will not be here until the King, Himself, comes. You had as well expect daylight without the sun, as expect to have a Kingdom of God on earth, without the Son to establish it.

That is why I am a Premillennialist. Christ comes at the beginning of the Millennium, not at the close. You had as well expect to have daylight by the sun rising at the close of the day, as to have the Kingdom of Christ on earth before the Sun of Righteousness arises to give us that Kingdom.

Now, we need to have some clear cut thinking on this—like the precious doctrine of the Holy Spirit—we have a babel of tongues, known and unknown; confusion reigns. There is more confusion on the baptism of the Holy Spirit. A lot of people think you haven't got it unless you speak in a lot of jabbering unknown tongues—that is born of Hell, like all other fallacious (Continued on page 7, column 3)

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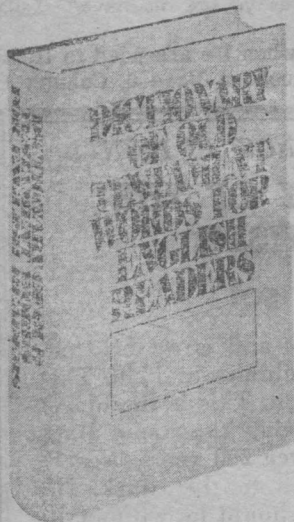
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## "WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

PHILADELPHIA (EP) — Hare Krishna devotees in West Virginia, have been engaging in two seemingly contradictory activities since 1973—stockpiling weapons and constructing an ornate temple.

While the temple, called the Prabhupada Palace, symbolized the architecture and religious beliefs of the movement, the accumulation of guns indicates its strained and sometimes violent relations with its neighbors, a newspaper states.

In a report for the Philadelphia Inquirer, writer Linda S. Herskowitz interviewed leaders of the sect and their neighbors to document the situation at the New Vrindaban community near Moundsville, W. Va. She reported that "since 1973, the Krishnas have been accumulating a stockpile of weapons, including military surplus semi-automatic rifles, and buying thousands of rounds of ammunition at a time, apparently for target practice."

WASHINGTON, D.C. (EP) — By refusing to act on the issue, the U.S. Supreme Court has allowed to stand a federal district court ruling which ruled constitutional a Florida law which requires public school teachers to instill "Christian virtues in their students" and permits distribution of Bibles in public schools.

Many of the questions are considered "moot." The Orange County case began in 1970 but no Bibles have been distributed in schools since 1971 and the "Christian virtue" clause is interpreted as meaning "values of all religions."

In August, the 5th U.S. Circuit Court of Appeals upheld the statute in a 6-5 vote. It ruled that religious material could be distributed from "designated locations on the school premises."

In another case involving religion, the High Court allowed to stand a lower court decision which said a railroad worker, whose religious convictions forbid him to support a union, cannot be dismissed by his employer.

NEW YORK (EP)—Campus Crusade for Christ and World Vision International made it, but the Billy Graham Evangelistic Association and Youth for Christ International didn't.

"It" is the periodic listing issued by the Council of Better Business Bureaus of charitable organizations which meet its standards and those which do not. While some groups contend that the Council's standards are unrealistic, its listing is generally considered a reputable index of good accounting practices.

In its latest listing, which applies as of Nov. 1, 1978, the Council notes that omission from the list of charities which meet its standards should not be interpreted as either approval or disapproval. It applies the same caveat to organizations which do not appear on its list of groups which fail to meet its standards.

A number of organizations were cited as having failed to "disclose to any inquirer, upon request, current information about activities,

finances, voting trusteeship and accomplishments." These included the Cathedral of Tomorrow / Rex Humbard Foundation, Children of God, Operation PUSH / People United to Save Humanity, the Oral Roberts Evangelistic Association, United Jewish Appeal, Universal Life Church, and The Way International.

Those which failed to "disclose upon request information about the decision-making structure" included the Billy Graham Evangelistic Association, Christian Appalachian Project, Christian Broadcasting Network, Community Churches of America, and Unification Church.

The PTL Television Network did not "ensure that compensated board members do not exceed 20 per cent of those voting in any decision of the voting trusteeship" or "employ generally accepted accounting principles and reporting practices," according to the Council. The Synanon Foundation and Underground Evangelism were also cited for failing to meet the standard involving compensated board members.

SPRINGFIELD, Mo. — No vestige of organized religion remains in the People's Republic of China, but new U.S.-China relations should open ways to "reactivate" the Christian testimony. So says J. Philip Hogan, Assemblies of God executive director of Foreign Missions, who returned January 2 from a three-week visit to the China mainland.

During his first visit since leaving the country at the Communist takeover 30 years ago, Hogan said he found the country materially improved but spiritually void. Hogan served a two-year term as missionary to China following the war then served another two years in Taiwan.

Economically and educationally, he said the country has advanced, but the Communist government and, particularly, the "Red Guard" Cultural Revolution of the mid-1960's have effectually eradicated public religion of any kind. The young generation is "totally materialistic."

NEW YORK (EP)—A "cultural revolution" in Ethiopia is bringing arrest, torture and terror to Christians there, according to information which has reached here recently from eye-witnesses to the anti-religion campaign.

On the second, third, and fourth Sundays of December, numerous churches were looted and closed in southern and central Ethiopia. A large number of Christians were imprisoned which attended church services. In the Shoa Province there were several reports of torture. In the Bale Province the local peasant organizations were ordered to register all evangelical Christians and give them 15 days to renounce their faith or be executed. At least 40 people have already been condemned to die.

The campaign is accompanied by daily propaganda on television, radio and in newspapers stressing the necessity of a cultural revolution. In the Gamu Gofa Province, all churches, including the Ethiopian Orthodox churches, were

closed. Provincial Governor Ali Mossa, a member of the ruling Dergue (military officers' committee) and responsible for the executions of several thousand people in various parts of the country, declared specifically that all Christians must be "annihilated" before the revolution in Ethiopia can be completed.

Similar events are taking place in the Kafa Province where church buildings have been converted into offices and public assembly halls. Christians there were forbidden to gather for prayer even in private homes. Many who have done so in spite of the ban have been imprisoned.

LONDON (EP)—The Moonies, as followers of the Unification Church of Sun Myung Moon are called in this country, have drawn the fire of an Anglican rector.

A strong attack came from Norry McCurry, rector of Stepney in the cosmopolitan East End of London, who issued a stern warning to his parishioners about Moonie missionaries.

"However nice and friendly these people may be when they call at your door, do realize that behind them is a sect which has nothing whatever to do with religion as you know it and looks forward to the downfall of Christianity," he writes.

"Mr. Moon . . . he is the new Christ . . . has the ways of a totalitarian dictator over men. He is in people's brains . . . Unlike Jesus, Mr. Moon is a millionaire with an estimated income of fifteen million pounds (\$30 million)."

LOS ANGELES (EP)—"Some people might not agree that this is the way to spread the Gospel, but we feel it is," Stanley Rader, chief adviser to Herbert W. Armstrong and former chief administrator of the Worldwide Church of God, made this statement when questioned by Los Angeles Times reporters about bills charged to Church accounts for the year 1975-76.

Items listed in a fiscal report obtained by the newspaper included a \$12,402 Steuben Glass bill, a \$1,162.10 bill from Gucci in Paris, bills from the Hilton Hotel in Jerusalem paid by Mr. Rader on Diner's Club card totaling \$10,131.11 and \$26.12 for "Golf Balls for King Leopold (of Belgium)."

The California Attorney General's office has filed a civil suit against Mr. Armstrong, Mr. Rader, and other leaders of the Church in (Continued on page 8, column 1)

## The Second Coming

(Continued from page six)  
fads. We have got to have sense. Because of that we are not going to back off and say there is no such teaching as the fullness of the blessed third Person of the Trinity in the heart of the believer and in the Church of Jesus Christ.

Back on this Anglo-Saxon theory, to say that Great Britain is the ten lost tribes of Israel—why friends, Ezekiel tells us where the ten lost tribes are, and it is not the British Empire. Ezekiel 37:11, "Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts." My friends, the British Empire is not a valley of dry bones. They are a living nation with battalions, marching armies, governments and cabinets. To say that the British throne is the same as the throne of David, physically so, is just as consistent as that piece of wood some of the Catholic monasteries hold and say is a piece off the cross on which Christ was crucified.

On the untenable, unscriptural and unproven theory that the ten tribes are to be considered separate from Judah, I could give you a thousand Scriptures that show that Israel and Judah are one and the same. They are used interchangeably. Read "The Anglo-Saxon Nation" by Dr. L. Sale-Harrison of Australia. He most conclusively and unequivocally annihilates the "British-Israel theory" on showing that the names "Jews" and "Israel" are synonymous.

Dr. Hale-Harrison says:  
"To further establish over con-

tention, the quotation of one New Testament passage will suffice. The Apostle Paul calls himself a Jew in Acts 21:9 and 22:3, but he also calls himself an Israelite in Romans 11:1 and II Corinthians 11:22. Surely these quoted Scriptures prove conclusively that the names 'Jew' and 'Israel' are often used as synonymous terms."

Quoting farther from this eminent author, here is a knock out to the Anglo-Saxon Israel:

"We will quote a few Scriptures from different parts of the Old Testament, that are definitely prophetic of Israel, to see whether any of these quoted could apply to Britain. Deuteronomy 28:64-66:

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods which neither thou nor thy fathers have known, even wood and stone. And among these nations thou shalt find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night and shalt have none assurance of thy life."

"Is this true of Britain? It is certainly true of Israel. No people have been persecuted like the Jews. Even Britain—prior to the advent of Lord Beaconsfield—was not always honorable towards them. How true the words in Deuteronomy 28:37 are in their prophetic feature:

"And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee."

"The name 'Jew' has been used, only too often, as a synonym for sharp or shady practices, but the name 'Britain' has usually been connected with honorable dealings. Certainly verse 37 cannot in any sense apply to Britain. Ezekiel 5:14-15, further emphasizes this point in the words:

"Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments on thee in anger and in fury and in furious rebukes. I, the Lord have spoken it."

Now, I want to answer four criticisms.

On the criticisms of the Premillennial Coming of Christ, I think these four will sum up practically all that you have heard. I have a very distinguished friend, a Jewish Rabbi, a very brilliant man. He said to me, "If I believed in the Verbal Inspiration of the Scripture, I would be not only a Christian, but I would be a premillennialist."

Now, there are four criticisms: First: It takes the Bible literally. Second: It is a pessimistic view. Third: It is anti-missionary. Fourth: It reduces God to a plan.

I want to notice all four briefly. First, they say we take the Bible literally. We confess to the charge. That is exactly what we do. And whenever you find a preacher who takes the Bible allegorically and figuratively, I will say that preacher is preaching an allegorical gospel, which is no gospel. I thank God for a literal Christ; for a literal Gospel; for a literal salvation. There is literal sorrow; literal death; literal Hell, and thank God there is a literal Heaven!

Second criticism: that it is a pessimistic view. A friend of mine wrote me a letter once and said, "Norris, I have been listening to you preach over the radio your views of the Coming of Christ." "Why," he said, "that means that there is nothing in this world that will be left. There won't be a government that will stand. There won't be a bank left. All we do will come to naught." I wrote back, "That is it exactly." Today despite all the patriotism I have for my own government, and love for the "Stars and Stripes," I am glad it is not true—"The Stars and Stripes Forever." Instead of being pessimistic, it is the only optimistic view. I would today, if I expected by government, organizations, inventions, science, philosophy and wisdom of man to bring about the golden era, the federation of the world, I would give

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up in despair. We have tried it 6,000 years and are further from it today than ever before. If I had to go out with the view that I am going to make this world a "fit place in which to live," I would give up in despair. That is not our motive; our motive is to get men fit to be ready to live in the Kingdom of God. If I had to go out with the motive that I was going to redeem America, from recent events, I would give up in despair. What is our motive? It is not to redeem America, China or Russia, it is to get ready the Body of Christ, the Bride, ready for the Coming of the Bridegroom. Now there is optimism in that, as we think of that Missionary in China who may today win the last soul that will complete the Body, the Bride, for the return of Christ. He came the first time in a perfect, complete, human body. He comes the second time for a perfect completed body, and when His body is complete, then we will understand the finished work of the glorious doctrine of election!

Third criticism: that it is anti-missionary—I have answered that in answering the pessimistic view. It is the only missionary motive—not to clean out the stables, but to redeem the individual man and woman, that they shall be new creatures in Christ Jesus. That is the missionary motive.

Fourth criticism: they say we premillennialists reduce God to a plan. Answering back I say, God never did anything in haphazard fashion. All is done according to a plan, whether it was the creation of the heavens and the earth, when He made enumerable worlds, stars, suns and systems, and hurled them out into infinite space without count, and upholds them with the word of His power, according to Divine plan. You can take the lily or the rose petal, put them under a microscope, and it is a perfect plan; every snowflake is a perfect hexagon, and you find it is according to design, perfect. The old time theologian used to talk about "the plan of redemption."

I am glad that before Creation's morning, before God created man's body out of the dust of the ground, before he fell into sin and death, that the plan was that He foreknew him, and foreordained him, and predestinated him, and elected him, through the Grace of Jesus Christ our Lord!

(Continued Next Week)

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*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
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### What's Happening

(Continued from page 7)

Los Angeles Superior Court, charging them with "an illegal diversion of funds from public use to the personal use and enjoyment of the individuals involved."

Mr. Rader and his aides have charged that the state is unconstitutionally interfering with religious freedom. "I don't believe it is their right to tell Mr. Armstrong he should not give golf balls to King Leopold," Mr. Rader said.

The Los Angeles court has placed the assets of the Church under a receivership while it considers the specific charges brought by the Attorney General's office. Deputy Attorney General Lawrence R. Tapper said the court will determine the reasonableness of the expenditures, but that his office, "representing the public at large, has the duty to bring matters of this type out."

\* \* \*

ASUNCION, Paraguay (EP) — The government of Paraguayan President General Alfredo Stroessner has decided to crack down on the country's 1,555 Jehovah's Witnesses. By a decree issued Jan. 3, the sect was placed under a ban, and in consequence, an international assembly of Jehovah's Witnesses scheduled to be held in Asuncion Jan. 6-10, was cancelled.

According to Manfred Ramirez Russo, director of cults, the government was banning the Witnesses (after 17 years) because of their "refusal to salute the national flag, to join in singing the national

anthem, to participate in public parades in homage to public figures, and to serve in the military." The Witnesses were banned by Argentina's military government in September 1976.

According to a spokesman for the Jehovah's Witnesses at the group's Brooklyn (N.Y.), headquarters, Witnesses today are either banned, or their work is curtailed by governments in 49 countries around the world.

\* \* \*

LONDON (EP) — A major drop of 53,771 in overall membership of Britain's leading Free Churches is reported in the 1979 Directory of the Free Church Federal Council, just published here. It follows a trend which has existed for several years. The directory says the total membership of the Churches in 1978 was 1,129,526, as compared to 1,183,297 in 1977. In 1976, the total was 1,203,085.

The biggest loss was reported by the Methodist Church, which is England's largest Free Church. Its membership last year was 516,798, as against 557,249 in 1977. But figures for this denomination are misleading in that they refer only to committed members; there are many other Methodists who do not sign committal forms.

\* \* \*

SAN FRANCISCO (EP) — Sen. Alan Cranston (D-Calif.) told reporters here that the People's Temple cult "may have received hundreds of thousands of dollars for child support from the government." He announced that he has asked the General Accounting Office to "conduct a full investigation

of deaths of foster children in Guyana and the use of federal funds for foster care of children by the People's Temple or by its members."

Sen. Cranston, who chairs the Senate Subcommittee on the Child and Human Development, said the subcommittee has received reports that "as many as 150 foster children in California were placed with People's Temple homes" and that at least one "is confirmed to have died in Jonestown."



### Are The Young Folk

(Continued from page six)

that were sapping the spiritual life of their own boys and girls. In such cases parents are to blame if their young go wrong, and in God's sight they are more guilty than their children.

Then many parents exercise no disciplinary control whatever over their children. They "spare the rod and spoil the child." And when boys and girls know not the meaning of obedience to authority in the home, there is small chance that they will have much respect for authority when they get out into the world. This accounts for much of the lawlessness and lack of respect for law today. In my experience, both as a pastor and as a public school principal, I have never observed a case in which a boy or girl was utterly lawless and incorrigible but that I found behind their incorrigibility a parent who failed to demand proper obedience in the home.

Mothers need not begin to dress thirteen and fourteen-year-old girls in scant clothing and expect them to develop into modest young women. Fathers need not turn a young son loose with plenty of spending money, a high-powered car and nothing to do, and expect that he shall develop into a strong, clean, manly character. Parents who, when night comes, have no idea as to the whereabouts of son or daughter, and who utter no protest when that son or daughter habitually gets in during the wee small hours, need not expect them to long tread the path of virtue and honor. To my way of thinking, we need to transfer much of the censure being cast at young people back to where it belongs, on foolish fathers and mothers who set not the right example and who lack good old-fashioned "backbone" when it comes to disciplining their children.

Another cause for the wildness of youth is SPINELESS PREACHERS. There are plenty of churches—especially the larger city churches—where the pastor utters no protest against the worldliness of his people. I have talked with such pastors. They excuse themselves on the grounds that it wouldn't do any good, and that people would go ahead and do the same thing anyhow. Many know that to take a vigorous stand against worldliness would mean a struggle and perhaps eventually to lose their job. Some simply haven't the courage to do so. Because of this many young people grow up in the church with very indifferent ideas as to what sin is. The pastor develops no conscience against worldly, sinful things. Such a pastor is responsible for the delinquency of the young people who sit under his ministry, and will give account for his failure to God. He, a watchman of Zion, has gone asleep on the walls while the enemy creeps in at the breach.

Just a short time ago I supplied for a church of nearly seven hundred members. The pastor, a vigorous and uncompromising preacher, told me that he had not a single member of the church who engaged in the various forms of worldliness prevalent in that city. At the beginning of his pastorate the church went on record as opposing these things. They maintained strict discipline, and more and more there grew up a strong sentiment in the church against worldliness. That pastor had a large group of young people that he was extremely proud of. Pastors are very largely responsible for moral and spiritual conditions

around them. God pity the weak time server who is more interested in his job than in the souls of those who sit beneath his ministry!

Another thing that contributes to the moral delinquency of youth is THE TEACHING PREVALENT IN OUR SCHOOLS. The brute theory of man's origin lays a foundation for immortality and sin of every kind. The Loeb-Leopold case was a shining example of this theory carried to its logical outcome. Much of the present-day unchastity is traceable to the same thing. When a young man comes to regard a young woman simply as a splendid animal, she is no longer to him the crowning perfection of God's handiwork, to be revered and held in high respect; she becomes merely a physical product of evolutionary development whose prime function is to gratify man's desire.

Both Modernist preachers and Modernist teachers have loose views of sin. Just the other day I read where an evolutionist professor declared that there was no harm in "petting parties" and such familiarities as youth is today charged with. With such teachers to be found in many schools, small wonder that we hear of pregnancies, drunkenness, and all kinds of shameful excesses in connection with our high schools and universities. Those who are supposed to be the friends and advisors of youth have in many cases proven to be enemies.

A further thing that very largely accounts for present conditions among our young people is the MOVIES. Nothing that I am acquainted with exercises such a profound influence upon the life of our people as motion pictures. Day by day, millions of people sit for hours in the show places and have impressions that will never be obliterated, registered on their brains. The ideals and standards of thousands are obtained from the movies. What sort of ideals and standards are they? What sort must they be, when we take into consideration the fact that most of the film stars are, according to the New Testament standard, living in legalized adultery—having had numerous husbands and wives. What sort must they be, when murder, banditry, unchastity, infidelity are the most common themes depicted on the screen? What sort must they be, when the very advertisements of the films run in the newspapers are so suggestive and salacious as to offend our sense of decency? Yet parents school their children in such places day after day, exercising no discrimination whatever. Fathers and mothers should be careful as to the kind of shows their boys and girls frequent. Indeed it is the opinion of the writer of these lines that the only safe course for the Christian to follow is to cut shows out of his life entirely. Years ago I did that very thing, and I have never regretted it. Many parents will say, "Oh, but young people just must have a good time. They must go somewhere." The answer is, it is not necessary to go anywhere or do

anything that brings spiritual and moral deterioration and ruin.

And now, resisting the temptation to pursue this line of thought further, let us spend a few moments looking at some of the encouraging features connected with the life of the young people of our day.

Despite the many things that tempt, appeal to and allure there is being felt on the part of young people the same heart hunger that people have always felt. The world and its pleasures simply cannot satisfy. Young people find this out, and in their heart hunger many of them listen to the gospel. I know young men and women who are just as earnest, just as sincere, just as consecrated as any who ever lived in this or any other age. God be praised for all such! With all the giddiness and godlessness, the flapperism, the jelly-beanism and jazz spirit of our age, there are more volunteers for the ministry, the foreign mission field and special lines of Christian service than was ever known before. Of course there are doubtless some worldlings among these, but it cannot be denied that many of them are of earnest purpose.

Then our B.Y.P.U.'s show astonishing growth. To be sure, some of such young people's organizations are devoid of spirituality, but I know from personal observation that many devout consecrated young people are to be found in our people's unions. The kind and character of our B.Y.P.U.'s is generally determined by the interest of the pastor and older members of the church.

Several very encouraging things as regards young people's attitude have recently happened. At the recent state B.Y.P.U. Convention held at Owensboro, with hundreds from all over Kentucky in attendance, ringing resolutions opposing Modernism were adopted, and those young people went on record as believing in the Bible and in the old-time faith. Many a group of ecclesiastics would have had difficulty in passing such a clear statement of belief.

Then, I have just read that last month in Atlanta, on a certain Sunday about ten thousand young people marched to the Tabernacle auditorium and there protested against the charge so widely made that young people generally are whiskey flash "toters," or that they are immoral and dissolute in life.

But back to the original question: "Are the young people going to the Devil?" Yes, some of them are—and going in "high" at that—going with the consent and help of some parents, teachers, and preachers. But on the other hand many, very many—a vast host of young people, are marching under the banner of Christ, going forth conquering and to conquer. May God help those of us who are parents and religious leaders to stand against the evils and the destructive tendencies of our day, to warn, exhort, instruct, yet to deal with youth in that spirit of patience and helpfulness that shall make us leaders and helpers indeed!

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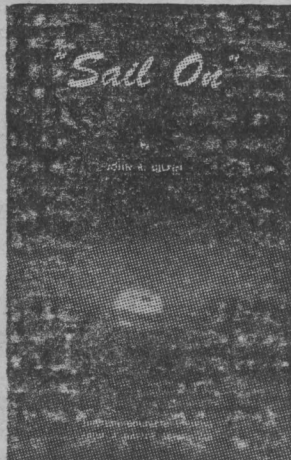
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