

The cross is the last argument of God.

# CERTAIN REASONS AGAINST PERSECUTION

LEONARD BUSER

First—Because Christ hath not commanded any king, bishop, or minister to persecute the people for difference of judgment in matters of religion.

Secondly—Because Christ hath commanded His bishops and ministers to persuade prince and people to hear and believe the gospel by His Word and Spirit, and, as ambassadors for Him, to beseech both prince and people to be reconciled unto God; and not, as tyrants, to force and constrain them by persecution (II Cor. 5:20).

Thirdly—Because through persecution it will come to pass, that the ambassadors of the only spiritual Lord and King, Jesus, may be persecuted and imprisoned,

burned, hanged, or banished, for delivering the message of their gracious Lord, sincerely and often, both to prince and people. Which to do, is a more heinous fact, than to persecute the ambassadors of the greatest king and prince in the world. For instead of heretics, they shall, as they have already, burn, banish, and hang the ambassadors of the Lord Jesus Christ, who doth choose out whom He pleaseth, to bear His name before kings and rulers, for a testimonial to them (Mark 13:9).

Fourthly—Because then we cannot say we have the liberty of the gospel in our land; seeing where that is, there is no persecution for any difference in religion,

nor (any) forcing of the conscience to believe the gospel, except by the Word and Spirit of God only, the which do wound and kill the errors of men, and not their persons (II Cor. 10:4).

Fifthly—Because Christ came into the world to save sinners (I Tim. 1:13, 15), and not to destroy them, though they be blasphemers; seeing the Lord may convert them as He did Saul, after called Paul. And though they have difference in religion, or will not hear nor believe in Christ that they may be converted, yet ought you not to persecute them, seeing Christ rebuketh such (Luke 9:53, 55); and his Father sent Him not into the world to condemn the world, but to save it (John 3:17).

Be ye, therefore, followers of Christ, and not of antichrist, in gathering people to the faith.

Sixthly—Because then you shall not walk wisely towards them that are without (Col. 4:5), as the Scripture teacheth; but shall offend the Jews (I Cor. 10:32), and all other strangers, who account it tyranny to have their consciences forced to religion by persecution.

Seventhly—Because if persecution be not laid down, and liberty of conscience set up, then cannot the Jews, nor any strangers, nor others contrary-minded, be ever converted in our land. For so long as they know beforehand, that they shall be forced to believe against their consciences, they will

never seek to inhabit there. By which means you keep them from the apostolic faith, if the apostolic faith be only taught where persecution is.

Eightly—Because if freedom of conscience be not set up, and persecution laid down, then all the king's subjects, and all strangers inhabiting the land, that shall believe the apostolic faith, must depart the land to some free country; or else abide the danger of burning, banishing, hanging, and imprisoning. The first will be a great impoverishing and weakening of our land, besides a loss of the faithfulest subjects and friends. The second will provoke the Lord to wrath, by spilling the (Continued on page 3, column 1)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

## The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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### PREDESTINATION

RICHARD FULLER

Richard Fuller was born in Beaufort, S.C., in April, 1804. In 1820 he entered Harvard University, Mass., and in his class he stood among the first for proficiency in his studies, for general culture, and for skill in debate. Ill health caused him to leave Harvard while still in the Junior year.

On his return to Beaufort he entered upon a course of legal studies and became one of the most accomplished and successful lawyers in the State. In these professional years he was converted under the preaching of the celebrated revivalist, Daniel Barker.

Being up until this time a member of the Episcopal church, he had previously been immersed by the rector of the Episcopal church. But being thoroughly convinced that believers' baptism was the only Scriptural baptism, he was rebaptized by Elder Myer, then pastor of the Baptist church in Savannah, Ga.

He made known his call to the gospel ministry and soon became pastor of the church in Beaufort, where he labored some fifteen years. While pastor there, he debated with Bishop England of Charleston, S.C., on Scriptural principles and claims of the Roman Catholic hierarchy. Then came the memorable contest between himself and Elder Francis Wayland on the subject of slavery. Fuller like Whitefield was a slaveholder, although a good master.

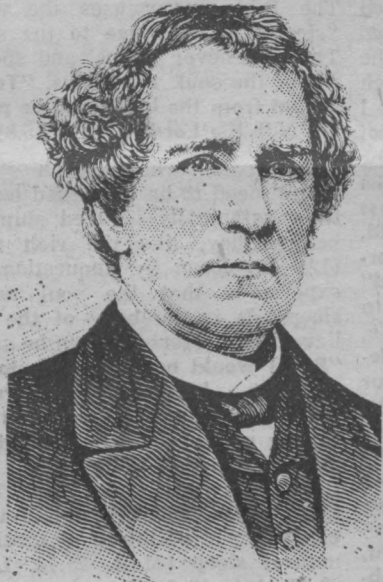
In 1846 he accepted the pastorate of the church in Baltimore, where he remained until his death on Oct. 20, 1876. As a preacher he had but few peers. His excellent style in writing can be seen in this article by him.

PART I

"And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am and whom I serve, saying, Fear not, Paul: thou must be brought before Caesar; and lo, God hath given thee all them that sail with thee. And as the shipmen were about to flee out of the ship when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship, Paul said to the centurion and to the soldiers, Except these

abide in the ship ye cannot be saved" (Acts 27:22-24, 30-31).

It was Mr. Pitt, I believe, who after reading Butler's Analogy remarked that "it suggested more doubts than it answered." In removing one difficulty, we ought to be careful lest we create others



RICHARD FULLER

which are greater. However, in speaking of the deep things of God, all we can do is to show how far the human understanding can go, when it ceases to obey reason, and debases itself to mere scholastic logic.

You are all familiar with the narrative of Paul's shipwreck. In spite of some plausible objections, it is certain almost to demonstration that the vessel was lost upon the island now known as Malta. The whole description is very graphic; the impending danger; the commanding atti-

tude of the Apostle during that fearful night; his inspiring address as the dim morning light reveals the terrified haggard company—two hundred and seventy-six in all—shivering on the deck of the sinking ship; the effect of his exhortation; and the rescue of all on board.

As you read the account, you feel that, if the sailors believed Paul's declaration as to a revelation from Heaven, it would put fresh heart in them to work, as it really did. Nor does it strike you that there is any contradiction between this positive assurance of safety to all and the subsequent warning as to the impossibility of saving the passengers unless the crew remained in the stranded bark.

Our philosophers, however, are astonished at your simplicity, and, of course, at the simplicity of the Apostle and the inspired historian. For if God had determined that all should reach the land in (Continued on page 2, column 5)

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I think that I shall never see  
A Church that's all it ought to be;  
A Church whose members never stray  
Beyond the straight and narrow way;

A church that has no empty pews,  
Whose Pastor never has the blues;  
A Church whose deacons always deak

And none are proud and all are meek

Whose gossips never peddle lies,  
Or make complaints or criticize;  
Where all are always sweet and kind,

And all to others faults are blind.  
Such perfect churches there may be,

But none of them is known to me.  
But still I'll work and pray and plan

To make our own the best we can.  
—Selected

## The Baptist Examiner Pulpit

A Sermon by Oscar Mink

### RAPTURE OF THE SAINTS

(PART II)  
THE RAPTURE HOPE BEGETS PURITY OF LIFE

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

"Looking" is a verb which denotes activity born of expectancy. A man's spiritual temperature can usually be ascertained by the "hope" thermometer. Some precious saints, who, at one time, were burning with expectancy of the Lord's imminent appearing in the air have dropped in temperature

to lukewarm or cold, and apathetically ask, "Where is the promise of His coming?" Salvation from sin puts one on the right track, but even when you are on the right track, you will get run over if you just sit there. So it is, the blessed hope makes Jesus more than a destination in some far off misty heaven. It serves to form Christ in the believer, and the thought of an any-day accounting of their stewardship before the Bema seat causes them to abound more and more in their labour of love for the Lord (I Thes. 4:1).

The prospect of Christ's appearing at any moment is a tremendous help in the proper and daily ordering of the believer's spiritual house. Paul looked for and loved the appearing of the Lord (II Tim. 4:8), and being motivated by this loving expectancy, his time and labor were consumed in preparation for His coming. The saints' chief occupation in this life should be a Rapture Preparedness Program. Nothing should take priority over it, and nothing should deter him from it. The Lord's (Continued on page 2, column 1)

### WHY DID YOU CHOOSE YOUR CHURCH?

This survey question was recently asked in Houston, Texas. Here are the answers:

3 percent because of the man in the pulpit.

9 percent because of the architectural beauty of the church.

1 percent because of prior denominational affiliation.

18 percent because of convenience to their homes.

22 percent because there were people in the church whom they respected.

34 percent BECAUSE NEIGHBORS OR FRIENDS INVITED THEM TO THAT CHURCH.

Do you have neighbors or friends who do not attend church? You are the best influence on them.

—Selected



## The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

MILBURN COCKRELL --- Editor  
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## Rapture Of Saints

(Continued from Page One)  
message to His servants is, "Occupy till I come" (Lk. 19:13). "And every man that hath this hope in him purifieth himself, even as He is pure" (I John 3:3).

A well grounded hope in the imminent appearing of Christ in glory will serve to crucify sloth. It will cause the believer to abandon all creature security, and will stir him up to use the greatest care and diligence in the exercise of his profession.

Purity of life is prosperity in the sight of God, and in the eternal economy purity is the most valuable stock a saint can own. A person may own the combined millions of the Rockefellers, Vanderbilts, Rothschilds, etc., and yet be destitute of that hope which genders purity of life. On the other hand a person may be as impoverished as Paul, who suffered the loss of all temporal riches that he may look with a steadfast hope to the coming of Christ (Phil. 3:8, 20, 21), and yet, being purified by anticipating momentarily the Lord's return, lay up for himself treasures in Heaven that surpass the wealth of this world. This hope makes the Lord's demands a delight. It helps to paralyze the believer's sinful nature. It stimulates missionary activity, and causes the Bride of Christ to veil herself with humility as she, moment by moment, awaits the embrace of her heavenly Isaac. The comfort realized from this hope is not mere euphoria, but genuine, and causes the believer to watch, as well as wait, for his Lord from Heaven. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto

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PAGE TWO

the coming of our Lord Jesus Christ" (I Thes. 5:23), "unto" Greek EN means "in."

## THE THESSALONIAN QUESTION

The question in the Thessalonian church was no doubt as to the imminence of the rapture, but the question with them was, will our beloved brothers and sisters who have gone to the grave miss the rapture? Apart from hope in an any moment rapture this question would be senseless, and it bears out the fact that Paul in his brief visit with them had taught them to expect the rapture any day. Although Paul was only with the Thessalonians three or four weeks (Acts 17:2), he taught them much truth. However, the brevity of his stay necessitated omission of some doctrinal details.

One of the things concerning the rapture which needed further elucidation was: how would the rapture affect those who had gone to sleep in Christ? Will they be caught up with the living saints, or will they be left in the grave? Paul's customary practice was to revisit the churches, or send someone to further establish them in the faith. Thus it was, Paul sends Timothy from Athens to the Thessalonians to continue the work of perfecting the church in truth (I Thes. 3:1-2). Timothy spends some time with the Thessalonians, and then rejoins Paul at Corinth (Acts 18:5; I Thes. 3:6-8).

Paul's spirit was buoyed up by the good report which Timothy brought him concerning the spiritual health of the Thessalonian church. However, there were some in the church which held erroneous views concerning the rapture. Some were in deep sorrow concerning those who had died since Paul took leave of them, thinking that they would be left in the grave at the glorious appearing of the Lord in the rapture, and there were others in the church so overwhelmed by the thought of the momentary coming of the Lord that they had ceased to work (I Thes. 4:11-13). So, Paul makes haste and gets his first epistle off to them to correct these errors, telling them that their loved ones which had quit this walk of life were not dead in the pagan sense of the word.

The general belief among the pagans from which they were recently called out of was, "Hopes are among the living. The dead are without hope" (Theocritus, a Greek philosopher and poet). The philosophy of the pagan world was, "Eat, drink and be merry for tomorrow we die." The great majority of people in the world today are without God and without hope beyond this life. Having reduced the number of their gods, and changing the names of those left, they do not consider themselves pagans, but their practice and philosophy betrays them, and they are no more than modern pagans in the sight of God. As they are, so were all at one time. We which have been made to differ, and have, by the grace of God, been made partakers of that hope which looks heavenward, should warn those who have hope in this life only that, "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

## PAUL'S ANSWER TO THE GRIEVING THESSALONIANS

The hearts of the Thessalonian saints were weighted down with doubt as to having the company of their deceased loved ones in the rapture. Their sorrow was heavy, and infinitely increased with each new grave. While their sorrow and heaviness of heart was due to ignorance on their part, yet Paul did not blame or criticize them, but with a loving and tender hand wrote to them saying, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (precede, or go before) them which are asleep" (I Thes. 4:13-15).

Paraphrasing Paul's words he says: "Brethren, there is absolutely no basis for your worry and

grief. Put far from your mind the thought that those who sleep in Jesus rise not at the rapture, for not only are they to be raised at the rapture, but they are to be raised before we are translated." Hence, there was no ground for their uneasiness concerning those who had fallen asleep in Christ, for their bodies were resting in the grave, while their souls were alive in the presence of Christ.

Not once did Paul dogmatically state that he would be alive at the Parousia of Christ. Nevertheless, in the plural pronoun "we" in verse 15 of first Thessalonians four, he included himself, and made it clear that he expected to be alive when the Lord came in the rapture. He wrote to the church at Rome and to the church

Lord in the air: and so shall we ever be with the Lord."

## A FURTHER WORD OF COMFORT FOR CHRISTIANS

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" (I Thes. 4:14). Not only did Paul tell the Thessalonians that their loved ones whose bodies were in the grave would be raised and raptured, but he used the word "sleep" to describe the motionless state of their bodies. In the pagan world death carried with it an awesome finality. All hope vanished with the closing of the grave, or faded with the smoke of cremation. Paul speaks of the body in its pre-rapture and awakened state as the home of the soul, saying, "... While we are

## WITHOUT AND WITHIN

Without the shedding of blood (Matt. 26:28)  
There's no remission of sin. (Heb. 9:22)  
Without the resurrection (Rom. 10:9)  
Justification could not have been. (Romans 4:25)  
Without the Holy Spirit (I Cor. 12:3)  
The way no man could see. (John 16:13,14)  
Without the grace of election (Psalms 65:4)  
"Would all be naught to me. (Eph. 1:5; Rom. 8:28-30)  
Within the halls of mercy (Titus 3:5)  
Before the world began, (Acts 15:18)  
Within His own good pleasure (Eph. 1:5)  
He placed me in His plan. (II Thess. 2:13)  
Within the time allotted (Eccl. 3:1; Gal. 1:15)  
The gospel came to me; (II Thess. 2:14)  
Within this chosen sinner (John 15:16)  
He placed salvation free. (John 10:28)

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at Corinth in the same vein, manifesting the same hope, wherein he included himself in that blessed company who would be alive and waiting for the glorification of the body (Rom. 8:22-23). To the church at Corinth he writes, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51-52). Again he says to them, "For in this (tabernacle, tent, body) we groan, earnestly desiring to be clothed upon with our house from heaven" (II Cor. 5:2). While Paul was not absolutely certain that his body would miss the grave, he left no room for honest questions concerning what he believed about the believer's undying soul. He says, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:8). These words should forever shut the mouth of those who say, "Everyone wants to go to Heaven, but no one is willing to die in order to get there."

Paul tells the depressed Thessalonians, your "dead in Christ shall rise" at the rapture, and to make their joy more full he says, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the

at home in the body, we are absent from the Lord" (II Cor. 5:6). The Bible never uses the word "sleep" in reference to the soul. The soul never sleeps, and speaking of the soul, Paul says, "To be absent from the body is to be present with the Lord" (II Cor. 5:8).

The cults which teach "soul sleep" need to be awakened out of their satanically induced slumber before they, like the rich man (Lk. 16) learn by unquestionable experience that the soul never sleeps. It is the body of the believer Paul refers to when he says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope" (I Thes. 4:13). The Greek word for "sleep" in this text is KOIMAOMAI and is used elsewhere in Scripture to speak of natural sleep (Matt. 28:13, Luke 22:45, Acts 12:6, etc.).

While the term "sleep" is used by Paul in a metaphorical sense in writing to the Thessalonians (I Thes. 4:13, 14, 15), the meaning he is endeavoring to convey by its use is glaringly apparent to the spiritual mind. A sleeping body is as close or as perfect a picture of the death state of a body as can possibly be, and it is in this precise sense Paul uses the term "sleep." Sleep is temporal and so is the death state of the believer's (Continued on page 8, column 1)

## Predestination

(Continued from page one)  
safety, how could it be affirmed that in any case some would be lost?

The Roman centurion had, I dare say, quite as much sagacity as these cavillers, yet he urged no objection, but at once complied with Paul's counsels. And just so now. When in earnest, no man ever pretends that predestination has anything to do with his free agency. No farmer — though in theology the most fierce hyper-Calvinist — was ever heard of, foolish enough to neglect the cultivation of his fields, because nothing can be left to contingencies, and, therefore, it is predetermined whether he shall reap a harvest or not. In a shipwreck no fatalist ever folded his arms, saying, "If I am to perish, I will perish; if I am to be saved, I will be saved." When danger presses, the peasant and philosopher alike cry to God for deliverance, and put forth all their efforts. It is only in idle speculations, or when seeking to lull their consciences in impenitence and disobedience, that the enemies of God insult him, by pleading His decrees as a pretext for their indolence and passions.

I am going to offer you some thoughts upon this difficult subject, treating it first doctrinally, and then practically. It is very seldom that such abstruse discussions find a place in this pulpit; and now nothing is further from my wishes than that any of you should be encouraged to leave the paths of pure, undefiled, simple piety, for the mysteries of tangled metaphysical ploomies. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

If we are properly engaged about the plain duties of the Gospel, we will not be tempted to perplex ourselves with the subtleties of controversial divinity, any more than will a traveler, pressing homeward, wish to leap into every quicksand that he may fathom its depths, or to rush into every thicket by the wayside that he may try how far he can penetrate. It was though pride of reasoning that man fell. Revelation constantly assails the arrogance which impiously arraigns the credibility of the divine Word, unless our puny intellects can comprehend things which it is the glory of God to conceal. The design of the Gospel is to humble this temper, and to nourish in us the spirit of "a little child," without which the mind will go on sounding its dim and perilous way, till it is lost in endless mazes, bewildered inextricably in dark, interminable labyrinths.

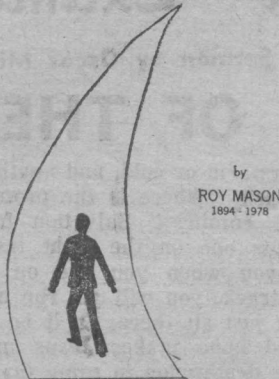
As, however, men affecting to be wits and geniuses are, in books and in conversation, forever parading their flippancies on the question of predestination and free-agency, it is worth while to show them, once for all, how little they can take by their infidelity and ribaldry.

I. I am first to treat our subject doctrinally. And you see at once that it presents the very question which, century after century, has been the source of bitter controversy; which has not only supplied the sceptic with his sneers, but has exasperated pulpit against pulpit, church against church, and council against council. The problem to which I refer is that God's decrees and man's moral agency, to solve which two systems have been advocated, two parties have been formed. Let us examine each of these systems, let us hear each of these parties, whom — that I may avoid the shibboleths of hostile religious prejudices and factions — I will designate as the Libertarians and the Necessarians.

The Libertarians reject the doctrines of predestination; they deny that God has foreordained all things. But, now, can this negation be even mentioned without shocking our reason and our reverence for the oracles of eternal truth?

I might easily show that nothing (Continued on p. 5, Col. 1)

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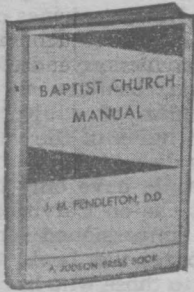
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### Certain Reasons . . .

(Continued from page one)

blood of His faithful servants, ambassadors, and witnesses; and also open the mouths of all strangers, to speak yet more lamentably of the cruel and bloody persecution of our land.

Ninthly—Because if persecution continues, then the king and state shall have, against their will, many dissemblers in authority and office, both in court, city, and country. Yea, no man of any degree shall know, whether they are all faithful and true Christians that are about him, and with whom he hath to do: seeing most men will confirm themselves for fear of persecution, although in their hearts they hate and detest the religion whereto they are forced by law. The which is very dangerous and hurtful, both to king and state, in time of temptation from beyond the seas, and in rebellion at home. For they that are not faithful to God in their religion, will never be faithful to the king and state in their allegiance; especially being tried by a great reward, or by a mighty rebel: but will, to increase their honours and revenues, conform themselves; and some to save their honours, lands, goods, and lives, will yield and submit, though against their will, even as they have done in case of religion. For through forcing men to church by persecution, the true-hearted subjects are forced out of the land, and out of the world. Some (are) banished, others burned, hanged, and imprisoned to death.

Tenthly—Because if there be many religions in the land, as it is well known there are, then it will come to pass, through the continuance of persecution, that many religions will be continued in the church; seeing all are forced to church, who bring their religions with them as well as their bodies. Whereby all their de-

votion is against their consciences; and all the church is a confused Babel, full of every unclean and hateful bird, even a hold of foul spirits (Rev. 18:2,4), as the Scripture speaketh; out of which the people of God are commanded to flee, lest, as of their sins; they be also partakers of their plague. And the bishops, the authors of persecution, are very ignorant to think that when they have gotten people to their church by persecution, that then they have gotten them to their faith and religion; the which is not so, for most people, though contrary-minded, to save life and goods will dissemble their religion. As, for example, the Jews in Spain and Portugal; and the papists, reformists, and others in England. But when they come hither, or to some other free city or country, where (praised be God) is liberty of the gospel, then they show that before they dissembled, to avoid the cruel persecution of their land.

Moreover, the bishops betray great ignorance, when they persuade the king and parliament to force prince and people to church by persecution. For if that be the means to come to the church of Christ, then Christ hath taught us to flee the means of salvation, seeing He hath taught us to flee persecution (Matt. 10:23); the which the bishops and their ministers persuade to be a great means to bring men to the church.

Indeed, I confess it is the only means to bring prince and people to the false church; and therefore Christ teacheth us to flee that means, lest through persecution, which is a great temptation, we be constrained to go the broad way,

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which is the false church, that leadeth to destruction, and may go in thereat (Matt. 12:13). And no marvel, for there men may be any thing, except good Christians. For besides Demas the worldling, and Hymeneus the blasphemer, and many other sorts of indifferent Christians, excommunicants, covetous, and profane persons, there are notable rebels and traitors (II Tim. 3:3, 4); yea, most cruel and desperate traitors and rebels, as Digby, Catesby, Percy, etc., whose unread and unheard-of treachery will never be forgotten. Which persons, if they had not been forced to church against their consciences, had never enterprised such horrible and hateful treason.

And the bishops should understand, that it is preaching, and not persecuting, that getteth people to the church of Christ. For the



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor—First Baptist Church of Naples Park, Florida

For July 22, 1979

II Peter 2:13-17.

Intro: Following the steps of the disobedient, the deceived, the depraved, is a dark journey indeed and should cause the saved to rejoice exceedingly to be delivered from such an end as that.

#### VERSE 13

"And shall receive." Here we have the certainty as well as the nearness of the execution of righteous judgment on the wicked. Con-

Scripture saith, Faith is by hearing, and hearing by the word of God (Rom. 10:17); and not by the sword of princes and magistrates, as they persuade and practice. And therefore the bishops of our land are truly called antichrists; for by their beastly and bloody persecutions, as well as by their blasphemous titles, erroneous doctrines, and popish government, may they justly be termed antichrists.

Eleventhly — Because Christ foretold, that many false Christs and false prophets should arise, and deceive many; yea, if it were possible, the very elect (Matt. 24:24; II Thess. 2:3; I Tim. 4:1-3). And the apostle Paul did prophesy a departure from the faith. And Peter said, there shall be false teachers now among the people (II Pet. 2:1). And John said, the kings should give their power and authority unto the beast, until the words of God be fulfilled (Rev. 17:13,17). Therefore if persecution be not laid down and liberty of the gospel set up, you may persecute the true Christians instead of the false, as your predecessors have done. For they are now, like as they were then, the smallest number; and the false Christians are now, like as they were then, the greatest number. And persecution is a notable mark of the false church and her bishops and ministers, and therefore Christ would have us flee from it (Gal. 2:3,4; 5:11; 6:12); who overcame the devil and his ministers by the Word of God, and by a good, meek and gentle life; whose steps his bishops and ministers ought to follow.

Twelfthly — Because persecution of such as do preach and teach Christ, is a great hindrance to the liberty of the gospel. For thereby are the Jews, Turks, and pagans occasioned and encouraged to persecute likewise all such as preach and teach Christ in their dominions. For if Christian kings and magistrates will not suffer Christians to preach, and preach the gospel of Christ freely and peaceably, in their dominions: how should you expect it of the infidels, unto whom bishops and Christian kings and magistrates ought to give a good example, and not an evil (one), as to burn, banish, hang, and imprison, peaceable and godly Christians, that are no traitors, nor thieves, nor fighters, nor man-slayers, nor yet swearers, nor drunkards, nor whoremasters, nor such like.

And the king and parliament may please to permit all sorts of Christians: Jews, Turks, and pagans, so long as they are peaceable, and no malefactors, as is above mentioned; which, if they be found to be, under two or three witnesses, let them be punished according to God's Word. Also, if any be found to be willing liars, false accusers, false allegers and quoters of the Scriptures, or other men's writings—as some men willingly do—let them be punished according to right and justice; it is due desert, and no persecution. But let God's Word have its full and free passage among them all, even to the end of their lives, in all bountifulness, long-sufferance, and patience; knowing that it is ordained of God's rich mercy, to

(Continued on page 4, column 3)

trast this with I Peter 5:4: "Ye shall receive a crown of glory that fadeth not away" and all I Peter 1:9; "Receiving the end of your faith, even the salvation of your soul."

"The reward of unrighteousness." "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). "The wages of sin is death" (Rom. 6:23). "The pleasures of sin for a season" results in the punishment of the sinner forever (Luke 16:23).

"As they that count it pleasure to riot in the day time." The gratification of the flesh is the chief end of fallen man. The prodigal son describes vividly the average person not restrained by the providence and power of God (Luke 15:13). Read also Titus 3:3; James 4:1-3; Luke 8:14. It is natural to practice these things in the cover of darkness, (John 3:19); however, to practice them in the day time only indicates the fallen man given up to a reprobate mind (Rom. 1:24,26,28,32). The night life of sin is now openly practiced 24 hours a day; therefore because iniquity abounds "the love of many shall wax cold" (Matt. 24:12).

"Spots they are and blemishes." The contrast of our blessed and precious Saviour (I Pet. 1:19); also the church in Ephesians 5:27, after being sanctified and cleansed by the washing of water by the Word. "Sporting themselves with their own deceivings." Putting on a bold religious front while living in open sin.

"While they feast with you." Even using the occasion of the Lord's Supper to satisfy their own lusts (I Cor. 11:20-22). Therefore the admonition, "Purge out the old leaven that ye may be a new

lump" (I Cor. 5:7, 11).

#### VERSE 14

"Having eyes full of adultery." Really, the eyes of an adulteress, seeking a way to fulfill the lusts of the flesh.

"And that cannot cease from sin." The attractiveness and the attachments of sin are not easily broken. (Contrast I Pet. 4:1).

"Beguiling unstable souls." "Beguiling" is from the word for bait, which would be well known to Peter, the fisherman (Prov. 7:5-13). Unstable souls would be those not established in the faith. Therefore, the strong should watch out for these weak Christians. (Rom. 15:1; Gal. 6:1).

"An heart." The heart, eyes, feet, and the whole body are partners in sin (Jer. 17:9; Isa. 1:6).

"They have exercised with covetous practices." Here we have sinful gymnastic training. Sad to say, the Devil has many places to exercise his recruits. Covetous practices has to do with material things (Luke 12:15; Pet. 2:3); of sensuality (Eph. 4:19), and idolatry here in II Peter 2:14.

"Cursed children." Literally, children of cursing, which is a mark of a fallen world. Using the Lord's Name in vain is a common practice of unbelievers.

#### VERSE 15

"Which have forsaken." To abandon, or leave for something else, either better or worse.

"The right way." The way of the Bible and of the Lord Jesus Christ is the right way (Psa. 119:105; John 14:6).

"And are gone astray." Men go astray because they do not know the Scriptures nor the power of God (Mark 12:24). In fact, "all we like sheep have gone astray" (Isa. 53:6).

"Following the way of Balaam the son of Bosor." Contrast II Peter 1:16. Here we have an example of II Peter 1:1,2. Read also Acts 13:10.

"Who loved the wages of unrighteousness." Failing to realize he was heaping, or would be heaping treasures together for the last days (James 5:1-5). Surely, "the love of money is the root of all evil."

#### VERSE 16

"But was rebuked for his iniquity." God calls into account both the saved and the lost for their disobeying His laws and commandments. He chastens His children and punishes the wicked.

"The dumb ass speaking with man's voice." Bringing out the power of God over all creatures. Yea, the winds and the waves and all the universe obey His voice. They are His servants.

"Forbad the madness of the prophet." Any man who rebels against God is beside himself and is heading for trouble.

#### VERSE 17

"These are wells without water." Both the worthlessness and destructiveness of these ungodly men are brought out. Here they are like a mirage on the desert or an empty well; intensified in the book of Jude, verse 12.

"Clouds that are carried with a tempest." Look at this word "tempest" in Mark 4:37 and Luke 8:23.

"To whom the mist of darkness is reserved forever." Again, the intensity of the anguish of the wicked as they are cast into outer darkness. The darkness in which they loved to perform their vile deeds will be a part of their endless suffering. Read again verse 9.

Conclusion: Rather than crowd the remainder of this chapter into this lesson, we believe it better to deal with it in a separate lesson, the Lord willing, as it is an abused portion of Scripture.

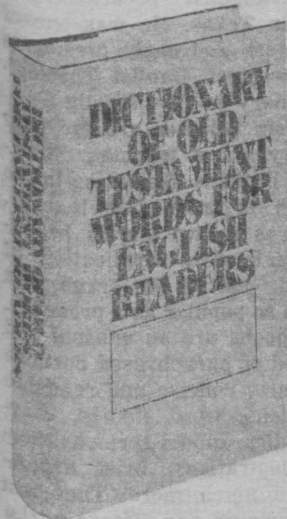
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"In what sense are the false teachers in II Peter 2:1 said to be bought since swift destruction is to come upon them?"—Northport, AL

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In Psalm 23:1 we read: "The earth is the Lord's, and the fulness thereof: the world, and they that dwell therein." Here we see that every person in the world belonged to the Lord. The most wicked person in all the world belongs to Him in the same way that the cattle on a thousand hills belongs to Him (Ps. 50:10). They are His property to do with as it pleases Him.

But in Genesis 1:26-28 we learn that the earth and everything on it was put in the possession of Adam. In verse 28 God told him to subdue the earth, and have dominion over everything on it. This word "subdue" comes from the Hebrew word KOVASH which means to conquer. But when Adam fell in the garden of Eden all these things fell into the hands of old Satan. He became the god of this world. II Corinthians 4:4. However, on the tree of Calvary our Lord not only redeemed His people, He bought back all that Adam lost. This included all "the world, and they that dwell therein."

If you will check the Greek English Dictionary you can see that when the Bible speaks of Christ redeeming us as in Titus 2:14 and I Peter 1:18 the Greek word LUTROO is used. But when it speaks of His buying someone as in II Peter 2:1 the Greek word AGORAZO is used. This word AGORAZO is never used to redeem. So we see that these false teachers were bought that they might be His property to deal with as it pleases Him. There is no thought

of redemption in II Peter 2:1. We have been redeemed, they have been bought. We are His children, they are His property. And O what a difference.

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I have heard two interpretations of this passage. One is that they were saved people who taught false doctrines and therefore will bring swift destruction of the flesh. I don't think that this is the meaning of the verse, but I wanted to tell you what some teach.

In order to be in the church and able to teach one must profess or announce that they have been saved. Thus, these people had made it known that they had been bought. After they started teaching, their doctrine began to show that they were denying the very thing that they proclaim.

I have talked to people who do the same thing. People who say to me, "The Lord saved me last night." After that, they begin denying their statement by talking about praying through, washing away their sins in the water, or by making the decision to let God save them. All of these "free will" statements are similar to what the false prophets of II Peter 2:1 were teaching.

In other words, these people were denying the claim that they made relative to being bought. They proclaim Christ and deny Him in their teaching. Christ spoke thusly: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matt. 15:8).

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A truth as prominent as any other in Holy Writ is, the eternal preservation of the believer. A deluge of Scripture could be brought forth at this time which attests to this fact, but suffice it to say for now, they are "preserved in Jesus Christ" (Jude 1).

The only way they could utterly apostatize and be lost is for the Person in Whom they are preserved to apostatize, which to suppose for a moment is rank blasphemy. Therefore it is plainly seen that the "false teachers" referred to in the text are not true believers, but false professors in imminent danger of eternal destruction. The Greek term for "Lord" in this text is DESPOTES. In the Greek language the term was used when referring to gods or persons of unquestionable power or authority, such as kings, slave holders, and pagan deities. In II Peter 2:1 Peter uses the term to refer to God the Father, and His absolute dominion over all creation. It particularly refers to God's redemption of Israel from Egyptian bondage, which purchase was general, and temporal.

Jude (vs. 4 and 5) issues the same warning as Peter, saying, "For there are certain men crept in unawares, who were before of old ordained to this condemnation,

ungodly men, turning the grace of our Lord God into lasciviousness, and denying the only Lord God (DESPOTES) and our Lord (KURIOS) Jesus Christ. I will therefore put you in remembrance, though ye once knew how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not" (See Num. 14; I Cor. 10:15).

So we are not to construe the "bought" of II Peter 2:1 with the "redeemed" of I Peter 1:18-19, to do so is to make Christ's blood ineffectual, to frustrate His designs, and to have some for whom He died to eternally perish. These redeemed by Christ "shall never perish," they can never fully and finally deny Him who has purchased them with His own blood.

God is often in Scripture called "the God of Israel," or, the Father of Israel, but Paul says, "They are not all Israel, which are of Israel" (Rom. 9:6). Moses addresses the nation of Israel saying, "Do you thus requite the Lord, O foolish people and unwise? Is not He thy Father that hath bought thee: Hath He not made thee, and established thee?" (Deut. 32:6). The false teachers of II Peter 2:1 were ancestrally bought out of Egypt by Almighty God. They are Israelites, but not of the Israel of God; they are teachers, not teachers of truth but of damnable heresies, they are wolves ("brute beasts" vs. 12) in sheep's clothing who shall perish in their own corruption.

There is no hint or inference in the context that would lead the discerning student to think for a single moment they they were ever saved. On the contrary, the description of their person and conduct unmistakably identify them as children of the devil. They were bought in the general deliverance of Israel from Egypt, but they were never brought to Christ. They were redeemed from Goshen, but not bought by the blood of God. The two hundred and seventy-five men aboard ship with the Apostle Paul (Acts 27) were saved from destruction in the sea; but that does not prove they were bought from the lake of fire by the blood of Christ. All Israel went through the waters of the Red Sea dryshod, but many in that favored throng were at the same time trampling under foot the blood of Calvary's Lamb. The false teachers of II Peter 2:1 were bought from temporal and deserved destruction in the world, but not bought from the wrath which is to come.

## Certain Reasons . . .

(Continued from Page Three)  
lead the infidels and such as err unto repentance and amendment, out of the snare of the devil, of whom they are taken and deceived (Rom. 2:4; II Tim. 2:25).

Thirteenthly—Because persecution for religion is to force the conscience; and to force and constrain men and women's consciences to a religion against their wills, is to tyrannize over the soul, as well as over the body. And herein the bishops commit a greater sin, than if they force the bodies of women and maids against their wills (II Cor. 11:2). Yea, herein they are more cruel and greater tyrants than the Turks, who, though they force the bodies of strangers to slavery and bondage, yet they let the consciences go free, yea, to Christians that are so contrary to them in religion.

But these idol-bishops will force the consciences of Christians, their own natural countrymen, even unto spiritual bondage and slavery. And herein they commit fornication both with prince and people, and have made all, both small and great, to receive a mark in their right hand, or in their foreheads, so that no man may buy or sell (Rev. 18:9; 13:16, 17), save he that

will go to church, and submit to the bishop's ordinances, and name and mark of their beastly and bloody persecution; through which, as God, they sit in and reign over the consciences, both of prince and people, which are the spiritual seat and temple of God, bought at a dear price, even with the precious blood of their only spiritual Lord, Jesus Messiah, the true shepherd and bishop of their souls (II Thess. 2:4; I Cor. 6:19,20; II Cor. 6:16,17; Rev. 18:4; II Pet. 2:1; I Pet. 1:19).

And the bishops in forcing men and women's consciences do therein play the antichrist, as well as the popes. And, indeed, there is never a bishop in the land but is a pope; for pope in Latin is "papa," and papa signifies father in English. All the bishops in our land are called reverend fathers, therefore all the bishops in our land are called reverend popes. So many lord bishops, so many reverend fathers, so many reverend popes. And these are all so many antichrists, so many idols, and so many false gods of England. How many are thy gods, whom thou dost serve! For whose spiritual adoration, the knee of every man and woman must bow, or else they shall be persecuted. Unto whom the king ought not any longer to give his authority and power, lest he fulfill the Scripture, which saith, that kings should give their power and authority unto the beast (Rev. 17:13).

Fourteenthly—Because the burning, banishing, hanging, and imprisoning of men and women by Protestants, for difference of religion, do justify the burning, banishing, and imprisoning of men and women, by the papists, for difference of religion; even as the papists do justify the Turks and pagans in such like cruelty and tyranny. Wherein now are the Protestants more merciful than the papists, or the papists than the Turks? Therefore as the papists, when they complain of the Turks and pagans, for their bloody persecutions, do therein condemn themselves; because they are found to do the same, yea, worse — for it is greater tyranny for one Christian to force and kill another, than for Turks and pagans to kill a Christian. For that is no such great wonder, seeing it is a paganish part, who have no better knowledge. But Christians should have better knowledge and more mercy, than to play the pagans against Christians. So also the Protestants, when they complain of the papists for their bloody and beastly persecution, do therein condemn themselves, seeing they do the same for which they blame others; and so are rebuked of the Scripture, which saith, "Therefore thou art inexcusable, O thou man, whosoever thou art, that blamest another: for in that thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. And thinkest thou this, O thou man, that judgest them that do such things, and thou doest the same, that thou shalt escape the judgment of God?" (Rom. 2:1,3).

Fifteenthly—Because his majesty and parliament would not

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willingly themselves be forced against their consciences, by the persecution of the bishop of Rome and his princes. So, I beseech them, according to the law Christ hath enjoined Christians, not by persecution to force other men's consciences against their wills, by the irritation of the bishops of our land (Luke 6:31).

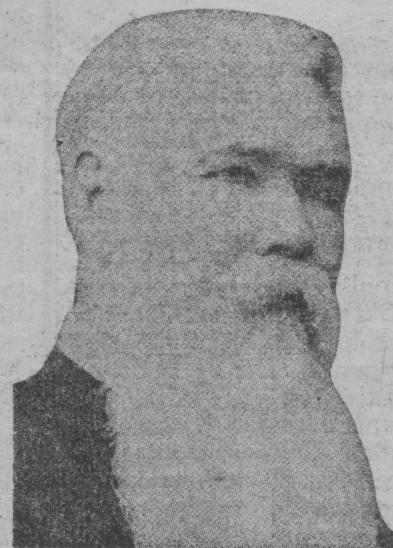
Sixteenthly — Because persecutions do cause men and women to make shipwreck of faith and good consciences, by forcing a religion upon them even against their minds and consciences; and also do send them quick to the devil in their errors, if that be heresy for which they are hanged and burned. Which to do, is a most unchristian, unnatural, cruel, and tyrannous deed; and I am sure you would not be content to be so dealt withal yourselves.

But, indeed, the popish and idol-bishops are the authors hereof against the people, as well as of other persecutions against the princes (Rev. 16:14). For antichristian bishops do draw kings and princes hereto against their minds, as many appear by Edward the Sixth, that godly king of famous memory, who being urged by his bloody bishops to subscribe to the burning of a woman called Joan Boucher, he answered, "Will you have me to send her quick to the devil in her error?" But when his bloodthirsty bishops would have no say, he said again to Archbishop Crammer, "I lay all the charge thereof on you before God." And Cranmer said, "He had never so much to do in all his life" as to procure it.

Whereby I do perceive that godly kings are drawn to battle against the saints, by antichristian bishops and false prophets, who otherwise would rule and reign more agreeable to the mind of Christ. Also, hereby may all men perceive, that the council and bishop could not satisfy the king's conscience by their persuasion. If they could have showed him the Word of God for burning that Christian, it would have prevailed with that godly king, and he might then of faith have consented. But his answer sheweth that he was not of their mind, for all that they had said. And therefore now, (Continued on page 5, column 3)

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## A MODERN PARABLE

The treasurer of a congregation resigned. The church requested another member, the operator of the local grain elevator to take over this position. He agreed under two conditions:

1. That no report from the treasurer for one entire year be given.
2. That no one ask him any questions during that first year period.

The church members gulped, but finally agreed, since he was a trusted man in the community, and most of them did business with him as manager of the local elevator. At the end of the year he gave the following report:

The \$25,000 indebtedness on the church was paid in full. The pastor's salary had been increased. Missionary giving was up 200 per cent over the previous year. There were no outstanding bills, and there was a cash balance of \$12,000.

The shocked congregation asked, "How come?" Quietly he replied, "Most of you bring your grain to my elevator. As you did business with me, I simply withheld 10 per cent on your behalf and gave it to the church in your name. You never missed it. Do you see what we could do for the Lord if we were willing to give Him the first tithe, for He really owns it."

—SELECTED

## Predestination

(Continued from page two)

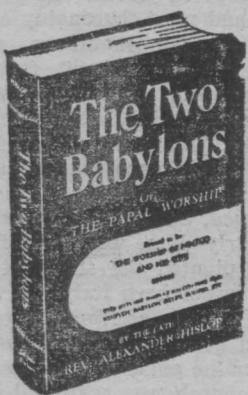
ing is gained by this denial, that it only removes the difficulty a little farther back. This system rejects predestination, and maintains that God has left all men to act as they choose. But what is meant by a man's acting as he chooses? It is, of course, that he obeys the impulses of his own feelings and passions. Well, did not God endow him with these passions? Did not God know that if certain temptations assailed the creature to whom he had given these passions, he would fail? Did He not foresee that these temptations would assail him? Did He not permit these temptations to assail him? Could He not have pre-

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vented these temptations? Why did He allow him to be exposed to these temptations? Why, in short—having a perfect foreknowledge that such a being, so constituted and so tempted, would sin and perish—why did He create him at all?

None will deny the divine foreknowledge; and I at once admit that the mere foreseeing an event, which we cannot hinder and have no agency in accomplishing, does not involve us in any responsibility. But when the Creator, of His own sovereign pleasure, calls an intelligent agent into being, fashions him with certain powers and appetites, and places him amid scenes where He clearly sees that temptations will overcome him—in such a case it is self-evident that our feeble faculties cannot separate foreknowledge from pre-appointment. The denial of pre-ordination does not, therefore, at all relieve any objection, it only conceals the difficulty from the ignorant and unthinking.

But even if the theory of the Libertarians were not a plain evasion, it would be impossible for us to accept such a solution; for it dethrones Jehovah; it surrenders the entire government of the world to mere chance, to wild caprice and disorder. According to this system, nature, providence, grace are only departments of atheism; God has no control over the earth and its affairs; or—if that be too monstrous and revolting—He exercises authority over matter, but none over the minds and hearts of men. "The king's heart is in the hands of the Lord as rivers of water, he turneth it whithersoever he will";—such is the declaration of the Holy Spirit; but this theory rejects this truth. God exercises no control over men's hearts, consequently prophecy is an absurdity; providence is a chimera; prayer is a mockery; since God does not interfere in moral events, but abandons all to the wanton humors and passions of myriads of independent agents, none of whose whims and impulses He restrains, by whom His will is constantly defeated and trampled under foot. A creed so odious, so abhorrent to all reason and religion, need only be carried out to its consequences and no sane mind can adopt it.

And this heresy is condemned on every page of the Bible. It is deeply to be lamented that theological partisans so often treat texts of Scriptures, as hired advocates in our courts treat those witnesses whose evidence damages their cause,—cross-examining and brow-beating the clearest passages,—seeking to perplex their plain meaning—and to exhort from them a testimony they will not and cannot give. But after all ingenuity has been exhausted, how unequivocal is the language of inspiration. "The counsel of the Lord standeth forever, the thought of his heart to all generations." "All the inhabitants of the earth are reputed as nothing, he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?" "And they prayed and said, Lord show whether of these two thou hast chosen; that he may take part of this ministry and apostleship." "Whom God did foreknow he did predestinate, moreover whom he did predestinate them he also called." "Being predestinated according to the purpose of him who worketh all things after the counsels of his own will." Passages like these might be easily multiplied, but I prefer to take another course, and to establish the doctrines of the Sacred Oracles by a sort of proof which is very striking, and which silences all cavil and sophistry.

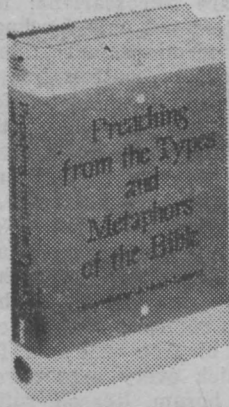
The depositions to which I now refer are gathered from those narratives in which man's free agency is taken for granted or expressly affirmed, while at the same time, the entire event is ascribed directly to God's overruling decrees. Let us turn for a moment to these records, and let us begin with the transportation of Joseph into Egypt. Read the history of his mission to his brethren, of the conspiracy among these brethren to slay him, of Reuben's

scheme to save his life and restore him to his father, of the arrival of the Ishmaelite merchants, of Judah's proposition to sell him to them, and of the cruel and unnatural traffic. There never was a transaction in which human passions—envy, hatred, revenge, cupidity—were more confessedly the sole ruling cause and motive from first to last.

"And the patriarchs," said Stephen, "moved with envy, sold Joseph into Egypt." Yet the result, from beginning to end, is ascribed to God's purpose and decree. "And Joseph said unto his brethren, Be not grieved nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life. So now it was not you that sent me hither, but God." And the Psalmist utters the same declaration. "He sent a man before them, even Joseph, who was sold as a servant, whose feet they hurt with fetters, he was laid in irons until the

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time that his word came, the word of the Lord tried him."

Take, next, the fatal abduity of Pharaoh. In the book of Genesis it is repeatedly said that "Pharaoh hardened his heart and sinned yet the more," but in the same chapters it is declared that "The Lord hardened the heart of Pharaoh." And in the Epistle to the Romans it is written, "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth."

In the first book of Kings, the people appeal to Rehoboam, to abate a portion of the burden under which they groaned. That monarch seeks the counsel, first of the old men, the former companions of his father, and then of the young men who had grown up with him. Wilfully rejecting the sage advice of the elders, he adopts the tyrannical measures (Continued on Page 6, Column 1)

## Certain Reasons . . .

(Continued from page four)  
if it please you to require of your bishops, warrant from the Word of God for the persecuting of Christians, or for forcing prince and people to church, you shall find not one bishop, yea, not all of them together, though assisted with their ministers will be able to show warrant from God's Word,

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whereby to persuade your consciences thereunto. And whatsoever is not of faith is sin, and whatsoever is not from God's Word cannot be of faith (Rom. 14:23).

Seventeenthly—Because persecutions of Christians by Christians, do not only justify papists, and teach the Jews and pagans to persecute Christians; but also do teach the papists and others, that know not the mind of Christ and once get the upperhand, to persecute those that persecuted them. Yea, it is a means, as we have had lamentable experience, to set such as are forced to church against their consciences, at deadly hatred against the king and state; and urgeth all them to treason and rebellion, that have not truly learned Christ, who Himself was persecuted to death; whose harmless cross all true Christians must take up, and whose gentle and humble steps they must follow and walk in, or else they cannot be His disciples, nor sheep of His pasture (Matt. 11:29; Luke 14:27).

And neither can the papists be persuaded that persecution is a sin, so long as they, and other Christians also, are persecuted by the Protestants; seeing the papists do build their persecution on the same ground with the Protestants. But both sorts of bishops do err grossly, as shall be showed, God willing, when they make their defence; except, herewith, their consciences be convinced to yield, as I wish they may, for the salvation of their souls, the peace both of prince and people, and the safety of the king and state.

In the meanwhile it is to be observed, that those bishops and ministers which persuade the king and parliament to burn, banish, hang, and imprison, for difference of religion, are blood-suckers and manslaughterers. And such, it cannot be denied, caused kings and magistrates to be their executioners and tormentors, in burning the martyrs in former times, even in the days of king Henry the Eighth and queen Mary, as the books of Acts and Monuments will witness, if they

be not burned. And I ask the bishops and their ministers, if the martyrs should have obeyed the king and queen, rather than have suffered death (Acts 4:19)?

And now I must humbly, and with all reverence, do beseech his majesty and parliament advisedly to consider among themselves, whether the prince or princess, differing with the church now in matter of conscience and religion, established by law in our land, as the right noble princess Elizabeth did in queen Mary's days, do not incur the danger and cruelty of the law now, as that worthy princess did then? Seeing that popish and cruel law standeth still in force in most points of religion; and who dare trust the bishops and their adherents in such a case, the matter lying in their hands?

Editor's Note: Nothing is known about Leonard Busher. Some have supposed he was a member of the church of Elder Helwys, but there is no proof that this is true. The treatise in its entirety (we have printed only a brief portion in this article) reveals that the writer was a Baptist and a citizen of London. He had been exiled from his native land at some part of his life, when he probably became acquainted with the Brownists and Mr. Robinson, to whom he refers. From them he differed on several points, especially on infant baptism and liberty of conscience.

He speaks of himself as laboring for his subsistence, which with difficulty was obtained, owing to the persecutions he endured. "We that have most truth," he affectingly says, "are most persecuted, and therefore most poor." He was zealous for the purity of the church and the truthful translation of the Word of God.

The treatise bears the title of RELIGIOUS PEACE or A Plea for Liberty of Conscience. It was presented to King James and the High Court of Parliament in the year 1614. Our copy is found in an old book put together by the Hanserd Knollys Society in 1846. It is a rare booklet and should be republished and offered to the public.

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## Predestination

(Continued from page five)  
recommended by the passions of his youthful associates. The consequence is, the revolt of the ten tribes. Here was an arbitrary decree of a despot, instigated by an evil heart and evil counsellors; yet the whole is attributed directly to God's decree. "The king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Abijah the Shilonite unto Jeroboam the Son of Nebat."

In the same regal history, Ahab disobeys God; and the prophet is sent to warn him that, as a punishment, he shall be slain in battle. The monarch disguises himself so that he is not known; and "a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness, and he died." The archer aimed his shaft at no one, but discharged it "at a venture" against the confused masses. Yet it was winged and guided by God's unerring decree.

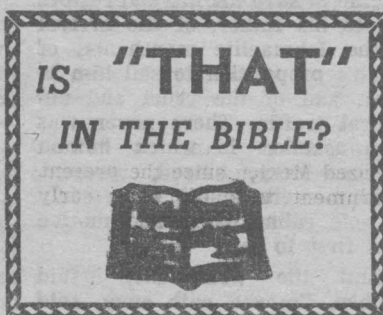
In the entire volume of the Book nothing is more fearful than the epitaph upon the soul of Judas Iscariot, spoken by the Saviour Himself, "It had been good for that man if he had not been born." You at once perceive that this

sentence consigned him to everlasting misery. The Universalist can never evade this passage. For if, after myriads of ages, the lost soul shall be released and translated to Heaven, those centuries of wretchedness will be only a moment, as nothing, compared with an eternity of happiness; and it would not then be true that the culprit had better never been born. But now this treason—though instigated purely by covetousness, the ruling passion of the apostate—was a part of God's pre-arranged purpose. "None of them is lost, but the son of perdition; that the Scriptures might be fulfilled." "The Son of Man goeth as it is written of him, but woe unto that man by whom the son of Man is betrayed, it had been good for that man if he had not been born." "Men and brethren, this Scripture must needs have been fulfilled which the Holy Spirit, by the mouth of David spake to them that took Jesus."

In fine, the great catastrophe of the Bible, the crucifixion of the Redeemer—if ever a deed was perpetrated by cruel, relentless malignity, it was the murder of that innocent benefactor of mankind. The actors in that tragedy were charged with heinous guilt in having "killed the Prince of Life," whom "with wicked hands they crucified and slew." Nor did these murderers attempt any palliation. "They were pricked to the heart," and cried out in anguish, "What shall we do?" Yet this conspiracy and its triumph only accomplished the predetermination of eternal wisdom and love. "These things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together: for to do whatsoever thy hand and thy counsel determined before to be done."

If anything be certain then, it is that the anti-predestinarian system is wholly untenable. It is good for nothing, since it solves no difficulty, it stultifies our reason, it is practical atheism, and it contradicts the express assertions of the Bible.

This argument is highly pleasing to some of you, I perceive. I read your approbation in your countenances. I see you are ready to come forward and extend to me the hand of fellowship and cordial congratulation. "Certainly," I hear you exclaim, "all that you have advanced is incontestable; it is just what we firmly believe. None but an idiot can reject the doctrine of predestination. Reason and Scripture both condemn the heresy which leaves man a free, independent agent. We have always maintained this, and your reasoning ought to silence the presumption of those who proudly



Question:

"HOW MANY BIBLE MEN WERE NAMED DODO?"

Answer: Three. Dodo the grandfather of the judge Tola, Judges 10:1: "And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar . . ."

Dodo the father of Eleazar, II Samuel 23:9: "And after him was Eleazar the son of Dodo the Ahitah . . ."

Dodo the father of Elhanan, II Samuel 23:24: "Elhanan the son of Dodo of Beth-lehem."

arrogate liberty of will and action."

The men who thus speak belong to the other class I have mentioned; they are Necessarians; they hold that God not only foreknows but foredetermines all things; that His decrees controls irresistibly all matter, all mind, all feeling, all action; and, therefore, that man's free agency is a tenet false, unscriptural, and absurd.

Let's turn to this system, and examine it for a moment. Now, in the very outset we encounter one objection to this creed, which amounts to a refutation, and which nothing can remove; it is the consciousness of free will and free agency which every man carries in his own bosom. Reason, refine, cavil as we may, one thing is certain, we feel that we are free agents. Consciousness is an inward faculty which informs us of what passes within us; and its intuitions are conclusive and final as to the principles of our mental constitution—just as the authority of the senses convinces us of what takes place in the outward world. No matter what metaphysicians and schoolmen say, I am not more sure that I see the sun in the Heavens, than that I act in accordance with my own unrestrained volitions. Suppose a man should construct an ingenious argument to prove that you do not see and cannot walk. You might not be able to detect the fallacy of his reasoning, but so long as you do see and do walk, you know that his logic is all false.



## Free State of Tephrike

(Continued from page one)  
property confiscated. To their honor be it said, that they went joyfully to death rather than abandon their faith. In several instances their heroic adherence to their religion so wrought upon their persecutors, that the commanders of these expeditions abandoned their evil purpose, threw down their arms, and became themselves Paulicians.

One of the emperors, more kindly disposed than his predecessors, transported great numbers of them to Thrace, where the pagan and savage Bulgars, half Tartars and half Slaves, had established themselves. The result of this transportation was that the Bulgars were converted in great numbers, and became, a century or two later, a terror to the weak and degenerate Greek emperors, threatening to capture Constantinople itself.

The motto of the Paulicans, for nearly three hundred years of these intermittent persecutions, was, "If thine enemy smite thee on the right cheek, turn unto him the other also." They had borne, with wonderful patience, the cruelties and murders inflicted by the base and bloodthirsty rulers of the Greek Empire; but the time came when a war of extermination was waged against them, and they must resist or be

blotted out from the nations of the earth.

In A.D. 842 Theodora, the widow of the Emperor Theophilus, became regent of the empire, her son, Michael III, being but five years of age; and she devoted what time she could spare from her vices, for the next fifteen years, to two objects, the restoration to the churches of the icons, images, and pictures which her predecessor, Leo V, had destroyed, and the complete extermination of the Paulicians from the empire.

She issued her decree that all her subjects should conform to the Greek Church, and when the Armenians refused, sent her armies thither and put to death, either by the sword or at the stake, more than a hundred thousand of these innocent and simple-hearted people, and ordered the remainder into exile. At this juncture a deliverer was found in the person of Carbeas, a valiant Paulician, who commanded the guards of the general of the East. His father, like himself a Paulician, had been put to death by impalement by the soldier of Theodora, and he resolved on putting an end to this cruel destruction of his people. Summoning to his side the bravest of the remnant of his people, he sought an alliance with the Saracen caliph. Carbeas proved himself an able and skilled commander; the tide of battle was soon turned, and within less than a year from the time he assumed the command the army of Theodora was flying in disorder before his victorious troops, and Constantinople was seriously threatened that the empress was forced to send her son, the dissolute Michael III, to march in person against the Paulicians. He, too, was defeated under the walls of Samosata, and fled for his life from the heretics whom his mother had condemned to the flames.

The Greek generals, with more than a hundred tribunes, were taken captive in this battle, but were ransomed by the conqueror. It was at this time that the free state of Tephrike was founded, and its chief city, also named Tephrike, was built and fortified. The free State was situated in the northern part of Asia Minor, on a broad plateau, three thousand and one hundred and sixteen feet above the sea, about one hundred and fifty miles south-west of Trebizond. The capital is now in ruins, and is occupied by a ferocious Koordish tribe. Its modern name is Divrigni. The plateau is surrounded by mountains, and the city of Tephrike was so strongly fortified as to be considered impregnable.

During the thirty years which ensued after the defeat of Michael III there was continued warfare between the Greek Empire and the Armenians, the result of the determination of the Greeks to subdue and exterminate the Paulicians. In general, the Paulicians were successful; the edicts of persecution were answered by the capture of Nice and Nicodemia, of Ancyra and Ephesus, and the Eastern emperors, were, more than once, compelled to sue for peace. Chrysoschier, the successor of Carbeas, proved himself an able officer, and carried terror into the ranks of his enemies for more than twenty years, but was finally slain in battle.

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During these thirty years of conflict the free state of Tephrike grew and flourished. No persecution on account of religion belief was permitted within its bounds. There were no Greek cathedrals with their crucifixes, images, and icons overlaid with gold, for the inhabitants of that lofty plain had no use for such objects, and had suffered too much on their account to look with very friendly eyes upon them. But Petrus Siculus, a Greek monk, who resided for nine months at Tephrike, in 870, for the ransom of captives, testifies, sorely against his will, that there was perfect freedom of conscience for all, Greek Mohammedans, or Roman Catholics. The old Roman proverb, "INTER ARMA SILENT LEGES," did not apply to the laws of their Christian faith. Their lives were as pure, their zeal as active, their faith as strong, as in the days when they were crushed under the iron hand of Theodora. They were eminently missionary churches; their missionaries and elders, selected from the best educated and most thoroughly consecrated of their members, and generally those without family ties, crossed the sea of Marmora, penetrated into Thrace, Bosnia, the Herzegovina and Servia, and preached the Gospel there, and great was the company of those that believed. Some of them, even at that early date, went still further, and planted the standard of the cross in northern Italy and the south of France; and from the good seed sown by these faithful souls, who, under the guise of peddlers or traveling merchants, scattered the Word of God everywhere, there sprang up congregations of the Al-

(Continued on page 8, column 4)

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

NEW YORK (EP) — Leading mental health experts consider the increasing problem of adolescent suicide one of the major challenges of the coming decade, says a new Public Affairs Pamphlet by Arthur S. Freese.

"The statistics are startling," said Mr. Freese, a medical writer. He said one estimate shows that about 400,000 young people from age 15 to 24 attempt to commit suicide each year and more than 4,000 succeed.

Suicidal teenagers in the United States come from all economic groups, from all levels of education and every social class, from every ethnic and racial background, Mr. Freese said. He said health experts agree that suicides and suicide attempts are cries for help, usually preceded by early warning signals which people can learn to detect. Studies show at least 75 per cent of suicide victims give warnings.

The problem of suicide is complex and difficult to handle, partly because it is still the subject of severe social taboos, Mr. Freese said. He noted that suicidal death is often concealed by certifying physicians and the victims' families. The "hush-hush" attitude toward suicide makes it difficult to discuss with potential suicide victims, he said.

FORT SMITH, Ark. (EP) — The United States could be on its way to complete energy independence within three years if the government would accept alcohol as the automotive fuel of the future, asserts a Southern Baptist deacon.

A 49-year-old bridge builder-inventor, Stanley Barber, believes he has a workable solution to the nation's energy problem that will stimulate the economy, help the country's balance of payments problem, and provide new employment at the expense of the OPEC oil cartel.

A deacon at Immanuel Baptist Church in Fort Smith, Ark., Barber has been experimenting with alcohol since the 1973 fuel shortage boosted the price of his diesel fuel from 12 to 48 cents a gallon. At that time he was using nearly 8,000 gallons daily on highway construction.

Since then his experiments have culminated in the invention of a dual fuel system which allows his cars to burn gasoline or alcohol from separate fuel tanks. A switch on the instrument panel instantly changes fuel lines to channel the desired fuel to the engine. The methanol fuel system bypasses the carburetor and contains a long aluminum cooling pipe to help the fuel evaporate for easier burning.

"If this nation could reduce its gas consumption by fifty percent

we could drive the OPEC prices down to where they were before the embargo," he says. Additional alcohol could be produced from organic wastes of which large cities must rid themselves. Despite claims that methanol is extremely corrosive and delivers only half the mileage Barger has proven, with his 1974 Pontiac and 1975 Dodge Colt, that the allegations have no foundation.

Though he has repeatedly been told alcohol would cost far more than gasoline to produce, he pays only 42 cents a gallon for it in Fort Smith by purchasing it in quantity lots. "We have the technology that will enable us to market methanol much cheaper than large oil companies can market gasoline," he said.

HOUSTON (EP)—Strict conservatives won the presidency of the Southern Baptist Convention in a drive to impose stiffer standards about the Bible. Adrian Rogers, the pastor of a big congregation in Memphis, Tenn., was elected to the top office of the nation's largest Protestant body on the first ballot.

Although he got only a slim majority, 51.3 percent of the votes, his total of 6,129 votes far outstripped that of any other candidate in the six-man field. His closest rival, Robert Naylor, a retired seminary president from Fort Worth, Texas, got 2,791 votes or 23.3 percent. He represented a moderate conservative wing defending present stands on Scripture.

The highly conservative faction that backed Rogers has charged that there is too much liberalism in the 13.2-million-member denomination and has pledged to curb it.

Before the vote, some leaders voiced fears that the conflict could cause a split and put a damper on the Baptist emphasis on evangelism.

Rogers, 48, pastor of the 11,000-member Bellevue Baptist Church in Memphis, said he would push evangelism "100 percent." He added, however, the verbal infallibility of Scripture.

Earlier, in an interview, Rogers had charged that lax attitudes about the Bible existed in seminaries and other denominational institutions, and that such teaching was not acceptable under Baptist auspices.

MEXICO CITY (EP)—An official June 1 letter from the Mexican government indicates it has no intention of permitting evangelical radio programs.

"In conformity with the criteria established by the Office of the Interior, it is considered undesirable to authorize the broadcasts," was the reply signed by Jesus Teran Perez Vargas and sent to evangelist

gelical announcer Alejandro Garrido, who had requested that programs such as Back to the Bible, Luis Palau Answers, and Words of Hope (in Spanish) be allowed to return to the air.

Harassment and prohibition of evangelical programs has characterized Mexico since the present government took office in early 1977. "This is a flagrant violation of human rights," said one of the leaders of the National Commission of Evangelical Executives, which includes 90 per cent of the evangelical community in Mexico. "The Constitution guarantees freedom of conscience, of religion, and of expression, and the mass media cannot be excluded from these inalienable rights."

The recent letter from the Secretary of the Interior's legal office states, "It is not possible to remove the prohibition which in writing and by telephone was communicated to the radio stations." Among the reasons given: church services must be restricted to the interior of church buildings; the Constitution guarantees freedom

he described in the seminaries.

OXFORD, England (EP)—Not even a picture of a naked girl in a Church of England magazine surprises the permissive British much these days. The nude appears in the current issue of Oxford Diocesan Magazine, a monthly publication that has a circulation of about 10,000.

Canon Michael Hayter, the magazine's 60-year-old editor, says that so far he hasn't received a single complaint.

A photograph of a kneeling girl wearing no clothes appears under the caption, "The nude in art—both sensuous and innocent." It was used to illustrate an article Hayter wrote on sex in literature and entertainment. The bishop of Oxford, Patrick Rodger, commented: "I don't think the picture will shock people, judging by what they see on television."

WASHINGTON (EP)—The family of Georgi Vins — his wife, five children, his mother and a niece — was scheduled to rejoin the Soviet Baptist minister in this country the week of June 10, says Sen. Patrick Leahy (D-Vt.).

The imminent Vins family reunion was reported by Senator Leahy at a hearing by the U.S. Commission on Security and Cooperation in Europe, also known as the Helsinki Commission, at which Mr. Vins testified. A spokeswoman for the commission, which confirmed the report, said that it had been advised of the development by the State Department.

Mr. Vins was one of five dissident Soviet citizens exchanged on April 27 in New York for two convicted Russian spies.

WASHINGTON (EP)—The U.S. Supreme Court announced here it will not hear atheist Madalyn Murray O'Hair's challenge to the constitutionality of the motto "In God We Trust" on coins and currency. The high court's action marks the final defeat of the Austin, Texas-based O'Hair's efforts to remove the slogan.

The challenged slogan has appeared on U.S. coins for more than a century and on all currency since 1955, when former President Dwight D. Eisenhower signed into law a bill requiring that it be used. Over the past 17 years Mrs. O'Hair has come to the Supreme Court challenging the constitutionality of various religious practices in public life.

TULSA (EP)—Billy Graham will deliver the keynote address at a United Methodist Congress on Evangelism, to be held here Jan. 1-4, 1980. Mr. Graham will speak at a public meeting at Oral Roberts University's Mabee Center. Other prominent evangelists who will address the congress will include Mr. Roberts; Alan Walker of Australia, director of world evangelism for the World Methodist Council; Luis Palau of Argentina; and Samuel Kamaleon of India, vice-president-at-large of World Vision.

PAWNEE CITY, Neb. (EP)—

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Two Old Order Amish farmers, who operate a one-room school taught by an Amish teacher, will go on trial here for failure to have their children taught by a state certified teacher.

Nebraska requires a religious school to be taught by state-approved college trained teachers. The Amish teacher in question has 25 years of teaching experience but doesn't meet the state requirements because Amish people traditionally do not attend school beyond eighth grade. The teacher, therefore, would not have normal college training in education.

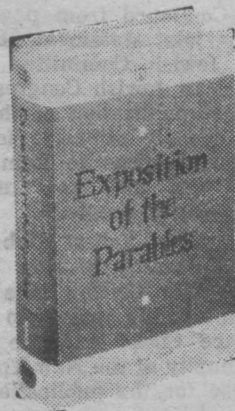
The net effect of the Nebraska law is to force Amish children to be taught by non-Amish teachers which would ultimately destroy their church-community, according to Pastor William C. Lindholm, chairman of the National Committee for Amish Religious Freedom. The committee has retained a constitutional lawyer to defend the two rural Pawnee City Amish farmers, Atlee Miller, father of 10 children and Levi Troyer, father of seven.

NEW YORK (EP)—Two national Jewish organizations have called for removal of the editors of a student newspaper at City College here for publishing photographs of a woman dressed as a nun masturbating with a crucifix.

(Continued on page 8, column 3)

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of belief, but teaching must be free from religious doctrine, ignorance, slavery, fanaticism, prejudice, etc.

On May 2, 1979, a Mexico City newspaper quoted the same office as saying that "so-called cultural and religious programs" would not be permitted because they often promised miraculous cures, deceived radio listeners, damaged the family unit and similar evils, particularly in broadcasts along the U.S. border.

HOUSTON (EP)—Arch conservative Harold Lindsell defended his view of the inerrancy of the Bible in a news conference here and outlined what he claimed were evidences of "liberalism" in Southern Baptist seminaries. When Lindsell finished his news conference, Duke McCall, president of Southern Baptist Theological Seminary, Louisville, staged an ad-hoc meeting with media, charging Lindsell was "playing games with words."

Lindsell, president of the independent Baptist Faith and Message Fellowship and former editor of Christianity Today, drew generously from his new book, "The Bible in the Balance," to support his charges that there are liberals within the Southern Baptist Convention who do not believe the Bible is verbally inspired.

When asked what his organization is trying to correct among Southern Baptists, Lindsell said seminaries "have not heard" the concern about liberalism from the people in the pew, and suggested that the way to get recourse is through electing officers who will do something about the situation

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WFTA, Fulton, Miss.	Sun.— 1:00-1:30 p.m.	101.7	3000 FM
KAWS, Hamphill, Tex.	Sun.— 7:30-8:00 a.m.	1530	1000 AM
*KYHM, Gilmer, Tex.	Sun.— 1:00-1:30 p.m.	1060	10000 AM
*WYRD, Syracuse, N.Y.	Sun.— 12:30-1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga.	Sun.— 8:00-8:30 a.m.	1060	2500 AM
*Clear Channel			

### Rapture Of Saints

(Continued from Page Two)

body. Christ, speaking of the dead and buried body of Lazarus, said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep" (John 11:11). Daniel describes the physically dead, saying, "Them that sleep in the dust of the earth" (Dan. 12:2). It is absurd to apply such language to the soul, for the soul is immaterial, eternally awake, never needs sleep and takes leave of its decaying tenement when the body falls asleep in death. It is based on this axiom that Paul says, "For me to live is Christ, and to die is gain . . . For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Phil. 1:21, 23).

As baptism is the ordinance used to picture the death, burial and resurrection of Christ, a sleeping body is used uniformly throughout Scripture to depict the death of the believer's body. There is a great similarity of sleep and physical death. Alarm clocks attest to the fact that sleep is temporary, and the resurrection of Christ proves that the sleeping-death of the believer's body is temporary. "But now is Christ risen from the dead, and become the first fruits of them that slept" (I Cor. 15:20). Like the word "sleep," the word "resurrection," always refers to the body. A soul cannot be buried, as a body is buried, and therefore the term "resurrection" is inapplicable to the soul. It was to the

body God said, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). The body, at death, lies down under the blanket of earth, and the soul of the believer goes upward to God Who gave it (Eccl. 3:21; 12:7).

The mightiest and most powerful dust this earth contains comes from the dissolved bodies of the Lord's redeemed, but the soul cannot be broken up into parts for it is not made up of atoms and molecules, but of will, emotion and intellect, all of which survive the grave. Thus it is, we see by word picture Lazarus in Abraham's bosom being comforted while his body is decomposing in the earth. On the other hand, we see the rich man in Hell exercising his soulful faculties, while his body waits in the dust of the earth for the resurrection of the damned (Luke 16). The body consisting of matter experiences in death a dissolution of organic forms, but matter is never annihilated, and the body of the believer not only exists after organic dissolution, but its mortality takes on a nature in resurrection that makes the power of death that once reigned over it, eternally null and void. It is this state of body the Psalmist anticipates when he says, "I shall be satisfied, when I awake with Thy likeness" (Psa. 17:15).

The Greek word translated "sleep" (I Thess. 5:13, 14, 15) is a derivative of the word KELMAI and KEIMAI means to "lie down," and it is the body that lies down, never the soul. The Greek word

for resurrection in the N.T. is ANASTASIS, and means "up." It is the bodies of believers that shall come "up" out of their graves at the rapture to be reunited with their indivisible and never dying souls. Then with the living saints whose bodies being changed from corruptible to celestial shall be ecstatically lifted up to meet the Lord in the air. The resurrected and glorified saints looking back on their pilfered graves, will say, "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:55).

Paul, reflecting on his words of assurance to the Thessalonians concerning the resurrection and the rapture, says, "Wherefore comfort one another with these words" (I Thess. 4:18).

Historically, we are 2,000 years this side of Christ's first coming. Futuristically, I believe Christ may, any day, stand up and step out into earth's atmosphere where He will embrace His Bride, and sound Heaven's welcome to all God's elect with her. "Even so, come, Lord Jesus."

### What's Happening

(Continued from page 7)

In a joint statement, the American Jewish Committee and the American Jewish Congress charged that publication of the photos was "deeply offensive to women and sacrilegious to Roman Catholics," as well as "an affront to all decent people."

Chancellor Robert Kibbee of the City University of New York, of which City College is a branch, issued a public apology to Cardinal Terence Cooke and the Catholic community of the New York Archdiocese for the publication of the pictures and an accompanying article. Students at the college subsequently voted to discontinue funding for the paper.

MINNEAPOLIS (EP)—A California-based religious movement called Eckankar has filed suit in federal district court here seeking to stop further publication and distribution of a Lutheran-sponsored publication which describes the movement.

In its complaint, Eckankar claims that the publication, "Isms and Issues: Religious Movements of Our Time," has cost the movement loss of members, loss of income, loss of effectiveness and "general damages to its goodwill, all in presently undetermined and increasing amount."

The complaint specifies no total for actual and punitive damages being sought from the defendants, but Steve Gazda, operations manager for Eckankar in Menlo Park, Calif., said that \$12 million is the amount.

The defendants are the American Lutheran Church (ALC) and its publications' division, Augsburg Publishing House of Minneapolis; the Lutheran Church in America (LCA) and its publishing arm, Fortress Press of Philadelphia; Vista III Designs, Eden Prairie, Minn., which designed the publication, and Bradley Hanson of Luther College, Decorah, Iowa, who wrote it.

NEW YORK (EP) — An unprecedented set of proposed guidelines for joint worship by Christians and Jews has been drawn up here by a group of Protestant clergy and Reform rabbis. The document was drafted at the culmination of a day-long symposium (June 6) at St. Peter's Lutheran Church, a Lutheran Church in America congregation, and at Central Synagogue.

Sponsored by the Office on Christian-Jewish Relations of the National Council of Churches (NCC) and the Department of Interreligious Affairs of the Union of American Hebrew Congregations (UAHC), the guidelines suggest that use of the Lord's prayer is inadvisable in a joint service, "not because of the text itself but because of its strong historical identification with the church alone."

Similarly, the document says that Jews cannot be expected to use a cross or crucifix in worship "since, unhappily, these are too intimately associated with memories of pogroms in their history."

Other points made in the guidelines are that prayers should be addressed to God alone (not Jesus or the Holy Spirit), a joint service should be held in the sanctuary of a synagogue or church rather than an auditorium, hymns should be sung by the congregation, and that joint worship should not be "tacked on" or used as an "afterthought" to meetings called for some other purpose.

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MIAMI BEACH (EP)—A counseling center for homosexuals founded by singer Anita Bryant is expanding its facilities and opening a larger center in Hollywood, located in Broward County.

According to the counseling director, David Renfro, the center has counseled some 500 "gays" in the past seven months, including those who reached them by mail and telephone.

According to Miss Bryant, who successfully spearheaded a campaign against gay rights ordinances in Dade County and in many U.S. cities, the center was established in response to more than 1,000 letters she received from homosexuals asking for aid. In her opinion, "Homosexuality is a spiritual problem. We'll never turn anyone away, no matter what they believe."

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### Free State of Tephric

(Continued from page six)

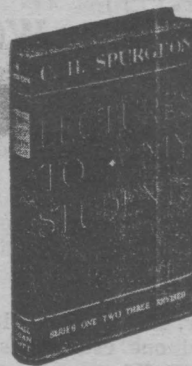
bigenses, the Vaudois, the Cathari (an old name of the Paulicians), the Waldenses, and the Publicani, a corruption of the name by which they were best known. So great was the missionary zeal of the inhabitants of Tephric, that they went forth in such numbers as almost to depopulate the state. After the death of Chrysochier, its brave general, their capital was deserted, but the people remained in considerable numbers on the plateau, and maintained their independence and freedom for one hundred and twenty years.

The time was not ripe for the permanency of a free state, surrounded, as this was, by bitter foes on every side; and in that early age the conception of the idea of freedom of conscience was possible only to a people thoroughly imbued with the Christianity of the New Testament.

Seven hundred and fifty years later the experiment was made by those holding the like precious faith, but under more favorable circumstances; and, though subjected to persecution, it has proved successful, and now rules almost a continent.

Yet high honor is due to these brave and devoted Paulicians, who having just passed through the most terrible persecution, had yet the moral courage, in a state which they controlled and governed, to proclaim perfect freedom of

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conscience.

This same spirit was manifested by their successors, the Bogomils of Bosnia. Holding substantially the same views as the Paulicians, and like them, Baptists such as in these days we should be proud to welcome, they had suffered repeated persecutions from both the Greek and Roman Catholic churches, the latter being for three hundred years determined to exterminate them, and employing armies and the myrmidons of the Inquisition to effect its purpose; but always failing, though more than a hundred thousand martyrs testified to its relentless persistence.

At two or three times during this three hundred years the Bogomils (the name means "THE MEN WHO PRAY") were numerically a majority of the nation, and their ban, prince, or king was a member of one of their Churches. The power was in their hands; but, though they had experienced every cruelty and indignity from the Catholics, they attempted no revenge, but suffered them to retain their churches, and even their Inquisition, treating them with all kindness and courtesy, and were repaid, when their enemies in turn, gained the ascendancy, by torture, death at the stake, and the confiscation of all their property.

In these latter days the right has triumphed, as it always will in the end; but we have great cause to bless God that He has given to the Baptists, in all the Christian ages, the privilege of being the leaders in this great doctrine of Liberty of Conscience.

(BAPTIST REVIEW, Vol. IV, pp. 422-428, 1882 edition).

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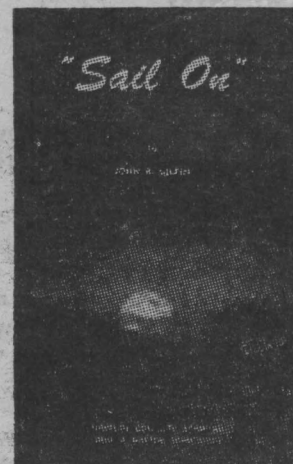
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