

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 49, No. 36

ASHLAND, KENTUCKY, SEPTEMBER 16, 1979

WHOLE NUMBER 2240

GRACE PREPARING FOR GLORY

ARTHUR W. PINK
(1886-1952)

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13). The opening "For" looks back to verse 10. In the immediate context the apostle had exhorted servants to walk amiably and faithfully, so that they "adorned the doctrine of God our Saviour in all things." It is deeply important that we should be sound in doctrine, for error acts upon the soul the same as poison does upon the body. Yes, it is very necessary that we be sound in the Faith, for it is dishonouring to God and injurious to ourselves to believe the Devil's lies, for that is what false doctrine is. Then let us not despise doctrinal preaching, for "All Scripture is given by

inspiration of God, and is profitable for doctrine" (II Tim. 3:16). But there is something else which is equally important as being sound in doctrine, namely, that



ARTHUR W. PINK

we adorn it by our conduct. The sounder I am in doctrine, the more loudly I advertise my orthodox views, the more do I bring that doctrine into reproach if my life

be worldly and my walk carnal. How earnestly we need to pray for Divine enablement that we may "adorn the doctrine in all things." We need the doctrine of Scripture written upon our hearts, moulding our character, regulating our ways, influencing our conduct. We "adorn" the doctrine when we "walk in newness of life," when we live each hour as those who must appear before the judgment seat of Christ. And we are to "adorn the doctrine in all things:" in every sphere we occupy, every relation we sustain, every circle God's providence brings us into.

The apostle now enforces what he had said in verse 10 by reminding us that "the grace of God that bringeth salvation hath appeared to all men." This is in blessed contrast from the Law, which brings naught but "condemnation." But the grace of God bringeth salvation, and that in a twofold way: by what Christ has done for His people, and by what He works in them. "He shall save His people from their" (Continued on page 3, column 1)

THE LORD'S CHURCH

BY E. G. COOK — Birmingham, Alabama

CHAPTER I

As I lay in the hospital my Lord seemed to be keeping it ever before me that He wanted me to write a series of articles on the subject of His Church, and if I am permitted to finish the articles, it just may be His will that they be put into book-let form. If that be the case, He is so able to have it done. As I lay there meditating on this subject that is so dear to Him, the thought kept coming to my mind that even most Baptists in our day know no more about His precious church than a jack rabbit knows about a jet airplane.

In this day in which we live everything that calls itself a church claims to be the Lord's Church, even though they may not have been in existence a hundred years. I am quite sure that I will not make too many friends as I contend that there is a great gulf fixed between our Lord's Churches and all others. But I have come to the point now that I want to tell it like it is, as He enables me, even if I end up with only twelve who are still with me, as it was with my Lord in John 6:67. However, I want to hasten to say to everyone who may read this treatise that if I go astray from what is written in the Book, that you owe it to our Lord and to me to tell me so in the spirit of Christian love.

The Lord's Church, like everything else in the universe, other than God Himself, had to have a beginning, and if we want to be right concerning this subject, it behooves us to study well that beginning. It is so important that we become familiar with everything connected with the beginning of His Church. It did not just happen to appear on the scene. God had a special purpose for bringing His Church into existence. And not only that, He had an appointed time for it to appear on the scene. He had no need for a church in Old Testament times. Accord- (Continued on page 3, columns 1, 2)

THE "SEPARATE STATE" THEORY

ISAAC WATTS
(1674-1748)

PART I

I come now to consider those texts which do more expressly and certainly discover the Separate State, and which I think cannot with any tolerable appearance of reason, be turned aside from their plan and obvious intention, to reveal and declare that there is a Separate State of souls. And such, in my opinion, are these that follow.

I. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both body and soul in hell" (Matt. 10:28). Every common reader, as well as every man of learning, who reads this text with a sincere mind and without prejudice, I think will acknowledge at least, that the most obvious and easy sense of the words, implies, that there is a soul in man which men cannot kill, even though they kill the body.

It is to very little purpose for

writers to say that the Greek word which we translate "soul" here, doth in other places of Scripture, and even in the 39th verse of this very chapter, signify "life," and consequently, here it may also signify the animal life, or the "person" of the man; for it is mani-



ISAAC WATTS

fest, that in this place it must signify some immortal principle in man that cannot die; whereas when the body is killed, the animal life dies too, and does not exist till the body is raised again: but the soul is a principle in this place which men cannot kill even though they destroy the life of the body: and whatsoever other senses the word may obtain in other texts, that cannot preclude such a sense

of it in this text, as is most usual in itself, and which the context makes necessary in this place.

Nor will it avail the supporters of the mortality of the soul to say that this Scripture means only that "men cannot kill the soul for ever," so that it shall for ever perish and have no future life hereafter by a resurrection: for in this sense man cannot kill the body, so that it shall never revive nor rise again: but here is a plain distinction in the text, that the body may be killed, but the soul cannot.

And I think this Scripture proves also, that though the body may be laid to sleep in the grave, yet the soul cannot be laid to sleep; for the substance of the body still exists, and is not utterly destroyed by killing it, but only "laid to sleep for a time," as the Scripture often describes "death": but the soul cannot be thus laid to sleep for a time, with its substance still existing, for that would be to have no preeminence above the body, which is contrary to this assertion of our Saviour.

II. "The beggar died and was carried by angels into Abraham's bosom: the rich man also died and was buried, and in hell he lift up his eyes, being in torments, and said, Father Abraham have mercy on me . . . and send Lazarus . . . to my father's house that he may testify to my brethren, lest they" (Continued on page 5, column 4)

HALLIMAN TELLS ABOUT DEPARTURE PLANS

By FRED T. HALLIMAN
Missionary To New Guinea

Dear Friends,

Greetings to each of you in the name of our dear Lord.

I write this on August 22, and as I do so, I am in the final stages of making my preparations to go back to Papua New Guinea. The Lord willing, I will be leaving on September 7, 1979. There has been considerable confusion this time in finalizing my tickets, etc., to go back. On July 1 of this year, the national airline of New Guinea started a flight once a week from Port Moresby to Honolulu and return. I was told by the travel agency that no arrangement had been made, as yet, with any of the American airlines and that I would have to purchase my ticket from Honolulu to New Guinea at Honolulu.

With my experience in traveling, I have learned long ago not to depend on trying to purchase your tickets as you go along, but you had better have all things ready and in hand before you set out on a journey. A phone call to the Airlines office in Honolulu confirmed what I had thought would be true, i.e., that the ticket office would be closed at night and I would be unable to purchase a ticket.

Had I not made this phone call and just depended on what the

people at the travel agency told me, I could have been stuck in Honolulu for a week.

Right now, I am having some difficulty in getting my International Health Certificate up to date, but hope to have that completed in time. I need the small-pox vaccination to bring this up to international standards. These are only minor troubles, and I do not expect any of them to delay me a single day, but to me they are pertinent signs that as I start back this time, I can expect much opposition from the Devil.

Beloved, I feel that God is going to give me the finances that I need to get the new work well under way and this will cause much opposition from every way. This area is not an area where there has been no mission influence; for while there is no Mission Station for miles in any direction, the various Protestant and Catholic Missions have had local pastors and missionaries working in the area for quite some time and from past experience we know when we go into an area like this, it is a fight all the way. However, we feel that it is God's time for us to go and we believe He is going to supply the financial needs as well as the physical strength and grace to cope with whatever we may encounter.

Our first task upon returning to Papua New Guinea this time, after we have made a visit around to the various churches and preaching points, will be to build a church building on the Mission Station. As this will be quite a large building, it will be no small task. I have re- (Continued on page 8, column 5)

THE FIRST CAMPBELLITES

By MILBURN COCKRELL

Editor of The Baptist Examiner

The so-called Church of Christ denomination in America originated in 1827 with Thomas and Alexander Campbell and Walter Scott in the state of Pennsylvania. Contrary to all history, they boast of an origin in the New Testament. For years I have disputed their claim, but upon a careful reading of the New Testament I find some who believed like they do. There was a bunch of hogs in Mark 5:7-13 who went to the water to get rid of the Devil. The Scriptures inform us that God killed all these hogs.

Isn't it a pity that some men living today have no more sense than the hogs in the days of Jesus Christ? What a lost sinner needs is not the waters of baptism, but salvation by faith in the blood of Christ. Water on the outside can never clean up the dirty soul on the inside.

Perhaps the Campbellites should call their religious society "the Hog Church" instead of the Church of Christ. This would be a most suitable title as they have the same theology as the hogs in Mark 5.

The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

THE DOCTRINE OF HELL

(Preached on the Independent Baptist Hour August 26, 1979)

PART III

Although men prefer not to think about Hell, the Bible still teaches God made a Hell as well as a Heaven. Hell was made to manifest God's justice to fallen angels and men. The half of its horrors have never been told. It is a part of God's vast empire where rebellious creatures are confined until the great white throne judgment. As a minister of Christ it is my solemn duty to publish the vengeance of the Lord, to warn men of the lake of fire, to preach Christ as the Saviour of sinners.

ITS LOCATION

The locality of Hell is largely unknown. Thousands have traveled to it, but none have returned to make a report of their journeys. The location of Hell can only be discovered by looking into the Bible. Divine revelation discloses it is located in the center of the earth.

Hell in the Bible is said to be low (Deut. 32:22) and deep (Job 11:8; Prov. 9:18). This indicates it must lie some place deep in the bowels of the earth. Sometimes when a reference is made to Hell

in the Bible it is said to be down (Ezek. 31:16-17; 32:27). In Matthew 11:23 Jesus spoke of Capernaum being "brought down to hell." In Proverbs 15: 24 and Isaiah 14:9 there is mention of "hell beneath." These two expressions put Hell somewhere below us in the earth. Amos 9:2 tells how a man might dig down into Hell, implying again it is under the crust of the earth's surface.

Ezekiel 31:14 is very helpful in locating Hell. It speaks of some going down into "the nether parts" (Continued on page 2, column 1)

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

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PUBLISHED WEEKLY, except last week of December, with paid circulation in every state and many foreign countries.

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Entered as second class matter March 4, 1978, in the post office at Ashland, Kentucky, under the Act of March 3, 1879.

The Doctrine Of Hell

(Continued from page one)
of the earth." In verse 17 of the same chapter they are said to have gone down to Hell. Hence Hell is in "the nether parts of the earth." The Septuagint has "to the depth of the earth" in Ezekiel 31:14.

Christ's soul at the death of His body on the cross made a descent into the Paradise section (Luke 23:43) of Hades (Acts 2:31). Paul wrote about this as Christ's descent "into the deep" (Rom. 10:7). In Ephesians 4:9 the apostle mentioned how Christ between His death and resurrection "descended first into the lower parts of the earth." Speaking concerning His future descent into Hades, said: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40). We know from Luke 16:19-31 that the Paradise section was opposite from the Hell section, separated by the great impassable gulf. This would prove that Hell again is in "the heart of the earth."

DEGREES OF PUNISHMENT

There must be degrees of punishment in Hell. The Bible teaches that wicked men are going to be judged according to their evil deeds. There is no need for such a judgment unless their judgment is to determine the degree of punishment in Hell. Consider a few verses: "Draw me not away with the wicked . . . Give them according to their deed, and according to the wickedness of their endeavours . . ." (Ps. 28:3-4). Isaiah 59:18 declares: "According to their deeds, according to the works of their own hands." Paul said of God: "Who shall render to every man according to his deeds" (Rom. 2:6). In Revelation 20:13 John tells us that the wicked dead are judged "according to their works."

Some sin more than others; therefore, they deserve more punishment than others. Surely a just God would not punish all the same when all have not sinned the same against Him. A young child has not sinned as much as an old reprobate, nor is a lost man deserving of as much punishment as the Devil, who has sinned since the

beginning of the world. Luke 12:47-48 speaks of one servant being "beaten with few stripes" and another "with many stripes."

Some sins are greater than others in the eyes of God. Jesus Christ told His enemies: "He that delivered me unto thee hath the GREATER SIN" (John 19:11). The greater the sin, the greater the punishment. Hypocrites who devour widow's houses shall "receive the GREATER damnation" (Matt. 23:14). Thus we can see that "the greater sin" deserves "the greater damnation."

There are some who have heard the preaching of the gospel week after week and have despised it. This will add to their punishment in Hell, for "unto whomsoever much is given, of him shall much be required" (Luke 12:48). Jesus said that it would be "more tolerable" for Tyre and Sidon at the judgment than those cities which had heard Him preach and work miracles (Matt. 11:20-24).

THE DURATION OF HELL

First, the plain language of the Scripture pronounces the punishment of Hell to be eternal. Isaiah 33:14 speaks of some people who "shall dwell with everlasting burnings." Daniel 12:2 declares the wicked are raised from the dead to suffer "shame and everlasting contempt." Matthew 25:46 informs us the wicked shall go into "everlasting punishment." II Thessalonians 1:9 reveals that those who obey not the gospel shall be "punished with everlasting destruction." Jesus said Hell is a place of "everlasting fire" (Matt. 25:41), and Jude 7 speaks of the "vengeance of eternal fire" being the portion of the wicked in Hell. Mark 3:29 mentions "eternal damnation" and Hebrews 6:2 "eternal judgment."

Comments upon such Scriptures are needless to any rational mind. Anyone can see from such statements that there is eternal punishment. Those who cannot see eternal punishment from these Scriptures, must admit that language has lost all its meaning and that there is no language in the Bible that could express eternal punishment.

According to Matthew 25:41 the wicked are to be cast into the same everlasting fire prepared for the Devil and his angels. If the punishment of the Devil and his angels will endure to eternity and have no end, then the punishment of the wicked will also endure for ever and have no end. In Matthew 26:46 we read: "And these shall go away into eternal punishment: but the righteous into eternal life" (ASV). Here the happiness of the saints in Heaven is eternal. No one believes that the happiness of the righteous ever ends; they contend it is eternal. But observe that the same word is used to describe the punishment of the wicked in Hell. The eternal punishment of the wicked can no more cease to be than the eternal life of the righteous. If there is no eternal punishment for the wicked, then there is no everlasting life for the righteous.

There are some rationalists and critics of the Bible who would have us believe that the words "everlasting" and "eternal" mean only "age lasting" or "a short period of time." This is verbal fallacy. These words are used in the Bible to express the eternity of God (Gen. 21:33; Deut. 33:27; Rom. 1:20; 16:26). These same words are employed to express the eternal life of the righteous (Dan. 12:2; Rom. 6:23; John 3:15). To make everlasting and eternal mean age lasting or a short time is to destroy the eternity of God and the everlasting life of the righteous. Who but a religious infidel would dare to do anything like that?

Just for the sake of argument let me suppose that the words "eternal" and "everlasting" have the limited meaning that religious liberals contend. Still they must confess there are other expressions which are not liable to such a meaning. Consider the words of Christ in Mark 9:44,45,48: "Where their worm dieth not, and the fire is not quenched." Revelation 14:11 remarks: "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Jude 13 says "the blackness of darkness for ever" is reserved for the wicked. These expressions certainly carry with them the perpetual continuance of suffering and punishment of the wicked.

All who believe the Bible must believe in the perpetuity of the torment suffered by the wicked in Hell. Their misery will run parallel with the line of eternity. Their punishment is eternal because it is inflicted by an eternal God, and "whatsoever God doeth, it shall be for ever" (Eccl. 3:14). Time cannot finish Hell, tears cannot wash it away. The wicked abide for ever in the fires of Hell and are not consumed. After sinners have stayed there a million years, their punishment is as far from ending as it was at the beginning. When billions of ages are past and gone, there will still be wrath to come.

Second, a sin committed against an infinite God is itself infinite and deserves infinite punishment. The guilt of sin is infinite because it is measured, not by the powers of the offender, but by the majesty of God against Whom it is committed. As God is infinite, offense against Him is infinite. Because the creature cannot suffer infinite punishment in the intenseness of pain, he must bear it to an infinite duration. When Divine justice pronounces a sentence against a sinner, equal to the demerit of sin, it must be eternal, and the sinner shall never be released from the punishment until he has paid the utmost farthing. To deny this is to be guilty of the crime of contradicting the Almighty.

Third, eternal sin demands eternal punishment. Since man by nature is totally depraved, and since

BRIEF NOTES

Bro. Keith Scheutz has a new address. It is Cass Lake Park, 3481 Niles Cortland Rd., Cortland, Ohio 44410. His phone is 637-7781. Elder Scheutz is working as an interstate missionary under the authority of the Mansfield Baptist Church with the new church in Warren, Ohio.

The Sovereign Grace Baptist Church of Dallas, Texas, has called Elder Jack Green as their pastor, and he has accepted the church. His phone is 214-424-8946.

The damned in Hell are ever sinning against God, they ever provoke the vengeance of God, and He must continue their punishment for ever. The law of God that sanctions punishment for sin continues for ever in force even in Hell. That law pronounces a curse upon all who continue not in all things it requires (Gal. 3:10). Every new sin demands a new curse and punishment. God cannot cease to punish as long as the sinner will not cease to offend. The sinner must be punished everlastingly because he always maintains an everlasting enmity and rebellion against the law of God.

Fourth, guilt is endless. It is indivisible and untransferable. A sin committed in youth brings lifelong suffering. Regardless of how long the sinner may be punished, he will never be ill-deserving. Justice gives to all their deserts; therefore, justice cannot cease to punish. Since the reason for punishment is endless, the punishment itself must be endless.

Guilt once incurred never ceases to be. All past sins involve an endless guilt to which endless punishment is simply the inevitable correlate.

Fifth, the natural effects and consequences of sin living in the soul mean torment as long as the soul lives. Since the soul lives for ever, sin lives in the lost soul for ever. The soul of man never dies. Hence his passions, his desires, his fears, and his sorrows never cease. The rich man in Hell could feel and taste (Luke 16:24). How awful the pain and anguish upon the soul abandoned by God. How dreadful his everlasting darkness and despair. Without a dawn of hope through all the ages of eternity! With a view of God's unchangeable holiness, such a soul will ever be filled with new fears and terrors without end (Rom. 2:8-9).

THE INHABITANTS OF HELL

Who will live in Hell for all eternity? As we have already seen it is the future home of fallen angels and fallen men. There is no salvation for fallen angels, but there is for fallen men. Hence I shall spend my time telling what the Bible says about the men who are going to Hell. A list of the inhabitants of Hell can be seen in Revelation 21:8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

First, in this list John mentions the fearful or cowardly. This means the class of people who shrink from the conflict with sin. They are afraid to confess Christ before the wicked world. They will not identify themselves with the gospel of Christ. They are afraid the Bible may not be true. They fear the blood of Christ may not be sufficient. They are fearful of the self-surrender and cross-bearing necessary to being a Christian. All such fearful souls are Hell-bound.

Second, John names the unbelieving. This refers not merely to infidels but to all unbelievers. It would include unbelieving hypocrites in the church and out of the church. This is the most numerous class of any, and it is found among all people and ranks. It points to every rejector of Christ. The Bible says the unbeliever "is condemned already" (John 3:18), and ultimately that he "shall be damned" (Mark 16:16). It is a fearful thing to set at naught the testimony of God concerning His Son. All such people cannot "escape the damnation of hell" (Matt. 23:33).

Third, there is in the list the abominable. This denotes all who are morally, religiously, and physically filthy. This is the people who defile themselves with open and flagrant sin. These people are to every good work reprobates. They are addicted to the worst crimes ever committed by ungodly men.

Fourth, the murderers are included. This class is greatly on the increase due to a lack of justice in the land. Murderers meddle with that which peculiarly belongs to God — human life. Some of these have murdered the prophets, the saints and the martyrs of Jesus, these are the brutes and butchers of the children of God in all ages. This includes those who commit the overt act and those guilty of the inward malice (I John 3:15).

Fifth in the list is whoremongers. This includes all impure lusts such as fornication, rape, incest, adultery, etc. It also points to those who make vows of celibacy and yet live in all forms of sexual impurity. It includes the overt act as well as the desire of the heart (Matt. 5:28).

Sixth, there is mentioned by John sorcerers. These people profess intercourse with demon spirits. This includes necromancers, witches, wizards, fortune tellers, drug abusers, Devil worshippers, and other forms of sorcery. The lake of fire is God's appointed doom for all those who practice the black arts and engage in spiritualism.

Seventh in the list is idolaters. This is all worshippers of false gods. The millions of heathens in all ages who worship the gods of (Continued on page 8, column 1)

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The Lord's Church

(Continued from Page One)

ing to Scriptures like Ephesians 3:3-10, 5:32 and others, His Church was a mystery until the time of His earthly ministry. Even though our Lord had no need for a church before the time of His earthly ministry, still He prophesied through Malachi in 3:1 that He would send His messenger before Him to prepare the way before Him. With that in mind, may we read in John 1:6, "There was a man sent from God, whose name was John." There are two things of great importance in this verse. One is, this man was sent from God. He had said in Malachi 3:1 that He would send His messenger to prepare the way before Him. Here in John 1:6 we see Him doing just that. And in Luke 1:17 we are told that he was sent "to make ready a people prepared for the Lord." Our Lord was planning to organize His first church. He did not want just any and everybody in His Church. He was not interested in numbers too much. He wanted people who had been prepared for membership in that church. So in Malachi 3:1 He said He would send His messenger to prepare the way for Him. In John 1:6 we see Him sending that messenger. And in Luke 1:17 we learn that this messenger was sent to prepare a people for the Lord.

Then the next thing we see in John 1:6 is that his name was John. I have heard people say that his name was John the Baptist, but God's Word says his name was John. Then in Luke 1:60 his mother, Elizabeth, said, "He shall be called John." In verse 63 his father, Zacharias, said, "His name is John." That gives us all the proof we need for us to know that his name was John. I have heard others say he was called John the Baptist because he baptized. The old devil never sleeps, not even a short nap. He is always looking for some way to cover up the truth of God's Word. And the pathetic thing about it is, he always finds a lot of people who love his cover ups. But if you notice in Matthew 3:1 we read, "In those days came John the Baptist, preaching in the wilderness of Judea." So here we see that he was John the Baptist before he ever preached a sermon, much less baptized anyone. Please remember, his name was John, but before he started preaching his first sermon he was John the Baptist. Brother Wayne Cox very ably put it when he said, "When God got ready for a man He made Adam, and when He got ready for a Baptist He made John." John was a God-sent Baptist preacher who was sent on before our Lord for the purpose of preparing the material He was to use in bringing His first church into existence.

Now that we see that John was a God-sent Baptist preacher, and that he prepared the material out of which our Lord formed His first church, let us consider what kind of church He formed. In Ephesians 1:2 and in Colossians 1:18 we are told plainly that Christ is the head over the church. And in Matthew 3:13-17 we see Him who is head over His church, coming a long way in order to be baptized by a God-sent Baptist preacher. Surely you will agree with me that His being baptized was for the purpose of preparing the material He was to use in bringing His first church into existence.

(Continued on Page 4, Columns 4 and 5)

Grace Preparing . . .

(Continued from page one)

sins" (Matt. 1:21): save from the guilt and penalty of sin, and from the love or power of sin. This grace of God "hath appeared:" it has broken forth like the light of the morning after a dark night. It has "appeared" both objectively and subjectively—in the Gospel and in our hearts: "When it pleased God . . . to reveal His Son in me" (Gal. 1:16); "God who commanded the light to shine out of darkness, hath shined in our hearts" (II Cor. 4:6).

The grace of God—His loving kindness, His goodwill, His free favour—hath appeared "to all men." That expression is used in Scripture in two different senses: sometimes it means all without exception, as in "all have sinned and come short of the glory of God." In other passages it signifies all without distinction, as it does here—to the bondmen, as well as the free, to the servant as the master, to the Gentiles as to the Jews; to all kinds and conditions of men. But how may I know that the grace of God which bringeth salvation has appeared to me? A vitally important question is that, one which none who really values the eternal interests of his or her soul will treat lightly or take for granted. There are many who profess to be "saved" but they give no evidence of it in their lives. Now here is the inspired answer.

"Teaching us that, denying ungodliness and worldly lusts." Divine grace teaches its favoured recipients subjectively as well as objectively, effectually as well as

theoretically. Grace in the heart prevents us from abusing grace in the head: it delivers us from making grace the lackey of sin. Where the grace of God brings salvation to the soul, it works effectually. And what is it that grace teaches? Practical holiness. Grace does not eradicate ungodliness and worldly lusts, but it causes us to deny them. And what but "Divine grace" can? Philosophy cannot, nor ethics, nor any form of human education or culture. But grace does, by the impulsive power of gratitude, by love's desire to please the Saviour, by instilling a determination to "walk worthy of the vocation wherewith we are called."

Alas, many who are glad to hear of the grace which brings salvation, become restless when the preacher presses the truth that God's grace teaches us to deny. That is a very unpalatable word in this age of self-pleasing and self-indulgence; but turn to Matthew 16:24, "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me." And again, "Whosoever doth not bear his cross, and come after Me cannot be My disciple" (Luke 14:27): that is the unceasing demand of Christ, and naught but Divine grace working within can enable any one to meet it.

Grace teaches negatively: it teaches us to renounce evil. Dagon must first be cast down before the ark of God can be set up. The leaven must be excluded from our houses before the Lamb can be fed upon. The old man has to be put off if the new man is to be put on. Grace teaches a Christian to mortify his members which are



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor—First Baptist Church of Naples Park, Florida

For September 23, 1979

Amos 2:4-8.

Intro.: Stroke after stroke the awful picture of sin as existing in the nations surrounding Israel is painted, and then the judgment of God is revealed against this sin until total retribution is defined, and yet the Jews do not see the handwriting on the wall. They, like David cry out against much of the evil, not realizing it is a description of themselves (II Sam. 12:1-13; Rom. 2:1,2,17,24). Could not this also be true, as a whole in our own beloved country? Even in many professing churches or at least among the membership? Awake thou that sleepest! (Rom. 13:11-14).

VERSE 4

"Thus saith the Lord." God has not finished His message of impending judgment. Who would be upon earth: "to deny ungodliness and worldly lusts." Grace teaches the believer to resist these evils, by preventing the flesh from ruling over them, and that, by refusing to allow sin to dominate his heart.

"Ungodliness" is failing to give God His due place in our hearts and lives. It is disregarding His precepts and commands. It is having preference for the creature, loving pleasure more than holiness; being unconcerned whether my conduct pleases or displeases the Lord. There are many forms of "ungodliness" besides that of open infidelity and the grosser crimes of wickedness. We are guilty of "ungodliness" when we are prayerless. We are guilty of "ungodliness" when we look to and lean upon the creature; or when we fail to see God's hand in providence—attributing our blessings to "luck" or "chance." We are guilty of "ungodliness" when we grumble at the weather.

"And worldly lusts:" these are those affections and appetites which dominate and regulate the man of the world. It is the heart craving worldly objects, pleasures, honours, riches. It is an undue absorption with those things which serve only a temporary purpose and use. "Worldly lusts" cause the things of Heaven to be crowded out by the interests and concerns of earth. This may be done by things which are quite lawful in themselves, but through an immoderate use they gain possession of the heart. "Worldly lusts" are "the lust of the flesh, and the lust of the eyes, and the pride of life" (I John 2:16).

Now Divine grace is teaching the Christian to "deny ungodliness and worldly lusts." It does this by occupying the heart with a superior Object: when Christ was revealed to the heart of the Samaritan woman she "left her waterpot" (John 4:28). It does this by supplying powerful motives and incentives to personal holiness. It does this by the indwelling Spirit resisting the flesh (Gal. 5:17). It does this by causing us to subordinate the interests of the body unto the higher interests of the soul.

Grace teaches positively. It is not sufficient that we "deny ungodliness and worldly lusts," we must also "live soberly, righteously, and godly, in this present world." "Soberly" comes first because we cannot live righteously or godly without it: he who takes to himself more than is due or meet will not give men or God their portion. Unfortunately the word "sober" is now generally restricted to the opposite of inebriation, but the Christian is to be sober in all things. Sobriety is the moderation of our affections in the pursuit and use of earthly things. We are to be temperate in eating, sleeping, recreation, dress. We need to be sober-minded, and not extremists. Only Divine grace can effectually (Continued on page 4, column 4)

next? Many waited intently to see if God would direct His message against some awful sinner or sinners. No doubt, they felt they knew plenty who needed it and would have furnished some names if God would have asked them (Luke 18:9-11).

"For three transgressions of Judah and for four." There are no teacher's pets with God. His holy law condemns all equally (Rom. 3:23). "There is none righteous, no not one." God does not overlook sin in saint or sinner. It must be dealt with according to His holy law. How sad when sin is found in the camp and that by those professing the Name of the Lord. The sins of the nations had infiltrated the tribes of Judah; not only had infiltrated, but had overflowed until judgment was impending.

"I will not turn away the punishment thereof." Sin has triggered the arrows of the judgment of God. Even among the saved, "Whom the Lord loveth, He chasteneth." He does not deal with His children in the way He does the unsaved, for He dealeth with us as with sons.

"Because they have despised the law of the Lord." Men love darkness rather than light because their deeds are evil and so reject any type of authority written or spoken.

"And have not kept His commandments." The quickest route to backsliding and to chastening is to forsake the commandments of the Lord. In the commission, we are taught to, "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). It seems that many preachers and churches feel they know more than God and think nothing of setting aside His commandments (Matt. 5:19).

"And their lives caused them to err." Lies produce a false hope and a belief that God will permit them to go on like they are. It is hard to believe that preachers will save the conscience of those in rebellion to God. Men err because they "know not the scriptures nor the power of God" and also lies cause them to err.

"After the which their fathers have walked." How many fathers

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have drawn a map to the cities of sin and then have led the way? Instead of being like Paul who could say, "be ye followers of me, even as I also am of Christ." In what category are we? Are we provoking our children to wrath? (Eph. 6:4).

VERSE 5

"But I will send a fire upon Judah and it shall devour the palaces of Jerusalem." Sin outside of Jerusalem or inside of Jerusalem results in the same attention from God. In fact, sin inside is more accountable because of the greater amount of light.

VERSE 6

"Thus saith the Lord." You mean there is more. Some people don't mind the preacher condemning others, but they want him to stop short of them. However, God's Word leaves none out.

"For three transgressions of Israel and for four." Here really is the heart of the message of Amos in relation to the call of God to him.

"I will not turn away the punishment thereof." There are no exceptions to the rule.

"Because they sold the righteous for silver." Even though the evidence presented was clear, the judge reversed the decision to favor the guilty and this for monetary gain. The love of money has caused much unjust suffering. God's servants are warned against being greedy of filthy lucre (money) (I Tim. 3:3).

"And the poor for a pair of shoes." There seems to be an additional thought in this verse which would indicate that men were being sold into slavery for a price. Which ever way it is, it is a hideous sin which has plagued the human race even to this day.

VERSE 7

"That pant after the dust of the earth on the head of the poor." The rich are never happy until they have the last crumb of the poor. The last drop of blood as it were. They are seemingly unaware of the suffering of the poor as a result of their greed.

"And turn aside the way of the meek." They will let nothing stand in their way. No amount of right example or persecution will turn them; on the contrary, they turn aside all attempts to stop them.

"And a man and his father will go in unto the same maid, to profane My Holy Name." Human nature is exposed in its basest forms. For a father to set the wrong example is one thing, but to take his son with him is deplorable. This, no doubt, had to do with religious practice in heathen temples. In our day, nudity and sex are worshipped in much the same way to the dishonoring of the Name of the Lord, which some carry.

VERSE 8

"And they lay themselves down upon clothes laid to pledge by every altar." They even use the clothes taken from the poor to perform their unlawful deeds instead of returning them as taught in Exodus 11:26.

"And they drink the wine of the condemned in the house of their god." They use the money obtained by the fines on the innocent who were condemned unjustly.

Conclusion: No wonder Isaiah cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isaiah 6:5).

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 11, Box 1198, Fort Myers, Fla. 33908.)

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SEPTEMBER 16, 1979
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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Where is the command to teach tithing in the New Testament?" "Is there a Scripture which shows by example where the New Testament churches gave a tenth of their increase?"

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Yes, we have an example. Acts 5:1,2. "But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles feet." In this passage we have an example of some who did not bring in the proper amount. While the tithe is not mentioned, only the wilfully ignorant would say it is not teaching the tithe.

When Christ rebuked the scribes and Pharisees for doing some things and not others, He said: "These ought ye to have done, and not to leave the other undone" (Matt. 23:23) speaking of the tithe. Paul told the Corinthians to "lay by him in store, as God hath prospered him" on the first day of the week (I Cor. 16:2).

The tithe was given to us before the "law" came into being, and has always been God's predetermined means for His people to provide for the work to be done. (See Genesis 14:20; Heb. 7:6,9). It is through the tithe and offerings that the pastor or ministers are to live. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things" (I Cor. 9:11—Read also the entire chapter).

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I know of no New Testament verse that commands us to give one tenth of our income to the Lord. I do not believe that the examples that are commonly used in I Corinthians 16 and 2 Corinthians 8 and 9 to be solid evidence in that the word "tithe" is not used and the fact that this was a special offering from the churches to be given to the suffering saints in Jerusalem.

However, it is very clear that God has always supported His work through the use of tithes and offerings. The tithe is the Lord's (Mal. 3:8) and it is offered to Him through the priesthood (Num. 18:21; 2 Chron. 31:5). This was true before the Mosaic law was given, as evidenced by the tithe that Abraham gave to Melchizedek (Gen. 14:17-24), the priest of God

in ancient Jerusalem. Our tithe still belongs to the Lord, who is priest after the order of Melchizedek (Heb. 7:1-11), and it is to be given through the one divinely appointed place of worship, a New Testament church. As in the Old Testament days there was only one place on earth where God met with man, in the Holy of Holies in the tabernacle and, later on, the temple, so in this day there is but one place God has established and that is the church of the Lord Jesus Christ. Through the church, God demands one-tenth of what we have and one-seventh of our time.

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If there is any such command in the New Testament it is in Matthew 23:20 where we are commanded to teach all things that our Lord has commanded. And that means in the Old as well as the New Testament. One is as much God's Word as the other. In I Corinthians 16:2 the saints were commanded to give as God had prospered them. Tithing is certainly implied here. I feel sure that Paul had taught these saints of Corinth that the tithe belonged to the Lord. He taught them the whole council of God, and that was a part of it. From a study of Matthew 23:23 I get the idea that our Lord was condemning those people for just tithing the seasoning that went into their food, but not tithing the food itself. Certainly Moses was talking directly to the children of Israel just as Paul was talking to the saints at Corinth, but both Scriptures apply to us today.

I am fully persuaded that a tenth of everything our Lord blesses us with belongs to Him in a peculiar way. I further believe from Leviticus 27:31 that if we use His part for ourselves He will collect it with 20% interest, and just let us call it bad luck. He will get that which is His one way or another. I feel sorry for the Lord's saints who need the blessings we see in Malachi 3:10 so badly, but are afraid the Lord won't do what He says He will do. Those blessings are real, and not just imaginary ones. They are something you can put on your back, on your table, or on your past due bills. He says in Isaiah 46:11, "I have spoken it, and I will bring it to pass." And I know from my own personal experience that He will do exactly what He says He will. I can give other proofs of it. So I just thank and praise my dear Lord for the faith He has given me that makes it possible for me to take Him at His Word. I have learned that He and I can do

more with my nine tenths together than I can do with all of it by myself. He says for us to give all the tithe. And if you are not doing that I beg you to start now and put Him to the test just as He says for us to do in Malachi 3:10. Then join with me in rejoicing over the results. What a joy it is to see Him doing just what He says He will do. If He fails to do that, your Bible isn't worth the paper it is printed on.

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II Timothy 4:2; Acts 20:28; Matthew 28:20; Matthew 23:23; Luke 11:42; etc. Tithing is not strictly a Jewish institution, for the practice antedates the Jewish institution, and postdates it. Christ said to the Pharisees regarding tithing, This "ought ye to have done." He says to His church, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 23:23; 5:20). The responsibilities of New Covenant saints are much greater than those of O.T. times, the reason being, "Unto whomsoever much is given, of him much shall be required" (Luke 12:48). None can honestly deny that our privileges and blessings are much greater than those connected with the Mosaic law. Thus, the high honor of tithing through the Lord's church should be adhered to with a joy and faithfulness that greatly exceeds that of the Pharisees. There is no explicit command for the church to meet for worship on Sunday (first day of the week), but the practice and example set by the N.T. church is so powerful that Baptists receive it as a Divine command. There is only one reason that keeps a Christian from tithing, and that is covetousness, and covetousness and idolatry are closely related (Eph. 5:5). Christ said, "Take heed and beware of covetousness" (Luke 12:15). Seasoned Christians will tell you that paying tithes is one of the easiest obligations enjoined on them under grace, it is only the spiritually immature and lovers of money that try and defend their sloth by saying, "There is no command to tithe in the N.T."

In Matthew 23:23 Christ commands the Pharisees for paying tithes. He gives them a scathing rebuke for omitting "weightier matters," such as justice and mercy, but of their practice of tithing he says, "These ye ought to have done."

Someone might answer, saying, "Yes, but this was under the O.T. economy." Affirmed, but there is not a single inference in the N.T. that the O.T. command to tithe was abolished. Paul reminds the church at Corinth that the Levitical priesthood was supported by the tithes and offerings of the people of Israel (Deut. 12:19, 16:17) and then he says, "Even so hath the Lord ordained that they which preach the gospel should live of the Gospel" (I Cor. 9:13,14). While the word "tithe" is not actually used by Paul in this text it is unmistakably implied, and the word "ordained" makes N.T. saints as responsible to tithe as those of the O.T., for it is none other than the Lord that has "ordained" or commanded it.

The amount stipulated in the O.T. remains the same, the place and time of payment have changed. Under the Mosaic economy the time

The Lord's Church

(Continued from Page Three)

tized by a Baptist preacher made Him a Baptist. And since this Baptist preacher prepared the material out of which He formed His first church, it goes without saying that this material was Baptist material.

In I Corinthians 12:28 we are told that Christ put the apostles in the church first. That made them the charter members in that first church. Then in Acts 1:21-22 Peter tells us that the one who was to take the place of Judas Iscariot must be one who had been with them all the way from John's baptism. This certainly means that all the apostles had been baptized by John the Baptist. So, since the head of the church was a Baptist, and since all the charter members were Baptists, who can deny that the first church ever brought into the world was a Baptist Church?

Someone may say, "Why did our Lord not call it a Baptist Church?" To make a long story short, if the great imitator had not started his church-building activities there never would have been any need to designate His church. Our Lord never had any intention of starting more than just one kind of church. And may I add, He has never started but that one.

Now that our Lord had brought His church into being He began to give her the instructions He wanted her to have. In Matthew 18:15-17, I Corinthians 6:11-12, II Thessalonians 3:6 and other references He commanded His churches to discipline those who failed to live up to the instructions He had given. We want to notice that these instructions were given to His church that was already in existence, and that He did not give His churches any command to pass these instructions on to other kinds of churches that might come on the scene hundreds of years later. It was left up to Martin Luther to give instructions for his church. The same was true for John Calvin and all the other church builders. In I Corinthians 14:34 Paul says, or rather the Holy Spirit says through Paul, "Let your women keep silence in the churches." In I Timothy 2:11-15 we are told why the women are to keep silence in the churches. There we are told that it is because Eve was deceived. Most certainly these instructions are given to the women only in the Lord's churches. If Martin Luther, John Calvin and other church builders did not object to it, I see nothing wrong for the women in those churches to get in the pulpit and preach, jump over pews and chatter like a drove of frustrated jay birds. If the head of those churches did not object to all this kind of thing we certainly have no right to do so.

In Matthew 28:19-20 our Lord gave His churches their marching orders. Here He told them to make disciples among all nations, baptize them, and then, and only then, to teach

(Continued on Page 6, Columns 4 and 5)

and place was the seventh day and the Jewish temple, now the time and place is the first day of the week and the local church. (I Cor. 16:2) says: "Upon the first day of the week let every one of you (not just part of the membership, but everyone of you) lay by him in store (the local church, the official working unit of the kingdom of God on earth) as God hath prospered him . . ." (A predetermined and specified amount). One can rest assured, He who gives prosperity knows exactly how much He has given, and He also knows when the part designated for His work has been held back. The Christian who misappropriates the tithe by keeping it back, or giving it outside of the local church buys for himself a lot of wood, hay, and stubble which will be consumed by the fires of the Bema seat of Christ (I Cor. 2:12-14).

Not only is there an example where N.T. churches gave a tenth of their increase (I Cor. 16:1,2), but there is an instance where the first N.T. church gave 100% of all they possessed (Acts 4:33-37). "Freely ye have received, freely give," says the Author of life (Mt. 10:18).

Grace Preparing . . .

(Continued from Page Three) teach sobriety, and if I am growing in grace, then I am becoming more sober. Grace does not remove natural inclinations and affections, but it governs them—it bridle their excess. The first thing then, that grace teaches us positively is self-control. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

"Righteously." This concerns our dealings with our fellows. It is giving to each his due, dealing honourably with all; injuring none,

seeking the good of all. To live "righteously" is doing unto others as we would have them do unto us; it is being truthful, courteous, considerate, kind, helpful. "Do good unto all men, especially unto those who are of the household of faith," must be our constant aim. This is the second half of the Law's requirement, that we should "love our neighbour as ourselves." Only Divine grace can effectually "teach" us this. Naught but Divine Grace can counteract our innate selfishness.

"Godly." This is the attitude of our hearts towards God, ever seeking His glory. Godliness is made up of three ingredients, or more accurately, it issues from three springs: faith, fear, love. Only by faith can we really apprehend God: "Take heed, brethren, lest there be in any of you an evil of heart of unbelief, in departing from the living God" (Heb. 3:12). Forty years ago we often heard the expression so and so is "a God-fearing man;" the fact we rarely hear this now is a bad sign. Now there are two kinds of fear, a servile and a filial—a dread of God and an awe of God. The first kind was seen in Adam when he was afraid of the Lord and hid himself. The second kind was exemplified by Joseph when tempted by the wife of Potiphar: reverential fear restrained him. Only Divine grace can "teach" us this. While love constrains unto obedience: "If ye love Me, keep My commandments" (John 14:15). It is only love's obedience which is acceptable unto God: the heart melted by His goodness, now desiring to please Him.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Now this must not be divorced from its context, for there we are shown the necessary prerequisite—Grace preparing for

(Continued on page 5, column 2)

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SEPTEMBER 16, 1979
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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and double spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

THE LITTLE MINISTER

"But Samuel ministered before the Lord, being a child" (I Sam. 2:18).

Rather a tiny little minister he must have been, mustn't he? He was only a child—and a little one at that, and yet we are told he ministered before the Lord! How was that? I don't think it could be because he preached to the people. No; I don't think he could have done that,—at least, not as other ministers do. He was too young for that. But maybe he preached in his own way, without knowing it; for there are ever so many ways of ministering before the Lord.

I know a father whose children preach to him every morning, and yet they don't know that they are preaching. Every morning they come down and say their prayers by his side, and when these three little heads are bowed down while they are speaking to God, that father feels he should be a good man and set a good example, for fear these dear children should go wrong. So you see they preach, though they don't know it. And that is one way in which you "minister before the Lord," when you pray. You make father and mother happier, and so you minister to them before the Lord.

God has a work then for children, you notice, as well as for grown up people. Samuel was only a child, yet he ministered before the great Lord of all. Where is the Lord? He is everywhere, is He not? Very well then; you can "minister before the Lord" wherever you are.

When you are in church you can minister before Him by trying to learn what He wants you to know, and by singing His praises like as you meant it.

You can also minister before Him at home. That is a fine place to do it in! Whenever you are tempted to say a naughty thing, but don't do it because it would make Jesus sorry, that is ministering before the Lord. Whenever you would do a wrong thing, but don't do it for Jesus' sake, that is ministering before the Lord. Whenever you would do a kind thing—help your brother or sister with a task, or speak soothingly and softly when they are troubled and worried—just because you will please Jesus, then you are ministering before the Lord. They do not need to be great things you do, but just

the things that a child can do; and if they are done for the sake of Jesus, Jesus says they are done unto Him; and that is ministering before the Lord.

One night, when the family were all gathered round the fire, a little girl looked up and asked: "Papa, why does everybody like Eva Smith? She has a weak back, and can't play like the rest of us, and isn't often at school, and yet everybody likes her. How's that?" "Why," said her father, "Look at that lamp; it is a very frail thing, and doesn't make any noise, yet it makes this room very bright and pleasant, does it not? The lamp gives light, and Eva Smith gives love; and that is why people love her." You see, she was always ministering before the Lord, for they who love do always that. Won't you try, dear, to be one of God's little ministers?

(THE CHURCHETTE, pp. 129-131).

Grace Preparing . . .

(Continued from page four)
Glory. The passage as a whole is made up of three parts: in the past, the grace of God brought salvation to the believer; in the present, Divine grace is teaching him, both negatively and positively, how to live acceptably unto God; third, in the future, the work of Divine grace will be perfected in the believer, at the return of Christ.

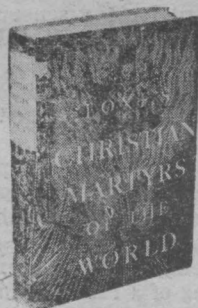
Verse 13, then is the necessary sequel to what has been before us in verses 11, 12. My head may be filled with Prophecy, I may be an ardent Pre-millennarian, I may think and say that I am "looking for that blessed Hope," but, unless Divine grace is teaching me to deny "ungodliness and worldly lusts" and to "live soberly, righteously, and godly, in this present world," then I am deceiving myself. Make no mistake upon that point. To be truly "Looking for that blessed Hope" is a spiritual attitude: it is the longing of those whose hearts are right with God. Thus, our text may be summed up in three words: grace, godliness, glory.

Now our "Hope" is something more than a future event, concerning the details of which there may be room for considerable difference of opinion. Our hope is something

more than the next item on God's prophetic programme. It is something more than a place in which we are going to spend eternity. The Christian's hope is a person. Have you noticed how prominently and emphatically that fact is presented in the Scriptures? "I will come again, and receive you unto Myself" (John 14:3); "This same Jesus which is taken up from you into Heaven, shall so come in like manner" (Acts 1:11); "We look for the Saviour" (Phil. 3:20); "The coming of the Lord draweth nigh" (James 5:8)—not the great Tribulation draweth nigh, nor the Millennium draweth nigh, nor even the Rapture draweth nigh, but the coming of the Lord. It is with His own blessed person that our poor hearts need to be occupied.

Here is a poor wife whose husband has been away for many months in distant lands, whose duty required him to go there. News arrives that he is coming back home: the devoted wife is filled with joy at the prospect of the return of her husband. Is she puzzling her brains as to what will be his programme of action after he arrives? No, the all-absorbing

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thing for her is herself—her beloved is soon to appear before her. Now do not misunderstand me: I am not saying that the plan of prophecy holds little interest, or that it matters nothing to us what course Christ will follow; but that which I am seeking to emphasize is, that the primary and grand point of the whole subject is having our prepared hearts fixed upon Christ Himself. God would have us occupied not so much with prophetic details, as with the blessed person of His dear Son.

That "blessed Hope," then, which the Christian is "looking for" is not an event, but a Person: Christ Himself. "And this is His name whereby He shall be called, the Lord our righteousness" (Jer. 23:6)—the Lord is our righteousness. "For He is our peace" (Eph. 2:13)—the Lord is our peace. "When Christ, who is our life, shall appear" (Col. 3:4)—the Lord is our life. "By the commandment of God our Saviour, and Lord Jesus Christ, who is our hope" (I Tim. 1:1)—the Lord is our hope. To me "that blessed hope" is summed up in three things. First, that Christ is coming to receive me unto Himself. Second, that Christ will then make me like Himself—for nothing less than that will satisfy Him or the renewed heart. Third, that Christ is going to have me forever with Himself—an eternity of bliss spent in His own immediate presence. Then will be answered His prayer "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory" (John 17:24).

Now "looking for that blessed Hope," for Christ Himself, is an attitude of heart. The Christian "looks" with the eyes of faith, and faith always rests alone upon God and His Word. Faith is not influenced by sensational items from the newspapers about the latest doings of Hitler and Mussolini, etc. Scripture says, "The coming of the Lord draweth nigh," and faith believes it. The Christian "looks" with the eyes of hope, joyously anticipating perfect fellowship with its Beloved. The Christian "looks" with the eyes of love, for nothing but His personal presence can satisfy him. It is an attitude of anticipation: Christ has given His sure promise that He is coming, but the exact time is withheld—that we may be in constant readiness. It is an attitude of expectation, for we do not "look for" something we know will never happen. It is an attitude of supplication, the heart's response "Even so, come, Lord Jesus."

A final word upon Christ's title here: "The glorious appearing of the great God and our Saviour Jesus Christ," or as Bagster's Interlinear more correctly renders it, "And appearing of the glory, the great God and Saviour, of our Lord Jesus Christ." Three things are suggested to us by Christ's being here called "the great God." First, it points a contrast from His first advent, when He appeared in humiliation and lowliness as the "Servant." Second, it shows us He is called "God" not by way of courtesy, but by right of His Divine nature. Third, it evidences the fact that the Saviour is in no wise inferior to the Father, but His co-equal, "the great God."

"Separate State" . . .

(Continued from page one)
come also into this place of torment" (Luke 16:22-28). I grant that this account of the rich man and the beggar is but a parable, and yet it may prove the existence of the rich man's soul in a place of torment before the resurrection of the body: 1. Because the existence of souls in a Separate State, whilst other men dwell here on earth, is the very "foundation" of the whole parable, and runs through the whole of it. The poor man died and his soul was in paradise. The rich man's dead body was buried and his soul was in Hell, while his five brethren were here on earth in a state of probation, and would not hearken to "Moses and the prophets."

2. Because the very "design" of this parable is to show, that a spirit sent from the other world, whether Heaven or Hell, to wicked men who are here in a state of trial, will not be sufficient to convert them to holiness, if they reject the means of grace and the ministers of the Word. The very "design" of our Saviour seems to be lost, if there be no souls existing in a Separate State. A ghost sent from the other world could never be supposed to have any influence to convert sinners in this world, even in a parable, if there were no such things as spirits there. The rich man's five brethren could have no motive to hearken to a ghost pretending to come from Heaven or Hell, if there were no such things as ghosts or separate souls either happy or miserable. Now, surely, if parables can prove any thing at all,

they must prove those propositions which are both the foundation and the design of the whole parable.

3. I might add yet further, that it is very strange that our Saviour should so particularly speak of angels carrying the soul of a man, whose body was just dead, into Heaven or Paradise, which He calls "Abraham's Bosom," if there were no such state nor place as a Heaven for separate souls; if "Abraham's" soul had no residence there, no existence in that state; if angels had never any thing to do in such an office. What would the Jews have said or thought of a prophet come from God, who had taught his doctrines to the people in such parables, as had scarce any sort of foundation in the reality or nature of things.

But you will say the Jews had such an opinion current among them, though it was a very false one, and that this was enough to support a parable: I answer, what could Christ (who is truth itself) have said more or plainer to confirm the Jews in this gross error of a Separate State of souls, than to form a parable which supposes this doctrine in the very design and moral of it, as well as in the foundation and matter of it.

III. "Now that the dead are raised even Moses shewed at the bush, when he calleth, the Lord the God of Abraham, the God of Isaac, and the God of Jacob; for he is not a God of the dead but of the living; for all live unto him" (Luke 20:37-38). Some learned men suppose that the controversy between Christ and the Sadducees in this place was about the "anastasis," which implies the whole state of existence after death, including both the Separate State and the resurrection, because the Sadducees denied both these at once, and believed that death finished the whole existence of the man. They denied angels and spirits, Acts 23:8, that is, separate souls of men and thought the rewards and punishments mentioned in Scripture related only to this life. Upon this account they suppose our Saviour's design is to prove the existence of persons or spirits in the Separate State as much as the resurrection of the body.

And when he says that the Lord or Jehovah is described as the "God of Abraham," it supposes Abraham at the same time to have actually some life and existence in some state or other, for "God is not a God of the dead but of the living," for all that are dead and gone out of this world still live unto God; that is, they have a present life in the invisible world of spirits, as God is an invisible Spirit, as well as they expect a resurrection of their body in due time.

How could God in the days of Moses be called actually "the God of Abraham, Isaac, and Jacob," who were long since dead, if there was no sense in which they were now alive to God, since our Saviour declares God is properly "the God only of the living, and not of the dead?" This part of the argument holds good in whatsoever sense you construe the whole debate, and by whatsoever medium or connection you prove the doctrine of the resurrection of the body; and this is obvious to the honest and unlearned reader, as well as to the man of learning.

IV. "And he (that is, the penitent thief upon the cross) said unto Jesus, Lord, remember me when" (Continued on Page 6, Column 1)

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"Separate State" . . .

(Continued from page five)
thou comest into thy kingdom: and Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise" (Luke 23:42-43). The thief upon the cross believed that Christ would enter into paradise, which he supposed to be Christ's kingdom, when he departed from this "world" which was "not his kingdom": and this he believed partly according to the common sentiment of the Jews concerning good men at their death, as well as it is agreeable to our Saviour's own expressions to God, "Holy Father, I am no more in the world, and I come unto thee" (John 17:11); or, as He said to His disciples, "I leave the world and go to the Father" (John 16:28). And according to these expressions, Christ dies with these words on His lips, "Father, into thy hands I commend my spirit" (Luke 23:46). Our Saviour taking notice of the repentance of the thief, acknowledging his own guilt, thus, "we justly under this condemnation and receive the due reward of our deeds": and taking notice also of his faith in the Messiah, as a king whose "kingdom was not of the world," when he prayed, "Lord, remember me when thou comest into thy kingdom": Christ, I say, taking notice of both these, answers him with a promise of much grace, "Verily, I say unto thee, Today shalt thou be with me in paradise."

The use of the word "paradise" in Scripture, and among ancient writers, Jewish and Christian, is to signify the "happiness of holy souls in a Separate State": and our Saviour entering into that state at His death declared to the dying penitent, that he should be with him

there immediately. It is certain that by the word "paradise" Paul means the place of happy spirits, into which he was transported (II Cor. 12:4). And this sense is very accommodating and proper to this expression of our Saviour and to the prayer of the penitent thief, and it is suitable to the design of Christ in His epistle to the church of Ephesus. "The tree of life in the midst of the paradise of God" (Rev. 2:7), which are the only three places where the New Testament uses this word.

I know there have been great pains taken to shew that the stops should be altered, and the comma should be placed after the word to-day, thus, "I say unto thee to-day, thou shalt be with me in paradise," that is, some time or other thereafter. As though Christ meant no more than this, viz. "Thou askest me to remember thee when I come into my kingdom: and I declare unto thee truly this very day, that some long time hereafter thou shalt be with me in happiness at thy resurrection, when my kingdom shall be just at an end, and I shall give it all up to the Father" (I Cor. 15:24). Can any one imagine this to be the meaning of our blessed Saviour in answer to this prayer of the dying penitent? I know also there are other laborious criticisms to represent these words (today) in other places of Scripture as referring to some distant time, and not to mean that very day of twenty-four hours; but rather than enter into a long and critical debate upon all these texts, I will venture to trust the sense of it in this place with any sincere and unlearned reader.

But if we consult the learned, Dr. Whitby will tell us, that it was a familiar phrase of the Jews to say, on a just man's dying, "to-day shall he sit in the bosom of Abraham": and it was their common opinion, "that the souls of righteous who were very eminent in piety were carried immediately into paradise." The Chaldee paraphrase on Solomon's Song 4:12 takes some notice of the "souls of the just who are carried into paradise by the hands of angels." Grotius, in his notes in Luke 23:43 mentions the hearty and serious wish of the Jews concerning their friends who are dead, in the language of the Talmudical writers, "let his soul be gathered to the garden of Eden": and, in their solemn prayers when one dies, "let him have his portion in paradise, and also in the world to come," by which they mean the state of the "resurrection," and plainly distinguish it from this immediate entrance into Eden or Paradise at the hour of death. The Jews suppose Enoch to be carried to "paradise" even in his body; and that the souls of good men have no interruption of life, but that there was a "reward for blameless souls," as the book of Wisdom speaks, chapter 2:22, "For God created man to be immortal, and to be an image of his own eternity," which seems to suppose "blameless souls" entering into this "reward" without interruption of this life. And if this be the meaning of "paradise" among the Jews, doubtless our Saviour

IS "THAT" IN THE BIBLE?



Question:—

THE DUST OF WHAT CITY DID PAUL SHAKE FROM HIS FEET?

Answer:—Antioch in Pisidia, Acts 13:14, 50, 51.—"But when they (Paul and his company) departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down . . . But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came into Iconium." See also Matthew 10:14, Luke 9:5, 10:11, and Acts 22:23.

spake the words in such a known and common sense, in which the penitent thief would easily and presently understand Him, it being a promise of grace in his dying hour, wherein he had no long time to study hard for the sense of it, nor consult the critics in order to find the meaning.

We come now to consider the writings of Paul; and it is certain, that the most natural and obvious sense of his words, in many places of his epistles, refer to a Separate State of the souls after death: for as he was a Pharisee in his sentiments or religion, so he seems to be something of a Platonist in philosophy, so far as Christianity admitted the same principles. Why then should it not be reasonably supposed whosoever he speaks of this subject, and speaks in their language too, that he means the same thing which the Pharisees and the Platonists believed, that is, the immortality and life of the soul in a Separate State? But I proceed to the particular texts.

V. "Therefore we are always confident, (or of good company) knowing, that whilst we are at home in the body we are absent from the Lord: we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:6,8). The apostle in verse 4 seems to wish that he might be clothed upon at once with immortality in soul and body, without dying or being unclothed: but, since things were otherwise determined, then, in the next place, he would rather choose "absence from the body," that he might be "present with the Lord." These words seem to me so plain, so express, and so unanswerable a proof of the spirits of good men existing in a Separate State, and being "present with the Lord" when they are "absent from the body" at death, that I could never meet but with two ways of evading it.

The first is what a gentleman many years ago, who professed Christianity, acknowledged to me, that he believed Paul did mean, in this place, the same sense in which I have explained it; but he thought Paul might be mistaken in his opinion, for he was not of the apostle's mind in this point. I think I need not tarry to refute this answer: but I may make this remark upon it, that the sense of Paul concerning the Separate State was so evident, in this place, that this man had rather differ from the apostle than deny this to be his meaning. All his prejudices against this doctrine could not hinder him from acknowledging that the apostle believed and taught it.

The second way of evading it is, that this text, with one or two others of like kind, do indeed speak of the happiness of souls in a Separate State, but it doth refer only to the apostles themselves, who had this peculiar favour and privilege granted them by Christ, to follow Him to paradise and enjoy

The Lord's Church

(Continued from Page Four)

them all things He had commanded them. Part of the great gulf that has been fixed between His churches and others is what is called the mode of baptism. It seems that John Calvin's church had a desire to go back to the Lord's mode of baptism. A committee of twenty-five men were chosen to determine what mode their church would practice. Twelve of them voted to go back to immersion. But our Lord did not want John Calvin's church to have even one reason for contending that she was the Lord's church. In Proverbs 21:1 ye find that the Lord turns even the king's heart any way He wants that king to go. So He just put it in the hearts of thirteen of the men on that committee to vote to practice their mama's mode of baptism. Our Lord runs the show, even in the other men's churches. It is so pathetic to see people trying to justify sprinkling as a mode of baptism. When they do that they show their gross ignorance of the Greek word BAPTIZO which our Lord and His disciples used. This word means immersion, and for anyone to try to justify sprinkling as a mode of baptism is like trying to prove that a round ball is square.

In Acts 20:28 we learn that Christ purchased His Church with His own blood. In Ephesians 5:25 we learn that He loved His church and gave Himself for it. Please remember, when this took place there was no other church in the world for Him to pay that price for. And there is no other church in the world that He would pay such a price for. So is it not wistful thinking for us to try to think our Lord would purchase Martin Luther's church that would not come on the scene for some fifteen hundred years with His own precious blood? He has put that great gulf between His churches and all other churches. So why would He give Himself for something called a church when that something differs from His churches as much as day differs from night?

Part of that great gulf that Christ has put between His churches and others is the way by which one enters the Lord's Church. There is only one way by which a person can get into one of His churches and that is by a profession of faith in Jesus Christ and Scriptural baptism. A person may transfer from one of the Lord's churches to another by means of a letter, or under certain conditions by a statement, but there is just one way to get into one of His churches. Scriptural baptism is immersion of a born-again believer by the authority of one of our Lord's churches. The Catholic Church and all of her offspring baptize by means of sprinkling or pouring. Some of her offspring really believe that Jesus Christ was sprinkled. But the Catholic Church knows better, and readily admits that He was immersed. In the Catholic dictionary that can be found in large libraries the word "immersion" is defined as the ancient mode of baptism by which our Lord was baptized. She boasts of the assumed fact that she has the right, and the authority, to change anything she wants to change. The practice of sprinkling started long before the council of Ravenna in 1311 A.D., but it was not made official until that time.

(To Be Continued)

His presence there, while the souls of other Christians were asleep, unconscious and inactive till the resurrection.

Answer 1. It is granted indeed, that several verses of this chapter, as well as in the former, have a peculiar reference to the ministers of Christ, and perhaps to the apostles who were His ambassadors but there are many things in both these chapters that are perfectly applicable to every Christian, and the verses just before and just after this eighth verse, may belong to all good men as well as to apostles or ministers. "He that hath wrought us for the self-same thing," that is, for the happiness of the future state, is God, "Who

hath also given unto us the earnest of the Spirit," at least as an enlightener and a sanctifier, if not as the author of special gifts. "If any man have not the Spirit of Christ he is none of him" (Rom. 8:9). And "therefore we are always confident," or of good courage, "knowing that whilst we are at home in the body we are absent from the Lord," "for we walk by faith not by sight" (Rom. 9:6). This is or should be the character of every Christian. And the 9th verse that follows it belongs to all the saints: "Wherefore we labour that whether present or absent we may be accepted of him; for we must all appear before the judgment-seat" (Continued on page 8, column 3)

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THE BAPTIST EXAMINER

SEPTEMBER 16, 1979

PAGE SIX

If you don't know whether you are on your head or your heels—then get on your knees.

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

Most Blessed Sacrament School, an elementary school operated by the Catholic parish of the same name in Philadelphia, requires all of its students, including the third who are non-Catholics, to attend mass every Sunday. Attendance is taken at the Sunday mass and parents are urged to accompany their children.

One Baptist mother, who sends her child to a Baptist service after the mandate Catholic service, said, "It's not right. I'm paying for education, I'm not paying for her to go to mass."

The mass requirement is evidently the local pastor's way of carrying out his church's new policy of increasing evangelization.

If the Packwood-Moynihan tuition tax credit or any other parochial aid scheme is enacted into law, all American taxpayers will be forced to subsidize this peculiar form of religious coercion.

—CHURCH & STATE 7-8, 1979

"The Southern Baptist Convention ought to have some women presidents," declared James L. Sullivan at a Baptist heritage conference at Gloria (N.M.) Baptist Conference Center.

Sullivan's comment came during a discussion of "balancing efficiency and freedom in the SBC" at the conference sponsored by the SBC Historical Commission.

(WESTERN RECORDER, 8-8-79)

The Australian federal government's new budget shows a sharp increase in federal aid to parochial schools and a large cut in federal aid for public schools. Australian parochial schools now receive more than four times as much federal aid per student as public schools.

An unmarried, under-18 woman's decision to have an abortion cannot be arbitrarily vetoed either by parents or by judges, the Supreme Court ruled on July 2 in *BELL-OTTI V. BAIRD*. The Court that in the absence of parental approval, the young woman would have an opportunity to prove to a judge that she was mature enough to make the decision and that it would be "in her best interest."

—CHURCH & STATE, 8-8-79

The Roman Catholic Church in Ireland will have to raise an estimated \$4.4 million from the island's 3.5 million Catholics to pay for Pope John Paul II's visit, an authoritative church source has said.

Money isn't all the Catholic hierarchy is asking of the Irish. Parish priests are calling on them to cut back on the drink for two weeks before the pope's three-day visit Sept. 29 to Oct. 1. That's asking a lot in a country where the population spends more than \$2.2 million a week quenching its thirst.

The church has ordered a one-acre white carpet—at a cost of about \$44,000—for the altar area, which will be topped by a 100-foot-high steel cross that will stay in the part as a permanent symbol of the papal visit.

The Roman Catholics view the pope as "the Bishop of Rome, the Vicar of Jesus Christ, the successor of St. Peter, Prince of the Apostles, the Supreme Pontiff who has the primacy of jurisdiction . . ." (1975 CATHOLIC ALMANAC, p. 184.) I seriously doubt that they would make as much preparation for Jesus Christ as they are for the pope.

The National Council of Churches sponsored a symposium for the purpose of developing a joint worship service for Christians and Jews. The report carried in the *LOS ANGELES TIMES* indicates that under the proposed guidelines, all prayers would be addressed to God alone and should not be in the name of Jesus or the Trinity.

The Christian believes that a prayer without the name of Jesus does not reach God. It is interesting to see that the NCC in this symposium through its representatives is ready to eliminate Jesus. When these inter-faith services are held, in order to reach a common denominator satisfactory to all, it is always Jesus Christ who has to be left out. Jesus Christ is expendable in the interest of unity. (CHRISTIAN BEACON, 8-16-79).

Here is plain proof that the NCC is not even a Christian organization. Instead of speaking for genuine Christianity, it speaks for Anti-christ.

NASHVILLE (EP) — Churches that segregate children and adults during worship often experience membership declines, while those that encourage all ages to take part in worship generally enjoy growth, says an Australian minister who has studied children's ministries in his country.

"The common denominator in sick and dying churches was that children were consistently segregated and sent off to another place," said Stan Stewart, a minister in the United Church in Aus-

tralia. He reported his findings to a United Methodist Conference on Ministries with Children here.

"I am not preaching a Gospel of children, but I question whether the Gospel can be heard in congregations that refuse to allow the children's presence," the Australian minister commented.

PORTLAND, Ore. (EP) — A jury awarded more than \$2 million in damages to a 22-year-old woman who claimed the Church of Scientology defrauded her by failing to fulfill promises of improving her life. The jury deliberated 18 hours over two days before reaching its unanimous decision.

In her suit, Mrs. Julie C. Titchbourne, of Portland, alleged she suffered emotional distress as a result of her experience with the church in 1975-76. She had sought \$2 million in punitive damages, \$500,000 for alleged anguish and

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suffering and \$3,000 reimbursement for court fees.

Named as defendants were the Church of Scientology of Portland; the Scientology Mission of Davis in Portland; and the Delphian Foundation, an organization the church says is separate, although staffed by scientologists. The jury ruled the defendants committed fraud, awarding Mrs. Titchbourne punitive damages of \$1.9 million and compensatory damages of \$153,000.

Earlier, Circuit Court Judge Robert P. Jones said nine jurors would have to agree to make an award. He told the jurors that if they decided the church's promises were of a religious nature, and sincerely advertised as such, the church is protected by the state and federal constitutions. He said such protection prevents challenging the truth or falsity of a religious belief.

Mrs. Titchbourne claimed the church courses she took failed to live up to promises to help her with her college class work, develop her creativity and raise her IQ test scores. She claims she suffers emotional distress as a result.

WHEATON, Ill. (EP) — Three Americans who were arrested at the Czech-Austrian border July 3 and detained on charges of attempting to smuggle Bibles into Czechoslovakia have been released and deported.

The three—Lenore Hunt, 23, of Galesburg, Ill., Albion Buckingham, 26, of Willow Grove, Pa., and

Michael Birks, 21, of Fairfax, Calif., were participating in a summer program sponsored by the Slavic Gospel Association, based here. They were carrying Bibles and Christian literature which they had intended to give to Czech churches.

Although the three Americans were held in prison in Brno, Czechoslovakia, they said they had been treated well. They were kept apart from each other, and were not allowed to have their personal English Bibles.

SYDNEY, Australia (EP)—The major religious groups in Australia, especially Jewish organizations, have responded to the plight of the Indochinese boat people, in sharp contrast to the apathy and even hostility in some quarters to accept the refugees on this island-continent.

An editorial in the current issue of the Australian Jewish Times said: "When we read about boatloads of refugees being pushed back into the sea while an indifferent world looks the other way, we remember our lot some 30 years ago when Jews suffered the same fate. We must never forget it."

SHATIN, Hong Kong (EP) — Christian churches are being given some assistance by the Chinese government to find buildings to use for worship, a Lutheran theological education specialist reported here after a three-week visit to the People's Republic of China.

"I have seen a slight sign of a new beginning, an awakening after 30 years of suffering, struggle and silence," said Andrew K. H. Hsiao, president of the Lutheran Theological Seminary of Hong Kong and chairman of the Association of Theological Schools in South East Asia.

As other examples of a more liberal government attitude toward Christianity, Hsiao said pastors and other Christians who have been "falsely accused" are having their reputations officially restored, and that the newly promulgated criminal code provides for prosecution of government workers who interfere with worship or destroy religious objects and Bibles.

PENSACOLA, Fla. (EP)—In a debate over capital punishment, the president and founder of a Bible institute in northwest Florida charged the Catholic Church with "perverting the word of God for purposes of International Socialism and Soviet Romanism" in a paid advertisement in a local newspaper.

The advertisement in the Pensacola News-Journal, signed by Peter S. Ruckman, president and founder of the Pensacola Bible Institute, was a direct response to Bishop Rene H. Gracia's pastoral letter to Catholics of the Pensacola-Tallahassee diocese, calling for the abolition of the death penalty. The bishop's letter was published as paid advertisement in all five daily newspapers in the 17-county diocese.

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Ruckman charged that Bishop Gracia's statement "was published with the universal knowledge that all Roman Catholic countries believe in and exercise capital punishment regularly: Spain, Italy, Argentina, South Ireland, Mexico, etc."

The fundamentalist educator went on to say, "Furthermore any student of high school history knows that the Catholic Church did not fail to recommend and carry out capital punishment on 'heretics' for 1,500 years, under the official sanction (and with the official approval) of popes, bishops, monks and priests."

Mr. Ruckman said his ad was "paid for by Bible-believing Christians who deeply resent Bible rejecting 'Christians' and who 'do not need the socialistic interpretations of an apostate church to superimpose its private interpretation on the God-breathed word of Divine authority.'"

ATLANTA (EP)—President Carter may be a Southern Baptist, but there's little pride in that among Baptist pastors on Taiwan, a Georgia pastor who visited Asia reported here.

William Self, pastor of Wieuca Road Baptist Church here and immediate past president of the (Continued on page 8, column 5)

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The Doctrine Of Hell

(Continued from page two)
wood, silver and gold are given over to eternal judgment. This includes those who worship idols which are supposed to represent God and Christ. It also points to those who put earthly things before Christ and His cause.

Eighth in the list is "all liars." Here are liars of every degree, kind and character. This means religious liars and those who believe their lies. The Devil is the father of liars, and both Satan and his lying children are destined to the same abode.

Many of the sinners mentioned in Revelation 21:8 are prevalent in modern society. Even the religious world tries to justify such sinners as victims of a bad society. But God does not take sin and sinners lightly. He will consign the fearful, unbelievers, murderers, whoremongers, sorcerers, idolaters, and all liars to the lake of fire. These people will suffer there the part that their sins deserve in a fire which is never exhausted.

CONCLUSION

Don't be deceived about Hell! Hell is not the grave, or the cessation of man's being, or a myth, or a byword. It is a real place—the only place for lost sinners. There is no purgatory near Hell where men appease the anger of God by their sufferings. There is no limbo where infants who die without having received the sacrament go. There is

only one place—the Hell prepared by God—for all unsaved people.

Many of you that hear my voice today are headed to this awful place as fast as time can carry you. Some of you are going to Hell past the pulpit and the Bible—going in the midst of warnings and invitations. If you, dear friend, die in an unregenerate, unholy, unpardoned state, the lake of fire is your everlasting portion. Sinner, while your life remains, your hope remains. As soon as the thread of life is broken, there immediately ensues endless sorrow and pain in Hell.

Oh, foolish man! You are standing upon the slippery edge of a burning Hell and playing about as a madman. Do you ever stop and consider your doom? No, never! In spite of all the warnings of God and man, you go on in this madness day after day, laughing and cheering down the broad road to the everlasting bonfire. One day your foot is certain to slip, and you will slide and vanish out of the sight of your companions and be lost for ever. Then all hope will be gone. You will have plunged into the eternal regions of death, despondency, and darkness.

In a mental vision I see you in the flames. I see the fire as it exhibits a thousand fantastic forms. It is blazing in every conceivable hue and color; it is roaring and shrieking and sputtering; it is hissing and thundering and growling. I see you as you gnaw

your tongue for pain. I see you as you weep and gnash your teeth. Yes, there you go, dodging and stumbling, running and falling; up again, on and on in ceaseless search for relief. Your tongue is parched for one drop of cooling water. Torment haunts you from every side. Years drag on; centuries move slowly past; millenniums creep on, and still you have no less to mourn your fearful fate!

In your indescribable misery I hear you cry out: "I have brought nothing here but myself. I stand here with a burning remorse which can never be stilled; a greed of desire which can never be satisfied; an unquenchable longing for things left behind, innumerable recollections of sins great and small, causing insufferable anguish, all being equally bitter, equally fraught with vain regret! I stand here as Satan's sucker!"

Oh, sinner, why continue in a life of sin on earth? Do you not know that sin is the fatal spring of eternal torment? Surely there is nothing that belongs to time that would tempt you to run the risk of the sorrows of eternity. Don't risk your immortal welfare for these dangerous and deceitful vanities on earth! It is a foolish bargain to trade the whole world for a season for endless perdition. What are swelling titles and earth's treasures when compared to the terrors, tears, and torments of Hell? What are fleshly gratifications in comparison to eternal banishment from the face of God?

Jesus Christ came to save sinners from the fires of Hell. He suffered their Hell for them in His body on the tree. He poured out His blood to wash away the stain of sin. He rose to justify His people. He lives on High to make intercession for them. So sleep no longer on the edge of endless burnings. Never rest one moment until you flee to Christ by a sincere repentance and a heartfelt faith.

"Separate State" . . .

(Continued from page six)
of Christ, that every one may receive the things done in his body according to that he hath done whether it be good or bad." Now why should we suppose that Paul excludes all other Christians besides himself and his brethren the apostles from the blessing of the 8th verse, that when they are "absent from the body," they "shall be present with the Lord," since the verses all round it are applicable to all Christians?

Answer 2. These chapters were written with a design not to vindicate and encourage the apostle himself under the sufferings and reproaches which he met, but doubtless to give encouragement to the Corinthians, and all Christians under any sufferings or reproaches they might meet with in the world; that (as he expresses it a little before) they might learn to "walk by faith, and to look at the things which are unseen, which are eternal." And indeed if this peculiar blessing of the happiness of a Separate State belongs only to the apostles, how much are the comforts of the New Testament narrowed and diminished, and the faith and hope of common Christians discouraged and enervated, and their motives to holiness weakened, when they are told, that they have nothing to do to lay hold upon such promised favours, such revelations of grace, because they belong only to the apostles, and not to them.

And, indeed, how shall common Christians ever know what part of the epistles they may apply to themselves for their direction and consolation, if they may not hope in such words of grace, where the holy writers use the word "me", and do not plainly intimate that they belong to preachers or apostles only?

Answer 3. When our Saviour prays for Himself and His apostles in the beginning of the 17th chapter of John, He comes in the 20th verse to extend the blessings He had prayed for to all believers. "Neither pray I for these alone, but for

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them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they may be one in us; that the world may believe that thou hast sent me. Father, I will that they also whom thou hast given me may be with me where I am, that they may behold my glory which thou hast given me" (John 17:20,24). Here it is evident that our Saviour prays that those that shall believe on Him through the word of the apostles may be present with Him in His kingdom to behold His glory; and is not that a very considerable part of His glory, which the Father hath conferred upon Him, to be Lord and King and Head of His church? but this peculiar glory reaches no further than the resurrection and judgment, and cannot be seen afterwards; for in I Cor. 15:24,28 we read: "Then cometh the end, and Christ shall deliver up the kingdom to God the Father; the Son himself also shall be subject unto the Father, that God may be all in all."

As for that final blaze of supreme glory wherein Christ shall appear at the day of judgment just before He resigns up His kingdom, and which perhaps is once called "his kingdom" (II Tim. 4:1). When "he shall come in the glory of his Father and of his holy angels as well as his own" (Mark 8:38) the sight of it shall be public and common to all the world, and not any peculiar favor to the saints.

It seems therefore most probable that it is only or chiefly in the Separate State of souls departed, that the saints have a special promise of beholding this mediatorial glory of Christ in His kingdom; and this favor our Saviour entreats of His Father for others that shall believe on Him, as well as for His apostles.

I might here take occasion to enquire whether every text which promises to other Christians as well as to the apostles, a dwelling with Christ "in his kingdom," must not have a more special reference to the glory of the Separate State; upon this very account, because this kingdom of Christ ceases at resurrection and judgment; and particularly that text in II Pet. 1:11 which says: "So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ": which is often in Scripture called "everlasting," because it continues to the end of the world; and the "abundant entrance into it" very naturally refers to our departure from this life?

Answer 4. I cannot find any text of Scripture where this blessing of being "present with the Lord" af-

ter death in the Separate State is limited only to the apostles. I read not one word of such peculiar favor or promise them by Christ; and therefore, according to the current course of several other places of Scripture which have been here produced, I am persuaded it belongs to all true Christians, unless the apostle in some plainer manner had limited it to himself and his twelve brethren, and secluded or forbid our hopes of it.

After all, if it be allowed that the apostles may enjoy the blessedness of a Separate State before the resurrection, then there is such a thing as a "Separate State of happiness for souls." This precludes at once all the arguments against it that arise from the nature of things, and from any supposed impropriety in such a divine constitution: And since it is granted that there are millions of angels and several human spirits in their unbodied state, enjoying happiness, I see no reason why the rest of the unbodied spirits of saints departed should not be received to their society after death, unless there were some particular Scriptures that excluded them from it.

Halliman Tells About

(Continued from page one)
cently had a letter from one of the preachers there and he told me that the men were now in the process of cutting the trees and then into log lengths, so by the time I get back, they should just about have all the logs cut, and we will proceed to get the sawmill going and mill the timber required for the building.

We would ask you to join with us in prayer as the time is fast approaching for us to separate once again as a family, asking God to give us new grace for this occasion. We learn to love and appreciate our great God more and more each time as His marvelous grace is made manifest to us. We count it is a privilege and a blessing to pray for each of you, and trust you do the same for us.

"What's Happening"

(Continued from page 7)
Southern Baptist Foreign Mission Board, said "Every one we talked to was bitterly disappointed with President Jimmy Carter and his recognition of Red China.

According to Mr. Self, the Taiwanese "see themselves as the legitimate government, as a developed nation, and they feel America dealt with them as a 'non-nation' in giving official recognition to the Communist government of Red China."

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