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The Devil fears a praying mother.

The Baptist Examiner

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

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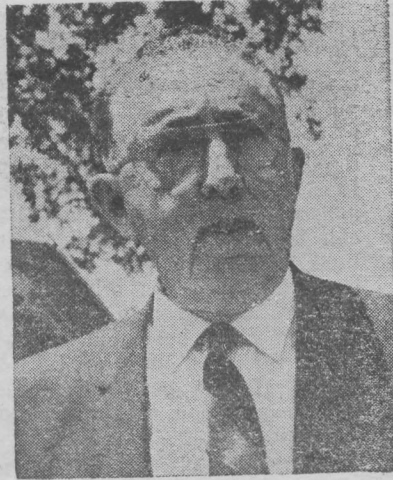
WHY JOIN A BAPTIST CHURCH

ROY MASON
(1894 - 1978)

Occasionally one comes across a person who says, "I believe in churches, I think that every Christian should be a church member, and I should like to join a church, if I could only settle the question as to which is the right one to join. With so many churches and denominations in existence, each one advancing their own peculiar claims, I have become confused so that I do not really know what to do." It is for such persons who are in honest doubt about this matter that this chapter is written, although it is hoped that it may prove helpful to those who are already members of Baptist churches, but are little more than Baptists in name only.

Assuming that you, my reader, are in earnest, and have an open mind, I wish to show you why that you, a Christian, should be a Baptist and should unite with a Baptist church. Understand me, I do not believe that you should unite with a Baptist church unless you become thoroughly convinced that Baptist churches of all others are the true and the only New Testament churches. Often mere senti-

ment determines the church to join, for many people. Many join a certain church because grand-mother or grandfather or some other relative or friend once belonged to that church. Many times I have known a husband or wife to change their church affiliation just so the family would not be divided on the church question. I cannot but feel that it is a sin



ROY MASON

against God and against one's own soul to do this. No one ought to join a certain church, when their choice of that church is dictated by mere sentiment, whim, or caprice. No one ought to join a certain church just to please some relative or friend, or to keep peace in the family. This matter is too important, and one might add, sacred, to settle on any such basis. When one unites with a certain church it ought to be because of an

intense "personal conviction that that church is right, and that it adheres to Christ's teachings, and that God approves of the making of that church of their choice." If more people felt that way about the matter of their church affiliation, we wouldn't have so many weak and "wobbly" church members who seem to love other churches about as much as they do their own.

In looking out over the religious world today, divided into numerous sects, parties, and denominations, one thing ought to stand out as very apparent, and that is, that the "Founder of Christianity did not start all of these sects and divisions." He cannot be said to be the author of any such confusion. The New Testament makes it very clear that He founded a church—not "many institutions" of different names and creeds calling themselves churches—but "one institution." That this church was the local assembly should be very clear to any one who studies Christ's use of the word "church" (ecclesia) as given in the New Testament. His use of the word prohibits us from believing that other than the local assembly was meant. Moreover He promised the continued existence of this church throughout the ages. So in searching for the right church to join, the question for you to determine is, which church of all the institutions calling themselves churches today, is the one that Jesus founded and promised to perpetuate? If Jesus knew what He was talking about, (Continued on page 5, column 2)

ROME AND REUNION

Evidence of Rome's design for the gradual submission of Protestant Churches, "Interconfessional Co-operation" in 1968 shown to be in harmony with Rome's plan outlined in 1894.

"INTERCONFESSIONAL CO-OPERATION"

It was publicly announced early in June 1968 that agreement had been reached on a document entitled, "Guiding Principles for Interconfessional Co-operation in Translating the Bible." This document was issued jointly by the Executive Committee of the United Bible Societies and the Vatican Secretariat for Promoting Christian Unity. At a meeting in London in January, attended by the Archbishop of York, President of United Bible Societies, Bishop J. G. M. Willebrands, Secretary of the Vatican Secretariat, announced that Pope Paul VI had given his approval to the "Guiding Principles." The press release was adopted by the United Bible Societies' Executive Committee and the Vatican delegation in London on January 10th, but the "Guiding Principles" had been under discussion since 1963. The first of a number of developments which made this agreement possible was the recommendation of the Second Vatican Council that Roman Catholics should co-operate with other Christians in translating and distributing the Scriptures.

THE NATIONAL BIBLE SOCIETIES DRAW NEARER TO ROME
The United Bible Societies' organization includes the British and Foreign Bible Society, the National Bible Society of Scotland, the American Bible Society and many other national Bible Societies. These are now publicly committed to a policy of "interconfessional co-operation" with the Church of Rome.

The Romeward drift of the ecumenical movement with which the national Bible Societies are aligned is increasingly evident in many parts of the world. The Brisbane Courier dated 17th July 1968 reported an announcement by the Roman Catholic Archbishop of (Continued on page 4, column 3)

CHRIST AND PAUL ON THE RAPTURE

BY THE EDITOR

Many students of the Holy Writ assume that the Apostle Paul was the only man to speak of the glorious rapture of the saints. They contend that the rapture teaching was made known first to Paul. I believe they are mistaken in this

John 14:1-3:

"... I will come again ..."

"... and receive you unto myself ..."

"... if it were not so, I would have told you."

"Let not your heart be troubled ..."

"... that where I am, there ye may be also."

"... ye believe in God, believe also in me."

I Thessalonians 4:13-18:

"... the Lord himself shall descend from heaven ..."

"... caught up together with them in the clouds to meet the Lord in the air ..."

"For this we say unto you by the word of the Lord ..."

"Wherefore comfort one another with these words."

"... so shall ye ever be with the Lord."

"For if we believe that Jesus died and rose again ..."

The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

THE FRAMER OF THE AGES

(PREACHED ON THE INDEPENDENT BAPTIST HOUR SEPTEMBER 30, 1979)

The translators of our English version did a very poor job in translating the Greek word AION. It occurs a little over 100 times in the Greek New Testament. In our King James Version it is translated "world" 32 times, "for ever" 27 times, "for ever and ever" 20 times, and by a few other words sometimes. Only two times out of a little over 100 is it properly translated "age" (Eph. 2:7; Col. 1:26). In my honest opinion, two out of a hundred is a very poor record.

What does the Greek word AION

mean? The ANALYTICAL GREEK LEXICON defines it thusly: "A period of time of significant character ... an era; an age; hence, a state of things marking an age or era." YOUNG'S ANALYTICAL CONCORDANCE says: "Age, indefinite time, dispensation." Eld. J. R. Graves maintains the Greek word AION always has the meaning of age (See THE SEVEN DISPENSATIONS, p. 159). Most all Greek scholars agree its primary meaning is always age, unless the context calls for a secondary meaning. It is used with refer-

ence to time and a specific era of time.

No estimation can ever be made of the misunderstandings which have followed this error in translation. Roman Catholics seize upon this mistranslation in Matthew 12:32 to support the teaching of purgatory. Our version implies there will be some sins forgiven in the world to come. But a proper translation shows no more than the teaching that God will forgive some sins in the Millennial Age to come. (Continued on page 2, column 1)

THE LORD'S CHURCH

BY E. G. COOK — Birmingham, Alabama

CHAPTER VI

Up to now we have been studying our Lord's true churches, the ones He purchased with His own blood, the ones He gave Himself for. But since so many people, including some of the Lord's blood-bought saints, are saying that one church is just as good as another, it behooves us to learn all we can about the other fellow's churches. No one can seriously study this subject with an open mind and then say one church is just as good as another.

The term Christendom includes all the churches throughout this church age. In Matthew 13 our Lord gave us a complete picture of Christendom in the parables found in this chapter. By a serious study of these parables we learn that He was, and still is, the Sower who sowed the good seed in the field, which according to verse 38 is the world. But very soon after He began to sow the good seed, the wheat, the devil began to sow his tares in the same field. These tares looked so much like the wheat that it was impossible to tell one from the other until they began to bear fruit. The great pastor and Bible teacher, Hugh L. Tully, once said he could tell the tares from the wheat as soon as he heard them telling what they believed and practiced. If you have a trained ear you do not have to listen to a tare very long before you can label him for what he is. In our course on the subject of salvation we try to train the ears of those who study that course in order that they may be able to tell who the tares are.

In the parable of the mustard seed in verses 31-32, we learn that the mustard seed is a very small thing. But as a result of (Continued on page 3, columns 1, 2)

PROPHECIES AND EGYPT

WILLIAM SCHOELER

Egypt!—We all know it — the land of antiquity and eminence, the land of art and civilization, the land of luxury and magnificence! Its greatness was unique and colossal! Well, against this country, where Israel slaved and suffered four hundred years and was despoiled and victimized, the Bible hurls some fearful predictions. Step by step Egypt's decline is portrayed, so that without a bit of exaggeration it may be said that the prophecies constitute the truest description of the Egypt of today. This will be made clear as we go on. Let us now take up the most important predictions.

EGYPT SHALL DEGENERATE

First, there is pronounced against Egypt a doom in general. Ezekiel affirms that after the forty years of the Babylonian captivity, Egypt shall not "any more lift itself up above the nations; and I will diminish them that they shall no more rule over the nations" (Ezek. 29:15); "her foundations shall be broken down ... the pride of her power shall come down" (Ezek. 30:4,6). The country shall, accordingly, undergo a gradual and permanent decay.

This prediction could never have been due to human foresight! Think of what Egypt was yet at the beginning of the Christian era! Even then the whole world looked upon it with admiration. Even then its fertility was yet so great that the country was styled the "granary of the world." Its riches remained undiminished, for it is reported that Augustus, after the defeat of Antony, found so great wealth in

Egypt that with it he paid all arrears due to his army, and the debts which he had incurred to meet the expenses of the war. And after all the spoliations this province appeared to him so formidable that he would not intrust it to the charge of any man of rank or station, from fear that he might raise up a rival to himself. The wisdom, too, of Egypt remained. At her hearth all the world had kindled and still did kindle the lamp of knowledge. With a significant smile the priests of Egypt could say to Pythagoras, wisest of the Greeks: "You Greeks are as babies compared with us!"

Even in the seventh century of our era Egypt was still so powerful, and her wealth so abundant, that the Mohammedans, though intoxicated and emboldened by their brilliant victories, nevertheless hesitated to attack it. And the event showed how proper had been their caution. It took them seven months to take Babylon from Egypt, and fourteen months to capture Alexandria, and before the walls of the latter city the Arabs lost more than twenty-three thousand men. And, after all, capture was not due to the superior power of the assailants, but to internal treachery. Great was the booty which the children of the East carried away! They were completely overwhelmed when they saw the wealth and the riches of the city. Amrou, the victor, found it impossible to enumerate everything the city contained, and therefore in a general way wrote to the caliph, that he found 4,000 palaces, 400 theatres or places of amusement, 12,000 shops for the sale of vegetable food, and 40,000 tributary Jews. The destruction of the royal library at this time has been considered one of the world's greatest calamities. The building was so immense that, when distributed among (Continued on page 3, column 1)

1978

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The Emmanuel Baptist Church,
620 E. Palmetto Ave., Melbourne,
Fla. 32901, is looking for a pastor.
Any interested elder should con-
tact Bro. Ronald McTaggart at
305-723-6367.

Framer Of The Ages

(Continued from page one)

TWO PASSAGES EXPLAINED

When Hebrews 1:2 and Hebrews
11:3 are properly translated they
reveal God as the Framer of the
ages or dispensations of time. He-
brews 1:2 should read: "Through
whom also he has made the ages." This
verse teaches that Jesus
Christ arranged the various dis-
pensations of time in which He
would accomplish His Divine pur-
pose. Hebrews 11:3 should read:
"Through faith we understand that
the ages were framed by the word
of God, so that the things which
are seen were not made of things
which do appear." Christ is seen
here as the Framer of the ages.

Faith is something unseen (Heb.
11:1) and points to something to
be fulfilled at some future period.
Faith is required to believe Christ
has arranged all that happens be-
tween the two eternities. I believe
Hebrews 11:3 declares that Jesus
Christ has fitly arranged all that
exists in time and space, visible
and invisible, present and eternal.
Every event is a single part of His
design and fits perfectly into the
harmonious organization of the
whole. Hebrews 11:3 reveals His
continual providence which care-
fully planned and carries out all
which transpires in time and eter-
nity — the absolute predetermina-
tion of all things!

AGES AND AGES

In Matthew 12:32 Jesus spoke of
"this age" and "the age to come."
In Ephesians 2:7 Paul wrote of
"the ages to come." All of these
ages are a part of God's great re-
demptive plan made in eternity
past.

This age is the present age of
the grace of God, the time of "the
ministration of the Spirit" (II Cor.
3:8). In this age the gospel is being
sent out into all the world. There

is no favored nation. God's grace
is being preached to all nations.
We are not under law as a princi-
ple, we are under grace (Rom. 6:
14).

This is a wonderful age of God's
dealings with men, yet it is not
without its problems. Satan is the
god of this age (II Cor. 4:4). The
righteous and the wicked exist to-
gether on earth until "the end of
the age" (Matt. 13:39-40,49). The
"children of this age" are living
in the same cities, countries and
even churches as "the children of
light" (Luke 16:8). Christians are
at war against the "rulers of the
darkness of this age" (Eph. 6:12).
But despite such conditions, Christ
has promised to be with His
churches in preaching, baptizing
and teaching "unto the end of the
age" (Matt. 28:20).

The purpose of God for His peo-
ple in this age is stated in Gala-
tians 1:4: "Who gave himself for
our sins, that he might deliver us
from this present evil age, accord-
ing to the will of God and our Father."
Christ died to deliver His peo-
ple from "this present evil age."
Christians are not to love this age
(II Tim. 4:10) nor to become en-
grossed with "the cares of this
age" (Mark 4:19). We are forbid-
den to conform to the standard and
dress of "this age" (Rom. 12:2).
At all times believers are to "live
soberly, righteously, and godly, in
this present age" (Tit. 2:12).

Our present age is to end by the
second coming of Christ, which
will usher in the Millennial age —
the age to come. We are seeing
the signs of His coming and of
"the end of the age" (Matt. 24:3).
The dead saints are soon to be
"accounted worthy to obtain that
age, and the resurrection from the
dead" (Luke 20:35). The living
saints will be translated in prepara-
tion for the Millennial Age to
come. Both groups will rise to
meet Christ in the air to enjoy
"in the age to come life everlasting"
(Luke 18:30). This is the glori-
ous future prospect of all believ-
ers who have already in their
spirits tasted "the powers of the
age to come" (Heb. 6:5). What
wonders will await the saints after
the Millennial Reign in the "ages
to come" (Eph. 2:7) defies descrip-
tion.

Christ as the Framer of the Ages
can be seen in the use of the Greek
word KAIROS, which means "a
fixed time." It is used in Acts 17:
26 which reads: "And hath made
of one blood all nations of men for
to dwell on all the face of the earth,
and hath determined the times
(KAIROS) before appointed, and
the bounds of their habitation." Here
it is taught that the periods
of localities in which tribes and
nations flourished is owing to the
pre-arrangements of a sovereign
God. Nothing happens by chance.
God has a fixed plan. In this plan
He fixed the rise of each nation, its
prosperity, and its fall. The con-
tinents and islands of the globe
were settled in accordance with
God's arrangement and design.

Job declared that "times are not
hidden from the Almighty" (Job
24:1). Much is said in the Bible
about the times fixed by the Framer
of the Ages. Luke 21:24 speaks of
"the times (KAIROS) of the
Gentiles." This is the period of fixed
time from Gentile domination
of Jerusalem under Nebuchadnezzar
till the end of the Great Tribu-
lation (Rev. 11:2). Acts 3:19 refers to
"the times (KAIROS) of re-
freshing." This points to Israel's
future repentance at Christ's re-
turn to earth and the great spiri-
tual refreshing of that wonderful
day. Hebrews 9:10 mentions "the
times (KAIROS) of reformation,"
which was the time God fixed when
the reality of the New Testament
superseded the Old Testament
types and shadows. Ephesians 1:10
reveals "the dispensation of the
fulness of times" (KAIROS). This
is the time fixed by God for the
Utopian Age to follow the Millen-
nial Age.

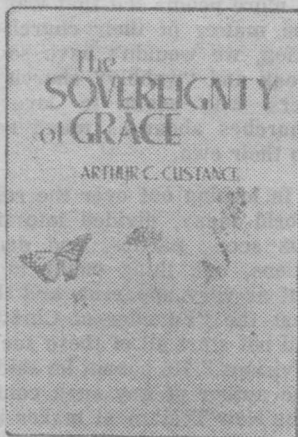
Hebrews 1:1 informs us: "God,
who at sundry times and in divers
manners spake in time past unto
the fathers . . ." To understand
the Scriptures we must distinguish
between the many parts and ways
God has spoken and the different
classes to whom He has spoken.
Like the children of Issachar, we
need "understanding of the times"
(I Chron. 12:32). Such a careful

study of the Word will cause us to
see how when a fixed time has
run its course that God "change the
times and the seasons" (Dan.
2:21). It will make us "discern the
signs of the time" (Matt. 16:3). It
will be a means of moving us to
look for our Saviour "Which in his
times (KAIROS) . . . shall show
who is the blessed and only Po-
tentate, the King of kings, and
Lord of lords" (I Tim. 6:14-15).

"For there is a time . . . for
every purpose and for every work"
(Eccl. 3:17). The Framer of the
times of the ages has determined
every thing to be accomplished in
each dispensation of the history of
the world. Since God is Almighty
"every purpose of the Lord shall

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be performed" (Jer. 51:29). His
eternal purpose is being worked
out in the very time periods fixed
by His wisdom and power. World
events are fulfilling what He "de-
termined before to be done" (Acts
4:28). Our God is the Framer of
the Ages.

DISPENSATIONS APPOINTED

The word "dispensation" occurs
four times in our English version,
(I Cor. 9:17; Eph. 1:10; 3:2; Col.
1:25). It comes from the Greek
word (OIKONOMIA) which origi-
nally meant a steward, a person
who managed a household. It is
three times rendered in our En-
glish version "stewardship" (Luke
16:2,3,4). The nearest English word
to convey the meaning is our word
"economy." An economy is an or-
dered condition of things. Thus a
dispensation in the Bible is a par-
ticular order or condition of things
prevailing in one special age which
does not necessarily prevail in an-
other.

Consider how "dispensation" is
used in Ephesians 1:10: "That in
the dispensation of the fulness of
times he might gather together in
one all things in Christ, both which
are in heaven, and which are on
earth, even in him." "Dispensa-
tion" is used here of the arrange-
ment by which God will sum up
all things in Christ. Thus a dispen-
sation is God's managing of His
great universal household. His var-
ious methods of dealings with all
intelligences, both angels and men.
God's redemptive plan consists of
ordered conditions which are to
climax when everything in Heaven
and earth is subject to Christ.

The whole Bible is about God's
redemptive story. It reveals the
ages, the times and the dispensa-
tions during which He is working
out His eternal purpose. In the
Scriptures at times God speaks to
different classes of people in var-
ious ages or dispensations. Some-
times He speaks to Israelites,
sometimes to Gentiles, and still
at other times to the church of
God (I Cor. 10:32). It is our great

concern in Bible study to make
these necessary distinctions in or-
der to "rightly divide the word of
truth," as Paul exhorted Timothy
(II Tim. 2:15).

The Bible unfolds how there has
already been dispensations of in-
nocence, conscience, human gov-
ernment, promise and law. Today
we live in "the dispensation of the
grace of God" (Eph. 3:9). There
is yet future the Millennial Dis-
pensation and "the dispensation
of the fulness of times" (Eph. 1:
10).

Some make too much of dis-
pensational teaching in the Bible.
They teach many plans of salva-
tion. They take away from us as
Christians, not only the Old Testa-
ment, but large portions of the
New. This is ultra-dispensational-
ism. It must be avoided. Then
there are those who claim all the
Old Testament blessings of Israel
for the Gentile church while leav-
ing Israel all the curses of the
Old Testament. They make no dis-
tinction between Israel and the
church. This is anti-dispensational-
ism. It must be avoided at all
costs.

I do see some dispensational
teaching in the Bible, but I am
not an ultra-dispensationalist. I
would never say God has had dif-
ferent ways of saving men, for He
has never saved men except
through Christ's atonement (Acts
10:43). I do not mean by dispen-
sational teaching that the Bible
can be put into separate water-
tight compartments, completely
isolated from each other. These
dispensations overlap, and some
of them which belong to the past,
as to God's dealings are still in
effect. This is certainly true of
the Dispensation of Human Gov-
ernment.

The Bible does seem in some
measure to divide up into well de-
signed historical periods in or-
der to give us a bird's eye sweep
of the actual course of the ages
of time God fixed to accomplish
His eternal purpose. To read the
Bible from cover to cover is to
see the gradual unfolding of a plan,
from stage to stage, from nation
to nation, by which God reaches
a glorious climax (Eph. 1:10; 3:9-
12).

"The unfolding of God's eternal
purpose of love in a program of
spiritual redemption and moral
transformation moves around cer-
tain great moral and spiritual
crises in God's governmental deal-
ings with man! These periods we
call dispensations.

" . . . God visits the earth each
time, at the close of each dispen-
sation in the disruptions of judg-
ment and in the deliverance of His
own people out from those judg-
ments — these disruptions; having
delivered His own and wrought
judgment, He, then out from the
ruins emerges with a new order,
or a higher plane and fuller plan
of dealing with man government-
ally. Each time God brings in a
new principle by which man is
tested in that particular dispensa-
tion. Each time God tries man,
man proves a failure. God is not
a failure. God's plan is not a fail-
ure. It is man who goes down in
failure, in sin and guilt! The very
holiness of God demands judg-
ment! God's governmental pur-
poses demand judgment. And each
time God comes to earth in judg-

ment at the close of a given dis-
pensation. The moral conditions in
the new dispensation, upon the new
principles of dealing, continue to
move on until a crises is again
reached that is so acute that it
precipitates judgment. . . ." (A.D.
Muse in WHEN GOD COMES TO
EARTH, pp. 14-15).

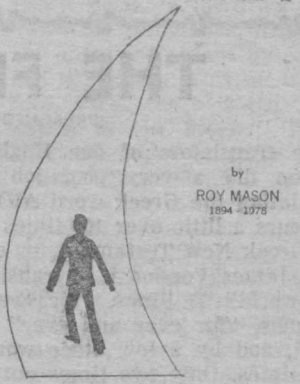
All too many times in my gen-
eration I hear godly preachers cry
that we need to unshackle our-
selves from the dispensationalism
of Darby, Kelly, Haldeman, Gil-
lentine, Graves, Larkins and Muse.
Some are so bold as to publicly
state: "I reject all dispensational
teaching in the Bible." If such
people are sincere in this outland-
ish statement then they should
take an offering to a Jewish priest
in Jerusalem and keep the feasts
of the Old Testament. On the
other hand, if they have made an
over statement, let them restate
their views in such words as: "I
reject most dispensational teach-
ing in the Bible." Then we will
know that they are saying what
they mean and meaning what they
say.

Can any man honestly say with
a straight face: "I reject all dis-
pensational teaching in the Bible"?
Is he saying that he sees no dis-
tinction between the Old Testa-
ment and the New Testament? Is
he affirming there is no distinc-
tion between Israel and the church
in their worship? Is he asserting
the conditions in this present age
will be no different from the Mil-
lennial Age? Is he denying that
God has appointed ages and dis-
pensations to work out His eternal
purpose? Does he mean to say
God does not have different meth-
ods of dealing with different peo-
ple? Unless he does mean to take
such positions, he should avoid
boldly saying: "I reject ALL dis-
pensational teaching in the Bible."
Each verse of Scripture has a
primary meaning. This should al-
ways be given with consideration
to the time, place and person or
persons to whom it was spoken.
We may be able to make a prac-
tical application of what God said
to others to ourselves. There is no
harm in doing so, unless it causes
us to fail to see the primary
meaning of the verse. To misapply
the Scripture is to handle the
Word of God deceitfully; it is to
wrongly divide the Word of truth.

I do not believe we can apply
indiscriminately the prophecies,
promises and responsibilities of Is-
rael to the church, or vice versa.
Certain passages apply to one age
while another applies to another
dispensation. Joel 3:10 commands:
"Beat your plowshares into swords,
and your pruning hooks into
spears." Micah 4:4 says: "They
shall beat their swords into plow-
shares, and their spears into prun-
ing hooks." It would be the height
of folly to apply these two verses
to the same people at the same
time. Such misapplication would
make the Bible a bundle of con-
tradictions!

In Deuteronomy 7:2 God told
Israel concerning their enemies:
". . . thou shalt smite them, and
utterly destroy them; thou shalt
make no covenant with them, nor
show mercy unto them." Jesus
taught His disciples: "Love your
enemies, bless them that curse
you, do good to them that hate
you." (Continued on page 4, column 3)

AFTER CONVERSION - WHAT?



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The Lord's Church

(Continued from Page One)

old Satan's sowing his tares in the field the mustard tree became a large tree, even large enough for the birds to lodge in, or to live in its branches. In verse 4 we see the fowls devouring the seed that fell by the wayside. In verse 32 the same Greek word PETEINON is translated birds. So the fowls in verse 4 and the birds in verse 32 are one and the same thing. And in verse 19 we learn that it was the wicked one, the devil, that devoured the seed that fell by the way side. So the birds lodging in the branches of the mustard tree in verse 32 is none other than old Satan just being at home in his churches.

In the letter to the church at Pergamos in Revelation 2:12-17, we see old Satan at home in his churches. In verse 13 our Lord says He knows where Satan's seat, or throne, is in the churches. Then in this same verse our Lord speaks of the place where Satan dwelleth. This word "dwelleth" comes from KATOIKEO which means to settle down as in a dwelling. So this verse teaches plainly that old Satan has set up his throne in the plainly type churches, and just makes himself at home. All this is the result of his sowing so many of his tares in these churches that he has complete control over them. So who can say that the churches that he controls are just as good as the ones our Lord is head over? If I were to say that, I would be saying that old Satan is just as good as Jesus Christ. And if I were to do that, I would be blaspheming, not only my Lord's churches, but my Lord as well. So I am going to refrain from saying that one church is just as good as another. Since old Satan was able to set up his throne in the Pergamos type churches by the year 251 A.D., who would dare say that he has relinquished that throne by the year 1978? So, beloved, he still has complete control of his churches today whether we believe it or not.

Satan started his take-over by his sowing so many of his tares in some of the churches that he was able to control them. In the letter to the church at Ephesus, we see in Revelation 2:6 that his group was able in that early stage of church history to begin to practice the deeds of the Nicolaitanes. This was one of the things that caused our Lord's churches to withdraw fellowship from the apostate churches in 251 A.D. When Satan was able to get enough of his tares in those apostate churches for him to be able to control their actions he began to feed them on his doctrines. In Matthew 13:33 we see a woman hiding leaven in the meal until the whole was leavened. So many Bible commentators have called this leaven the gospel. As a result, we have heard many Baptists in years gone by talking about winning the world for Christ. But the world has gone so far in the other direction that we hear very little of that kind of stuff today. If Christ had wanted us to win the world for Him He would have prayed for the world in John 17:9. But here we hear Him saying, "I pray not for the world." In John 11:42 He said to the Father "I knew that thou hearest me always." So if He had prayed for the world, the world would have been saved. If He had wanted the world to be saved, and if the leaven was the gospel, there would have been no need for the woman to hide it in the meal. We are told to "go into all the world, and preach the gospel to every creature" (Mk. 16:15). So the leaven had to be something the Lord did not want preached.

In Matthew 16:6 Jesus told His disciples to "beware of the leaven of the Pharisees and of the Sadducees." And in verse (Continued on Page 4, Columns 4 and 5)

Prophecies . . . Egypt

(Continued from page one)

the various baths of the city, its books supplied them all with fuel for the space of six months!

So late then as the year 638, so far as human foresight is concerned, the fulfillment of this prediction could not have been foretold as even probable. What, however, do the after-history of Egypt and its present condition declare? Has Scripture been vindicated? Have the predictions been made good?

To the full! There has been a steadfast decline. Many medicines have been tried since the Babylonian invasion, but not one brought about a cure. Step by step, Egypt, under its various masters, has sunk to lower and lower depths. The Arab conquest sealed its lot. Since that time the degeneration has been rapid and universal. Now Egypt's fame is a thing of the past. Its splendor and magnificence is gone. No more does it call forth the world's admiration and wonderment, but rather her pity and contempt. Its commerce is gone. It received a fatal blow by the discovery of the ocean route to India around the Cape, and again by the construction of the Suez Canal, which has diverted from Egyptian ports and railways a large and increasing transit traf-

fic of great revenue value. The people are wasted and debased. The Copts, descendants of the ancient Egyptians and by the Turks in derision called "the posterity of Pharaoh," do little credit to the sovereigns of ancient Egypt, for their figure is uncouth, their lot a miserable and wretched one, and their minds are utterly stupid. And the debasement can be read beneath the glitter of the throne itself, for there is hardly a country upon the earth that is so swamped in debt. Of late England has assumed the entire control of Egypt's finances. Egypt has decayed gradually but continuously. It is now merely a British colony. (This article was written in the early 1900's).

EGYPT SHALL NOT BECOME EXTINCT

In spite of all the degeneration and decay, however, there was to be no total extinction! Scripture assures us that the people as well as the kingdom shall live on. The prophecy affirms: "They shall be there (that is, in their own land) a base kingdom" (Ezek. 29:14). It is difficult to believe that this thing could have been foreseen by the intelligence of man. Nations have their rise and fall. A people cannot always remain at the pinnacle of power. The time comes when by sheer weight it will collapse like



For October 28, 1979

Amos 4:1-5.

Intro.: A detailed description of the conditions bringing about the righteous judgment of God on the nation of Israel.

VERSE 1

"Hear this word." Man is prone to turn to every source of information and to follow the lies of the Devil than to heed the infallible Word of God. To live "by every word that proceedeth out of the mouth of God," should be the goal of every Christian. In this world of chaos and confusion the only hope is to heed the Word of God.

"Ye kine of Bashan." Probably referring to the effeminate man who had no convictions or moral fiber, but were the meek subjects of heathen rulers and did their bidding for a mess of pottage. It also could and probably did refer to the wives who had left their role as a help meet and, like Sapphira, were conspirators with their husbands in enjoying the desires of the flesh. Both men and women were failing to assume their God-given roles. Does this sound familiar?

"That are in the mountain of Samaria." They, no doubt, thought they were in a safe and prosperous place. They, without realizing it,

a billow of the sea, that comes towering on in swelling strength. Another nation succeeds to the power and absorbs the fragments of that which has gone before. Soon there remain of the preceding people only the name and story. Why should it not be so with the Egyptians? It would have seemed the most rational of all possible deductions.

But the Scripture says: No, it shall not be! Egypt shall not be merged in a conquering race and be lost among them; it shall live on, though it be in utter debasement.

And as Scripture declared, so has it been! Down through every age, even to our times, the name of Egypt has been on people's lips, and in school our children are made acquainted with its past glories — its science and power and prestige, its magnificence and learning and art. And the kingdom still exists! It possesses its distinctive character and boundaries. A king still rules, though as English vassal, who bears the title today of "Khediv-el-Misr," while by the Egyptians he is called "Effendina," that is, Great Lord. And so the people have continued! Though spoiled and afflicted and overburdened to the utmost they have not turned their back upon their country, but have remained despite the ceaseless grinding oppression. The "Fellaheen," or cultivators of the soil, constitute more than four-fifths of the entire population of Egypt; and according to McCoan, two-thirds of these may be set down as descendants of the ancient Egyptians. In addition to these, there are, according to the same authority, five hundred thousand Copts, lineal descendants of Egypt's ancient masters.

NO NATIVE PRINCE TO RULE ANYMORE

People and kingdom, therefore, alike continue. Through all the oppressions and persecutions, Egypt has preserved her identity. How marvelous that the prophet could foretell all this! But the climax of it all is reached in a third prediction, namely, that though Egypt's kingdom should continue, nevertheless her ruler should no more be a native prince, but always be a stranger! Says the prophet: "There shall be no more a prince out of the land of Egypt" (Ezek. 30:13).

Now what about this? Has this come true also? — It has! The prophecy has completely been fulfilled. (Continued on page 7, column 3)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

had pitched their tents toward Sodom. They, unlike Daniel, had mixed themselves with the heathen (Dan. 1:8).

"Which oppress the poor, which crush the needy." In order to satisfy their greed and selfishness, they dominated the poor to extract from them all they had and then got rid of the needy so as not to have to care for them. They just didn't pass by on the other side (Luke 10:31, 32), but ran over them to their march to fame and fortune. Read I Corinthians 8:1-5 for a great contrast.

"Which say to their masters, Bring, and let us drink." In other words, we have followed your orders and here is the booty taken by hook or crook, so now let us eat, drink, and be merry as you promised (Dan. 5:1-4). Surely their conscience has been seared by a hot iron.

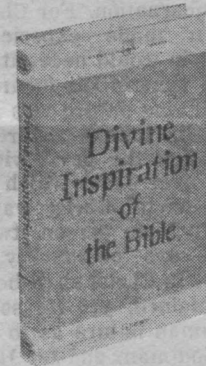
VERSE 2

"The Lord God." They had overlooked "one thing" like the rich man in Luke 16:19-25 and the rich farmer in Luke 12:16-21. They had sinned against God.

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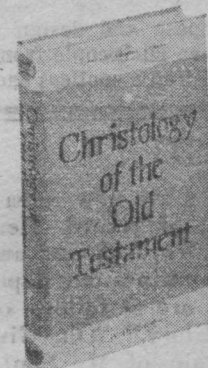
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"Hath sworn by His holiness." The holy and righteous God had made a covenant with Himself in regard to His just dealings with sin. Holy and righteous are His judgments. They are meted out in relation to His divine attributes.

"That, lo, the days shall come upon you." A solemn and faithful declaration of judgment to come.

"That He will take you away with hooks, and your posterity with fish hooks." Even though God will be the executioner of judgment, He will use a heathen nation to accomplish it. It will be done by force and by a strong delusion (II Thess. 2:11). They will be taken captive cruelly and by deception. This shows a decay of their ability to resist.

VERSE 3

"And ye shall cast them into the palace." Either cast them out of the palace, and plunder that which they have stored up by fraud, or take them from their palace of prosperity to the palace of the enemy, which really turns out to be a dungeon of suffering.

"Saith the Lord." How easily men forget the Author of the Book; therefore a constant reminder is necessary.

VERSE 4

"Come to Bethel, and transgress; at Gilgal multiply transgression."

A strange invitation indeed, but when examined in its context, it shows man at his best state is altogether vanity when motivated by the flesh. The moral decay had effected a spiritual decline. Where sin abounds, the love of many waxes cold (Matt. 24:12). The Israelites had not forsaken the places of worship, but they were going with their hands full of blood, and their hearts full of greed, so their worship was truly vain worship and only added to the long list of sin they had committed.

"And bring your sacrifice every morning, and your tithes after three years." They were outwardly observing the commandments, but the sacrifices they offered were the lame and the sickly, and the tithes were given from the money they had taken from the poor and needy.

VERSE 5

"And offer a sacrifice of thanksgiving with leaven." They, in spite of their sins, were very zealous and probably thought, because encouraged by worldly prophets, that God was pleased with their observances.

"And proclaim and publish the free offerings." They were like those the Lord made reference to in Matthew 6:2, 5, 7, 8. How men love to parade their religion to the exaltation of themselves! It is a rare thing indeed to hear men talking about what the Lord has done as there is so little time, since they are busy talking about what they have done for the Lord. Although I am not against posting a record of attendance and offerings, as such, I do believe we need to be extremely careful.

"For this liketh you, O ye children of Israel." How appealing to the flesh this is, and how it puffs up the ego. It was well received by the backslidden nation of Israel.

"Saith the Lord God." If anyone asks you who said this, remind them this is the message from God.

Conclusion: It would appear that many of the twentieth century religionists have adopted the articles of faith drawn up and practiced by the backslidden nation of Israel in the days of Amos. God give us more Amoses who will expose them.

(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.)

THE BAPTIST EXAMINER

OCTOBER 28, 1979

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Could Jesus have sinned?"

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Of course not. His temptation in Matthew 4:1-11 was genuine, yet He could not have sinned because He did not possess the Adamic nature which lusts after temptation (James 1:13-16). The temptations recorded in Matthew 4 encompass all that appeals to us after the flesh (I John 2:16 compared with Genesis 3:1-6) and His overcoming these qualifies Him to be our High Priest (Hebrews 2:17-18, 4:15-16).

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I sometimes illustrate this subject by likening man to a ball made of a fishing net, and Christ as a ball of some smooth surface metal. Then old Satan as a fisherman casting his hook into the water. Satan would have no trouble at all getting his hook into the ball made of fishing net. But there would just be no way for him to get his hook into the smooth metal ball. So there is just nothing in Jesus Christ for sin to catch hold of. And since it was contrary to His nature there was no way for Him to sin.

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In answering this question we must remember that Jesus Christ is God. "In the beginning was the Word, and the Word was with God, and the Word was made flesh, and dwelt among us, (And we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth" (John 1:1,14). At the same time, He became completely man. "But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we

might receive the adoption of sons" (Gal. 4:4,5).

Even though he was a man, He still was God—in the flesh. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven" (John 3:13). Now as man, He had all the nature of man, except sin. (Remember, He was born of a virgin and the blood of man was not in Him.)

As a man, He was tempted in every way that we are. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). Let me remind you that it is no sin to be tempted, the sin comes when we yield to temptation. Many people think it is a sin to be tempted, but it isn't. Satan will tempt all of God's people.

Could Jesus have sinned? No! No! a thousand times no! He came to take our sins.

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God is truth and cannot lie. This fact was not in any degree altered with the incarnation. For Christ to have been made experientially subject to sin would necessitate an element of time in His incarnation when His divine nature was separate from His human nature, and thus providing the devil with the advantage over Jesus which he so diligently sought. Christ was God in one indivisible person, two natures, but one personality. The two natures in Christ shall be eternally maintained, yet He so fully took on human nature as to make Him the God-man, and for Him to have sinned would have been for divinity to sin, which is impossible.

"For he hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21). "He that committeth sin is of the devil" (I John 3:8). Christ was of the Holy Spirit. Christ's holiness was perfect and positive and absolute triumph was the result of His every confrontation with sin. Not only Christ's passive obedience (death) was vicarious, but also His active obedience (keeping the law) was vicarious. For He personally owed nothing to the law, He had never transgressed it, He was the Author of it, and the fulfiller of it for His people.

The purpose and design of His work ("Save His people from their sins") required a spotless sacrifice,

and to serve this end He became the incarnate Word, doing "no sin" (I Pet. 2:22). This does not mean that the temptations of Christ were in any sense unreal, but that in the execution of His Surety office He was thoroughly furnished with strength to resist every temptation of the master deceiver. Christ faithfully discharged His substitutionary work, and He is now our High Priest and Mediator at the right hand of God where He successfully intercedes for His poor sinning people. Hebrews 4:15 says: "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Christ's flesh was the supreme channel through which the glory of God was transmitted to this earth, and God, whether on earth or in Heaven is eternally and absolutely free of the possibility of sinning.

Framer Of The Ages

(Continued from Page Two)

you, and pray for them which despitefully use, and persecute you" (Matt. 5:44). Anyone who fails to see there has been some change in God's dispensational dealings between these two verses is a simpleton.

Jesus told the twelve apostles under the limited commission: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not" (Matt. 10:5). Jesus said to these same men in Acts 1:8: "... ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Here again there is plainly a change in God's program of preaching the gospel. In John 7:39 the Bible says the Holy Spirit was not yet given. Then in Acts 2 we see the Spirit given. Here again is a clear change in God's dispensational dealings. There is no excuse for failing to see this, for it is plainly taught in the Bible.

CONCLUSION

The Bible does teach that Christ framed the ages of time. He is working out His eternal purpose among the countries and people He chose to deal with in time. It is wisdom on our part to correctly discern these ages that we might see that our God is doing all things well.

Augustine said, "Distinguish the ages, and the Scriptures are plain."

Rome And Reunion

(Continued from page one)

Port Moresby and the Secretary of the British and Foreign Bible Society in the territory concerning moves toward complete co-operation on Bible projects in Papua-New Guinea. The moves were decided upon at a conference of Roman Catholic bishops. Until now the work of the British and Foreign Bible Society in that area has been supported by Protestant churches and missions, which are now drawn into "co-operation with Rome."

NEED FOR PROTESTANT VIGILANCE

It is time for Protestant Christians to consider every aspect of this development and to recognize it in its true character, as the highly successful accomplishment of an important part of Rome's design to recover her dominant position in areas which were once emancipated from her influence.

Those who are disturbed by the readiness of nominally Protestant leaders to gravitate towards Rome are sometimes perplexed by the assertions, now often made, that

The Lord's Church

(Continued from Page Three)

12 they came to see that He was telling them to beware of the doctrine of the Pharisees and of the Sadducees. So the leaven the woman hid in the meal was, and still is, false doctrine. There is no need to try to hide the truth in anything. But if old Satan can slip his doctrines in with the truth, all too many Baptists will swallow them hook, line and sinker, and call them good. That is why we have so many different kinds of Baptists in the world today. And that is why there are so many different kinds of Independent Baptists in our day. But we need to remember, God is not the author of all the different things believed by Independent Baptists. When we differ among ourselves, at least one of us is wrong. Calling ourselves Independent Baptists does not make us one of the Lord's churches by any means. It requires believing, and contending for everything He has taught us in His Word.

I once had a Baptist preacher tell me while he was in the pulpit, and I was in his audience that he did not believe in predestination. Had he told me that privately I would have asked him if he believed Romans 8:29 and Ephesians 1:5 and 11. Anybody who refuses to believe in predestination simply does not believe those three verses of God's Word. If he does not believe in predestination, that simply means that he does not believe, and contend for all our Lord has taught us in His Word, and that means that he is not a part of one of our Lord's true churches. That goes for, not just the doctrine of predestination, but for all the doctrines taught in the Scriptures. If that sounds hard it is because it is hard. God is not a compromising God. You either believe what He says, or you don't.

We have seen in Matthew 13 something of how old Satan has gone about supplanting our Lord's doctrines with his own teaching. He first began sowing his tares in some of the Lord's churches. When he had enough of them in a certain church he began to take that church over. He was then able to start slipping his own doctrines into that church unaware. He is still doing it that way today. He does not dare come out in the open with his doctrines. Even his tares want to think that what they believe is the truth. Of course they do not do any checking to find out if what they believe is the truth. They just take it for granted that their beliefs are true.

Now let us go back to our Lord's letter to the church at Pergamos in Revelation 2:12-17 in order that we may see all the results of all of Satan's endeavors. First, the name "Pergamos" means exalted through marriage. These Pergamos type churches became married to the Roman government. In the days of Constantine the Great these churches were taken under the wing of the state. The government built elaborate buildings in which they were supposed to worship, paid the preacher's salary, and gave protection to these churches. While all this was going on, the Lord's churches, the Smyrna type churches, had to hide in caves of the mountains for fear of that same government.

In this letter our Lord tells the Pergamos type churches that He is the One who has the sharp sword with two edges. This seems to be a threat of what they can expect. These churches flourish today. They number their members in the hundreds, and often in the thousands. They are popular with the world. They know nothing about being persecuted for the Lord's sake.

(Continued on page 5, columns 4, 5)

Rome is reforming and Protestants should forget their old animosities and labour for the "reunion of Christendom." In fact, the Church of Rome has laboured assiduously since the Reformation to bring England back into her fold, and this endeavour has been intensified during the last hundred years. It must be remembered that when Rome speaks of "reunion" she means "submission." Clear proof of this can be seen in the statements of prominent Roman Catholic authorities, and evidence of this kind may carry more weight than any Protestant appraisal of Rome's position.

ON SALVATION OF RE-UNION

Cardinal Vaughan wrote, "There can be only two bases of Reunion so far as doctrine and authority are concerned: (1) Compromise, that is, federation and mutual recognition; (2) Submission, that is, individual or corporate absorption. The first is inconsistent with the Divine constitution of the Church; there remains only the second.

"Our hopes of a gradual submission by an ever increasing number of Anglicans rest on the following evident facts:

1. The growing realization of the Catholic and therefore non-national character of the Church of Christ, and the increasing distrust of national limitations in the idea of religion.

2. The growing appreciation of Catholic doctrines and devout practices... The doctrines of the Catholic Church, which had been rejected and condemned as blasphemous superstitions and fond inventions, have been re-examined and taken back, one by one, until the 39 articles have been banished and buried as a rule of faith. The real presence, the sacrifice of the Mass, offered for the living and the dead—sometimes even in Latin—reservation of the sacrament, auricular confession, dispensations, extreme unction, purgatory, prayers for the dead, devotions to our Lady, to her immaculate conception, the use of the rosary, and the invocation of saints, are doctrines taught and accepted. I am told, with a growing desire and relish for them, in the Church of England... All this speaks of a change and a movement towards the Church that would have appeared absolutely incredible at the beginning of this century.

"What is still more remarkable is that the movement has been stronger than the rankest Protestantism, stronger than the bishops, stronger than the lawyers and the legislature... The movement continues and spreads, lodging itself in Anglican homes and convents, in schools, churches, and even cathedrals, until it is rapidly covering the country. Has there ever been seen a more marvelous change, and

(Continued on page 6, Column 3)

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Why Join . . . Church

(Continued from page one)
and meant what He said, we are forced to believe that the church which He started has been perpetuated and is still in existence. I am quite sure that you would prefer to unite with the church that Jesus founded in preference to any counterfeit church that may have come into existence since His time. This brings me to a statement of the first reason that I wish to offer you as to why you should join a Baptist church:

You should join a Baptist church BECAUSE JESUS FOUNDED THE FIRST BAPTIST CHURCH, AND HAS PRESERVED CHURCHES OF LIKE FAITH THROUGHOUT ALL THE CENTURIES UNTO THE PRESENT MOMENT.

Now, of course, you will require at my hands some reasons for believing that the statement just made is true. Space does not permit of a lengthy discussion of this here, (for a full discussion of the perpetuity question, see the author's book, "The Church That Jesus Built,") but I shall give very briefly a few reasons that ought to prove conclusive.

1. "All churches, with the single exception of Baptist churches began hundreds of years after Christ, and had human founders." This, of course, utterly precludes the possibility of any of them being the church that Jesus founded. Below there follows a table giving the date of the founding of each of the great churches of the world, and the name of the founder. This table is from "Denominationalism Put to the Test," by Dr. S. E. Tull.

Denominational Name	Founder's Name	Date of origin	Present age 1924
Catholic	Gregory I	A.D. 590	1334 yrs.
Lutheran	Martin Luther	A.D. 1520	404 yrs.
Episcopalian	Henry VIII	A.D. 1534	390 yrs.
Presbyterian	John Calvin	A.D. 1536	388 yrs.
Congregational	Robert Brown	A.D. 1580	344 yrs.
Methodist	John Wesley	A.D. 1740	184 yrs.
Campbellite	Alex. Campbell	A.D. 1827	97 yrs.
Mormon	Joe Smith	A.D. 1830	94 yrs.
Christian Science	Mary Eddy	A.D. 1884	40 yrs.
BAPTIST	JESUS CHRIST	Mk. 3:13-19, Matt. 16:18	

2. A "comparison of the doctrines held by Baptists with those taught in the New Testament, shows them to be strictly apostolic in this regard." A similar comparison of the doctrines held by other denominations with those of the New Testament, will show that such is not true in their case. Practices have been added for which there is no scriptural warrant, or else a meaning is placed upon the ordinances that is foreign to the teaching of the New Testament.

3. "Historians, many of them not Baptists, have conceded the apostolicity of Baptist churches." Moreover they have traced the Baptists under various names back to the days of the apostles, and have established their identity with the church founded by Jesus. Let us take the time to note a few quotations from some reliable historians on this point:

Among Baptist historians, it is generally conceded that John T. Christian, stands at the head. Indeed, there are some who rate him as being the greatest historian in the world today. In his monumental work, "A History of the Baptists," (Bapt. S. S. Board 1922), we find him saying, (page 5), "I have no question in my mind that there has been a historical succession of Baptists from the days of Christ to the present time."

Mosheim: (Lutheran historian) "The origin of the . . . Anabaptists . . . is hid in the remote depths of antiquity" (Institutes of Eccles. History III, P. 200).

John Clark Ridpath, (Methodist historian, author of "Ridpath's History of the World"), in a letter to Dr. W. A. Jarrel ("Baptist Church Perpetuity," p. 59), wrote: "I should not readily admit that there was a Baptist church as far back as A.D. 100, though without doubt there were Baptists then, as all Christians were then Baptists."

A. Ypeij and J. J. Dermout, (Reformed Church, Holland), in their "History of the Dutch Reformed Church," (Vol. I, p. 148), have this to say: ". . . the Baptists may be considered as the only Christian

community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages."

Quotations might be multiplied, but space does not permit further historical references on this point. Any one who wishes to read further along this line, and to see the indisputable historical evidence of the perpetuity of the Baptists, can do so by obtaining the author's book, "The Church That Jesus Built," or J. T. Christian's "A History of the Baptists."

Since other churches and denominations were not started by Jesus but by some man, hundreds of years after Jesus founded the first Baptist church, and since they all depart radically from the New Testament doctrines, it seems to me that a Baptist church would be the logical preference of any devout Christian who is anxious to please his Lord.

The second reason that I wish for you to consider as to why you should be a Baptist is: BECAUSE BAPTIST CHURCHES ARE THE ONLY CHURCHES THAT ADHERE STRICTLY TO THE SCRIPTURES IN REGARD TO ALL OF THE DOCTRINES THEY TEACH OR PRACTICE. Other churches deviate from the Scriptures. Have you ever observed when attending other churches, that the minister often lays aside his Bible and reads from a Discipline or some man devised book, his authority for his mode of procedure? Would you not rather belong to a church that does not have to go outside the Bible for the justification of any of its ac-

tions?

Other denominations have doctrines and practices that have to be constantly excused and explained. Some of these practices involve them in inconsistencies that are very embarrassing. For instance, compare the way of salvation as held among Baptists with others. Baptists teach "only one way of salvation." They teach that salvation is by grace through faith in Christ alone, and they only receive as candidates for baptism those who claim to have already been saved. Some other denominations hold to "more than one way of salvation." They profess to believe in salvation by grace through faith, and at the same time baptize infants to make them children of God. Some of the members of these denominations, to be sure, claim that they baptize infants because they are already children of God, but the catechisms, rituals, disciplines, etc., of these denominations indicate on this point that baptism has to do with making them children of God. Further than this, some of the other denominations teach that unless one "holds out faithful to the end" they will be lost. In other words they hold that man must add his works in order to be saved. This practically amounts to three ways of salvation: by grace, by baptism, and by grace plus works. Still other denominations hold that immersion is essential to salvation (Cf. Campbellites and Mormons). This leads me to the statement which you will do well to ponder: "BAPTIST CHURCHES ARE THE ONLY CHURCHES ON EARTH THAT REQUIRE A PERSON TO PROFESS TO BE SAVED BEFORE THE PERSON UNITES WITH THE CHURCH OR IS BAPTIZED."

You believe that a person should be saved before they unite with the church, don't you? If you believe that you belong with the

The Lord's Church

(Continued from Page Four)

but their day is coming someday. All their popularity will perish, and will even be hated with a passion by those who relish it so much today. Our Lord goes on to tell these churches that He knows about their works. These works may be commendable in themselves, but without faith it is impossible to please God (Heb. 11:6).

We have already mentioned that Satan had set up his throne in these churches, but according to Isaiah 28:10-13 we learn that repetition is necessary if we are to learn. So when Satan had placed enough of his tares in some of the churches for him to take control of them, and when he had replaced the Lord's doctrines with his own, he was ready to move in and just be at home. He could then drag his throne in and set it up. He was then ready to operate from this great advantage. By leading most people, including so many Baptists, to believe that one church is just as good as another, he has debased our Lord's churches in the eyes of the world, and exalted his own. What more could he ask today than to have his churches put on a par with the Lord's churches? We must give the old rascal credit for it. He has done a marvelous job of it. It has taken him hundreds of years, but he has finally become a great success. While he can never exalt himself above God, he may, if he is not cast into that bottomless pit pretty soon, be able to exalt his churches above the Lord's churches, in the eyes of the world.

Our Lord enumerates some of the doctrines that He hates in these churches, but I want to especially point out one of them. In Revelation 2:15 He speaks of the doctrine of the Nicolaitanes which He states specifically that He hates. We find in the letter to the church at Ephesus that old Satan was able back before the split in the churches in 251 A.D. to get some of the churches to start practicing the deeds of the Nicolaitanes. But he was not able at that early date to get any of the churches to start teaching it as a doctrine. But after our Lord's churches withdrew fellowship from the apostate churches, all restraint was removed from them. So in the letter to the church at Pergamos we find that these apostate churches began to teach this hated thing as a doctrine. So far as I have been able to ascertain, the deeds of the Nicolaitanes were simply what we know today as a graded ministry. Some of the preachers were exalted above the others, and were thereby able to reign, or rule over them.

(Continued next week)

Baptists, "for they alone" hold to this requirement. Other denominations either baptize infants, who cannot be baptized, or else baptize with the idea that baptism helps to save.

As regards the ordinances, the Baptists are happily situated. In holding to believer's baptism, baptism by immersion only, and baptism as a simple, symbolical ordinance, possessing no saving power, they are both scriptural and consistent. Other denominations are greatly embarrassed to explain their position on this ordinance. Most of the great denominations practice infant baptism. Many who belong to these denominations do not believe in it, but let the reader bear in mind the fact that when one unites with an organization that practices infant baptism, "they set the seal of their approval upon it."

Since the question of infant baptism is so often involved when one comes to consider what church to join, let me just give you, in the briefest way, two or three reasons why it should not be practiced and why one should not sanction such

a practice by belonging to a church that administers it:

1. "There is nowhere in the New Testament a single command to baptize babies, not a single example of one having ever been baptized." If there was a single passage to warrant the practice it would have been found long ago. On the other hand, New Testament baptism always presupposes belief in Christ. Of course, no infant is capable of belief.

2. "Historians have fixed the date of the beginning of the practice of infant baptism, many decades after the death of Christ, and the beginning of the first church." (For full historical discussion of infant baptism see "Infant Baptism" by McGlothlin, S.S. Board 1916). Thus they have shown that it was no part of the practice of apostolic churches.

3. "Infant baptism has no place in an evangelical system of religion." Denominations that practice it today get the practice from the Catholics, who are not evangelical. One can readily see that if all babies were baptized, belief

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THE BAPTIST EXAMINER

OCTOBER 20, 1979

PAGE FIVE

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Why Join . . . Church

(Continued from page 5)

er's baptism would soon perish from the earth. So utterly out of place is infant baptism in an evangelical system that the very churches that practice it have not been able to keep from taking note of the inconsistency involved in it. This explains the dropping off in recent years in the number of infants baptized among the denominations that hold to this practice.

In regard to the other ordinances, the Lord's Supper, Baptists alone hold the logical, consistent, and scriptural position. Now you have probably heard more people object to Baptist churches on the ground of their attitude on this question, than any other thing. It is very common for people of other faiths to call Baptists "narrow" in regard to this matter. But there is really nothing in which Baptists are more right or scriptural than in this. We cannot go into this question exhaustively, but let us just think for a moment, and we can easily see the correctness of the Baptist position.

The Lord's Supper is a "church ordinance," isn't it? All denominations that I know anything about admit that it is. Baptists believe that immersion must precede church membership. Hence those not immersed are considered by them as unbaptized and thus unqualified to partake of the Lord's Supper. Moreover, as I have sought to show, Jesus founded the Baptist church, and gave to it this ordinance. If this is true, then no other so-called church has the right to administer this ordinance. No other church is a scriptural, New Testament church, hence Baptists cannot invite members of other churches to partake of the Lord's Supper with them any more than they could invite the members of the Masonic Lodge or the Carpenters' Union.

Summing up the argument on this point, Baptists do not partake of the Lord's Supper with the members of other denominations, because: (1) They are not properly baptized, and baptism must always precede the Lord's Supper. (2) Because Jesus gave the ordinance to His church to be observed and administered by His church. Since other denominations cannot be identified with the church that Jesus founded; since they are man-originated institutions, they are not true churches and have no authority to administer the Lord's Supper, and have no more right to partake of it with New Testament churches than have those who claim no church affiliation at all.

Further, they are prohibited by Scripture from partaking of the Lord's Supper with people of other faiths. Let me ask, is there division between denominations? Certainly, else they would not exist. All are divided on one or more doctrinal questions, as well as other things. Now, the New Testament teaches us very clearly that people who are in a state of division cannot really partake of the Lord's Supper. Let us notice this passage: "For first of all when ye come together in the church I hear

that divisions exist among you; and I partly believe it . . . when therefore ye assemble yourselves together it is not possible to eat the Lord's Supper" (1 Cor. 11:18-20 R.V.). What could be plainer than the meaning of this passage? It declares plainly that there can be no real observance of the Lord's Supper where there is division and where is "Open Communion" there is always division.

Again, whose Supper is it and whose table is it around which we assemble? Is it not the Lord's? If it is, what right have we to be so "broad" as to remove the restrictions that He placed upon it? All those who gathered with Christ at the first "Lord's Supper" were baptized persons. He did not even invite the good man who owned the house in which they gathered. We have no right to invite the unbaptized when He did not invite them. Suppose that you should invite a few of your close relatives and very intimate friends to supper. You specify exactly who you wish to attend, and you tell those invited to come at six o'clock. At six o'clock you look out and lo, and behold! people are gathered by the score before your door. You inquire and you find that one of your friends decided that you were too "narrow" in your choice of guests. He thought that you should have included others in your invitation so he assumed the privilege of broadening your invitation and invited dozens of others not included by you. The question is, what would you think of your friend's action? Would it not seem the height of presumption? What right had he to change your invitation and invite to "your" supper, those whom you did not invite?

Christ gave the Memorial Supper to church members—baptized persons. What right has any one to invite to this Supper those who are not scripturally baptized, and who do not belong to His church?

"To do so is to act with arrogant presumption!"

Another reason why you should be a Baptist is BECAUSE THEY HAVE THE ONLY FORM OF CHURCH GOVERNMENT THAT IS RECOGNIZED IN THE NEW TESTAMENT. Being a rational, sensible being you had rather live in the United States where you have a voice in the government, than to live under monarchical rule where you would have no "say so" whatever, wouldn't you? Would you not also rather be a member of a church with a democratic form of government where you are privileged to vote in all matters pertaining to the church and its works? If you should become a member of some churches you would have very little to say about the way that affairs should be conducted in that church. You would be expected to pay and keep your mouth shut. You would not even have the right to help choose a pastor for your church. He would be sent to you by a higher-up ecclesiastic, and you would have to put up with him whether you liked him or not. On the other hand if you should get a pastor that greatly pleased, and whose work should prove to be exactly suited to your church, and if he should want to



Question:

"WHERE DOES IT SPEAK OF GOD SHAVING SOMEONE FROM HEAD TO FOOT WITH A BORROWED RAZOR?"

Answer:

Isaiah 7:20: "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard."

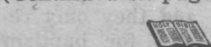
Assyria is the razor, and Judah the victim.

remain, and every person in the church should want him to remain, the same higher-up could remove him just the same.

Now as a member of a Baptist church you would have just as many rights and privileges as any other member, regardless of their wealth, age, or social position. When it came to the call of a pastor, you would have a voice in the matter. In any other matter concerning the welfare of the church you would have a vote equal to that of any other member. Perhaps the purest democracies in the world are Baptist churches. Read the book of Acts, and see if the "whole multitude" of church members did not exercise a voice in matters concerning the church. Read all of the Epistles and see if believers were not on a strict equality as regards the church. The Catholic Church was the first to take from church members their right and vest them in the clergy. Other denominations that withhold from their members their privileges in the government and affairs of the church, brought their unscriptural practice over from Catholicism.

If you believe in democracy rather than kaiserism and autocracy, then you are on this point a Baptist!

One last reason I will take time to give as to why you should be a Baptist: YOU SHOULD BE A BAPTIST BECAUSE A STUDY OF THE NEW TESTAMENT WILL PRECLUDE YOUR BEING ANYTHING ELSE. You cannot study the New Testament for your-



Rome And Reunion

(Continued from page four)
this within half a century!

ROMAN SUPREMACY

"Our hope of Reunion is also based on the better acquaintance which is growing up with the divine constitution of the Catholic Church. People are beginning to realize the non-national character of the Papacy; that it is no more foreign in its character than Christianity itself, of which it forms an integral part as its visible head and centre; that the Roman supremacy is not a despotism or a one-man absolutism, but a beneficent institution founded by Christ Himself, as a guarantee of liberty and as a pledge of unity . . .

"Our hopes rest on a growing acquaintance with our past history, the opening up of our records, the increasing fairness of writers and readers, the dropping away of ancient prejudices, etc.

"Lastly and principally, our hopes rest on the wonderful mercy and love of God; on the prayers of the Blessed Virgin, of St. Peter, and of the Saints and Martyrs of England . . . Would that our Anglican friends could prove to us and that we could recognize their orders!—not indeed for any benefit they could be outside the unity of the Church, but because they believe their conversion would thus be rendered easier.

"Finally, we beseech our Blessed Lady, whose dowry England is, . . . may give them light to see and fortitude to make the needful sacrifices which are required of those who are mercifully called to return to the Church of their fathers."

A CAREFULLY LAID PLAN

These are the actual words of the Roman Catholic Cardinal Vaughan at the opening of the "Catholic Conference" at Preston on 10th September, 1894, and the whole address was published by the Catholic Truth Society in a sixteen page booklet sold for one penny. The Cardinal referred to a recent Papal encyclical to the Rulers and Peoples of the World in which "the Holy Fathers made a new appeal to the conscience of our separated brethren—Let us one and all labour assiduously to restore the ancient concord and union . . . the present is the most seasonable time . . . why should not our present century bequeath to mankind pledges of concord and the prospect of those great benefits which are dependent upon the unity of Christian faith."

The Cardinal said—

"The Catholic Church cannot accept Reunion or communion on the condition of change, or modification, or compromise in her own Divine constitution. The charter of her constitution was drawn up by her Divine Founder. It is therefore altogether outside her power to alter it. Such as He has built her upon a Rock, such in constitution she remains forever.

"But the Church is free for the sake of some greater good to admit changes and modifications in her discipline and legislation which concern times and circumstances. She has power over her own commandments and over questions of discipline, such as clerical celibacy, communion under both kinds, over her liturgy, and the language in which it is clothed. Nor would she hesitate again to make concessions, as she did in times past, for the sake of some greater good . . ."

This is precisely what the Church of Rome has been doing—making these minor concessions "for the sake of some greater good"—that is, in order to encourage reunion on her own terms, and those

terms insist upon the impossibility of "any change or modification or compromise in her own Divine constitution."

MINOR CONCESSIONS TO WEAKEN PROTESTANT OPPOSITION

Those who advocate "dialogue with Rome," co-operation with ecumenical movements which make overtures to Rome, and "Common Bible" projects involving co-operation with Roman Catholic scholars, would do well to consider the Cardinal's words. He was in a position to know Rome's policy at the beginning of this present century, and he spoke freely of these things to a great assembly of Roman Catholics, and his words were reproduced by a Roman Catholic publishing house. His words make it quite clear that the deliberate policy of the Roman Church was to make a series of concessions in order to break down Protestant opposition, and the willingness of nominal protestants and evangelicals today to co-operate with Rome in projects of various kinds is an indication of the large measure of success with which Rome's policy has been carried out. Rome might well regard the capture of the great national Bible Societies as the crowning climax of a very successful century of planning, propaganda and promotion.

Among the "concessions" has been the relaxation of the restrictions upon the possession and reading of the Scriptures, but Rome has safeguarded her own interests by ensuring that versions approved by the Church are set forth with notes, illustrations and other material designed to give a prominent place to doctrines and practices which have no warrant in the actual text of Holy Scripture.

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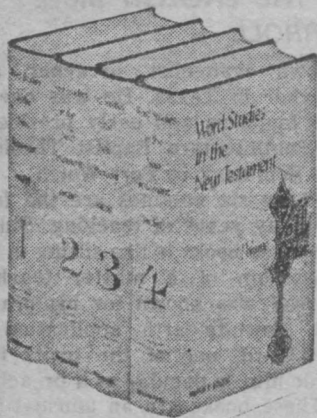
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THE BAPTIST EXAMINER

OCTOBER 20, 1979

PAGE SIX

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

Protestant, Catholic and Jewish leaders testified in favor of the Strategic Arms Limitation Treaty (SALT) before the Senate Foreign Relations Committee.

Claire Randall, general secretary of the National Council of the Churches of Christ in the USA, told the committee the governing board of the NCC had voted unanimously in favor of the ratification of SALT earlier this year.

The Southern Baptist Convention overwhelmingly passed a resolution urging Senate ratification of the treaty during its annual meeting in Houston in June (WESTERN RECORDER, Sept. 19, 1979).

The editor has repeatedly spoke out against SALT II. On September 6, 1979, retired Admiral Thomas B. Moorer, former chairman of the Joint Chiefs of Staff presented a letter to the Senate Foreign Relations Committee signed by 1,678 retired admirals and generals who believe that SALT II heavily favors the Soviet Union and cannot be adequately verified. I am in complete agreement with these military men and in total disagreement with the leading denominations in America who favor the treaty.

In view of the presence of 3,000 Russian combat troops in Cuba, SALT II is out of the question.

Exiled Russian Baptist leader Georgi Vins told reporters in June that "Russian Baptists do not want to emigrate. We only want separation of church and state as guaranteed in the Soviet Union constitution, and the freedom to preach the gospel." Vins added that contact between people in the free world and Soviet Baptists has been limited to relations with representatives of the government-recognized All-Union Council of Evangelical Christians and Baptists (AUCECB). He said that too little is known outside the Soviet Union about government harassment and persecution of Reform Baptists who do not comply with government regulations.

Restrictions imposed by the government include exclusion of children from worship services, discouraging of baptisms of persons between 18 and 30, and the requirement of government approval of pastors.

Vins charged that a major role of the government-recognized All-Union Council is to cover up religious liberty violations in the Soviet Union (CHURCH & STATE, 9-79).

The first national demonstration for special legal privileges for sex pervers, degenerates and child molesters is to take place on October 14, when a supposed 100,000 homosexuals will converge on the nation's capital.

The purpose of the demonstration will be to pressure Congress to enact a law granting special legal privileges to sex deviates. Homosexual leaders want the right to have sex with children.

How is Washington spending our hard-earned tax dollars these days? Here are some samples:

Between 1976 and 1978 the Social Security Administration paid out \$1 billion in mistaken overpayments.

HEW held a birthday party for itself last year which cost \$108,678.

The Agriculture Department paid for a \$113,000 study on children's clothing to discover that mothers don't like ironing them.

About \$46,000 was spent to discover how long it takes to cook breakfast; \$100,000 to find out why kids come to ice-cream trucks; \$100,000 to study behavior in a Peruvian brothel.

WASHINGTON (EP)—A Roman Catholic order of Polish priests based in Philadelphia "squandered" millions of dollars in "one of the Church's worst scandals" that high officials, including Pope John Paul II, attempted to "cover up," according to a report by the Gannett News Service.

The first of a copyrighted series of articles alleges that the Pauline Fathers, who operate a shrine in Doylestown, Pa., dedicated to Our Lady of Czestochowa misused a substantial portion of \$20 million and drove the small order into virtual bankruptcy in America. Among the charges made were that the small religious order received contributions for masses that were never said, collected money for religious purposes that was funneled into secret ill-starred business investments and retained the services of a disbarred lawyer to guide financial dealings.

The Vatican assigned two "visitors" to look into the alleged abuses, according to the Gannett report. The report quotes from the alleged report of the "visitors" to the Vatican. It said that the "papal investigators concluded that business deals and tax-avoidance schemes engineered in five states by the leader of the Paulines in America were of questionable legality and in violation of the canons of the Church."

The article claimed that Pope John Paul II "abruptly closed the probe of the order and its bizarre exploits in America with a final, formal papal decree on May 21 of this year."

Editor's note: Please remember that Pope John Paul II is supposed to be infallible!

GREENVILLE, S.C. (EP) — "There is an insufficiency of courage at high levels in America to keep Russian troops out of Cuba, to keep Marxists out of Nicaragua, to keep Rhodesia and the rest of Africa safe from Communist guerrilla warfare, to keep Communism out of our own State Department and from behind the teaching podium in our American universities as well as from many pulpits."

Those were the remarks of Bob Jones III, president of Bob Jones University, as he spoke to 7,000 persons Sept. 5 at the opening of the school's 53rd academic year.

Jones said that "suddenly in America everything has become insufficient. There is not enough energy to supply our demand. Inflation has made the paycheck insufficient

to cover the bills. America's influence and might have dwindled to insufficiency. Our ground forces are weak; our Navy is being cut back; our CIA is in a shambles; our nuclear superiority has vanished; Russia has us checkmated at every level of confrontation."

CLEVELAND (EP) — The president of the nation's largest black religious denomination said here he does not believe that President Carter's acceptance of Andrew Young's resignation as the U.S. ambassador to the United Nations was motivated by racism.

Elder Joseph H. Jackson, who has headed the 6.5 million member National Baptist Convention, USA, Inc., since 1953 made the comment at his denomination's 99th annual convention in Cleveland.

Noting that many blacks had charged that Mr. Young lost his U.N. post because of racism, Mr. Jackson said, "I do not agree with that, and to say it only produces bitterness and creates a schism between the Negro race and the Jewish community."

Elder Jackson has long been regarded as one of the more conservative black church leaders in the United States. The theme of the convention, which will continue through Sunday, is domestic peace. The approximate 25,000 delegates will explore ways in which the church can promote domestic peace, Jackson said, and "confrontation and marching in the streets is not the way to do that."

WASHINGTON (EP)—The Internal Revenue Service has been prevented by both the Senate and the House of Representatives from implementing a controversial "procedure" it proposed aimed at "racial balance" in private, including church related schools.

The Senate, by a vote of 47 to 43 September 6 adopted an amendment to the Treasury-Postal Service Appropriations Bill of 1980 which had been passed earlier this summer 297-63 by the House. The bill with this amendment goes to the White House where President Carter is expected to sign it.

The amendment blocks the IRS from using funds to implement its proposed procedure which would hold a private school suspect of racial discrimination if it did not enroll a certain percentage of minority youth. The legislation, introduced by the House by Rep. John Ashbrook (R-Ohio) and in the Senate by Sen. Jesse Helms (R-N.C.), specifies that the IRS can still challenge the tax-exempt status of schools that racially discriminate but under procedures previously in effect.

Prophecies . . . Egypt

(Continued from page 3)
filled! We remember that, in 525 B.C., Egypt was invaded by the Persians under Cambyses. At that time its king Psammetik III, was made prisoner and the country became a province of the Persian empire. The Egyptians of that time; however, were a fiery patriotic people and did not tamely bow under the foreign yoke. They revolted time and again. In fact, the next one hundred and seventy years of their history is but a tale of rebellions and seditions. Finally their hour of complete subjugation had come. Artaxerxes Ochus, in 350 B.C., made short work of them. From that time to the present no native prince has ruled the land.

In corroboration of our statements we again refer the reader to Myers' Ancient History. On page 32 we find this paragraph: "Before the end of Necho's reign Egypt became tributary to Babylon, and a little later bowed beneath the Persian yoke. Regaining her independence, she soon lost it again. FROM ABOUT THE MIDDLE OF THE FOURTH CENTURY B.C. TO THE PRESENT DAY NO NATIVE PRINCE HAS SAT UPON THE THRONE OF THE PHARAOHS."

Who spoke through the mouth of Ezekiel? Honor bright! Did Peter speak the truth when he declared:

"Holy men of God spake, as they were moved by the Holy Ghost?"

THE BRANCHES OF THE NILE

Isaiah 19:5-15, together with Ezekiel 30:7-12, deserves a passing notice yet. Here we read that the Lord "will make the rivers (i.e. branches of the Nile) dry." Herodotus counted seven branches but he states, that only five were natural; two branches, the Damietta and Rosetta, were originally artificial. Now the five ancient and original branches of the Nile have long ago silted up. They have become "foul" (Isa. 19:6). Only those two branches which Herodotus points out as the work of man are left and navigable, though they are accessible "only to small vessels."

THE CANALS

We read, furthermore, that "the streams (canals, foot-note in R.V.) of Egypt shall be diminished and dried up" (Isa. 19:6). Said, or Upper Egypt, once covered with canals, and as a consequence, fertile and productive, is "now condemned to comparative barrenness and poverty for lack of irrigation" (Mr. Villiers Stuart). Often large sums have been allocated to the support of the public works, upon which the fertility of Egypt depends, it is true, but most of the money set thus aside has been shamefully embezzled, and many of the canals have on that account been allowed to silt up.

THE RIVER SCENERY

The prophecy continues: "The reeds and the flags shall wither away. The meadows of the Nile, by the brink of the Nile, and all the sown fields of the Nile shall become dry, be driven away, and be no more" (Isa. 19:7). This too, has found its fulfillment. The chief needs of the Nile were the lotus and the papyrus. They grew in such an abundance that they constituted one of the greatest blessings of the country. "An inscription speaks of an Egyptian Queen having reigned over the land of the papyrus and the lotus." Today "the plant is unknown in Egypt." "It is a curious fact that no water-plants or weeds grow on the banks of the Nile; a sedgy margin is never to be met within this country" (Irby and Mangles, as quoted by Urguhart).

THE FISHERIES

In addition to all this "the fishes shall lament, and all they that cast angle into the Nile shall" (Continued on page 8, column 4)

Why Join . . . Church

(Continued from page six)
self, with an unbiased, unprejudiced mind, willing to obey the Lord whatever the cost, and finish that study with others than Baptist convictions. Numerous instances are on record where a Bible has fallen into the hands of people totally unacquainted with the beliefs of the different denominations, indeed, unaware of their existence, and they became Baptists in belief. Baptist missionaries in Brazil have had such persons to come to them for baptism upon numerous occasions. I know of no people save Baptists who are willing to turn a new convert loose with a New Testament and say to him, "Here, take this New Testament, study it yourself, and join the church to which it leads you!"

Let not the reader be careless

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about the church question, and just push the whole matter aside with the thought, "Oh well, it doesn't matter much which church I unite with anyhow!" Too many deal with the church question in this trivial way. It is quite common to hear people say, "There are good in all churches. The church doesn't save anyone. We are all trying to get to the same place." These things may be very true, but that doesn't warrant one in being careless about the matter of church membership. It is a sad thing to see a new-born soul start out on a career of life long disobedience to Christ. This is exactly what happens when a new convert unites with a church that has unscriptural doctrines and practices. Besides, I think that we may take exception to the statement made above, and state that, after all, one church is "not as good" as another. No church founded by a fallible man could be as good as the one founded by Jesus Christ Himself. No church that practices unscriptural things can equal the church that is sound and scriptural in all of its beliefs and practices. These two great claims, that Jesus founded the Baptist church, and that it adheres rigidly to apostolic doctrine and teaching, are well authenticated claims that demand your consideration in settling the question as to what church you should join.

ponder carefully the things said in the foregoing paragraphs, investigate their truth, read and study the New Testament for yourself, with the determination to do what is right at any cost. If you will do this, I have no fear but that you will become a Baptist!

(AFTER CONVERSION — WHAT? pp. 55-68, 1979 edition).



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Satan's Business Advice

"If a man enter upon some kind of business to gain a livelihood for himself and family, it is his duty to so conduct his affairs as to make it pay. A business man has the right to perform certain tricks which in themselves are perfectly proper, even though the world or the church may condemn them. People who are not in business do not fully understand how many intricate problems there are to solve and how many little trials there are to bear."

"To state the whole matter briefly, tender conscience and a wide-awake business man make poor companions. If you wish to succeed in business you must observe the

following rules:

1. "Prevarication is pleasing to the people and without it you will have a disappointed class of customers. It is certain that people expect you to shade the truth a little, or they would not ask such foolish questions most every time they come to purchase. If you are selling an article worth one dollar, the customer is pleased if you tell him that it is worth two dollars. He is not particular whether you are telling the truth or not. All he cares about is that he can tell his friends that he is wearing an article worth two dollars."

2. "Become expert in the use of 'bluff.'"

"Bluff is the most modern way of lying without violating the law. In purchasing goods you can so talk that the manufacturer will believe that you can buy cheaper elsewhere. If you put these bluffs at him in a modern style, it may compel him to yield, and perchance you may clear several dollars in your deal."

3. "You must learn to make heavy profits wherever you can."

"Your policy should be to get for an article what you can and not what is right. You will find that before you are through with your business career that you need all the margins that it is possible for you to make. You should, as quickly as possible, have a reserve fund so as to be prepared for any emergency."

4. "You must learn the art of adulteration and make use of this knowledge to best advantage."

5. "In order to avoid competition, form a monopoly if possible." "This is the great secret of large business success. You could not expect to become a power in the business world so long as you are hampered with a lot of small trade centers, each one doing a business similar to your own. The motto of

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the age is: Combine interests, either drown out or buy out the small firms, and get a full control of the line of business which you represent. Do not allow the cries of a weak reformer or a nervous public to make you believe that this is wrong. You must stick to the policy that anything is right that you can do and escape from the civil law.

A REPLY TO SATAN'S BUSINESS ADVICE

When one studies the methods of Satan in the business world he is strongly impressed with the numberless ways in which dishonesty and deception are practiced under a cloud of righteousness. Satan says with a show of boldness that "A tender conscience and a wide awake business man make poor companions." This is a false statement and is only believed by the man or woman whose conscience has already been warped. In business or in any other vocation the only way to reach real success is by the way of honesty. It is true that a rascal may endure for a season, and heap unto himself great wealth and thus appear to enjoy the highest success in life, but all this will prove in the end a curse to him.

The majority of those who fail in business are not the conscientious men, but those who have had their ears open, more or less, to Satan's business advice. We have a sure word of prophecy that rings out the following note: "As the partridge sitteth on her eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool" (Jer. 17:11).

Satan gives a few rules which he claims must be observed if one would wish to reach success in business. The first one is "Learn to prevaricate without lying." This is only another way of saying, learn to tell a falsehood without lying. The only safe way in business is to tell the truth. By doing so, you may occasionally lose a sale or a customer but your loss will be your gain. Your truthful qualities will lift you gradually to a substantial throne of honor.

"Bluff" is the refuge of the hypocrite. There are times when one

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has a right to pass off a pleasant-ry or an innocent joke, but whenever anything of this kind is used to cover real facts in a business deal, then it changes to the color of a lie.

In the third advice given by Satan there is a peculiar mingling of truth and error and it is in such kinds of arguments that Satan ripens the mind for greater error. It is not always right to get what you can for a commodity. There is a difference between might and right and there are thousands who take advantage of situations especially in monopolizing, and by getting what they can they get considerably more than what is right or just. There is no rule in business so precious as the Golden Rule.

One need not resort to unlawful adulteration or to any other type of illegal or unrighteous actions. This is the Devil's pathway of success down to eternal destruction. If you are honest and righteous to your full ability, you will enjoy the peace of a clear conscience through all your business years, and in the evening of life you will have precious meditations and the sweetest reflections. And most glorious of all when your eyes close to this life, Eternity will dawn with a full radiance of immortal glory and you will be receiving your reward forever.

Prophecies . . . Egypt

(Continued from page 7)
mourn, and they that spread nets upon the waters shall languish" (Isa. 19:8). It is as the prophet foretold. The river Nile and many lakes formerly teemed with fish, and a great number of the Egyptians were fishermen. From the sale of the fish in Lake Moeris alone the Pharaohs derived a revenue of about \$450,000.00 (Bettex). Now the fisheries are hardly worth speaking about.

THE SPINNERIES AND WEAVERIES

Then "they that work in combed flax, and they that weave white cloth, shall be confounded" (Isa. 19:9). This, too, has been accomplished. Egyptian linen was famous in the old world, and was exported as far as Arabia and India. Pliny, an ancient writer, observes that a sample had been found near Memphis, which contained 540 threads to the inch in the warp, and 110 in the woof! He also says, that the Egyptians presented to the Rhodians a corslet whose threads were composed each of 365 fibres. And Herodotus mentions another, presented to the Lacedaemonians, whose threads were composed each of 360 fibres, all distinct in color,

a master-piece of workmanship. Now the weavers and the spinners have been "confounded."

OTHER INDUSTRIES

"Neither shall there be for Egypt any work, which head or tail, palm branch or rush, may do" (Isa. 19:15). There was a time when Egypt ranked first in all the industries of the world. It excelled in weaving and spinning, in the making of glass and porcelain, in imitating all manner of precious stones, in dyeing clothes and tanning leather, in mining, in gold-beating and gold-refining, in the manufacture of bellows and siphons and of the syringe. The Egyptians were well at home in the secrets of metallurgy, so that they could not only harden copper, an art with which we are totally unacquainted, but also give to bronze, or brass blades, a certain degree of elas-

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ticity. The "tubular drill," which they possessed, did work "which engineers of today say could not be surpassed with the modern diamond drill." (Myers Ancient History). They also were acquainted with the use of the magnifying glass. Moreover, they excelled in embalming and all the various branches of medicine. Nor must we think that dentistry is a modern science. Mummies have been exhumed which reveal the fact that the Egyptians already had a method of topping teeth with gold. And so might pass from science to science — in all the Egyptians excelled.

But what of today? "They that work for hire are grieved in soul." There is no work and more which "head or tail, palm branch or rush, may do." Egypt's glory and prestige perished under the misrule of the Arabs and Turks. Her agriculture has remained as the only employment, but it is not the agriculture of the past. Today, only one-sixth of the whole area of the country is under cultivation, and hardly lives there a class of people anywhere that is more impoverished than the "fellaheen" of Egypt. Could there be a more marvelous fulfillment? You stand surprised. Ask yourself whether mere man could have foreseen this all!

(PROPHECY AND FULFILLMENT, pp. 39-49).



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