

Hot words never form cool judgments.

WHY WILL IT BE IMPOSSIBLE TO DECEIVE THE VERY ELECT?

L. A. DUBOSE
Hillsboro, Oregon

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

An intriguing thought: "if it were possible." Jesus confidently makes the statement that through ages to come it will be impossible to deceive or fool a certain people about the plan of salvation. Though false Christs arise, showing great signs and wonders, they will not be able

to lead astray the very elect. "Wherefore if they shall say unto you," Jesus continues, "Behold, he (Christ) is in the desert"—that is, dry, barren-of-spirit places— or, "He is in the secret chambers"— referring to "we are the way" groups who claim they have Christ and His way of salvation securely locked up—"Believe it not," Jesus warns.

Holding my Bible high, I confidently say "This is the way, the truth, and the life" (John 14:6), for Jesus is the Word of God (John 1:1).

Yes, beloved, what Jesus is teaching is exactly this: the "elect" of our text will endure. Though fire and trial test, though times wax wearisome, the elect will persist. Not because of their own bravery, knowledge, or superiority, but through the grace of our Lord Jesus Christ and the strength of His Word. With that great New Testament saint of old we say, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12).

Before we beat around the bush too much, causing you to think we don't know what we are talking about, allow me to spell out specifically why the elect will stand. One word does it: **indoctrination**. To indoctrinate means to instruct in, imbue with, to expound, lecture, preach, train, discipline, prepare, qualify, direct attention to, impress upon the convert's mind the infallibility of the Word of God, and the Word of God only.

Early I remind you, the elect are the born again, the GENNETHEI ANOTHEN of John 3:3; those hav-

ing the birth by belief from above. Without direct confrontation with God, we are still in our sins. So many in this world come up with a baptism, but no salvation. I speak from experience; I was once one of these. After being converted I could point out, "He that believeth and is baptized shall be saved" (Mark 16:16).

A pedobaptist was extolling to me the beauty of an infant being baptized into a Christian upbringing. I reminded him of the verse in Mark. "But how can you know" (Continued on page 3, column 1)

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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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OUR SUBSTITUTE AND SAVIOUR

RAYMOND A. WAUGH, SR.
Midland, Texas

Even a casual acquaintance with history enables us to know that men have shown some interest in blood. The blood of warring tribes and nations has run rather freely across the centuries in which men have been recounting or recording their activities for their posterity. In fact, the course of history, generally, has been written in connection with the shedding of blood. God even informs us that the whole of human history will climax in that bloody battle in the Valley of Megiddo where, God tells us prophetically, "The winepress was trodden without the city, and blood came out of the winepress, even unto the horses' bridles, by the space of a thousand and six hundred furlongs" (Rev. 14:20).

From the days when Jacob bred his father-in-law's domesticated animals, so as to increase his own possessions, until now, the blood lines of some animals have concerned many people. Today, even the initiates in the fields of animal husbandry are appraised of the value of blood lines. Some of the more sophisticated, knowledgeable, and mature individuals working in these specialties literally live, breathe, and prosper or fail as a result of their successful or unsuccessful breeding.

SUBTLETIES OF MEN

Men may have popularized the subject of genealogy in recent times as they have looked at the human blood lines. Again, however this is evidence that Satan is "the god of this world" (2 Cor. 4:4), for

God admonishes, "But avoid foolish questions and genealogies, and contentions and strivings about the law for they are unprofitable and vain" (Titus 3:9). Interesting though the subject may seem to be, and popular though it may seem to be, if we believe the Bible, and the Bible is true, the "ultima"



RAYMOND A. WAUGH, SR.

of every genealogical search of any human blood line would be Adam!

This truth is evidenced initially in, "And Adam knew Eve, his wife, and she conceived . . ." (Gen. 4:1). God later dramatizes this truth of our heritage in the flesh in, "By man came death" and "in Adam all die" (1 Cor. 15:21-22). Though some men may suppose they have a right to pride because of their physical heritage, all of us have our origin in sinful Adam. Regardless, of where we may have come from, and where we may be, our ultimate physical heritage is in Adam; and, thereby, death is ahead because of Adam's sin.

There is no exception! Physically, we may suppose that we have somewhat of which to boast because of the distinctions which God has given in, "God shall

enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant" (Gen. 9:27). To do so, however, indicates an appalling ignorance of God's sovereignty in creation, in provision, and in grace. Creatively, God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). It matters not who a man may be or where he may be, there is no escape from one's fleshly heritage in Adam.

In His ministration of Grace, God also, is sovereign!

In one place He explains, "I will have mercy on whom I will have" (Continued on page 5, column 3)

TENTS FOR SALE —SEE PAUL

Often verses and expressions in the Word of God means nothing to us until we have certain experiences in the life of faith and in the path of God's training us. The new worker starts out in the life of faith and God graciously gives him to see how wonderfully He can meet his every need; but in due time the Lord proceeds to teach him harder lessons. Funds slow down, yes, about stop, and no "ravens" come either, but instead, the work has expanded so that the expenses are higher than ever. Hopefully, the tried servant looks to the Lord in prayer, but His sustaining grace is His only answer. His will is sought, and there seems to be no alternative but to engage in some work to get (with God's blessings) the needed funds, so that "a good report of them which are without" shall be maintained, and the funds to keep the work of the Lord going. (A

(Continued on page 6, column 5)

The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

WHO HAS THE CROWN RIGHTS TO THE THRONE OF DAVID?

(Preached on the Independent Baptist Hour December 23, 1979)

Part I

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him,

as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (II Sam. 7:12-16).

One day as King David sat in his house, he decided to build God a house. The King was not permitted to carry out his intentions because he had been a man of war. But God told him through the prophet Nathan that God would build him a house. It was during this period that God gave the King

the Davidic Covenant. The Davidic Covenant in its entirety is found in II Samuel 7:4-17 and Psalms 89. It embodies a house, a throne and a kingdom.

The covenant contains a three-fold unconditional promise from God. First, there is to be an everlasting family, an everlasting kingdom and an everlasting throne. In this message we are only concerned with the last of these promises—the everlasting throne. Note verse 13 of II Samuel 7: "I will es-

THE PROBLEMS BETWEEN CHRISTIANITY & ISLAM

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"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Nowhere in all of the Koran is there such words as "God so loved the world." The words of the Apostle Paul on Mars' Hill are also appropriate. There Paul said, "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD, Whom therefore ye ignorantly worship . . ." (Acts 17:23).

I would like to bring out a few things concerning Islam, and how they apply to Christianity and to the current Iranian situation. There are five things we should notice briefly concerning Islam. They are: the man — Muhammad, the Message, the Social view of Islam, the Schisms within Islam and the Sociopathic mad man, Ayatollah Khomeini. In the second part we will compare and contrast Christianity and Islam.

In both word and deed, Islam means to surrender to the will of Allah. Is is a religious, social and cultural institution.

The man Muhammad was born in 570 A.D. and died in 632 A.D. He was forty years old when he saw the vision which began his crusade. Muhammad stated that he saw a vision of a majestic being. He called the being Gabriel. He heard a voice saying to him, "You are the Messenger of God." It was three years before Muhammad began preaching publicly. He was apparently encouraged by the words of his wife's Christian cousin who thought that Muhammad's vision was no different than that of the Jews and Christians. In 624 A.D., Muhammad rejected the Jews. Up to this point, he had been friendly with the Jews. Muhammad thought that Islam should be Arabic. Fightings and assassinations have always been a part of Islam. It was by these means that Muhammad gained control in Mecca. During this period he was seen as a social reformer. The Koran is composed of the verbal messages and revelations of Muhammad. There is also a book known as the Hadith which is a collection of sayings.

The message of Islam is based

on the Five Pillars. The first Pillar is a five-point confession which every Moslem must believe. The five points are:

1. No god but Allah and Muhammad is his Prophet.
2. A belief in angels. (Since it was Gabriel the archangel which delivered the message to Muhammad).
3. A belief in revealed books. (The books of Jews, i.e., Old Testament; Christians, i.e., New Testament; Zoroastrianism; Hinduism and, of course, the Koran).
4. A belief in a series of prophets. (Christ is one of these prophets.) There has also been a messenger sent to every nation. It would seem Allah is confused when

(Continued on page 7, column 3)

LOOKING UNTO JESUS

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"Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:2). The question is asked, what does it mean to "Look unto Jesus?" First of all, we must understand who Jesus is and His relation to us as fallen and undeserving creatures. The Scriptures boldly declare that Jesus is the Christ, the Messiah, the Holy One, the very Son of God. He was God manifested in the flesh. To us who are redeemed by His precious shed blood, He is our Saviour and Lord. Jesus Christ was the Lamb of God, slain from the foundation of the world. Mere words cannot express the feelings of wonder and gratitude that should flow from our hearts because of the acts of mercy that He has performed on our behalf.

Jesus Christ is the author and finisher of our faith. He should be the only object of our trust and affections for it was He that reconciled us to God. Now, how much faith does it take to save a sinner from the depths of an everlasting Hell? How many deceived and deluded people think that it takes a bushel or a barrel of faith, and/or works, to procure everlasting life. However, the effect of faith isn't in the amount, but the object, Christ and He alone must be the object of faith. To the natural man, that is an impossible act (I Cor. 2:14). For the depraved man will not give up the glory that comes from a salvation bought or earned by their own hands. They cannot receive or understand the thought that Jesus is totally sufficient. His grace is sufficient for our transgressions, no matter how far into sin we have fallen. But notice, it is God that grants us the faith we need to see him as our sin-substitute on the cross, bearing our sin penalty. To me, there is no comfort in an atonement that doesn't cover all of my sins past, present and future. As the King Himself said, "My grace is sufficient for thee" (II Cor. 12:9).

Jesus endured the cross of Calvary that we, the elect of God, might be made, "the righteousness" (Continued on page 6, column 4)

"YOU GOTTA BE GOOD"

"You gotta be good." So spoke the old man when the evangelist asked him how he thought a person could get to Heaven. Though unlearned as far as education was concerned, yet he voices what is the opinion of many on this most vital matter — both learned and unlearned. To many people Heaven is a place to which one attains by being good.

A careful comparison of this theory with the Word of God, however, reveals that such a theory is far from the truth. In the Old Testament the Prophet Jeremiah asks, "Can the Ethiopian change his skin, or the leopard his spots?" Both of these are physical impossibilities because it is the nature of the Ethiopian to be dark skinned and of the leopard to have spots. But the prophet continues, "Then may ye also do good, that are accustomed to do evil" (Jer. 13:23). Just as these cannot change their natures, so man, who is a sinner cannot make himself good or do

(Continued on page 8, Column 4)

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THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

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(Continued from page one)
establish the throne of his kingdom for ever." In verse 16 the Lord said: "Thy throne shall be established for ever." In Psalm 89 this truth is clearly seen. Verse 4 reads: "Thy seed will I establish for ever, and build up thy throne to all generations." Verse 29 indicates God will make David's throne "as the days of heaven," and verse 36 that David's throne is as enduring as the sun.

DAVID'S UNDERSTANDING OF THE COVENANT

There is every reason to believe that David understood the language of Nathan in its literal sense. David then ruled over a literal kingdom (II Sam. 7:8), and Solomon his son would rule over this same kingdom of Israel. After David's death a succession of princes would follow him with an unquestioned right to the throne. If any of the royal sons deserved chastisement, they would receive the needed correction, but not to the abrogation of the covenant (II Sam. 7:14-15). Thus the Davidic throne would be secure for ever (Ps. 89:23-37).

Following the reign of King David, his descendants continued and sat upon the throne some 500 years. Beginning with the Babylonian Captivity and continuing until the birth of Christ, there was in every generation a rightful heir to David's throne. However, none of these rightful heirs ever sat upon the throne, because the kingdom of David was under Gentile dominion. The Davidic throne has been in ruin since 586 B.C. It is still in ruin and unoccupied today. No Qualified ruler has been seated upon it since the fall of Judah. The last rightful Heir was crowned with thorns instead of the royal crown of King David.

Certainly some of the Davidic Covenant had reference to Solomon and the kings of Judah. This can be seen in the part about chastisement for disobedience. But nearly all scholars agree that the primary parts pointed to Jesus Christ, the One Greater than Solomon (Matt. 12:42). David's writings indicated that he expected these promises to be fulfilled in the Mes-

siah.

Consider a part of Psalm 2: "Yet have I set my King upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (vv. 6-8). These words in Psalm 2 are applied to Christ in the New Testament (Acts 13:33; Heb. 1:5). It would appear from these words that David expected Christ to be a king in Mount Zion and to rule over the Gentile nations. Since Christ's rule is said to be "the uttermost parts of the earth," we see David expected Christ to extend the rule of the Davidic throne to all the world.

In Psalm 89 David foretold the coming fall of his own kingdom (vv. 38-45) before the complete realization of the promise made to him by Nathan (vv. 20-29), yet he looked for a future fulfillment of this promise (vv. 1-6). Nothing can be plainer in Psalm 89 than the fact that David viewed the covenant made with him and his seed concerning a throne to be unconditional and eternal. David wrote in II Samuel 23:5: "Yet he hath made with me an everlasting covenant, ordered in all things and sure." This is what Isaiah called "an everlasting covenant" and "the sure mercies of David" (Isa. 55:3).

Psalm 110 is called "A Psalm of David." It records the promise of God the Father to Christ concerning a future kingdom (Heb. 10:13; I Cor. 15:24-25). Since Christ is said in this Psalm to rule "in the midst of" His enemies (v. 2), we see how David believed Christ would one day rule "kings" (v. 5) and "judge among the heathen" (v. 6). Here again David viewed Christ as the promised Heir to his earthly throne.

THE TESTIMONY OF THE PROPHETS

Long before the fall of the kingdom of Judah, the prophets foretold the ruin of the Davidic kingdom and of the coming of a descendant of David who would establish his throne and kingdom. Writing some 771 years before the advent of Christ, Isaiah declared: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this" (Isa. 9:6-7).

No one should believe that this refers to Christ sitting upon the Father's throne in Heaven. The language "the throne of David" and "his kingdom" as well as the need of judgment and justice clearly point to David's earthly throne. The prophecy is concerning David's throne in Jerusalem, and it in no sense refers to God's throne, for Isaiah makes a distinction between the two thrones in his Book of prophecy (Isa. 6:1; 9:7). To confuse David's earthly throne with God's heavenly throne is not only ignorance but profanity.

In 785 B.C. Hosea prophesied: "For the children of Israel shall abide many days without a king, and without a prince, and without sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days" (Hos. 3:4-5).

The fall of the kingdom of Judah and the destruction of its temple and worship are predicted here. The throne of David was to be "without a king, and without a prince" for "many days," pointing to Israel's dispersion among the Gentile nations. The sceptre departed from Judah at the first coming of Shiloh (Gen. 49:10). But in "the latter days" the children of Israel (not the Gentile church) are

to return and seek David their King (Christ). Here is a return of Israel to her ancient homeland in the latter days. This will all be when they are restored and regenerated under the rule of the Root and Offspring of David, Jesus Christ.

Amos 9:11, written in 787 B.C., mentions a restoration of the kingdom and throne of David: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." This can mean nothing less than a rearing up of the throne of David which would fall down some years after Amos spoke. The expression, "I will build it as in the days of old," strongly points to a rebuilding of the earthly throne of David.

In 710 B.C. Micah said: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). We know from the New Testament that Micah spoke here of Christ. Please observe the prophet said He would be "ruler in Israel." David ruled in Israel on his throne in the days of old (II Sam. 3:10). Thus the One born in Bethlehem, the city of David (Luke 2:11), some seven hundred years after the prophet wrote was to be Israel's ruler. This One to come from Judah (Heb. 7:14) and to rule Israel was none other than the virgin-born Son of Mary.

In 599 B.C. Jeremiah declared: "Behold, the days come, saith the LORD, that I will raise unto David

FINANCIAL STATEMENT

December, 1979	
Deficit, Dec. 1, 1979	\$ -466.69
Receipts	\$ 5,181.56
	\$4,714.87
Expenditures	
Labor	\$1,694.00
Printing	2,475.00
Postage	709.64
Supplies	157.30
FICA - Labor	152.66
Total Expenditures	\$5,188.60
Deficit, Dec. 31	\$ 473.73

a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. 23:5). This righteous Offshoot of David's house is called "the Branch" and a "King" who "reigns . . . in the earth." This depicts the Millennial Reign of Christ upon David's throne in Jerusalem.

All concede the "Branch" is a title of Christ. The context in Jeremiah reveals the regathering of Israel from the nations to her homeland and their regeneration (Jer. 23:6-8). Zechariah 6:12-13 says: "The Branch . . . shall sit and rule upon his throne." Thus there would come a descendant of David who would sit upon David's throne, regather scattered Israel and "remove the iniquity of the land in one day" (Zech. 3:8).

Ezekiel foretold: "Thus saith the LORD GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all . . . And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever" (Ezek. 37:21-22, 24-25).

The division between Israel and Judah was brought about by a son of David. Here is foretold a reuniting of the long-dismembered

BRIEF NOTES

On Jan. 26, 1980, the mission in Tacoma, Wash., under the leadership of Elder Larry Killion, will be organized into a New Testament Baptist Church with authority from the South Park Missionary Baptist Church in Seattle, Wash. Bro. Killion plans to stay on and be their pastor. He will still work to see missionary work done in the great Northwest.

We are operating on a limited staff from January to March. The girl who works in our book store will be absent since her husband's job moved him away during these months. My wife and I will be filling in for her. This will greatly add to our work load. So if you write and do not get an answer in the next day's mail please exercise the grace of patience. Others in our church will help us at times, and I am sure we will make it some way.

commonwealth of Israel. This is the Great Son of David. He is to regather Israel, regenerate them as a nation and re-establish the Davidic throne and kingdom. Note especially the words: "And David my servant shall be king over them" (v. 24) and "My servant David shall be their prince for ever." This points to David's final Heir and His everlasting rule over a future united kingdom of Israel.

THE BIRTH OF THE PROMISED HEIR

The early chapters of Matthew and Luke's Gospels center upon two people engaged to be married—Joseph and Mary, both of the lineage of King David. Luke 2:4 tells us Joseph "was of the house and lineage of David." Matthew speaks of him as "Joseph, thou son of David" (Matt. 1:20). The New Testament seems to leave little doubt but what the crown of David would have been upon the head of Joseph, if the Davidic kingdom had remained until New Testament time, except for the fact he was barred from ruling by being of the seed of Jehoiakin. Mary was equally in the royal family of King David (Luke 1:31-33; Rom. 1:3).

In tracing the pedigree of Christ Matthew mentions the name of Jechonias in his list. This was the king of Judah called Jehoiakin (II Chron. 36:9) or Jeconiah (I Chron. 3:16; Jer. 24:1) or Coniah (Jer. 22:24-30). The reign of Jehoiakin was marked by terrible wickedness. Hence there is found an awful judgment of God pronounced against him and his seed. Jeremiah 22:30 reads: "Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, ruling any more in Judah."

According to Matthew's account Joseph was of the seed of Jehoiakin (Matt. 1:11-16). How then can Christ be heir to the throne of David without being of the seed of Jehoiakin? According to the Old Testament predictions, the Messiah must be the heir to the throne in the kingly line, and actually the seed of David, without being descended from the wicked king Jehoiakin. This seems impossible at first, and the problem has caused some to question the abso-

lute integrity of the Word of God.

Here is the reason for two genealogical tables of the pedigree of Christ. Matthew gives the genealogy of Joseph, the foster father of Jesus. Joseph would have been the rightful king of Israel were it not for the prohibition against the "Seed of Coniah." Luke gives the ancestry of Jesus through His mother, Mary, Heli doubtless being the father-in-law of Joseph. This must be the case since Matthew tells us Joseph's father was Jacob (Matt. 1:16). Joseph was considered the son of Heli having married his daughter. Saul called David his son "Yes, in the Old Testament because he married his daughter (I Sam. 24:16). Hence Jesus was descended, triumphantly from David through his son Nathan, as shown by Luke, and was also the acknowledged heir of Joseph through Solomon's line, as shown in Matthew.

The title to the throne descended through the father, not the mother. Matthew's genealogy shows that the title to the throne of David must descend through the very line of Jeconiah. Therefore, Christ must establish His legal right through this line. But to get over the bar of Jeremiah 22:30 Jesus must be the legal son of Joseph without being of the seed of Jeconiah. Here is one of the reasons for the virgin birth of Christ. To Christ alone belongs the distinct privilege of being the seed of David. Thus by the virgin birth Christ was the seed of David by God, Mary and the legal heir to the throne of David through Joseph. However, it is not without significance that Matthew, who traces Christ's pedigree through Joseph, always calls Christ the "Son" of David and never the "Seed" of David (Matt. 1:1).

Jesus Christ was born to be a God and ruler in Israel. He was born as the final Heir to the throne of David and Heir to the throne of David. The angel told Mary: "The Lord God shall give unto him the throne of David" (Luke 1:32). Jesus Christ was "born King of the Jews" (Matt. 2:2). Well did Nathanael say of Him: "Rabbi, thou art the Son of God; thou art the King of Israel" (John 1:49). When Pilate asked Him, "Art thou the King of the Jews?" He answered him outright: "Thou sayest it" (Luke 23:3). Divine providence saw to it that Jesus Christ was born to be the final Heir to David's throne. To be the One to whom all the prophets referred in the Old Testament.

Verse after verse in the New Testament corroborate the fact that Christ was the Son of David and life; to be entitled to the crown rights to the Davidic throne in Jerusalem. Even the Rabbins understood that the Messiah would be the heir to David's throne in New Testament times (Mark 12:35; John 7:42). Some 13 times Christ is called "the Son of David" in the Gospels. When Christ entered Jerusalem on a colt, the Jews cried: "Hosanna to the Son of David" (Matt. 21:9, 15). Mark records them as saying: "Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest" (Mark 11:10).

However, the Jewish nation rejected this final Heir to the throne (Continued on page 8, column 5)

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t be the-
about Christian doctrine, yet he
us Jos-
ad to ask, "What must I do to be
(Matt. 28:19) Why, it takes babies
ered the
months to learn to even say mama
ried his
dada."
d his son
"Yes, but were not babies cir-
cause he
umcised into the kingdom, in
Sam. 24: Old Testament?" my friend quer-
esceded, triumphantly.
on Nath-
"That was a fleshly, not a spirit-
and was a
kingdom," I answered. "Flesh
r of Jos-
and blood cannot inherit the king-
David of God."
s shows
My friend frowned, then said,
"What about those people who go
esceded
forward in your kind of church,
the moth-
shake the preacher's hand, and
shows
then are immediately told, "Fine,
e of Da-
Now that you have confessed the
the very
ord, you want to follow Him in
e, Christ-
baptism, don't you?"
al right
I lowered my head. "I am not
get over-
guilty," I said. "But I have seen
30 Jesus
his done. It is indeed a miracle if
Joseph in
this manner anyone ever truly
d of Je-
gets saved. But in the churches I
reasons
have pastored, there has always
rist. To
been a time of prayer with the re-
distinct
pentant one, and a confession of
d of this
or her trusting the Lord. For
in birth-
without a personal confrontation
David by
with God, we are still in our sins,
to the
lost. There is no Scripture what-
Joseph. I
scover in the Bible for a handshake
that sal-
vation!"
t's pedi-
To be one of the elect, "ye must
be born
again" (John 3:7); "not of
blood, nor of the will of the flesh,
nor of the will of man, but of God"
(John 1:13). Born again, a lamb of
God. And Jesus is the Good Shep-
erds the
herd; His sheep know His voice,
f David
and He knows them by name, John
the Lord
chapter 10. In verse 5 of this same
e throne
chapter we are told, "And a
us Christ-
stranger will they not follow, but
Jews
will flee from him: for they know
athana-
el the voice of strangers."
art the
As newborn babes in Christ we
King of
are fed the milk of His Word (I
Pilate
Peter 2:2). Indoctination begins
King of
with the Word of God, and we ne-
ved him-
er outgrow it, for the Word be-
3:3). Di-
comes strong meat that "belongeth
at upon
them that are of full age, even
THIS is
those who by reason of use have
F THE
their senses exercised to discern
re is no
both good and evil" (Hebrews 5:
rist was
14).
throne
To be indoctrinated: to discern
prophets
what is good and what is bad, what
ent.
Is right and what is wrong, what
he New
true and what false; to become ad-
he fact-
justed to facts and principles of
vid and
life; to become Bible-oriented. To
ights to
learn, for instance, that science
usalem
proves the worldwide deluge, and
ood that
there is overwhelming evi-
to Da-
vidence that prior to this great flood
there was on earth a flourishing
7:42) ci-
vilization. To learn from archae-
ologists like Leonard Woolley of dig-
gings at the ancient site of Ur
alem on
where they went down until they
were past the mud strata left by

A man has deprived himself of the best there is in the world who has deprived himself of this, a knowledge of the Bible.

Why Will It Be ...

(Continued from page one)

the flood and found there clay tablets, with the story of the first six chapters of Genesis on them. "Prove me" (Malachi 3:10), saith the God of the Old Testament, and the New Testament urges, "Prove all things; hold fast that which is good" (I Thess. 5:21).

Which of the self-styled Messiahs, prophets, or prophetesses—Hare Krishna, Sun Hyung Moon, Mohammed, Buddha, Lao-tse, Joseph Smith, Charles Taze Russell, Ellen G. White, Mary Baker Eddy—go all the way back to the beginning? Which of the aforementioned, or all the rest, died for our sins, and arose the third day to prove their deity? Of which of these false prophets was the coming prophesied from the very beginning, and the manner of his or her death, and resurrection? Was not John the Baptist the last of the prophets, according to Jesus (Matt. 11:13, Luke 16:16)?

Having learned the purity and truth of Jesus Christ, His followers will flee, even loathe false teachings. The elect have been indoctrinated, enlightened, educated; not by man, but by the Word. Of course, God uses teachers, but here I drop in a word of warning. Even in the midst of sound believers there may be modernists or total unbelievers, scoffers who say that nowhere did Jesus Himself claim to be the Son of God; that Daniel did not write the book of Daniel; that really the Hebrews were never in Egypt, but this exile story was fabricated later to make the Jews into a religious people; finally, intimidated by the world, they strive to intimidate others by declaring, "Every intelligent person knows that the story of evolution is true." We answer these assertions one by one:

Jesus never claimed to be the Son of God? How odd can you possibly get? Try John 10:36, where Jesus asks if He has blasphemed "because I said, I am the Son of God?" When Jesus stood before the Roman governor (Matthew 27:11), Pilate asked, "Art thou the King of the Jews?" and Jesus answered, "Thou sayest," that is, you have made a correct statement.

Second, about the authorship of the book of Daniel, and of the other books of the Bible. They are true as originally written. Amen. God is the inspirer, witness, the One who brings it to pass. The third century unbeliever, Porphyry, fabricated this tale of a later Isaiah being the author of the book of Daniel; because the Jews had had a hard time in 168-164 B.C. under the "butcher" Antiochus, Porphyry brightly suggested it must have been written then to cheer them up. (Amazing how Porphyry had to wait fifteen centuries to be discovered as a deep expositor of the Bible by the liberals—but for them any half-baked theory is superior to God's Word, any stick good enough to beat the Bible with!) Why should we accept Porphyry and reject Daniel? Jesus accepted

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For February 3, 1980

Ephesians 1:1,2.

Intro.: As we open the Book of Ephesians, we think of the words of the Apostle Paul in Romans 11:33, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out!" To fathom its depths is a lifetime study.

Like the entirety of the Bible, it was written for a particular purpose. In this world of shallow religion where sound doctrine and practical application is so little known, a correct understanding of Ephesians is so very vital. A background study would naturally include the missionary endeavors of the Apostle Paul as he in God's providence, "came to Ephesus" (Acts 18:19), bearing the gospel of the Lord Jesus Christ and he oversaw the work by properly instructing the saints as to the institution,

Daniel as author of that book; see Matthew 24:15.

During our times you and I have read of working men unearthing the ancient city of Babylon, digging up parts of the book of Daniel, even uncovering the foundation of the very wall on which was written MENE, MENE, TEKEL, UPHARSIN. Not only Porphyry, but a lot of later modernists have been blind, because in their ignorance they determined not to know God. This truly deserves the name "prejudice."

How under Heaven, I ask you, how or why would a writer four centuries later than Daniel's time, know so intimately the everyday facts of life of the ancient Babylonians? For instance, Daniel has it correctly that Nebuchadnezzar, as absolutely sovereign of Babylon, was able to both make and change the laws (Daniel, chapters 2 and 4), while after the fall of Babylon to the Northern Kingdom, Darius the Mede is pictured as being absolutely helpless to change the laws of the Medes and Persians (Daniel 6:8). Too, the changes in capital punishment are accurately reported in that the Babylonian fiery furnace is replaced by the Medo-Persian throwing to the lions.

Oh, what a solid bedrock of facts the believer has to stand on! A high school teacher of science recently challenged me to prove that Israel was ever captive in Egypt. I groaned within my soul, and prayed. This man a teacher of our children! "Sir," I answered, "would you let me show you a recent TIME magazine telling of a distinguished scholar who went to Israel to excavate, who intended to disprove the very thing you are challenging me on. This man, starting at the first campsite, Succoth, and following on by Biblical account, found broken pottery and other Israelite objects marking the entire Israelitish journey to the Promised Land.

"Did you know, Sir," I continued, "that no other part of the world has been dug up for artifacts as much as that ancient land, yet not one spade of evidence contrary to Biblical history has ever been unearthed?"

"You won't convert me," my friend growled, leaving. Alas! What he needed was four years' work out there in the burning desert — or better yet, just to stop, think, be burned by the bitter fires of remorse, and repent!

What other than the Christian belief can be traced back continuously to pre-flood times, to the time when God said, "Let us make man" (Gen. 1:26)?

Which biologist, scientist, inventor, doctor has ever been able to make even a body cell? Why, I have read in biology books that one of our typical body cells is

(Continued on page 4, column 3)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

organization, and function of the church (Acts 19:1-41; 20:17-38). This is one of the main things as we follow the ministry of the Apostle Paul. He was always careful to see that churches were established and functioning properly (I Cor. 7:17). This is a lesson every missionary, evangelist, and pastor needs to learn. There is more to the ministry than just proclaiming the gospel and the doctrines of grace! We do not mean to belabor this point, but false evangelism, unscripural missionary endeavors, and the ignoring of "the pillar and ground of the truth" (I Tim. 3:15), is playing havoc with the churches of this day. Sad to say, many are deceived into thinking that they are glorifying Christ more than others by doing this. However, we need to be careful of not making a god out of the church. So we can see again how we must rightly divide the truth (II Tim. 2:15).

As we enter into the study of this sublime book we see the tri-unity of the Godhead in the salvation of the elect of God. We see a concise, but detailed accord of salvation; past, present, and future, and the results of this salvation. What a breathtaking view! May we take time to drink it in, that our hearts may be filled with adoration and our tongues with thanksgiving and praise! "Bless the Lord, O my soul: and all that is within me, bless His Holy Name."

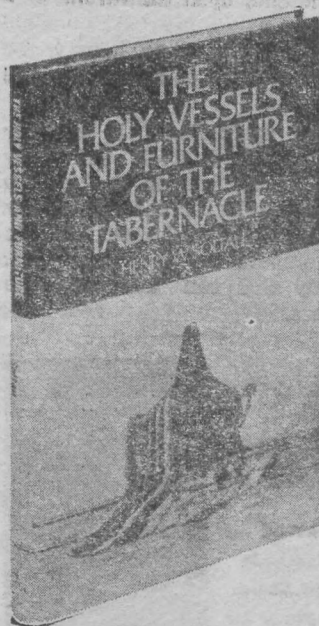
VERSE 1

"Paul." This is significant because when properly understood, it relates to what he was by the grace of God, as contrasted to what he was as Saul, the self-righteous Pharisee (Acts 7:58; 8:1, 2; 9:1, 2; Rom. 15:30-32; Gal. 1:15, 16; 2:20; Philip. 3:4-9).

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"An apostle of Jesus Christ." This was a special office until the New Testament was completed and the churches established, and it was conferred on a particular group of eye witnesses who had special qualifications given them. They, at no time, usurped the authority of the churches (Acts 1:21-26; I Cor. 12:28; Acts 6:2-5). They never were to act independently from the Head of the church, nor to overrule His commission nor commandments. They were to lead the churches to carry out His orders (Matt. 28:18-20; II Cor. 5:20).

"By the will of God." It has been well said, "the apostle has attained his high office, neither through aspiration, nor through usurpation, nor yet through the nomination by other men, but by divine preparation; having been set apart and qualified by the activity of God's sovereign will." This is also true in salvation, as is vividly brought out in this chapter and throughout the entirety of the Word of God (John 1:12,13). What a contrast to our day, and time in which the predominate factor in Christianity is the free will of man. Man's choice is seen overriding God's choice; man's power nullifies God's power. Thereby God is dethroned and man is enthroned. This is agreeable to the flesh and therefore highly popular with the world, but it is not the teaching of the blessed Word of God.

"To the saints." Those sanctified in Christ Jesus by the blood and set apart by the regeneration of the Holy Spirit and justified by faith (Heb. 10:10,14; Rev. 1:5; John 3:8; Rom. 5:1). Therefore all believers are saints. All saints are the children of God (Gal. 3:26).

"Which are at Ephesus." What a manifestation of the providence of God in the spread of the gospel. Wherever you find the gospel in this world, you find a vessel God raised up to carry this gospel (Acts 9:15). Wherever you find the gospel, you find as-a result believers or saints; as God has ordained both (I Cor. 1:21; II Thess. 2:13, 14).

"And to the faithful in Christ Jesus." Although it is possible for a saint not to be faithful, the same group is referred to in this verse. The saints at Ephesus were faithful; which means they had not only believed in Jesus Christ, but also had followed Him in Scriptural baptism. (Study carefully Acts 2:41; 8:36-38; 9:17,18; 10:47,48; 16:14,15, 31-34). I believe this brings out emphatically that the saints here are being written to, not just individually or independently, but also in church capacity. I don't know how one can be faithful to the Lord and ignore the Lord's church.

VERSE 2

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." A most blessed verse revealing both the needs of the saints and the ample provision of the Godhead. Here we have Paul desiring the best thing possible for the saints. The grace of God which brought salvation (Titus 2:11), is the grace of God which teaches us (Titus 2:12), and is the grace of God which is sufficient (II Cor. 12:9). The result of this grace is peace; peace with God (Rom. 5:1), and the peace of God (Philip. 4:7).

Conclusion: May God grant us the intense desire to know experimentally what it means to be saints and to be faithful in Christ Jesus and to express our gratitude and thanksgiving.

(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. 22, Box 1198, Fort Myers Fla. 33908.)

THE BAPTIST EXAMINER

JANUARY 26, 1980

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please comment on Acts 9:31.—Glade, KS

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Personally, I think there are two reasons the churches had rest. The first was because Saul, who appeared to be the leader of the persecution, was saved and was now preaching the same gospel he had fought against before (see Acts 9:1-8). The second was because they were not ashamed of the Lord. Note verse 29. **"And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians . . ."**

Now let us look at verse 31. They had rest—and were edified. A church cannot grow in the Lord and be built up spiritually as long as there is turmoil, division or trouble in its midst. Next we see that they were multiplied—why? Because they were walking in the fear of the Lord and comfort of the Holy Spirit.

This tells us brethren that as long as we hold down trouble in the church, have a reverential awe of Jesus Christ and preach Him boldly, and have such faith that you are comforted by the Holy Spirit we can expect our churches to grow.

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In Acts 9 we have the record of Saul the persecutor of the Lord's churches being baptized into one of the Lord's churches, and thereby becomes the object of persecution by those he once diligently served (1, 2, 18, 24, 29). Verse 31 is a transitional verse, the author temporarily leaves the labors of Saul, and becomes occupied with the labors of Peter. **"Then the churches had rest."** The word rest could have been better translated "peace", as it is in nearly every place except the book of Acts. The churches had peace within themselves, and while persecution of the churches had noticeably diminished, it had not completely ceased.

Saul was not the only persecutor, this truth is made apparent in that Saul upon his baptism became the hunted instead of the hunter. It is without doubt, Saul's conversion contributed greatly to the peace of the churches, but it could not be the sole factor, seeing that there were others desiring to rid the earth of all followers of the man called Jesus. Under persecution the Lord's churches flourish, it was so at the outset, and it has been true all through the glorious history of the church. The devil is not ignorant of this fact, and has on occasion relented in his persecution of the church, hoping thereby that it would anguish, become corrupt, and die therefrom.

So, it appears as if the subsiding of persecution of the church was in part due to Gamaliel's admonition (Acts 5:34-40). Saul's defection coupled with Gamaliel's admonition resulted in the churches having peace and great spiritual success. However, I want to inject, this does not mean, every church

and every Christian at the time was totally free of satanic persecution. A study of Baptist history will reveal that there has hardly been a day since the institution of the church that there has not been in some place the shedding of Baptist blood at the hand of their enemies.

"Then the churches had rest." Note: "churches" plural; or "assemblies" or "congregations" in translation would have better served the English speaking world, and would have been more true to the original word, "ekklesia." It is regrettable that the word "ekklesia", the common Greek word for "assembly" was not thus translated in every place where it is found in the original language. **"The churches . . . were edified,"** means "build up," and while it includes the multiplication of members and outward prosperity, in the primary sense refers to the spiritual growth and stability of the churches.

Today emphasis in so-called Baptist Churches is placed on numerical increase, with little to no attention given to doctrinal or spiritual maturity. The jargon of Arminianism is alien to a true spiritual vocabulary, and he that uses it edifieth himself, and not the churches of our Lord. We are to seek and pray for additions to the Lord's churches, but we are never to put quantity ahead of quality.

"Walking in the fear of the Lord." The word "walking" as used in the text is a figurative term meaning progress, and we know it is progress in the right direction for it is guided by reverential fear of the Lord. Again, it is a reference to spiritual progress, and not to the material gain.

"And in the comfort of the Holy Ghost." The word "comfort" means the churches were consoled by the Holy Spirit, and the chief means of comfort afforded the churches by the Holy Spirit was the revelation or granting of truth as it is in Christ Jesus. Nothing comforts the weary pilgrim like the truth of the word of God. The wood, hay, and stubble of Arminianism and universal invisible churchism can never satisfy the spiritual hunger of a true disciple of Christ.

"Were multiplied." It is Holy Spirit implanted truth and Holy Spirit exhortation of the church that leads to its increase. Men may use all kinds of tricks and turns to get members for their churches, but only God can add to true churches.

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Up to the time of Saul of Tarsus' experience on the road to Damascus he was the direct cause of the trouble among the Lord's people (Acts 9:1-6; Phil. 3:6). Later on he became the indirect cause of their trouble (Acts 9:23-24, 29). But in verse 30 we see the brethren sending him to Tarsus. So we see that before his experience of grace Paul was intentionally the cause of the trouble among the churches. But after that experience he was unintentionally the cause of the trouble. He had been the leader of those who wanted to persecute the Lord's people, now he had become one of them. So the Jews turned their anger on him. But now that he was completely out of the Jewish countries, it would seem that the Jews lost interest in persecuting

the churches.

As a result of this we are told in verse 31 that the churches had rest throughout the Jewish countries. This word "rest" comes from EIRENE which really means peace. So these churches enjoyed peace now because the former Jewish leader in persecuting them had been sent out of the Jewish country.

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This verse is introduced with the word then. A description of Saul of Tarsus is given in previous verses, Acts 8:1a, **"And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem."** **"As for Saul, he made havoc of the church"** (Acts 8:3). Saul was persecuting the church, therefore, they were scattered abroad and went every where preaching the gospel. The Lord accomplished His purpose and promise (Acts 1:8) by persecution. Saul went to Damascus to persecute Christians, but God in His providence intervened, and Saul was saved; now the persecutor became the persecuted. Acts 9:15, 16, **"But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings and the children of Israel: For I will shew him how great things he must suffer for my name's sake."** After his conversion many would not believe that he was a disciple, but Barnabas took and recommended him to the apostles.

The churches had rest. The churches of Judea, Galilee and Samaria, had rest from persecution, because the great persecutor Saul had been saved; and in the preceding verse he had been sent to Tarsus a city of Cilicia, his own native place. **"Then had the churches rest."** **"And was unknown by face unto the churches of Judea which were in Christ: But they had heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in Me"** (Gal. 1:22-24).

We see some results of this rest. They were edified, or built up through the Word, and had an increase of grace, and of spiritual knowledge, the more they increased in knowledge and grace, they walked in the fear of the Lord. This godly fear was encouraged and increased by the discoveries of His grace and goodness. They walked in the comfort of the Holy Ghost; the Holy Spirit enables us to see the things of Christ. His atonement, righteousness, and promises, these produce peace, joy and comfort.

Why Will It Be . . .

(Continued from page three)

more complex than a large city, with all its water mains, sewer lines, electric facilities, homes, jails, fire and police stations, avenues, streets, sidewalks, hydrants. Indeed, what a monumental task to build one cell! Yet in the first chapter of Genesis, the Bible believer sees a great Scientist, Biologist, Architect, with a host of helpers (none other than angels, for the book of Job records that this heavenly host shouted for joy to see the new creation, Job 38:7) moving on the scene: **"By the word of the Lord were the heavens made; and all the host of them . . . For he spake, and it was done; he com-**

New Guinea Photo Story

Greetings to friends around the world. This week I would like to share a few more pictures with you made of the native folk here in Papua, New Guinea. Not too long ago there was an official opening of a primary school not too far from our Mission Station. I attended that opening and made these pictures while there.



All the people in these five pictures are from the same tribe. They live a long way from the Mission Station but were invited to this opening to add a little color and additional attraction. They did not disappoint those that invited them to come.



Well over 19 years ago when I first saw the people of the area where our Mission Station is located there was hardly any difference in their appearance from the folk you see in these pictures. However, now many of them wear clothes and seldom ever do you see anyone in the feathers, bones, etc.

The people in these pictures live in such a remote area and the (Continued on page 5, columns 4, 5)

manded, and it stood fast" (Psalm 33:6, 9).

A. Cressy Morrison, in SEVEN REASONS WHY A SCIENTIST BELIEVES IN GOD, states: "So many conditions are essential to life on our earth that they could not exist in proper relationship by chance." The earth rotates at about a thousand miles an hour; if it turned at a hundred miles an hour, our days would be ten times as long, and the vegetation would be burned by the sun, then frozen during the long nights. Consider earth's placement: Venus is too hot for life to exist, and Mars too cold. And as all undoubtedly must know, were it not for the earth's tilting, there would be no seasons. Too, there is the moon: if it were only fifty thousand miles away, giant tides would sweep across the continents: fifty thousand miles farther out than it is now, and there would be no tides, leaving the seas of earth a dead, stinking mess. Balance. If the crust of the earth were ten feet thicker, there would be no oxygen, without which animal life is impossible; had the ocean been a few feet deeper, carbon dioxide and

oxygen would have been absorbed long ago.

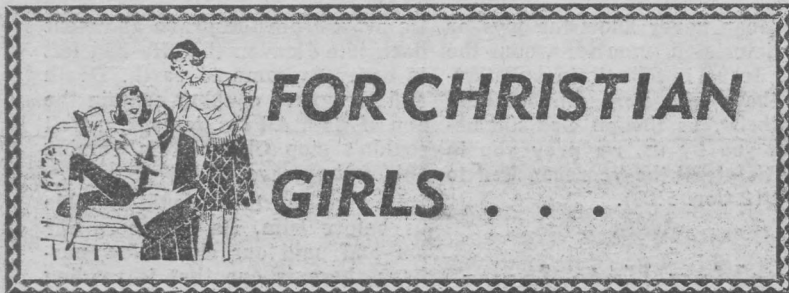
On and on we could go, showing relationship, not chance. Earth's marvelous response to the right kind of sun—had it been one of the bright kind, instead of a yellow sun, it would have been far too hot for life as we know it on earth. Genesis 1:4 says, **"And God saw the light, that it was good."** Good for the thing He had in mind.

"How did all this come about?" God asked Job. "Were you there?" (see Job 38:4ff.).

No, Job was not there. But to the reasoning man's thinking, by historical evidence now YOU can be there.

Where were you when Daniel was thrown into the lions' den? Safely behind the net of centuries of evidence.

And where were you when Jesus walked the waters, healed the sick, raised the dead, changed the lives of sinful men by giving them a new heart? You are there when you walk in the Word, walking with Jesus. In John 3:2 you hear the leader of the Pharisees admitting the fact of the miracles. In Matth- (Continued on page 5, column 2)



FOR CHRISTIAN GIRLS . . .

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

SHARON R. HAYNES
Chardon, Ohio

"Whether you eat or drink, or whatever you may do, do all for the honor and glory of God" (1 Cor. 10:31).

Have you ever purchased something only to bring it home and find it didn't work? Or, after a few days or a week it breaks? I've had that happen so often that I'm beginning to feel ashamed of American craftsmanship. I find myself carefully examining any piece of merchandise before I buy. I suppose you could say I've become distrustful.

My thoughts upon the quality of material things in life drift to the spiritual. If we are raised in Christian homes, hopefully we are early taught to do our best in our work or service for others, as well as ourselves. "Rendering service readily with goodwill, as to the Lord and not to man" (Eph. 6:7). If we profess Christ, then whatever we say or do is to His glory or dishonor. For example; if your school work is poor and you show no concern for your class or school, then others will take for granted that your Lord requires very little of you and His standards must be low. We need to take enough pride in what we do, so that we will do our best. In doing your best there will be times it will be noticed and you will be praised, and that praise you can thankfully return to your Lord.

As you strive to put quality in

"QUALITY"

your daily life in school and work; seek out quality in your spiritual life.

Examine your relationships. Take a minute and think, "Who are my companions? Who are the people I spend most of my time with? Do they build me up spiritually or drag me down?" Sometimes I think the battle is not with those who are evil. They are easy to spot and separate ourselves from; the problem is often with nice people or professing Christians who have nothing spiritually uplifting to share with us. So our time spent with them is of no value, unless we strive to spiritually serve them, discussing verses from God's Word or messages from God's ministers, surely then we will keep quality in our relationships and instill some in others.

Another place you need to be sure quality is found is in the church you attend and in your spiritual leader. Does your minister radiate love for the Lord he serves and love for the sheep he is to care for. Just as importantly, does he instruct you from the Word of God and does he practice what he teaches you? Quality in your Church will be evident when each of the members seeks quality in their own life. If you are a member of a scriptural Church, then your duty and loving service is that your life is not a spot or blemish in its midst. If it should be that you can't find a spiritual example to follow, then humbly pray that you might be an example.

There will be more loving and spiritual quality in a church where the members communicate with one another, not for reasons of meddling or gossiping, but because they love and care.

We need to quit vegetating and start stimulating the new man within us. Read that wonderful book you have, called the Bible and pray God would stir-up His Spirit within you to teach you, not for your pride's sake, but for Christ's sake and for the sake of those around you, for we all need each other.

Strive for the greatest QUALITY, Christ-like LOVE.

Why Will It Be . . .

(Continued from page four)
ew 9:33 you hear the marveling multitudes declare that Jesus' miracles had never been equaled in Israel. In John 7:46 you hear the officers sent to bring Jesus before the Pharisees, say those memorable words: "Never man spoke like this man." You march on with the Son, until cruel hands of sin take Him, nail His lovely form to the cross.

Oh beloved, shed tears if you wish, for you are there in the Word. I know that you who know the Lord writhe with each pang of pain our glorious Lord suffered. As He dies, the heavens darken, the earth quakes, the rocks rend, the graves open, and in the Word YOU stand by the Roman centurion as he says, "Truly this was the Son of God" (Matt. 27:54).

Truly in the Word you are there when the witnessing saints arise, and later with the disciples you shout the good news to the whole world, "He is not dead, but is alive forevermore. He is not behind sealed rocks, but is burst forth. He is not in the cold, cold grave, but HE IS RISEN—IS RISEN—IS RISEN."

And to prove it, He lives in my heart today.

Oh, friend, what more could one say? Time would fail to tell of answered prayer; of men looking for a city which hath permanent foundations, whose builder and maker is God; of women by faith delivering children when otherwise past the strength to do so; of fathers offering up their own children to God, thereby saving them; of the waters of unbelief parting on the way to the Promised Land; of the walls of doubt tumbling when the trumpets of God sounded. And despite cruel mocking, scourging, stoning, beheading, these dear ones of whom the world was not worthy, persisted unto the end of life.

Why? Neither affliction nor persecution, neither the alluring promises of the false prophets nor the wiles of Satan have caused them to desert Christ, for THEY SIMPLY KNOW BETTER. They have been taught to seek truth and to accept truth only; they have been rooted and grounded in love (Eph. 3:17), INDOCTRINATED.

Not only will it be impossible to take away from God the believer, but in closing I wish to point out that it will also be impossible to worry him about his final destination. Newspapers and magazines tell of Soviet satellites overhead, satellites that could drop the fearsome H-bomb, wiping out cities, nay, even an entire continent. Does that make you tremble?

Yes, it does, if you know not Jesus. But they that know Him read over in Luke 21 of the time when there will be signs in the heavens, distress upon the earth, men's hearts failing them from fear as they look for those things which are surely coming (verses 25-27); then in verse 28 Jesus utters to them those comforting words, "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

That time is at hand. Men's predictions coincide now with the Bible in warning that the earth will quake, the skies will be blasted, the ground will be scorched, islands will sink. Yet the saints fear not that day, for the "elect" will then be caught up to meet the Saviour.

Our Substitute . . .

(Continued from page one)
mercy, and I will have compassion on whom I will have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9:15-16). Then, concerning His people of whom He says, "In Isaac shall thy seed be called" (Rom. 9:7), and we read, "as touching the election, they are beloved for the father's sake. For the gifts and calling of God are without repentance" (Rom. 11:28-29). The word is without recall, "There is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work" (Rom. 11:5-6).

In their depravity and their enslavement to the flesh, men must move to counter God's work of sovereignty in Adam, and in His work of grace in Shem and subsequently in Isaac. Thus, there have been those who supposed they were "blue bloods" and therefore, a very special, aristocratic people. Others have supposed their "Aryan blood line" set them apart from others in the earth. Tragically, for some of these, they despised and attempted to destroy God's chosen people.

Such attempts to be proud of one's fleshly heritage are not a new phenomenon in the history of men. It is said there was a day in Egyptian history—long before the infusion of what some have called the "Arab blood line"—when it was a fatal genetic flaw to have anything other than "red blood." Demonstrating the graphic and paradoxical follies of men—and perhaps their fatal allegiance to him whom Jesus says "is divided against himself" (Mt. 12:26). Considerably later in human history, it was quite fatal to be a "Red Man" in that land to

NEW GUINEA PHOTOS — (Continued)

terrain is so rough that there is not even a patrol post nor a Mission Station of any kind in this area. There are about 2,000 people in this tribe. We have held several services with them and it seemed at one time that we had a definite work established among them. But



for two different reasons that did not materialize. For one thing, it is next to impossible to get someone from any of the outside areas to do mission work in a place like this on a permanent basis. Then secondly, these people are nomadic and usually do not stay in one location very long. Our only hope, insofar as we can see now, is to



wait until the Lord saves one or more of them and calls someone from their own tribe to carry the gospel to them. Many of them have heard gospel messages, so we ask you to pray with us that the Lord will make His precious Word effective in the hearts of some of them and then call one or more to preach to the rest of them.



You will note from some of these pictures that even among primitive people, such as these, there is humor among them. Three of them at least have on masks and are acting the part of clowns in our society. While I have never heard of these people attacking folk outside of their own area, they are almost constantly fighting among themselves. Next week we hope to have a couple more pictures for you.

which people who assumed they were of other "blood lines" had fled from economic, racial, religious, and political persecution.

Anyone who is knowledgeable of the history of the Palestine Jews of another era is aware that there was a time when it was something of a stigma to be a Palestine Samaritan Jew. This truth is demonstrated for us in, "How is it, thou being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans" (John 4:9). And again, perhaps paradoxically, there are many today who would boast of being "Israelites," but to do so, they must forget the stigma of "bad blood" which some Israelites bore from the perspective of Judean Jews.

DEVICES OF MEN

Today, when many men think of genealogy, one particular religious sect or cult is thought of being expert in that field. At their tourist attractions at or near their Utah

headquarters, these may make a real show of John 3:16 in their proselyting attempts to lure and capture unwary and ignorant souls. But they are quite open in their defiance of the Scriptural "But avoid foolish questions and genealogies . . . for they are unprofitable and vain" (Titus 3:9).

All who have any informed insight of this people are aware that their interest in genealogy really has its subtle side. In fact, their genealogical interests and efforts are designed so that they may supposedly enlarge their "kingdom numbers" here and in eternity by a proselyting process which they call "Baptizing for the dead." Far be it from them to care what anyone has believed, believes, or will believe, and whether one is dead or alive! They would save both the "liv-

(Continued on page 6, column 1)

THE BAPTIST EXAMINER

JANUARY 26, 1980

PAGE FIVE

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Our Substitute . . .

(Continued from page five)
ing" and the "dead" that they might participate with them in that "Smithian Kingdom" which they anticipate. Needless to say, such have never heard or they have never believed, "The blood of Jesus Christ His Son cleanses us from all sin" (I John 1:7) and "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). These are so ignorant of the Word of God that they are preparing to protect their genealogical records for their future polygamous "kingdom"—perhaps in their hope to impress God with their demands—from the expected earthly holocaust by entombing them in vaults in the mountains not too far from their Utah headquarters. Again, these have never heard or they have determined not to believe, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up" (2 Peter 3:10).

It is evident that these have never comprehended the words of the prophet, "Every valley shall be exalted, and that every mountain and hill shall be made low . . ." (Isa. 40:4). Certainly, they resist the truth of, "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman . . . said to the mountains and the rocks, Fall on us . . ." (Rev. 6:15-16). These have put their confidence in the rocks of the mountains near which they would have us suppose their "religious kingdom" has its earthly existence, but it is obvious that they have never "drank of that spiritual Rock," even that "Rock" which was and forever is "Christ" (I Cor. 10:4).

Tragically and ironically, perhaps, if one is "tuned to the religious media" of this hour, one finds most so-called Christians—and this would include most so-called Baptists—taking timely advantage of the interest which men manifest in their genealogy or "blood lines." Thus, there is one "species" of what we can know are religious charlatans who make their appeal to the religious "blue blood" aristocracy or the "400 Club." Another who claims to have been "Baptist," but who is determined that he will not be outdone, has appealed to the self-pride of people and that persisting interest in being among the aristocracy—though Jesus very clearly said, "Whosoever of you will be the chiefest, shall be the servant of all" (Mk. 10:44)—with his "700 Club." These pseudo-Christians and pseudo-Baptists, if you will, accommodate themselves to those worldly and earthly interests of people and exploit this human proclivity by offering their listeners, viewers, or correspondents

membership in their "400 Club," "700 Club," "1000 Club," "15,000 Club," "25,000 Club," "50,000 Club," "100,000 Club," or "1,000,000 Club"—but they do so for a price!

Needless to say, Jesus and His Apostles could not have been members of the "Red Blood Club" of the ancient Egyptians, the "Aryan Club" of the Germans, the "400 Club" of America's religious socialites, or the "Anti-Red Man Club" of some Americans. I doubt seriously that the One who "was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8:9), or One who "had not where to lay His head" (Mt. 8:20) would or could be a member of this generation's "700 Club's," "1000 Club's," "15,000 Club's," "25,000 Club's," "50,000 Club's," "100,000 Club's," or "1,000,000 Club's." We can know that neither Jesus nor His Apostles would have had any part with these religious charlatans who "pray for a price," make piety a pious, pompous, perfunctory performance, and who "love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men . . ." (Mt. 6:5).

Whether religious or irreligious, pious or impious, famous or infamous, men have been and are very much involved in "blood," "blood lines," and occasional "blood baths" while professing an interest in human rights. Nevertheless, they are of almost one mind in their rejection of the truth that salvation is "a propitiation through faith in his blood" (Rom. 3:25), that "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7), and that we "who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13).

SCHEMES OF MAN

On occasion, men may want the promise of Heaven, but they refuse the price, even the substitutionary death of the Son of God, even Jesus the Christ. Whether Romanist or Protestant, Conventionist or Synodist, Associationist or Fundamentalist, parachurch or suprachurch, they insist on having a part in their own salvation. Not only do they join Satan in his, "Yea, hath God said?" (Gen. 3:1), they insist on following him in his, "I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14:14). Their most famed evangelist, mellifluously, scholastically, and persuasively informs his dotting, scripturally-ignorant masses that "God votes for you, Satan votes against you, and you cast the deciding vote."

This may sound like good theology, evangelical doctrine, or even godly religion, but it did not come from the Word of God! Such teaching may appeal to the hearts and minds of sinful, unredeemed, or the scripturally-ignorant redeemed, but it disparages the sovereignty of our God. God is most exact in the sovereign declaration,

IS "THAT" IN THE BIBLE?



Question:

WHO WAS THE FIRST BIGAMIST?

Answer:—Lamech, Genesis 4:19. —"And Lamech took unto him two wives: the name of the one was Adah, and the name of the other was Zillah."

that "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:4-6). With God who is "the same yesterday, and today, and forever" (Heb. 13:8), there is never any variation from His, "He that believeth on the Son, hath everlasting life . . ." and "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

In their depravity, men may attempt to set up a salvation based

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on a tri-unity of responsibility, with God having a vote, Satan having a vote, and man having a vote. God, in His Triune Majesty, however, forever declares that we are "justified by his blood" (Rom. 5:9). Men may attempt to find their "substitute" in a vote, but God declares "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:21).

How subtle is Satan! He counters God's, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God . . . For all have sinned and come short of the glory of God" (Rom. 3:10-11; 3:23), with the pride of "blood lines" of a person's own choice. He counters "But God, who is rich in mercy, for his great love wherewith he loved us. Even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together and made us sit together in heavenly places in Christ Jesus that in the ages to come, he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Rom. 2:4-7) with a multitude of worldly-oriented, humanly-designed religious clubs in which men find earthly satisfactions that preclude the need for the Word of God or the presence of Christ.

Therefore, every effort at salvation in which men, in their depravity, indulge, whether pious, perfunctory, or pompous, that comes short of "Faith which is in Christ Jesus" (2 Tim. 3:15) is a rejection of Jesus as our only Substitute and Saviour. All who reject this truth of necessity must reject, "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). And those who would live by the "Subtleties of Men," the "Devices of Men," and the "Schemes of

Men" can never know the joys or the victories of men for whom the Lord Jesus is Substitute and Saviour, those who "are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20).

Looking Unto Jesus

(Continued from page one)

of God, in him" (II Cor. 5:21). Our text verse says that it was for the joy set before him that He hung on the tree. That joy, I believe, was threefold. First and preeminent, He was pleased to be obedient to every desire of the Father. "Nevertheless not my will but thine be done" (Luke 22:42). Jesus was obedient "even unto death" (Phil. 2:8). It's this obedience that is transferred to our account when we, drawn of the Spirit, trust with our heart the gospel of Jesus Christ. It's His righteousness, not ours, that makes us accepted before God. How we need to see all that He has done for us in satisfying the Holy Justice for our transgressions.

This then brings us to the second point. He looked forward to the saints of God being redeemed by his blood. "He shall see the travail of his soul and shall be satisfied" (Isaiah 53:11). All of those that Christ laid down His life for will be eternally saved and glorified. Christ's blood was not shed in vain as some would have us to believe. Jesus will have joy in the presence of those that He has purchased with His blood.

Thirdly, He will receive glory from all creations. "That at the name of Jesus every knee should bow, of things in Heaven and things under the earth" (Phil. 2:10). No man in the end will be able to rob Christ of His glory in that day. All will bow at His Holy name. In Revelation 5:12, we see the glory given Him by His saints. "Worthy is the Lamb that was slain to receive power, and riches and wisdom, and strength, and honor, and glory and blessing." No doubt Jesus looked forward to the day all those whom He died for would be gathered around Him singing praises to His name for what He had accomplished for them.

Now we notice that He despised the shame of the Cross. And what shame it was! The very Son of God hanging naked on a cross, bleeding in open view that all might see. The people and Roman soldiers mocking and laughing at Him as He hung there. They pierced His side with a sword and gambled for His garments. Yet Christ dying there said, "Father, forgive them, for they know not what they do" (Luke 23:34). He also had the shame of all God's people's sins on Him. They were nailed to Calvary's cross, never to be remembered. This was God reconciling the world back unto Himself.

Thank God, the story doesn't stop there. For He is "sat down at the right hand of the throne of God."

He arose from the grave and went back into Heaven that He had left in order to come to earth. Death and the grave couldn't contain the Son of God. All the demons in Hell couldn't stop Christ from coming out of the grave.

How all of this should humble us before Him, He that bore our sin and paid our debt. Now perhaps there is one that is reading this that has never seen the reality of their condition. Hebrews 7:25 says, "Wherefore he is able also to save them to the uttermost that come unto God by him seeing he liveth to make intercession for them." May the Holy Spirit bring you a vision of your hopeless condition in sin, and point you to Jesus Christ, your only hope of eternal life. Look unto Jesus and live!

Tents For Sale

(Continued from page one)

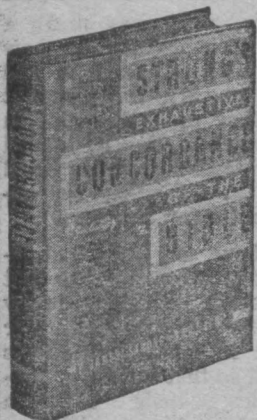
real servant of the Lord will not sit down at such a time, but cheerfully labor night and day, as did Paul, so that the work of the Lord shall be kept going). The Word is sought to be sure the right path has been taken.

Then, though not till then, those passed-over verses and expressions of the Word come to real meaning. He reads of His Lord's empty purse (as He was responsible to provide for twelve disciples) in His path of perfect service for God. He reads of Peter, while in the midst of a gigantic work for God, confessing, "Silver and gold have I none." And he reads of Paul, the Lord's most honored servant, abiding with Aquilla and working as a tent maker, while doing the great work for God at Corinth (Acts 18); and how Paul said, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me" (Acts 20:33, 34). He did not beg from the saints, but rather "labored night and day" as he "preached the gospel of God" (I Thess. 2:9; 3:8). Paul was "poor," he "had nothing" (II Cor. 6:10) while carrying big gifts to others from assemblies that one has planned and for them to forget the one who first labored (II Tim. 2:6,7). Paul was "naked," "hungry" though "working with our own hands" (I Cor. 4:11,12). Paul "suffered need" as "no church communicated with him as concerning giving and receiving" (Phil. 4) and in all these experiences he was "learning in whatsoever state he was to be content" and thus able to say, "I can do all things through Christ who strengtheneth me." These are the harder lessons for the Lord's servants.

Now let us put ourselves back in the first century. We see a shed-like building and a flickering light burns way into the night as a lonely worker toils away. We pass it by, until a sign appears outside it, reading, "Tents for Sale — see Paul." We stop, wondering whether (Continued on page 8, column 1)

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

PEKING (EP) — A poster urging that more freedom to propagate religion be permitted in China has appeared on Peking's "democracy wall." Criticizing a recent article in the government press which said only religious workers could spread religion, and then only in places of worship, the wall poster says, "If our country is to fully implement the policy of the freedom of religious belief, then it should not restrict us from basing our behaviour on the Bible. The Bible does not specify that only religious workers should propagate religion, nor that propagation should be carried out only in churches."

DALLAS (EP) — Dallas Baptist College President W. Marvin Watson says that all but about a dozen of the 128 faculty and staff of the institution have signed a new "Articles of Faith" required of them. He stopped short of saying those who have not would be fired or their contracts not renewed if they do not sign.

The "Articles of Faith" were approved Nov. 15 by the college trustees who required they be signed by all faculty and staff. The college announced at the time that the trustees had approved the statement of Baptist Faith and Message, adopted in 1963 by the Southern Baptist Convention. However, it was later revealed two changes were made in the 1963 statement, the first in the portion on the Scriptures and the second on the nature of man.

In the Scriptures portion a sentence was added that states, "We believe in the Scriptures of both the Old and New Testament as verbally inspired by God and inerrant in the original writing, and that they are of supreme and final authority in faith and life." In the portion on man a sentence was added stating, "By this statement we affirm our belief that man was created by a direct act of God in His image, not from previously existing creatures, and that all of mankind sinned in Adam and Eve, the historical parents of the entire human race."

Watson said that he had drafted the changes himself and that none of the 29 trustees present for the Nov. 15 meeting had objected. Several of the faculty members, however, have voiced objections and seven still had not signed as of mid-December, and six other faculty or staff members had made changes in it or called attention to the changes before signing.

KALAMAZOO, Mich. (EP) — An evangelical Christian couple who insisted on educating their five children at home were found not guilty of violating the state's mandatory school attendance law.

Allegan County Court Judge Gary Stewart held that Mr. and Mrs. Peter Nobel of Dorr, Mich., were within their rights in deciding to withdraw the children from public and private schools with which they were dissatisfied.

Mrs. Nobel, a college graduate with several years of teaching experience, instructed her children in five different grade levels with the help of a home correspondence course. The Milwaukee-based Catholic League for Religious and Civil Rights provided legal counsel for the couple.

The Nobels said that public schools could not meet the educational needs of their children. They sent them to a nearby private school for a time, but this also proved unsatisfactory. "We had doctrinal differences," said Mrs. Nobel, "and there was too little religious guidance, Bible training and discipline."

In the fall of 1978 Mrs. Nobel began teaching them at home. They received a summons informing them that they were in violation of state mandatory school attendance laws. A trial was held in October

and the decision was handed down Dec. 13. Mrs. Nobel testified that if the court ordered her to send her children back to public or private school she would choose to go to jail rather than violate her conscience.

MOSCOW (EP)—In June, 1980, the Moscow Olympics are expected to draw more than 300,000 athletes and spectators to the Soviet Union. And, according to letters and other communications received by the California-based, Evangelism to Communist Lands organization, the Soviet government is taking drastic steps to prevent Russian Christians from contacting westerners during the games.

Arrests of Christians and human-rights activists in Moscow and the surrounding areas have been dramatically stepped-up in the past four months. Priests, ministers and lay people are being rounded up and imprisoned or interned in "psychiatric hospitals" for their "crimes against the State." In most cases, their "crime" is simply one of telling the truth about communist persecution of the Church.

Arrests of leading Christians are now running five to six per week in Moscow, according to the ECL. In addition, the Russian government is reportedly taking great pains to isolate Soviet youths from "western influence" at the Olympics. Sources within the Soviet Union report a plan to remove all children, ages seven to fifteen from the city during the games, according to ECL.

Haralan Popov, the founder of Evangelism to Communist Lands, who spent thirteen years of his life in Bulgarian prisons because of his faith, has expressed great concern for the safety of Russian Christians during the games. Says Mr. Popov, "unless people in the free world register their abhorrence of Soviet religious persecution, the Olympic games will bring great suffering to many Russian Christians."

STUTTGART, West Germany (EP)—As part of the World Bible Aid program, 10,000 Bibles have been shipped from Mexico to Cuba. Half of them were transported to Havana in November on a plane belonging to Cuban Airlines, after the government of the Caribbean island had granted the Ecumenical Council of Churches in Cuba the necessary import permit.

The Protestant Bible Society in Stuttgart reports that the other 5,000 Bibles were shipped later in November. United Bible Societies provided the Bibles, which are in a new ecumenical translation.

NEW YORK (EP)The New York State Court of Appeals has unanimously dismissed a \$45 million libel suit filed by Sun Myung Moon's Unification Church against The New York Times.

The suit charged that the Times published articles on alleged ties between the church and the Korean Central Intelligence Agency which held the church up to "scorn, hatred and ridicule." The suit claimed that the articles, published in March 1978, cause "injury" to the church's reputation. In the decision which affirmed lower court rulings, the appeals court concluded that the Times articles were "as a matter of law, fair and true" accounts of intelligence reports.

WASHINGTON (EP)—Four more Scientology leaders have been sentenced by U.S. District Judge Charles R. Richey for their roles in a criminal conspiracy against the United States government.

Five other Church of Scientology leaders, including Mary Sue Hubbard, wife of Scientology founder L. Ron Hubbard, were sentenced earlier to prison terms of up to five years and fines of \$10,000 each. In the latest sentencing, Judge Richey

imposed fines of \$10,000 each and prison terms of four and five years on three of the leaders. The fourth Scientologist, Sharon Thomas, was fined \$1,000 and ordered to serve six months in jail and five years' probation for a theft misdemeanor.

WASHINGTON (EP)—A United Methodist minister who is a practicing homosexual has had his right to continue in a parish position upheld by the denomination's "supreme court," the Judicial Council, in its semi-annual meeting here. The nine-member council declared that the United Methodist Discipline provides that "every member of an annual (regional) conference in full connection (membership) is eligible for appointment to a charge so long as the annual conference continues the member in good standing and in the effective relation."

The ruling involved Paul Abels, pastor of Washington Square Church in New York City's Greenwich Village. After he announced his homosexuality in 1977, he was asked by the New York Annual Conference to take a leave of absence for a year. When he refused to do so, the 1978 session of the conference upheld his ministry since his congregation overwhelmingly indicated it supported him. Mr. Abels' status was questioned at the 1979 session of the annual conference last June, but he was again appointed to the congregation. The conference then voted to ask the Judicial Council for a ruling.

ST. PAUL, Minn. (EP)—John Markert, identified by the Minneapolis Star as one of several public figures who used the services of prostitutes, has resigned as executive director of the Minnesota Catholic Conference, effective Jan. 15.

As conference executive, Mr. Markert, a St. Paul lawyer, has been chief lobbyist for Minnesota's six Catholic dioceses and their bishops, speaking out on such issues as family planning, pornography, abortion, prostitution and tax credits for private schools. In his resignation letter, Mr. Markert said his "ability to speak out on behalf of the Minnesota Catholic Conference has been adversely affected" by accusations made against him by the Star.

Christianity & Islam

(Continued from Page One)
you consider the vast differences in religions).

5. A belief in a day of judgment. (On the last day, all will appear before God to be assigned to heaven or hell based on their deeds).

The other four pillars are:

1. Five daily prayers
2. A welfare tax
3. Fasting
4. A pilgrimage to Mecca

There are three points of doctrine we must also mention. Their doctrine of God is most important. **Allahu akbar** — God is great. No doubt you have heard this chanted on the news broadcast as they show the crowds in the streets of Teheran. Islam believes in a monotheistic God. They deny the doctrine of the Trinity. Islam teaches that God has no equal, but Paul said of Jesus Christ that He "thought it not robbery to be equal with God" (Phil. 2:6). Islam says that God has no partner. But the New Testament calls the Holy Spirit — Teacher, Comforter, and sent from God. It seems quite obvious that the Holy Spirit is God's "partner" and helper in working out the plan of salvation. In relationship to God, Islam believes in blind fate. A Turkish proverb states, "Man cannot escape what is written on his forehead." (Strong's Systematic Theology, p. 427).

Islam believes that man is frail and faltering. Man is also rebellious and full of pride, but not totally

depraved. To Islam, pride is the cardinal sin. For in pride, man denies his limitations and attempts to be partners with God.

A third doctrine of importance is prophets. As stated before, Moslems believe in a series of prophets. They also believe that each of these prophets was saved from destruction. Abraham was saved from Sodom and Gomorrah, Noah from the Deluge, Moses from Pharaoh and they even believe that Christ was saved from crucifixion.

The social view of Islam is very important. Islam is a "religion uniting itself in both the spiritual and temporal aspects of life and seeking to regulate not only the individual's relationship to God (through his conscience), but human relationships in a social setting as well. Thus, there is not only an Islamic religious institution, but also an Islamic law, state and other institutions governing society." (Encyclopedia Britannica, 1974 ed.) There is a movement to distinguish some Moslem countries to distinguish between the social and the religious aspects of Islam. There are five items we wish to bring out in regard to the social aspect of Islam. They are:

1. Man should always help the needy and alleviate the suffering of others.

2. The hoarding of wealth, without recognizing the rights of the poor, is threatened with punishment in the hereafter. This is one reason why there is the hatred for the deposed Shah.

3. There is a notion of cooperation and good advice within the community.

4. Armed forces can be used within the community if issues are not settled by bargaining. Thus, we see mob rule in Teheran, and it is an accepted norm within Islam.

5. Lastly, and perhaps the most dangerous, is the **jihad** or "holy war." This is defined as "a mission to enjoin good and forbid evil so that there is no mischief and corruption on earth." (Encyclopedia Britannica, 1974 ed.). The object of the **jihad** is not conversion. The goal is the gaining of political control of societies to run them according to Islamic principles.

The schisms within Islam are important to help understand the situation in Iran. Though there are several, within this context two are important. The **Sunni** branch of Islam is the orthodox division. The word **Sunni** means "example set by the prophet." The **Sunni** follow the majority of the community; allow for toleration and are the majority in all of Islam. But it is the **Shi'ite** branch which is dominant in Iran. Supposedly, the **Shi'ites** come from Muhammad's cousin, who married Muhammad's daughter. This group believes very strongly in three tenets. One is the **jihad** or holy war which we have already described. The second is one which is almost scary to consider. They believe in a **iman** or leader. They believe him to be "a manifestation of God." They contend that he bestows true knowledge on man and that the **iman** is infallible. They teach that Muhammad was the last **iman**, but that another will come to fill the earth with truth and justice. This author has heard several newsmen refer to Ayatollah Khomeini as the **iman**. Finally, the **Shi'ites** hold to **ijamas**. This is the principle of rigidity in thinking. Those points on which consensus is reached in practice

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are considered closed. Thus, when you have a million people demonstrating in the streets, there is a mandate given to the leaders and the result is an unwillingness to negotiate. The **Shi'ites** may be a minority in all of Islam, but since the 16th century they have been the official religion in Iran.

A "lunatic" is how Anwar Sadat, President of Egypt, describes the Ayatollah Khomeini. It is the consensus of many experts that Khomeini is breaking many of the customs of Islam. In regard to the innocent hostages, Zaki Badawi, Egyptian director of the Islamic Cultural Center in London argues, "There is no basis in Islam for this. Islam does not justify the taking of hostages, . . . one person cannot be punished for the crimes of another." (Time, 11-26-79). In regard to the deposed Shah who is a sick man, another expert states that the Ayatollah's "evil hunger for the death of a sick man is a towering crime under Islamic law." (Time, 11-26-79). In regard to the **ijamas**, or principle of rigidity in thinking, there is a possibility that the hostages may be kept permanently. In regard to the **jihad**, the tenets of Islam can be used to obtain political objectives. Lastly, Anwar Sadat said, "He (Khomeini) is using Islam to exploit himself. He hides behind the students. He takes advantage of them and he deceives them . . ." (Time, 11-29-79).

These previous paragraphs are important in understanding the situation you and I face as citizens of the United States and as Christians. But, there are even more decisive and divisive issues between Islam and Christianity. Is-

(Continued on page 8, column 3)

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Tents For Sale

(Continued from page six)

this could possibly be Paul, the great preacher. On entering the shed and seeing Paul we exclaim, "Paul! are you really that preacher that has stirred two continents and you making tents? You haven't preached to all the Gentiles yet, have you?" He quietly answers, "No." "And haven't hundreds turned to the Lord under your ministry, and are not there many gatherings of Christians that you have planted? Surely they would give you so much you wouldn't need to do this?" At this we would see a tear come into the eye of the one who wrote, "I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved." Our questions would end and we would leave that tent shop realizing that Paul was not only a great preacher, but also one on whom the Lord had bestowed abundant grace.

And so the tried servant of the Lord sees that nobler servants before himself passed through such experiences, and he cheerfully enters into his added labors. (It is noteworthy that when Paul, or others like him today, must needs add such responsibilities, they do not choose money-making schemes, but paths of hard work).

It is sometimes hurled at a faithful servant of Christ, who has had to retrench his work, or to add

manual work to his ministry, "You are to be trusting the Lord; let Him supply you, if you are really serving Him." True the Lord's servant has gone forth as sent forth by His Lord, to whom he is to look for His support. This is a most important side of truth, but there is also another side of truth. In 1 Corinthians 12 we learn that we all (the Lord's servants as well as all other Christians) are members of one another and if one member suffers, each member suffers with it. Paul received nothing from the carnal Corinthians; he must suffer with them for their carnality. And so the servant of the Lord must suffer for the carnal conditions of Christians today. Many Christians would minister to true servants of the Lord but instead, they have in carnality joined a denomination and their gifts pay the salary of men who do not serve Christ but their profession. It is easy to so deride the Lord's servant, but in that day when the Lord shall bring all to light, how shall we then view our failure to support our Lord's work through His servant?

We must not confuse Paul's making tents with Peter's going fishing (John 21). The Lord has told His disciples, "Behold, I sent you Promise of My Father upon you: but tarry ye in this city of Jerusalem" (Not go off to Emmaus, nor back to the Sea of Tiberias either) "until ye be endued with

power from on high." (And for Peter to lead six of the Lord's apostles seventy miles away, back to the old home and their old trade was the path of disobedience, and caused Peter to be singled out for the Lord's searching rebuke).

In these days when preachers who "put it over," live in ease and plenty, the Lord's real laborers are forgotten by the saints and left to work as well as preach.

So let us pray for the Lord to send out more such laborers from among us, but let us also be faithful in supporting those whom the Lord has sent. If their brains and hands are full trying to "make ends meet," will it not hinder their spiritual work or lessen their years of service? Will "tents," "plants," "chickens," and "bulls" have to go on till the Lord comes? This is left to be answered by the Lord's people, for neither the Lord nor His servants will answer this.

—SOUND WORDS

Christianity & Islam

(Continued from page 7)

Islam is heathenism in a monotheistic form. Its God and its concept as a book-religion come from Judaism and Christianity.

Concerning the nature of God, Islam denies the Trinity, but John 15:26 plainly says, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me." Here we plainly see the doctrine of the Trinity. Not only does Islam refute the Trinity, but in so doing, they refute the deity of Christ. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

I'm not sure how they rationalize it, but the Moslems deny the death of Christ. The Scriptures are so plain on this point. The Apostle John, an eye-witness to the crucifixion records for us, "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost" (John 19:30). In denying the death of Christ, Islam denies the need for an atonement. But the writer of Hebrews says, speaking of Christ, "... but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26b).

Islam denies the power of sin in a human being. "Now if I do that I would not, it is no more I that do it, but sin dwelleth in me. ... evil is present with me. ... But I see another law in my members, warring against the law of my mind. ... (Rom. 7:21-23). If Paul, being a Christian, has a struggle with sin, how much more does the power of sin reign in a lost person's heart? "There is none righteous" says Romans 3:10.

Islam claims that sin is not remembered by a merciful Allah. But, the Psalmist says, "If thou, LORD, shouldest mark iniquities, O Lord, who shall stand" (Psa. 130:3). God does remember the sins of the wicked.

The Moslems both believe and practice that good works can attain favor with God. But my Bible says, "Not by works of righteousness. ... (Titus 3:5a). They only have self-righteousness. And, "except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).

To the Moslem, God can be glorified by religious forms and fighting. But, the Apostle Peter said, "... that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen" (1 Peter 4:11b). God is glorified through Jesus Christ and the local church as she carries out the Great Commission.

One of the major dogmas of Islam is that, "God's dominant attribute is greatness rather than righteousness, power rather than

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purity" (Strong's Systematic Theology, p. 427). The prophet Isaiah describes a different Almighty. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him, and to his mourners. I create the fruit of his lips; Peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God, to the wicked" (Isa. 57:15, 18-21). Jesus said, in his High Priestly prayer, "O righteous Father, the world hath not known thee. ... (John 17:25a). How true this is of that part of this globe we now call "the Islamic world." "Wherever Muhammadanism has gone, it has either found a desert or made one." (Strong's Systematic Theology, p. 186). This is quite a contrast to the words of Jesus Christ at Jacob's well. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

I finish where I began, "For God so loved ..."

You Gotta Be Good

(Continued from page one)

good to get to Heaven. He who tries to do so is engaged in hopeless labor. "Who can bring a clean thing out of an unclean? not one" (Job 14:4).

In the New Testament the Apostle Paul, speaking by the Spirit of God, declares of men, "They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no not one" (Rom. 3:12). God surveys the entire human race to find one who does good, but He finds none. He declares, "All have sinned, and come short of the glory of God" (Rom. 2:23). With a sweeping indictment He declares that "all the world" is "guilty before God" (Rom. 3:19). Such is your condition if you are trying to do good in order to get to Heaven.

Though we cannot get to Heaven by our own goodness, we can through the goodness of another, even the goodness of God Himself. In the gospel, God has revealed

His goodness. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "For when we were yet without strength in due time Christ died for the ungodly" (Rom. 5:6). Notice that God commends or brings to our attention, His love. The divine love is toward the sinner, the ungodly, the powerless, who can do nothing to earn salvation. His love has been manifested in the death of His Son who gave Himself to save sinners — to save you. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18). He was delivered for our offenses and raised again for our justification.

The work having been finished by Jesus, God invites you to come to Him. "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

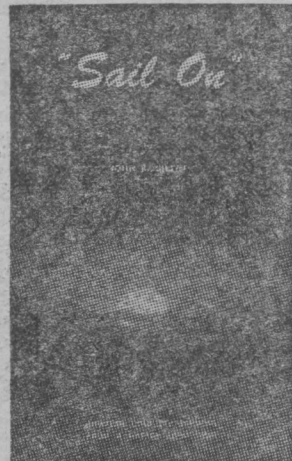
To despise the goodness of God in order to retain your own goodness as a hope for Heaven is to treasure "up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God" (Rom. 2:5).

Crown Rights ...

(Continued from Page Two)

of David (John 1:11; Matt. 21:37-39) and had the kingdom taken away from them for a time (Matt. 21:43). God had determined this would happen (Isa. 53). Their rejection of their King was a part of His eternal purpose. Christ is now absent from the world and David's throne is in ruin. During this age God is punishing the Jewish nation for its sinfulness and extending mercy to the Gentiles to obtain the allotted number of the elect to sustain the coming kingdom of Heaven on earth. Soon Christ is to return and claim the throne of David and restore the kingdom to Israel (Acts 1:6-7).

Christ has not given up the crown rights to the throne of David. He has not forgotten about the Davidic Covenant in II Samuel 7:4-17. Speaking to the church at Philadelphia from Heaven, Christ said that He still has "the key of David" (Rev. 3:7), meaning He still possesses the crown rights to the throne of his earthly father David. He does not now exert this power, for He awaits the period of the second advent when this supreme power will be duly manifested.



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