

If you are not kind, you are the wrong kind.

WINE OR GRAPE JUICE IN THE LORD'S SUPPER?

By T. P. SIMMONS

We have three reasons for holding that wine instead of grape juice should be used in the Lord's Supper. They are as follows:

1. **CHRIST USED WINE IN THE INSTITUTION OF THE SUPPER.** In order to ascertain this point we talked with one well-informed converted Jew and with one Jewish Rabbi. The former is Eld. Henry Singer, erstwhile Superintendent of the Hebrew Christian Mission of Detroit, Michigan. When asked on this point, Mr. Singer replied that the Jews of Christ's day used fermented wine in the Passover.

Mr. Singer has a tract on "The Jewish Passover and the Lord's Supper," and in this tract he says: "EVERY JEW IN THE NIGHT OF THE PASSOVER MUST HAVE FOUR CUPS OF RED WINE."

Reference to Proverb 23:31 will show what kind of wine "red" wine is. The other one consulted is "Rabbi" Abraham Feinstein of Huntington, W. Va. Mr. Feinstein, without hesitancy, said that the Jews of Jesus' day used fermented wine in the Passover. And when asked if there could be any doubt

of this, he replied in the negative. We also wrote the American Board of Missions to the Jews of Brooklyn, N.Y. about this matter. Our letter was answered by J. Hoffman Cohn, General Secretary. He said:

"EVERY JEW KNOWS THAT THE PASSOVER SUPPER MUST BE CELEBRATED BY THE DRINKING OF REAL WINE, AND NOT UNFERMENTED GRAPE JUICE . . . YOU WILL FIND ALL THIS FULLY CORROBORATED IF YOU WILL CONSULT THE JEWISH ENCYCLOPEDIA, WHICH IS THE MOST DEPENDABLE AND AUTHORITATIVE ON ALL MATTERS JEWISH."

Now there is absolutely no satisfactory reason for assuming that Christ broke with Jewish usage on this point and used grape juice in the farewell Passover. Some arrive at this conclusion by reasoning in a circle. This deprives the conclusion of any force. Also the conclusion is false because the premise that all drinking of wine is essentially wrong is false. This is assumed in the face of the fact that Christ turned the water into wine at the wedding in Cana. The remarks of

ruler of the feast proves that this was real wine and not just grape juice. This is assumed also in the face of the fact that just before His death Christ drank "vinegar"



T. P. SIMMONS

(Mark 15:36; Matt. 27:48; John 19:28-30), which, according to Thayer, Broadus, Hovey and W. N. Clarke (the latter three being writers in "An American Commentary on the

New Testament") was the sour wine that the soldiers drank. Also, we find Paul exhorting Timothy to take wine as a medicine (I Timothy 5:23). And it was only the excessive use of wine that was forbidden to bishops and deacons (I Tim. 3:3,8; Titus 1:7).

Professor A. T. Robertson of the Southern Baptist Theological Seminary, of worldwide reputation as a scholar, said in a letter under the date of September 17, 1927:

"I KNOW NO REASON IN THE WORLD WHY THE WINE MENTIONED IN THE NEW TESTAMENT WAS NOT REAL WINE. THE JEWS USED IT DILUTED WITH WATER (ONE - THIRD WINE, TWO-THIRDS WATER)."

J. W. Porter, editor of the American Baptist and also of quite a reputation as a scholar, being mentioned in "Who's Who" of America, takes the position that the wine at the marriage in Cana was fermented wine. He said, in a letter under the date of September 17, 1927: "IN JOHN 2:9-10, THE GOVERNOR OF THE FEAST SAID: 'EVERY MAN AT THE BEGINNING DOTH SET FORTH GOOD

WINE, AND WHEN MEN HAVE WELL DRUNK, THEN THAT WHICH IS WORSE; BUT THOU HAST KEPT THE GOOD WINE UNTIL NOW.' HERE THE REFERENCE IS CLEARLY TO THE FACT THAT AFTER MEN HAD DRUNK FREELY OF THE GOOD WINE, THEY WOULD NOT SO EASILY DETECT THE DIFFERENCE, OWING TO THE EFFECT OF THE WINE. GRAPE JUICE DOES NOT STIMULATE AND WOULD MAKE NO SENSE USED IN THIS CONNECTION."

Editor Porter said further: "DR. JOHN A. BROADUS, WHO IS GENERALLY REGARDED AS ONE OF THE WORLD'S GREATEST GREEK SCHOLARS, TAKES THE POSITION THAT IT WAS WINE AND NOT GRAPE JUICE. IN FACT, NO ONE, SO FAR AS MY INFORMATION EXTENDS, EVER QUESTIONED THE FACT THAT IT WAS WINE UNTIL IN RECENT YEARS."

Peloubet's Bible Dictionary says: "IT HAS BEEN DISPUTED WHETHER HEBREW WINE WAS FERMENTED; BUT THE IM-

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DESIGN FOR MORAL LAW WAS GIVEN FROM MT. SINAI

By The Late JOHN CROUCH

Moral law is necessary to moral government; without it, a moral world would be a scene of anarchy and confusion. Moral law is also necessary to the responsibility of moral beings; otherwise they would become a law unto themselves. But it is not essential, in order to secure moral government or moral responsibility, that such a law should be in writing. We have no doubt of the moral government and moral responsibility of angels, yet we have no reason to think that they have any written code of laws; and the moral government, and corresponding moral responsibility of Adam in his original state, will, we presume, be at once admitted, without supposing for a moment that the command to abstain from eating of the fruit of the tree of knowledge was given to him in writing. In both these instances the laws were in the moral beings themselves; and therefore were not needed outwardly in the letter.

The peculiarity of the law, as given from Sinai, was that it was written. It was not, as we have seen, the first revelation of moral law from God to man, though it was the first written revelation of such law. We have not to discuss the design of moral law, abstractedly considered, but the design for which this written law was given from Sinai. We shall show first why it was not given.

1. It was not given that man might keep it. In itself it was doubtless adapted to secure life to those who should perfectly obey it. Yet it was not given from Sinai with that view. As given to Adam in his unfallen state, the

(Continued on page 2, column 5)

WANTED!

1. The man who puts God's business above all other business.
2. The man who brings his children to church rather than sending them.
3. The man who measures his giving by what he has left rather than the amount he gives.
4. The man who has a passion to help rather than to be helped.
5. The man who can see his own faults before he sees the faults of others.
6. The man who is willing to be a right example to every boy he meets.
7. The man who thinks more of his Sunday school class than he does of the Sunday sleep.
8. The man who is more concerned about winning souls for Christ than he is about winning worldly honor.

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The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 50, No. 18

ASHLAND, KENTUCKY, MAY 10, 1980

WHOLE NUMBER 2273

CHRIST CAME—BUT WHY?

By RAYMOND A. WAUGH, Sr.
Midland, Texas

PART II

Most "Charismatics," perhaps, would have us suppose that they believe that "Jesus is the same yesterday, and today, and forever" (Heb. 13:8). Yet, in the face of the Scriptural truth that every word that God has ever spoken to men has been understood, how can supposedly intelligent "Charismatics" persist in indulging in nonsensical, unintelligible, guttural gibberish and presume to call it "a heavenly language." How can they call their nonsensical, unintelligible, guttural gibberish "tongues" when no one understands?

Surely, they walk in darkness of their own making!

If Jesus is "the same yesterday, and today, and forever," and if God has always spoken in understandable words, then these who insist that God is responsible for their nonsensical, unintelligible, guttural gibberish are calling God a liar! Truly, if God is "the same yesterday, and today, and forever," and if He has always spoken in understandable words, then either He has changed or the "Pentecostals" and the "Charismatics" who attribute their nonsensical, unintelligible, guttural gibberish to Him are the liars.

There is no other word for their

mockery!

There is no other word for such deception!

Tragically, "Pentecostals" and "Charismatics" who indulge in "healings" that are not healings, "tongues" that are not tongues,



RAYMOND A. WAUGH, SR.

and "miracles" that are not miracles are spoken of most specifically in, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?" (Mt. 7:22). The concluding word for all such is quite fatal,

"And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Matt. 7:23).

From the beginning, God's message has been understandable!

Throughout history, God's message has been in the language of the people to whom He spoke. Both Cain and Abel received the Word of God. On the one hand, Cain chose to defy God. He insisted that his religion have the "human" or "earthly" touch. This is the cry of those who would make their religion "relevant," even today! He suffered a guiltiness which busy-ness could not assuage. On the other hand, Abel believed God and was faithful. His testimony is with us today. Then, Abel "obtained" witness that he was "righteous"! God testifies still, "He being dead yet speaketh" (Heb. 11:4).

At any point in history, the message is the same!

Even when God used "the mouth of an ass" (Num. 22:28), the message was unmistakable. The apostle Peter informs us, "The dumb ass speaking with man's voice forbade the madness of the prophet" (2 Peter 2:16).

How can "Pentecostals" or "Charismatics" suppose that a God who would speak clearly even by means of "the mouth of an ass" would afford them the prerogative of employing nonsensical, unintelligible words? (Continued on page 3, column 1)

THE STATE'S, GOD-ORDAINED, CRIME DETERRENT

C. W. DICKERSON
Coeburn, Va.

"Neither law nor morality can sustain itself from generation to generation without the threat of some penalties." This is a statement by Judge David L. Bazelon, of the U.S. Court of Appeals, Washington, D.C. By it he surely intended to be understood, as assuming in part, that man has the power of choice, and is responsible for the way he uses it; and, that through fear of punishment he can be deterred from crime. For if man be not possessed of these qualities, how could threatening him with penalties sustain law and morality?

Unfortunately, not all agree that man is so incapacitated. For instance, some argue that the criminal is ill, not evil; that with him, the unconscious is a source of motivation, and therefore, in committing crime he made no real choice; and, that casual deterrence relieves him of criminal intent and responsibility. And, of course, they recommend treatment instead of punishment for the individual. Now other than this, what road more certain to lead to chaos, could a nation choose?

But this is ridiculous! To believe such is to ignore the obvious. For we do nothing without the consent of our own will. Each day we decide between different possible courses of action, and frequently

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WHAT IS CHRIST TO YOU?

A BIG LUMP OF SOMETHING, a stone supposedly, lay for centuries in a shallow, limpid brook in North Carolina. People passing that way saw only an ugly lump, and passed on. A poor man passing one day saw a heavy lump, a good thing to hold his door ajar, and he took it home. A geologist who stopped one day at the poor man's door found the biggest lump of gold ever found east of the Rockies.

Many people looked upon Jesus. Some saw only a Galilean peasant, and turned away. Some saw a prophet and stopped to listen. Some saw the Messiah, and worshipped. Some saw the Lamb of God, and realized that their greatest need was for Him to save them from their sins.

There are people today who see in Jesus simply a perfect man, and they get nothing more from Him than the example of a perfect life. Others looking upon Him see the Lamb of God, and they go to Him for cleansing. When YOU look at Jesus, whom do you see?

—The Expositor.

The Baptist Examiner Pulpit

A Sermon by Joe Wilson

ARMINIAN ABSURDITIES

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Eph. 2:8).

This Scripture is surely a foundation verse in the doctrines of sovereign grace. In fact, I would say that beyond any possibility of successful contradiction, the man who does not believe in sovereign grace does not really believe the above verse of God's Holy Word. I don't care what he might say he believes. The fact is that sovereign grace is the only kind of grace

there is, and the man who does not believe in sovereign grace does not believe in grace at all.

"The conies are but a feeble folk . . ." (Prov. 30:26). In this the conies are like the Arminians. For the Arminians are a feeble folk: feeble-minded that is. I do not mean to say that Arminians are feeble-minded in the wisdom of this world. There may be many of them of great minds in worldly wisdom. But I do, without apology, say that Arminians are feeble-minded in the realm of spiritual truth.

Again, I am not saying that they are not saved people, for I believe many of them are truly God's born-again children. But again, I say that Arminians are feeble-minded in spiritual things. And this is true of every one of them. I mean their heroes. I mean the cream of the crop. I mean men like John Rice, Jack Hyles, Billy Graham, etc. They are all feeble-minded. If Arminians would use the same brand of mental reasoning about other things that they do

(Continued on page 2, column 1)

The Baptist Examiner THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

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

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

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

Arminian Absurdities

(Continued from page one)
about spiritual things, someone would want them sent to the 'booby hatch'. I am not trying to be smart or mean. I am simply telling it like it is. I desire in this article to set forth some of the absurdities of Arminianism, and thus prove to any who will accept proof that the Arminians are a feeble folk.

Man is totally depraved. Man is dead in sin; but this totally de-



JOE WILSON

praved man has the power to defeat the desires and resist the power of the Triune God. Surely this is an Arminian absurdity. Now the Bible clearly teaches the total depravity of man, and Ephesians 2:1 does tell us that man is dead. John 6:44 tells us that man cannot come to Christ of himself. Romans 8:7 tells us that "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." This is true and the Arminian will talk like he believes this. But if you ever heard an Arminian preach (if it can be called preaching), you know that the very heart of Arminian theology is that God does the same thing for every man, and whether or not man is saved is "all up to man." Arminians preach that no matter how much God loves a man; no matter if Christ did pay for that man's sins; no matter how hard the Holy Spirit tries to save a man, still the final decision is up to man. The Arminian says "God can't save a man against his will." Well, praise

God, God can give man a new will. But, my dear brother, will you not agree with me that this teaching of the Arminian is absurd? The Arminian just will not face the fact of what he is really saying.

Christ died a substitutionary death. Christ paid the sin debt of all for whom He died. Christ died for everyone who ever has or will live. Many go to hell for whom Christ died. Is this not an Arminian absurdity? I do not suppose that any Arminian will deny that this is what they preach and believe. Yet, see how absurd, how ridiculous, and how dishonoring to God this teaching is. Brother, I say it plainly, the Arminian highly dishonors the precious blood of Christ; he almost, if not altogether, blasphemes when he teaches his universal atonement heresy. The Arminian makes the blood of Christ in the case of many for whom the Arminian says Christ died, to be of no more value than the blood of bulls and goats. Oh, that I could sound forth like a trumpet. I know of few, if any, doctrines that are more terrible heresies and more blasphemous against the character of God and the work of Christ than the Arminian heresy of universal atonement. The Arminian is a feeble-minded person. Why cannot he see that the word "substitution" means that the one substituted for goes free. Apply the Arminian teaching to the world of sports. John substitutes for Jim but Jim stays in the game. Absurd you say. Of course it is absurd, and so is Arminianism. How can an Arminian claim to retain his right mind and say that Jesus paid for a man's sins, yet that man has to pay for those sins in hell. How can the Arminian claim to have his right mind, and say that God was punishing Pharaoh in hell and Jesus on the cross at the same time and for the same sins. Brother, we sovereign gracers believe that the blood of Christ is of such infinite value and such effective power, that it saves everlastingly all for whom it was shed.

God loves everyone. Many whom God loves go to hell forever. Oh, what an Arminian absurdity is this! Brother, if you could convince me that God loves everyone, you would blot the sun of hope out of my sky and leave me in the midnight of eternal darkness. If the Arminian doctrine is true, then what does the love of God mean to us? How can we talk about the power and comfort of being loved by God? The Bible tells us that He "loved us with an everlasting love, therefore with lovingkindness have I drawn thee" (Jer. 31:3). The Bible tells us that "having loved His own... He loved them unto the end" (John 13:1). Brother, the Arminian besmirches the love of God and makes it to be a nothing—a meaningless thing. What kind of love is it that will not do all it can do for its object? What kind of love is it that allows its object to burn forever in the tormenting flames of hell? If God loved Judas, and God loves me; what good does that do me? It did not save Judas. What hope can I have that it will save me? But when I know that whom God loves, He saves with an everlasting salvation; and when I know that He loves me; then to be loved of God is the greatest of all blessings.

We should pray long and earnestly for God to save sinners. God cannot save sinners unless they let Him. God has already done all He can do to save sinners and God does this for all sinners. Now, brother, is this absurd or not? Man forsakes the usage of plain common sense in order to believe and promote Arminianism. Please, Mr. Arminian, please tell me why I am to pray for God to save sinners, and what is it I am to ask God to do. Mr. Arminian, you tell me that God is willing and desirous to save each and every man. Well, then what on earth can I ask God to do for any sinner that Mr. Arminian does not say God has already done? Really, for Arminianism to be consistent, it should teach us to pray to man and never, never pray for God to save a sinner. The Arminian prays against his theology when he prays for God to save any man. If God should answer an Arminian's prayer and save a soul, then God would have to contradict the Arminian's theology. Sovereign gracers believe that God has an elect peo-

ple; that Christ died for those elected ones; that the Holy Spirit is able irresistibly and effectually to cause the sinner to come to Christ. Therefore, the sovereign gracer can truly and sincerely pray for God to save souls. But this the Arminian cannot do and stay with his theology.

Man must, of himself, repent and believe the gospel. If man will do this, God will born him again. Who needs it? If man, of himself is able to repent of his sins and believe on Jesus Christ. Please tell me why he needs to be born again and what being born again will do for him. If man can believe without being born again, then he has everlasting life and is saved without being born again. Now this is just so, and is as plain as can be, and even a simple minded Arminian ought to be able to see this. The Arminian new birth is the most needless and useless and ineffectual thing there has ever been. According to the Arminian, man has already repented and believed without being born again. Therefore, he already has a pure heart and is saved. Therefore, by all the laws of logic and common sense, Arminian theology tells every man living: "you don't need to be born again." Beloved, you and I who believe the truth of the Bible believe that repentance and faith are sacred duties and also inseparable graces wrought in the heart by the regenerate work of the Holy Spirit. We believe that logically (not chronologically) repentance and faith follow regeneration and are the sure

Let's Study The Lord's Church

By E. G. Cook

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(See page 8 for postage)

The material in this book was carried serially in TBE. We are very happy to offer it now in book form to our readers. Bro. Cook lays stress upon the local church to the exclusion of the universal, invisible church of Protestantism. This book contains the knowledge which a man has acquired through many years of study. It is a book which all lovers of church truth will want to purchase and read. This book is a paperback and contains 85 pages.

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and immediate results thereof and the infallible evidence thereof. I say, not chronologically, for there cannot be such a being as an unrepentant, unbelieving child of God. The life that is given by the Holy Spirit using the Gospel possesses the inseparable characteristics of repentance and faith. One does not follow in time the other for they come together. But it is indisputably true that regeneration produces immediately with itself repentance and faith. Rather, they are all wrought by the Holy Spirit.

The Holy Spirit is God. The Holy Spirit is trying to save everyone. The Holy Spirit cannot save any man unless that man will let him do this. Is not this truly an Arminian absurdity? How can the Arminian make such statements? Yet everyone knows that these statements truly set forth what Arminians believe on this subject. Surely, you are beginning to agree with me that the Arminians are a feeble-minded folk. I tell you the Arminian just will not think about what he is teaching. How can the Arminian believe that the Holy Spirit is the almighty God, and still believe that He cannot save man unless man will let Him. Brother, the Holy Spirit does not try to do anything. He does whatever it pleases Him to do, and none can stay His or hinder His working out His own purposes and desires. God's chosen people will be made willing by the Holy Spirit at the predestinated time and will surely be saved. Praise God! Praise God! Well, I could go on and on with this. But I think I have said enough to prove my point. Arminianism is a theology of absurdities. Arminians are a feeble-minded folk who will not face up to what they are really teaching. They talk out of both sides of their mouths. Out of one side they talk about a dead sin-

Appreciated Correspondence

Greetings in the name of Jesus Christ our wonderful Lord and Saviour.

Please note we are going to start support of the New Guinea mission work. It is not much, but it will let you know that we are backing Calvary Baptist Church and Elder Fred T. Halliman.

Warren, Ohio

Christian greetings to each of you. Trust that you are all well and enjoying the blessings of our great God. Enclosed is our check for New Guinea missions and TBE.

Cushing, Texas

ner and an Almighty God. Out of the other side they talk about a poor little god who is defeated in his strongest desires by the mighty will of man. Out of one side they talk about Jesus paying for sin. Out of the other side they talk about men going to hell with their sins already paid for.

Now I consider it to be the strongest of many strong charges that could be brought against Arminianism that it highly dishonors and even insults the Great God of the Bible. No man can really, thoughtfully, truly believe Arminianism and then consistently believe in God as He is set forth in the Bible, and exalt God as He ought to be exalted. The Arminian system of doctrine dishonors the being of God, the wisdom of God, the justice of God, the power of God. In fact, I doubt that there is an attribute of the great and glorious God that is not belittled, besmirched, blasphemed by Arminian doctrines. Brethren, it would be a great study and make a great sermon for someone to just take up the attributes of God set forth in the Bible and show what Arminianism really does to them. Arminianism from start to finish, and in every part thereof, is an insult to the God of the Bible; a travesty of the doctrines of the Bible. It originated in the heart of depraved man (or worse), and it is designed to de-throne God and exalt man; and it is destined for the pits of hell. Not one word of Arminianism, not one breath thereof, will ever sully the fair and beautiful atmosphere of God's heaven.

Now, brethren, I think we ought to hold the line right here. I am not one of those sovereign gracers who play footsie-wootie with the Arminians. I have been greatly grieved and even shocked by the attitude of some sovereign gracers (?) towards Arminianism. I have heard them brag on Arminians as if they were the greatest of all the warriors of God. I think highly of Charles Spurgeon, but he almost spoils it all by his bragging on Wesley. Wesley was an Arminian heretic and not deserving of the praise of believers in God's truths. Brethren, we are sovereign grace men. Let us behave like such. Let us stay out of the enemy's camp. I tell you, some sovereign gracers are going to answer to God at the judgment seat of Christ for aiding and abetting the enemy. Brethren, Arminianism is a heresy. It is not a little heresy that is not too bad; it is one of the greatest heresies in the history of the world. Let us recognize it as such and let us who

believe the truth, stand together and stand strong against this awful enemy of God's precious Word. God bless you all.

Design For Moral...

(Continued from page one)

very fact of its being given implied that he had the power to keep it. God could not, as a moral governor, give to him a law which he had not constituted him able to obey. But no such power is to be inferred from the giving of the law from Sinai. Man had, by his own sin, lost the power to obey. He was now a fallen being; but his fall had not lessened God's right to demand his obedience, nor in any way relaxed God's requirements; so that no law which God might give after the fall could be less rigorous than that which he had originally given. He could not give other than a perfect law. He could not, it is true, require more of man than he had originally given him power to perform. Nor did he. There is nothing in the law, as given from Sinai, which Adam, when in Paradise, had not the power to fulfill. It was not a new law. The ten commandments were but a development of the law which was given to Adam in his original state. The mere fact, therefore, of the giving of the law, must not be quoted as any evidence that man has the power to obey it. This principle holds true of every command which God has given to man since the fall. It has often been urged by those who hold the doctrine of moral ability, that if God gives a command, it implies that man has the power to obey; and that since all men are commanded to repent and believe the gospel, it follows that they have the power to do so. We demur to this reasoning. The principle we have proved above, viz., that man's fall has not relaxed God's requirements, strikes at the root of such a theory.

The law from Sinai was given in such a form as proves that man had not the power to keep it. The very fact that it was written, is an evidence that it was given to fallen beings. Had man remained unfallen, there had been no need of the written law, since it was written in his heart. It was because it was effaced from the fleshy tablets of the heart, that it became necessary to write it upon tablets of stone. If, then, it was given to beings who had not the power to obey it, it could not have been with the design that they should obey it. If man had failed to keep it as a perfect being, much more would he fail to do so as a fallen being.

II. The Law was not given to prove the fact of man's guilt. It was not necessary for this purpose. Men's own consciences would have condemned them, without the written law. The Apostle Paul argues this in Romans 5:13,14, "Until the law, sin was in the world; but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

The fact that a period of two thousand five hundred years elapsed between the revelation of the

(Continued on page 5, column 2)

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We are happy to offer our readers the new release of Joe and Kathy Martinez on tape or record. Here are some songs which are true to the Word of God and sung by two people who believe the doctrines our paper has taught for many years. The songs are as follows on side 1: "Jesus Christ, the Lord of Glory," "Oh, Give Thanks Unto the Lord," "The Captain of My Soul," "Love the Lord," "The Good Shepherd," and "Vessel of Honor." On side 2 the songs are: "Gotta Get a Move On," "Until That Glorious Day," "I'll Take My Car to Jesus," "The Gospel," and "Tis Sweet to Die."

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Christ Came — Why?

(Continued from page one)

ligible, guttural gibberish in His Holy Name? Surely, in their depravity, all who indulge in such presumption have determined to mock the God of Glory!

Indubitably, then, any who come to us with nonsensical, unintelligible, guttural gibberish and call it a message from God are mocking the Son of God who walked among us in the flesh, every angel who has been assigned to speak to men, the dumb creatures of earth through whom God has given a message, and every prophet of God who has come to us with a message from God. Had "the stones" to which Jesus makes reference to "immediately cried out" (Lk. 19:40), their words, too, would have been understood. This is the direct implication of Jesus' word!

All of those who indulge in such nonsensical, unintelligible, guttural gibberish indicate by their acts that they are not the servants of the Lord Jesus. They prove by their appeal to the flesh that they are not men of faith. As Cain of old, these may employ every materialistic device available to them that they might "make a fair show in the flesh" (Gal. 6:12) and, thereby, attempt to assuage their blood-guiltless. God explains infallibly, however, that they do this to preclude their suffering "persecution for the cross of Christ" (Gal. 6:12). They may claim to be Christian, but their "Charismatic" commitment to the flesh proves that they despise the Cross of the Lord Jesus Christ!

"Pentecostals" and "Charismatics" are in a piteous plight! They would inspire their followers with their fleshly testimonies of "healings," "tongues," and "miracles." Tragically, however, they have completely missed the message of God in the Apostle's, "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:24). Likewise, they miss the meaning and the message of our Lord's words to Peter, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven" (Mt. 16:17).

Being slaves to the flesh, they know not faith!

The "Pentecostals" and "Charismatics" cannot comprehend the meaning of, "Faith cometh by

hearing and hearing by the Word of God" (Rom. 10:17). The word, "We are the circumcision who worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3) is truth that the "Pentecostals" and "Charismatics" cannot receive.

To "Charismatics" the flesh and feelings are crucial!

To Peter faith and the Word are primary and absolute!!

The words reverberate across the centuries! When he knew his end was near, Peter said, "Knowing that shortly I must put off this my tabernacle . . ." (2 Peter 1:14), he indicated his concern that we might have "these things always in remembrance" (2 Peter 1:15). Then, in assuring us that he had no confidence whatever in the flesh, he enunciates, "We have a more sure word of prophecy" (2 Peter 1:19). He explains, "Holy men of God spake as they were moved by the Holy Spirit" (2 Peter 1:21).

In an hour when Peter might have reflected and boasted of healings, tongues, and miracles which were very, very real, we find that his faith was in Christ Jesus and that his confidence was in the Word of God—not in the flesh or in fleshly accomplishments. Peter declares they "were eyewitnesses of his majesty" (2 Peter 1:16), but even here he directs us to the Word of God, "We have a more sure word of prophecy . . ." (2 Peter 1:19)! Not once do we hear him boasting of healings, tongues, or miracles.

Peter gives priority to the Word of God!

With him, as with Paul, there was no "uncertain sound" (I Cor. 14:8). This message was the same. Unequivocally, there is the word, "We have also a more sure Word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit" (2 Peter 1:19-21).

God's message is unmistakably definitive!

Men who boast of their "healings," "tongues," or "miracles" must do so in ignorance or in defiance of the purpose of Christ's coming. When men turn to the flesh instead of the faith, they miss "the gospel of Christ which is the power of God unto salvation to everyone who believes . . ." (Rom. 1:16), even His death, burial, and resurrection which were accomplished "according to the scriptures" (I Cor. 15:3-4). Certainly, those who would boast of their "healings," "tongues," and "miracles" in an effort to enlarge their following, increase their collections, or enhance, aggrandize, or maximize their religious kingdoms have never read with any understanding our Lord's message to Thomas, "Blessed are they that have not seen and yet have believed" (John 20:29).

Perhaps, lest there should be



For May 25, 1980

Ephesians 4:16-19.

Intro.: We are now studying the kind of church which brings glory to God. It is the kind of church which meets the qualifications of the Word of God. It must have the proper Head, the Lord Jesus Christ; the proper administrator, the Holy Spirit; the proper rule of faith, the Holy Scriptures; the proper membership, born again believers, scripturally baptized; the proper ordinances, baptism and the Lord's Supper; and in this lesson the church which is properly placed together and which walks properly.

VERSE 16

"From Whom." We have looked at the expression, "in Whom" (1:7,11,13; 2:21) and "of Whom" (3:15), and now "from Whom." All of our blessings radiate from Him and resolve around Him. Apart from Him we are nothing and can do nothing (John 15:1-5).

"The whole body." The body has its being and breath from the Head. It also has its organization and orders from the same source. Each "whole body" or "whole church" (Acts 15:22; 6:5) is a com-

plete institution. It has a relationship to other churches of like faith and order, but it is not dependent on other churches for its continued being or to make it complete.

some misunderstanding. God climaxes and elaborates this truth with, "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name" (John 20:31). The "Charismatics" who must ever gravitate by way of their flesh to their "healings," "tongues," and "miracles" can never accept such truth. Similarly, these who must abound in their fleshliness can never understand, "Whatsoever is not of faith is sin" (Rom. 14:23). Neither can they accede that "Without faith it is impossible to please him . . ." (Heb. 11:6).

Men trusting in Christ do not appeal to the flesh!

Men trusting in Christ do not appeal to experience!

Had Jesus come to heal, there would be no ill on earth today! Had Jesus come to provide tongues, there would be no language barriers to divide men today! Had Jesus come to give miracles, there would be no one without a claim to that miracle-working power today for "God is no respecter of persons" (Acts 10:34). Had Jesus come to heal, dispel language barriers with tongues, and provide miracles, we would be in the Millennium!

God's Word concerning the purpose of Christ's coming is unmistakable and absolute, "Christ Jesus came into the world to save sinners . . ." (I Tim. 1:15). The message of Christ Jesus in the conclusion of His ministry in the earth is equally unmistakable and absolute, "Go ye into all the world and preach the Gospel to every creature" (Mk. 16:15). If we can receive it, in their gravitation to the flesh, "Charismatics" follow Satan and "pervert the gospel of Christ" (Gal. 1:7). They would commit us to the "bondwoman who was born after the flesh" (Gal. 4:23) and, in some instances at least, turn their religious services over to women who both gloat and abound in the flesh.

If we have any Scriptural knowledge and spiritual insight, it should be rather clear to us that there is a world of difference between really true Christians and "Charismatics"! In fact, without doing violence to the language of our birth, we can say without any fear of contradiction that a Baptist can no more be a "Charismatic" than a Christian can be a Communist. "Charismatics" and Communists alike are apparently marching to the beat of a drummer who walks in Scriptural ignorance or in spiritual darkness. The one names Christ while despising His Cross, (Continued on page 7, Column 4)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

plete institution. It has a relationship to other churches of like faith and order, but it is not dependent on other churches for its continued being or to make it complete.

"Fitted together." Just like God had the tabernacle fashioned and fitted together to be the pillar and ground of the truth, He also had the church brought into being for the same purpose. God does things decently and in order (I Cor. 14:40; Ex. 39:43).

"And compacted." Not only brought together, but knit together in a common bond and a common fellowship (Col. 2:19). So close together that each member is affected by what happens to every other member (I Cor. 12:25,26).

"By that which every joint supplieth." The duties and responsibilities of each member is for the betterment and growth of the whole body. Each member complements the other members.

"According to the effectual working in the measure of every part." When every member is alive and active, it readily responds to the

message of the Head and the whole body moves forward. Of course, the opposite is also true.

"Maketh increase of the body unto the edifying of itself." Here we have a spiritual growing church with each member supplying nourishment.

"In love." Love is to permeate both the speaking (Vs. 15), the walking (5:2); in fact, every activity of the body or church (I Cor. 13:1-6).

VERSE 17

"This I say therefore, and testify in the Lord." Paul was an ambassador for Christ and so his message was by inspiration (II Cor. 5:20; II Pet. 1:19-21). It is the duty of every preacher to deliver God's message (Rev. 2:1).

"That ye henceforth." After regeneration, the child of God is to arise to walk in newness of life, as is set forth in a picture in baptism (Rom. 6:4).

"Not as other Gentiles walk." We are not to walk according to the course of this world or to be conformed to the world (Eph. 2:3; Rom. 12:1,2; II Cor. 6:14-17).

"In the vanity." The natural man looks on the world like the rich farmer (Luke 12:16-21), or the prodigal son (Luke 15:11-13). They therefore lose their lives in trying to save them (Matt. 16:25).

"Of their mind." They are made lightheaded as they feed themselves on the sweet wine of the Devil.

VERSE 18

"Having the understanding darkened." The result of sin is that it deadens and darkens every faculty of man's being. He therefore loves darkness rather than light (John 3:19). All of man's choices is affected because his mind is poisoned by sin.

"Being alienated from the life of God." Man is dead in trespasses and sins and totally separated from any trace of spiritual capacity. Paul says, "in my flesh dwelleth no good thing." (Rom. 7:18).

"Through the ignorance that is them." Jesus said to the woman at the well, "if thou knewest." The natural man is totally unaware of his condition or of his need. Consider the self-righteous Pharisee (Luke 18:11,12) and those Paul refers to in Romans 10:13.

"Because of the blindness of their heart." Every man has turned to his own way (Isa. 53:6) and has fallen into the ditch of sin or spiritually among thieves (Luke 10:30). They have followed their darkened understanding and the blindness of their heart. Notice, it is not physical blindness, but spiritual blindness. A physically blind person may stumble over a chair, but the spiritually blind person stumbles over sin.

VERSE 19

"Who being past feeling." They have no sensitivity; being void of spiritual nerves. How sad to see a person who can't respond to light or love.

"Have given themselves over." They are willing slaves of the Devil.

"Unto lasciviousness." They run greedily after the error of Balaam for reward. They recklessly abandon any thought of safety.

"To work all uncleanness with greediness." Anything goes for a kick or a thrill. This is why dope and drink run like rivers of water in our society. Read particularly Romans 1:29-32.

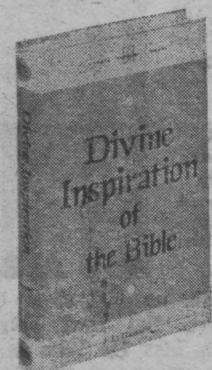
Conclusion: The churches of our day need a revival of contending for the faith and of godly living (Jude 3; Titus 2:12-14).

(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.)

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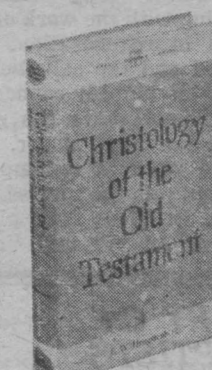
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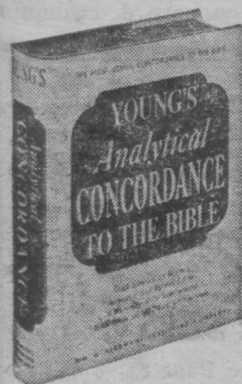
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How does a person believe to receive Christ as their Saviour?
—McLeansboro, ILL

JAMES
HOBBS
Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



Believing is the same as coming to Jesus. We find that every act that we commit as far as salvation is concerned has to be done with God's power. Jesus said in John 6:40 that all who believe on Him have everlasting life. When the Jews murmured about it He said, "No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day" (Vs. 44).

In order to "come to Jesus" or "believe" it is necessary that a person be quickened by the Holy Spirit. "And you hath He quickened, who were dead in trespasses and sins." (Eph. 2:1). Thus Luke tells us in Acts 13:48 "... and as many as were ordained to eternal life believed." Those who believed were those who were elected to salvation and thus, those who were made alive by the Holy Spirit. We are told this in I Peter 1:21. "Who by Him do believe in God..."

How does a person believe? God makes us alive so that we can hear the gospel. We then see ourselves a sinner and Christ as Saviour and we believe. Our salvation and life is more or less the same. For instance, we read in Philippians 2:3: "For it is God which worketh in you both to will and to do of His good pleasure." You see God gives us the inclination and the ability to perform His will.

E. G.
COOK
701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



"With the heart man believeth unto righteousness..." Romans 10:10. However, he cannot do that until that belief has been given to him, Philippians 1:29; Acts 18:27. In Romans 6:23 we read, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." There is no way that eternal life could be the gift of God if we must do something in order to receive it. If we must earn it by our doing one little thing, it cannot be a gift. In John 10:28 our Lord said, "I give unto them eternal life; and they shall never perish." This gift is an unconditional one. It does not depend upon anything the sinner must, or can do.

In order for eternal life to be a gift of God, it is absolutely essential that everything connected with it be a gift also. If there is just one little thing connected with eternal life that the sinner must do in or-

der to receive it, to that extent it is not a gift of God. The things that are connected with eternal life are repentance, belief and faith. In Acts 11:18 we learn that repentance is a gift. Our version says it is granted, but the word "granted" comes from DIDOMA which simply means to give. In Philippians 1:29 and in Acts 18:27 we see that our believing is a gift of God. In Ephesians 2:8 we learn that our faith is also a gift of God. And then in John 3:16 we find that even our wonderful Saviour was a gift of God. No wonder Jonah says in Jonah 2:9, "Salvation is of the Lord."

In years gone by I told any lost person that I was trying to witness to for him to believe on the Lord Jesus Christ and he would be saved. I did that before I got around to studying the context of Acts 16:31. When I finally saw that Paul and Silas were talking to a man who had already been quickened, Acts 16:29, I stopped telling lost sinners what they must do and began telling them what Christ had done. Paul and Silas were not throwing that wonderful promise in Acts 16:31 out to every Tom, Dick and Harry. That jailor had already been convicted of his sins. He had already been quickened, or made alive spiritually. He was now in position to be given that belief. So until that sinner has been convicted of his sins, play it safe and tell him what Christ has done for His people.

OSCAR MINK
219 North Street
Crestline, Ohio
44827

PASTOR
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



Man in his natural state CAN NOT receive the first spiritual thing, much less He Who is consummate spirit and truth. Man by nature is destitute of righteousness, utterly depraved, his heart is filled with enmity against God, and he loves it so. Therefore, there must be a power external to fallen man exercised in his behalf if he is ever to be saved from sin. This power is manifested in effectually calling out of the world those for whom Jesus died. This effectual call includes the granting of faith or belief, whereby Jesus is seen as Saviour, and ultimately as Lord. Faith is the gift of God, and is implanted in those whom God purposed to save before the foundation of the world by the regenerative work of the Holy Spirit. "It is the Spirit that quickeneth" (John 6:33). Man is passive, neither contributing to, or cooperating with the work of the Holy Spirit in regeneration. The glory of God and the salvation of a sinner are inseparably connected, and God will not share His glory with the ill-deserving sinner. God does all the work of redemption, and shall get all the praise and glory for it. Religious flesh places the emphasis on "I" and "me",

and ever points up the works of the flesh. But, to the heart humbled by free grace, Jesus says, "Go, tell what great things the Lord hath done for thee." A person cannot rely savingly upon Christ until he comes to distrust himself, and sees his self-work as filthy rags in God's sight. Spiritual faith has a positive and negative side to it. With the inception of faith the subject is made to see his exceeding sinfulness, and that according to God's holy, just, and good law he deserves to be consigned to the everlasting burning. On the other hand, and at the same time, he sees Christ as his bleeding Surety and Saviour. So it is by faith a person believes in Christ as Saviour, and faith is appropriated by the shed blood of Christ. God in eternity purposed to give His people faith, and Christ says, "He that is of God, heareth God's words." Seeing that "the Scripture hath concluded all under sin," and therefore all are "condemned already." That all by nature are "guilty before God," and "servants of sin." And that all are "without Christ... having no hope," and all "are without God in the world." And seeing that the lost man is "held by the cords of his sins" (Prov. 5:22), and that in his flesh "he cannot please God." It is clearly seen that it cannot be a matter of man receiving or accepting Christ, for the nature of man is such that it detests the least similitude of holiness. So then, man's entrance into glory is dependent on God having received the penalty for his sins by the atonement of Christ, and Christ's acceptance of the sinner in time is the fruit of that eternal grace wherein God accepted all the elect in His beloved Son (Eph. 1:6).

Wine Or...

(Continued from page one)
PRESSION PRODUCED ON THE MIND BY A GENERAL REVIEW OF THE ABOVE NOTICES IS THAT HEBREW WORDS INDICATING WINE REFER TO FERMENED, INTOXICATING WINE." Again: "A GREAT ATTEMPT HAS BEEN MADE TO PROVE THE WINE DRUNK AT THE LORD'S SUPPER UNFERMENTED, BY AND FOR THE SAKE OF TEMPERANCE WORKERS OF OUR DAY AND NATION. SUCH ATTEMPTS ARE APT TO DO MORE HARM THAN GOOD, AMONG THOSE FAMILIAR WITH EASTERN CUSTOMS TODAY, OR THE HISTORY OF THOSE NATIONS. BUT THE APOSTLE PAUL HAS STATED THE CASE FOR TOTAL ABSTINENCE IN ROMANS 6:14 IN SUCH A WAY THAT DOES NOT NEED THE TREACHEROUS AID OF DOUBTFUL EXEGESIS FOR ITS SUPPORT."

The writer is a prohibitionist; always has been and always will be. But he will not let the fact so prejudice him as to blind him to Scriptural facts and cause him to evade those facts. Prohibition does not need this in its defense. It is today a social necessity because of the abuse that has been made of alcoholic drinks. And had alcoholic drinks always been confined to wine, prohibition would probably never have been necessary. However, the writer is a total abstainer from all alcoholic drinks except for sacred or medical purposes.

2. THE CHURCH AT CORINTH USED WINE AND RECEIVED NO CORRECTION FROM THE APOSTLE PAUL IN THIS MATTER. We know that the church at Corinth used wine because through abuse of the supper some became drunk (I Cor. 11: 21). A Greek lexicon will show that the Greek word here means exactly what we commonly understand from the English term

"drunken." Other cases of the use of the same Greek word (methuo) will be found in Matthew 24:49; Acts 2:15; I Thessalonians 5:7. Concerning the Word in I Corinthians 11:21 we read from "An American (Baptist) Commentary on the New Testament": "THE WORD ITSELF MEANS DRUNK AND NOTHING SOFTER. THE PASSAGE IS CONCLUSIVE AS TO THE WINE USED BY THEM AT THE LORD'S SUPPER." Now the fact that under such circumstances the Apostle Paul did not prohibit the use of wine is a very strong argument indeed for the use of wine. Argument from silence is not always strong or even valid; but in this case it is strikingly both. Surely, if it had been improper to use wine in the Lord's Supper, the apostle would have said so, since some had done such an unseemly and vicious thing as to get drunk on the wine.

It is said today that it ought not to be used because it puts temptation before the weak. Was not Paul as much concerned for the weak as these are? We know from his writing that he was supremely concerned for the weak. Then he must have had some conscientious scruple that prevented his forbidding the use of wine! Marcus Dods says: "ALTHOUGH THE WINE OF HOLY COMMUNION HAD BEEN SO BADLY ABUSED, PAUL DOES NOT PROHIBIT ITS USE IN THE ORDINANCE. HIS MODERATION AND WISDOM HAVE NOT IN THIS RESPECT BEEN UNIVERSALLY FOLLOWED. ON INFINITELY LESS OCCASIONS ALTERATIONS HAVE BEEN INTRODUCED INTO THE ADMINISTRATION OF THE ORDINANCE WITH A VIEW TO PREVENTING ITS ABUSE BY RECLAIMED DRUNKARDS, AND ON STILL A SLIGHTER PRETEXT A MORE SWEEPING ALTERATION WAS INTRODUCED MANY CENTURIES AGO BY THE CHURCH OF ROME."

Now, in the face of Paul's failure to forbid the use of wine in the Lord's Supper in the light of the fact that some of the members of the church at the time when the supper was supposed to be celebrated, what shall we say of those today who oppose the use of wine in the Lord's Supper through fear of injuring the weak? Their argument sounds very much like the argument against immersion for baptism on the ground that it is indecent.

3. THE SYMBOLISM OF THE SUPPER DEMANDS WINE. On this point we find some very curious reasoning on the part of some in insisting on grape juice for this same reason. We find a Seventh Day Adventist paper thus contending. Also a Sunday school paper for young people published somewhere in the north. And this is the contention of one converted Jewish rabbi to whom we wrote. But that this contention is false and that grape juice does naturally contain leaven (a type of sin and evil) ought to be apparent to any one upon a moment's reflection. If grape juice did not contain leaven, it would not ferment. In answer to our query concerning this matter, Frederic J. Haskin, Director of Information Bureau at Washington, D. C., gave the following significant reply:

"THE BUREAU OF PLANT INDUSTRY OF THE U.S. DEPT. OF AGRICULTURE SAYS THAT

GRAPES NATURALLY CONTAIN A LEAVENING AGENT AND THAT THIS IS PRESENT IN THE JUICE." Does the Bureau of Plant Industry know what it is talking about? We invite proof to the contrary. Then comes the question as to what becomes of the leaven in the process of fermentation. In answer to this, Mr. Haskin continues: "THE LEAVEN IS USED UP IN THE PROCESS OF FERMENTATION SO THAT THE FINISHED PRODUCT OR WINE DOES NOT CONTAIN ANY."

Therefore, we may contend that it takes fermented wine to match unleavened bread, and that the former is as essential as the latter. The fruit of the vine that properly represents the sinless blood of Christ must not have any leaven in it. Therefore, wine should be used.

But someone asks what to do about the vows that many have made when young never to touch any intoxicants. We reply that Scriptural consistency and the proper commemoration of the Lord's death should come before a pledge or anything else. It is better to break a pledge than to fail to properly keep this memorial. God does not hold any one responsible for the keeping of a pledge that hinders him in properly honoring Christ. Stick to your pledge in general, for it is a good one; but do not let it come between you and the Bible's teaching regarding observance of the Lord's Supper.

(EDITOR'S NOTE: The article above is a reprint and revision from an article in THE BAPTIST EXAMINER of November 1944).

State's God-Ordained

(Continued from page one)
decide against our first impulse. For example, we can resist the urge to run a red light, or to exceed the speed limit, or to park in the open space by the fire hydrant. By the same token we know that the potential criminal can resist the urge to do wrong. Therefore, if he violates the law he is criminally responsible. There is a case in point: The removal recently, in view of our threat, of Russian missiles and planes from Cuba, is fresh and clinching proof that evil men can be made to fear and obey, even to adopt a course contrary to the one which they would like.

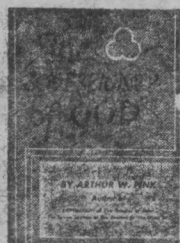
THE DIVINE PLAN
The influence of home, church, and school properly exercised, is the most effective crime deterrent. But when they have failed, what is the duty of the state? Let us see: The very fact that we have a system of laws is evidence that our founding fathers considered man as being morally responsible, as the Bible teaches. And, in ordering penalties, they followed Bible precedent that fear is a deterrent to crime. In the New Testament book of Romans, Chapter 13, Verses 1 to 4, it is clearly seen that the Creator intended for law, and its enforcement, to be such as to instill restraining fear in the hearts of those who are tempted to do wrong. And the fact that some individuals are restrained only by the fear of death necessitates the penalty of capital punishment. So, as we would expect, while the race was yet young, the Divine Lawgiver commanded it as the penalty (Continued on page 6, column 1)

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PAGE FOUR

THE SQUARE MONSTER

By N. K. POTTER

"Help! There's a monster in my living room!" some concerned parents are beginning to cry. And well they should, for never in this country's history has television been so corrupt and openly vile. Not only parents, but young married couples and elderly folks alike are beginning to see the need for careful monitoring of TV's various program selections. Talk-shows invariably turn to sex and lust at one time or another. Soap operas continue the struggle to tear down the foundation of America—the home. Cartoons introduce evolution to tiny tots and game shows often turn to subjects unfit for adult ears, not to mention the children that are watching.

Should we ban TV from our homes? Throw the set onto the garbage pile? Destroy it with a hammer? Slowly take its insides out and burn them individually? Some are considering these alternatives, but I'm glad to say they are not the only choices. Most television sets I've seen come equipped with a variety of knobs and buttons that the owner soon learns to control. The first should be the ON-OFF switch.

What happened to the good old days when cowboys only captured or fought the outlaws? How about the old family programs like THE REAL McCOYS? Or cartoons that only intended to promote good clean fun and laughter to start the day with a smile? There seems to be very few of these anymore, and the ones we do have are being replaced with the more popular "kill the good guys" or "covet your neighbor's wife" type programs. I am embarrassed to admit that many Christians are falling victim to the latter-mentioned shows and seemingly prefer them. Will God overlook our carelessness? Does He go along with immorality just because it is more "popular" in our day? Is HE changing HIS views on marriage, the home, child-rearing and such like?

Not long ago I visited an elderly Christian couple in their home and it just so happened that my visit coincided with their daily soap opera fever. I could actually detect that my chit-chat was ruining their show, so I sat back quietly and waited for a commercial. What I saw and heard on that show was quite a shock to me and to be frank, I was embarrassed to be in the same room with a man when such things were aired on the program. As if this wasn't bad enough, my humiliation became greater when this couple discussed how a certain soap opera star was going to explain to her husband that the child she was expecting was not his! A few weeks later I overheard two teenage girls arguing about whether or not a certain star's husband was going to divorce her because of her infidelity. Imagine my dismay when a third girl announced that he had filed for divorce and the other two girls clapped their hands and expressed their approval. What kind of outlook can these teens have on the sanctity of matrimony when their minds are filled with such garbage as that soap opera provided?

I am concerned that so many Baptists not only allow their children to watch hour after hour of TV unmonitored, but actually permit the square monster to babysit tots to teens instead of providing worthwhile mental or physical exercise. What happened to the family games of checkers, scrabble, table tennis, croquet or working a jigsaw puzzle? What about family outings for picnics, boating, horseback riding, visits to the park, museum, library or zoo? The few TV shows I watched while young are not what remain in my memory. Instead, it is the things we did as a family.

Let's not allow that square box in our living room to become a monster. Study the TV guide and control the ON-OFF switch. Prayerfully consider the shows that you regularly watch and determine whether or not the Lord is well pleased with your choice of entertainment. Take time to sit down with the kids during their favorite shows and guide them in the right direction. Don't allow the TV to rob you of time with your family. Your children might seem a little embarrassed to sit down to something as simple as a jigsaw puzzle, but the time you spend with them will prove more worthwhile and they will soon learn to enjoy and appreciate your personal attention. Get out the popcorn and coca-cola for an evening of scrabble or checkers. Laugh over old family photos together and organize that picture album you've been meaning to do.

Deep down inside, your child would rather have your individual attention than anything else TV can provide. But let's be very honest—Satan is crafty and wise in making television shows so "magnetic" that your children may at first resent your interruption in their usual entertainment. It's up to you as a Christian parent to provide something better! Don't get easily discouraged if your first efforts fail. Pray for divine guidance and begin to plan and organize family fun. Most of all, set aside time for regular family devotions with a few verses of Scripture and a word of prayer before going to bed.

Don't allow Satan to transform a piece of square furniture into a square monster!

Design For Moral ...

(Continued from Page Two)
law to Adam, and the giving of the written law from Sinai, and that, during that time, men died who had not sinned as Adam had done with the revealed law of God before them, proves that they were treated as guilty; and the fact that they were treated as guilty, proves that there was a sufficient law to bring them in guilty, since sin is not imputed when there is no law. The same apostle argues the guilt of those who have never heard the law, on similar grounds in Romans 2:12—"As many as have sinned without Law, shall also perish without law; and as many as have sinned in the law shall be judged by the law." The law of conscience,

the remnant of the unwritten Law in the heart, is sufficient to prove men guilty, so that the written Law was not needed to vindicate the justice of God in their condemnation. And not being needed for this purpose, we cannot conceive of its being given to the guilty, apart from some gracious end. To give the law to those who are already condemned, is only an aggravation of their condemnation. The effect of the Law on the heart of an unregenerate man, is not to restrain him from sin, but the contrary. Opposed as it is to all his evil propensities, it only excites them to greater activity. "When we were in the flesh," says Paul (Rom. 7:5), "the motions of sins which were by the law, did work in our members to bring forth fruit unto death." This is not the fault of the Law, which is holy, just, and good, but the fault of man's corrupt nature.

Yet, apart from some gracious design, we cannot conceive that the law would have been revealed to the guilty, since it works only their greater sin, and thus their greater condemnation.

The law was given for gracious, not for judicial, purposes. It was not as an experiment, in order that its efficacy as a method of justification might be tested: this had already been done in the person of Adam in Eden, and it had been found to fail. It was part of God's whole plan of redemption, and was made known for the sake of the gospel which was afterwards to be revealed. That gospel had been promised to Adam immediately after the fall, it had been confirmed by a further promise to Abraham and to his seed; and the Law, which was subsequently revealed, was subject to those promises which it could not disannul. "Wherefore then, serveth the law? It was added, because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator" (Gal. 3:19). The law, then, was revealed for the sake of the gospel, and not the gospel for the sake of the law.

I. It was given, To convince man of the nature and extent of his sin. Without it, man could never have known the full extent of his guilt, until its consequences had overtaken him. Without it, there had been no standard whereby he could possibly judge of the morality of his actions. Every man would make a standard for himself—such a standard, too, as would lead him to be satisfied with his own deeds, however greatly he might, by that standard, condemn the deeds of others. The sins which he did not commit might be accounted criminal, but those in which he himself indulged would be passed over as harmless.

It is only when actions are weighed in the balances of the law, that their true weight can be ascertained. Paul, speaking of himself, says, "I was alive without the law once, but when the commandment came, sin revived, and I died." "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet."

Every unawakened sinner is self-confident and secure, until struck

down by the hand of the law. It is by the commandment that sin is shown to be exceeding sinful. Like a letter written with sympathetic ink, which remains invisible till heat is brought to bear upon it, when it may easily be read; so is the heart of man full of sin; yet till the law is brought to bear upon him, he sees not the extent of his guilt, nor of the condemnation which that guilt has involved.

II. The Law was given in order to show man how he must be justified. There were two ways in which man might have been justified in the sight of God; the one by the works of the law, the other by the righteousness of faith. Every man by nature seeks to be justified by the works of the law. In propounding to him a scheme of grace, it was therefore necessary to show him the impossibility of his being saved in any other way. For this purpose, the law was given from Sinai. Ye that desire to be under the Law, do ye not hear the law? Ye that seek to be justified by works come to Moses and he will show you what is required of you! Perfect obedience to every precept, in its broadest and most spiritual meaning, and that continually, the law demands of you! It makes no promises, except to the man that doeth these things; he shall live in them; but he who fails in the least particular, the law pronounces cursed, without any liberty to repent, or any possibility of forgiveness. It is thus, by revealing the law, that man is taught what is required for his justification, and the utter impossibility of his being justified by his own works. This was needed in order to make the other plan, viz., justification by faith, understood. The manifestation of the righteousness of God, without the law (that is, other than by man's personal obedience to the law), in the obedience and sufferings of Christ, would otherwise have been unintelligible. To have revealed a scheme of salvation by grace, without showing the impossibility of salvation by works; to have called upon men to trust for justifying righteousness in the obedience and sufferings of another, without showing how that obedience was due from them, and those sufferings were deserved by them, would have been altogether in vain. The gospel, as a remedy, would have appeared so greatly disproportionate to the utmost that man could have known of his disease, that he would entirely have failed to see that it was adapted to him, or intended for him. But let the law be revealed, let it be applied to the sinner's conscience, let him be made to feel the enormity of his guilt—his utter ruin, both legally and morally—he will then see in the gospel plan of justification a scheme exactly suited to his necessities, one that com-

mends itself to his acceptance, and one worthy of his confidence.

Listening to the triumphant shout of "It is finished," from the Cross, the believer can calmly listen to the awful thunders of the law, gazing into the face of the Lord Jesus, whose visage was so marred, more than any man, as he toils up the steps of Calvary, he can afford to look with undimmed eye, and steadfast gaze, into the face of Moses as he descends from Sinai, although his face so shines that the children of Israel cannot look upon him. Never had that voice sounded half so sweet had he not first heard those thunders—never had he seen such a glory in the face of Jesus, had he not first beheld the face of Moses. The ministration or righteousness could never have been seen to exceed in glory, had not the ministration of death been first revealed.

III. The Law was given as a rule of life to believers. Believers are not under the law as to their justification. The moment a sinner believes he becomes dead to the law that he may be married to Christ. Christ has sustained the relation to the law which he formerly did, and by virtue of union to Christ he has suffered the penalty which his sins demanded, and rendered the obedience which the law required, and is therefore free from it. Yet, he is under the law to Christ. Freed from legal, he is now bound by gospel obligations to keep the law as embodied in the life of Christ. He is no longer moved by fear but by love. The law of love is written in his heart, the substance of that law being love to God and love to his neighbour. This love, further developed, works itself out in exact harmony with the Law of the ten commandments revealed from Sinai. That law is again transferred from the tables of stone to the tablets of the heart. But since believers while yet in the flesh are not made perfect in love, the law is to them a rule of life, a guide to shew how love should be manifested. When, however, they shall have become perfect in love, there shall be no need of the written law. As there was no necessity for it in Paradise so there shall be no necessity for it in heaven. Meanwhile, the believer hath in the assurance that Christ has redeemed him from the curse of the law by being made a curse for him, a far more powerful motive to holy obedience than in the dread of coming wrath. With the knowledge that he is no longer under the Law but under grace, he yet delights in the law of God after the inward man, and rejoices in the assurance that sin shall not have dominion over him.

"Seeing the Law of Christ fulfilled, Hearing his pardoning voice, The slave is changed into a child, And duty into choice."

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State's God-Ordained

(Continued from page four)
for certain vicious crimes, such as rape and murder. Witness Genesis 9:6, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Here, capital punishment is enjoined, and the severity of the penalty is justified on the ground that man is made in God's image.

Centuries later, in the law given to Moses, was the command, "Thou shalt not kill." And again, execution was the penalty attached for violating it. (Exceptions: Acting as an agent of the state; killing in self-defense; or accidentally; or the killing of a thief caught in the act of stealing). The individual is commanded not to kill. If he does, the state is commanded to execute him, because a law without a penalty is a farce. Another reason for this is given in Numbers 35:33, "For blood, it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him who shed it." (How awful, then, is our guilt before God, because only a small percentage of our murderers are executed!) Next, note how forcefully anything less than execution is forbidden: "Moreover ye shall take no satisfaction for the life of a murderer, who is guilty of death: but he shall be surely put to death" (Numbers 35:31).

This excludes any compromise such as softening the sentence because the killer pleads "temporary insanity", or that he "blacked out", or felt an "urge" to kill. However, the claim is made that Deuteronomy 19:4 provides a basis for pleas such as these. But no. The word "Ignorantly" means "accidentally" as the next verse makes clear. Not once does the Bible allow such a flimsy excuse. Any disposal of his case who is a murderer, other than by execution, is defiance of the Creator. Let us heed the warning! The Divine plan is, the state must execute those guilty of major crime, and for most lesser offenses, to order penalties which can be settled immediately, such as a fine, restitution, or public whipping, etc.

THE DIVINE FIRMNESS ILLUSTRATED

The Lord Himself, when He would extend mercy to sinful man, did so not at the expense of repudiating, or mitigating, His holy law. He upheld it, relaxed it not one particle. The Bible declares, "The soul that sinneth, it shall die." Again, "The wages of sin is death." Therefore God gave His Own Son in order to bear our sins, and to die to the claims of the law which we have violated, thus paying the penalty which was our due, in order that God could be just, and yet justify him who trusts in Jesus for salvation. "Christ died for our sins according to the Scriptures; was buried and rose again the third day according to the Scriptures" (I Cor. 15:3,4). Thus the law was honored, its penalty fully exhausted. The Lord's Own record, then, demonstrates His firmness in carrying out that which He has command-

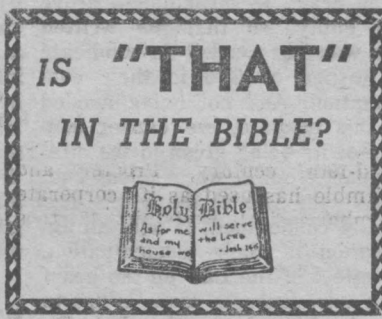
ed. Therefore, since at such tremendous cost He honored His law in this undertaking, it should surprise us not at all that, regarding the murderer also, His command is inflexible. The murderer must die!

OBJECTIONS

An attempt is made to discredit capital punishment by comparing the homicide rate of states which have the law with that of those which do not. But a fair comparison is impossible. Why? Because no state really enforces this law. Here is proof: During 1961 there were 8599 cases of homicide in our land, and only 42 executions. Naturally, a state which does not enforce the law, could abolish it with little or no increase in the homicide rate. Who could believe that executing one out of 205 constitutes a threat worthy of the name? But to abolish this good law because we have failed to enforce it, is like a man "junking" his car because it will not operate without the fuel which he could provide, but will not.

It is objected that the fear of punishment will not deter crime. This, in spite of the fact that, in the Bible repeatedly after commanding capital punishment for some crime, occur these words or their equivalent, "And all Israel shall hear, and fear, and do no more such evil" (Deut. 13:11; 17:13). But here is proof more recent. In the 1930's the writer noticed some interesting statistics, as follows: During the same year there were over 400 murders in Chicago, and London, England, had only 7. But in 1957, ignoring the wonderfully low homicide rate, the English removed the capital punishment as the penalty for certain forms of murder. Immediately a difference was manifested, and during 1960 the number of murders was double that of the previous year. The Bible is true! Fear is an effective deterrent! Also, a few years ago the citizens of Delaware experimented to their sorrow, and speedily reinstated their capital punishment law. It is evident that whatever motivates the one who commits crime, it is subject to fear. However, executing one rapist or murderer, and permitting many others equally guilty to live, as is the present custom, will not instill sufficient fear to deter others from crime. And most certainly sentencing for "life" and granting parole within a few years will not.

Furthermore, the threat of imprisonment creates no fear within the hearts of certain classes. To them the prospect of a term in a correctional (?) institution with comfortable quarters, plenty of wholesome food, and among boon companions, is anything but fear-inspiring. And yet others seem to consider a completed prison term as an honorary degree in criminality. They return home a hero to other hoodlums, and in their own eyes. Upon these a public whipping would have a far more deterrent effect. And, as for the criminal's admirers, this would remove his "halo," as they witness his forced submission unto, and humiliation by, a superior power. As



Question:—
WHO WERE THE FIRST SEVEN DEACONS?

Answer:—Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, Acts 6:1-6.

for himself, it would deflate his ego, and remove his swagger. Society must make the penalties so strong, and law enforcement so consistent, that would-be criminals will be afraid to run the risk. Ours is the responsibility!

If capital punishment be termed barbarous, what of rape and murder? And, is it barbarous to try to eradicate them? Just as cauterizing the wound made by a venomous serpent is neither pretty nor pleasant, but is sometimes necessary in order to save a life, so it is with law enforcement. Also, let us remember that, our crime rate being what it is, it still becomes us to boast of our advanced (?) state of civilization.

THE POSSIBILITY OF EXECUTING THE INNOCENT

This possibility exists and is indeed horrifying. But even more so should be the thought that by refusal to obey the Lord and execute those guilty of rape and murder,

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we encourage the murder and rape of yet others. Indeed that is the certain and sure consequence. But, as to the possibility, the Creator foresaw it and ordered a preventive. Concerning a false witness, the command is, if it be ascertained, (if there be disagreement in testimony, diligent inquiry is to be made) the state shall do to the false witness exactly as he had thought to do to him against whom he falsely testified. It is to the false witness that the following words apply: "And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." Without doubt all can perceive that if these were carefully enforced in our beloved land, soon there would be little danger of executing an innocent person.

On the other hand there is this to consider—if we fail to take adequate steps to hold murder to a minimum, we are in great part responsible for the results. Take the above-mentioned case of England's 100 percent increase of murders during 1960—the blood of the victims of one half of that list is upon those responsible for changing the laws. The citizens of a land cannot avoid their responsibility. It is true that, if we strictly enforce the capital punishment law, there exists a bare, 10,000-to-one chance of killing an innocent person. Yet if we do not, more innocent people certainly will be murdered. The choice then is between the very small possibility of executing one innocent person, and the certainty of many innocent people being murdered. Again, it is a choice between innocently making a mistake while trying to do the right, and that of willfully, contributing to the murder of many. Which shall we choose?

THE BAPTIST EXAMINER

MAY 10, 1980

PAGE SIX

FORBIDDEN SUBJECTION

ARTHUR W. PINK

(1886-1952)

"Call no man your father upon the earth: for one is your Father which is in heaven. Neither be ye called masters: for one is your Master, even Christ" (Matt. 23:9, 10). This passage supplies a pertinent illustration of something we make reference to every once in a while in these pages, namely, the danger of being misled by the sound of a verse through failing to ascertain its sense, and understanding it in a way which is contrary to the Analogy of Faith. According to the sound of its words, this passage prohibits the believer from designating his sire "father," or his employer "master," and by parity of reason, forbids him to be so addressed by others. But obviously that cannot be its meaning, for if it be divorced from its context and its terms taken absolutely at their face value, Scripture would be made to contradict itself. Christianity does not set aside the ordinary relations of life, but ennobles them. Christian sires are specifically called "fathers" and their responsibilities as such enforced (Eph. 6:4, 5). As Matt. 23:9 is not a rescinding of the child's duty unto his parents, neither is it to be regarded as repressing believers from having respect and affection for their spiritual "fath-

ers" (2 Kings 2: 12; 1 Cor. 4:15).

In Ephesians 6:5 and Colossians 4:1, the Holy Spirit expressly terms Christian employers "masters" and presses their duties upon them, while in 1 Timothy 6:1, Titus 2:9, servants are instructed how they are to conduct themselves unto them. Thus, in the light of these passages it cannot be wrong for workmen to address their employer as "master" or for a Christian employer to allow his men to call him such. Having pointed out what Matthew 23:9, 10 does not mean, let us explain what it does signify. As a father is one to whom God has given authority over his children and is required to nurture and discipline them, so also a master is



ARTHUR W. PINK

CONCLUSION

In this article we have sought to show that the fear of punishment is the State's God-ordained crime deterrent. We have dealt at length with the capital punishment issue, feeling that by providing that the most vicious type of criminal, the murderer, can be deterred by fear, it goes without saying that all others can be. And, how comforting to remember that, if we obey the Lord, He, not ourselves, is responsible for the results. Nor need we fear, for the Judge of all the earth will surely do right! Would that every man had as much justification for his every action, as one does for assenting to the execution of those who are guilty of major crime! For, let jurors remember that, so far as murder and rape are concerned, if guilty, the Creator has already passed the sentence. And it is execution of course. Do not resist God! Let His sentence stand! Do not change it. To do so is to say that our way is better than His; it is putting our will above His; ourselves above Him! To change it is to retain the guilt of innocent blood upon our nation, and to encourage others to prey upon the innocent. Obedience to the Lord is the answer to our crime problem.

If we execute those who are guilty of major crime, three very desirable things obtain: First, we will rid ourselves of the guilt which accrues to the state by virtue of their deeds; Second, by so doing we will prevent others from turning to crime; and Third, we will receive as a nation, the Lord's promised blessing of "well being" (Deut. 19:13). What blessings these are! Let us make them ours!

one who has the right to give orders to those whom he employs, to apportion the work of those men whom he hires, that is, in the natural sphere—in the home and workshop. But it was concerning the religious realm Christ was here legislating, forbidding His disciples to look up to any man who posed as a pope, to subject themselves unto a tyrant who sought to have dominion over their faith or regulate their conduct. Suffer none to usurp authority and rule over you is the force of Christ's injunctions.

The key to Matthew 23:9, 10 is found in the context. The Lord Jesus, who came not to destroy the Law but to fulfill it, was giving instructions to "the multitude and to His disciples" (v. 1)—to the former in v. 3, to the latter in vv. 8-11. "The scribes and the Pharisees sit in Moses' seat" (v. 2): that is, they occupy positions of authority and demand full and implicit subjection from their followers. Whatsoever they enjoined which was a legitimate enforcing of the Mosaic law must be dutifully complied with. But they exceeded their rights, usurped authority, and set themselves up as tyrannical dictators, binding heavy burdens, grievous to be borne, and laid them on men's shoulders (v. 4). By their self-devised enactments and traditions, such as the washing of hands, etc. (Matt. 15:2), they invented a system of outward and ceremonial sanctity which was stricter and more irksome than the Levitical law—their design being to gain a reputation of super-eminent piety before men (vv. 4-7). Now says Christ to His disciples, Be ye not like unto such hypocrites (Continued on page 8, column 3)

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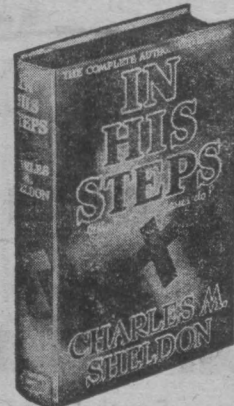


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The letter includes a public opinion survey, Miss Bryant asks those receiving the mailing whether or not they approve "of legislation allowing known, practicing homosexuals to teach in public, private and religious schools;" "do you favor stricter laws controlling child pornography?" and "do you favor the elimination of R-rated movies from television and stricter controls governing sex and violence on television?" Miss Bryant became famous a few years ago for her successful fight in Dade County, Fla., to stop legislation that would have given rights to gays.

The singer says she cannot remain silent while radical, militant homosexuals are raising millions of dollars and waging a campaign for special privileges under the disguise of "civil rights."

KOENIGSTEIN, Germany (EP)—The approximately 350 participants at the annual general meeting of the Society for Human Rights in Koenigstein near Frankfurt this March demanded a boycott of the Olympic Games in Moscow.

The reason for the demand was that the Soviet Union had started a war of aggression in Afghanistan and, moreover, discriminated against the civil rights campaigners in Russia. Both of these offenses against the charter of the Olympic Games. A Yugoslavian civil rights campaigner stated that: "Nothing causes more discouragement to oppressed people than applause for their oppressors". Dr. Reinhard Gnauck added that everybody participating in the Olympic Games "in the midst of labor camps" was also responsible for the "Soviet government's violation of human rights."

DALLAS (EP)—More than \$75,000 in state and federal tuition grants were released in Austin for students at Dallas Baptist College after school officials stopped requiring faculty and staff to sign a statement of faith as a condition of employment.

Dr. Kenneth Ashworth of the Texas College Coordinating Board in Austin also said "School officials have assured us that statement of faith will not be required as a condition of employment. They also assured us that no employee will be reassigned or dismissed on

the basis of (religious) faith." The funds were frozen in January when the state learned the staff and faculty of DBC were required to sign a statement of religious dogma adopted by the school's trustees.

WACO, Texas (EP) Responding to Playboy magazine's report that it photographed about 80 Baylor University coeds the school's president, Abner V. McCall, said disciplinary action will be taken against any Baylor woman appearing nude in the magazine. Playboy photographer David Chan said response at the Southern Baptist university was about 45 below the average of other Southwest Conference schools, and that most of the women were seniors.

Mr. McCall said: "Southern Baptists have several moral codes that we uphold and pornography is not one of them. If a Baylor woman chooses to pose nude for Playboy then Baylor's disciplinary committee will take action."

DENVER (EP)—Thousands of persons are expected at an April 19th rally at nearby Rocky Flats Nuclear Weapons Facility, where all the U.S. plutonium "triggers" for bombs are made, and where radiation has been a health problem for years.

The escalating activities aimed at closing the plant are supported by the Colorado Medical Society, representing two-thirds of the state's physicians, and a group called "Business Against Plutonium." Thousands have signed petitions, and more signatures are coming daily, to convert the plant to civilian use.

WASHINGTON (EP)—An anti-draft movement leader has sent a sharply worded letter to the president of the Unification Church, criticizing the church for allowing its members to try to break up an anti-draft rally here on March 22.

The Rev. Barry Lynn, legislative counsel for the United Church of Christ, said that the disruptive behavior of so-called Moonies at the rally was "reprehensible and inconsistent with the free exchange of ideas which are so vital in a democratic society." In a letter to Neal Salonen, president of the church headed by the Rev. Sun Myung Moon, Mr. Lynn asked for an apology to the demonstration leaders, who were heckled and almost rushed off the speakers platform.

ST. PAUL, Minn. (EP)—Ron Petite, an American Indian who participated in a series of native healing ceremonies in February in an attempt to cure his leukemia, says he is feeling well and has faith that he is recovering.

Benjamin Godfrey Chipps, a Sioux medicine man who is serving

a sentence in the federal penitentiary in Oxford, Wis., was given a 36-hour leave to conduct the ceremonies here after doctors gave Mr. Petite only two weeks to live.

MINNEAPOLIS (EP)—Since the mid-19th century, Procter and Gamble has used as its corporate symbol a circle containing 13 stars and a crescent moon with a human face. Now that trademark is causing problems for the Cincinnati-based manufacturer of household products.

First, there was the rumor, circulated in Minnesota, Ohio and West Virginia, that the Rev. Sun Myung Moon and his Unification Church control the corporation and are raking off 75 percent of the Procter & Gamble's profits. Procter and Gamble said that neither Mr. Moon nor his Church owns any stock in the company.

Just when the company thought it had quelled that rumor other religious people were spreading the word that the P & G moon-faced

on the part of the pupils is voluntary."

ZURICH, Switzerland (EP)—Over 900 Swiss clergymen and professors and students of theology have joined Christian Solidarity International (CSI) in an appeal to Mr. Leonid Brezhnev, the leader of the Communist Party, to release Orthodox Priest Gleb Yakunin and members of the Orthodox Youth Seminars.

Father Gleb Yakunin has been a victim of the "purging" the Soviet authorities have started in the last few months against over 40 advocates of religious freedom and human dignity. Father Yakunin is one of the founder-members of the "Committee for the Defense of the Rights of the Believers" in the USSR. Since his arrest on November 1, 1979, Fr. Gleb Yakunin has been in the Lefortov Prison in Moscow, according to CSI officials.

Christ Came — Why?

(Continued from page three, and the other despises the name while using the cross for persecution!

The "Pentecostals" and the "Charismatics" apparently have chosen "healings," "tongues," and "miracles" as the devices which they will use to counter the purposes of God in the earth. Their use of fleshly "healings," "tongues," and "miracles" as their proofs that they are men of God when God used such in other days to accredit His deity is rather positive evidence that they are "false apostles" and "deceitful workers." They may appear to have a message which promotes the cause or causes which they espouse, but they did not get it from God. They may have a great zeal, but it is not engendered by the Holy Spirit. They may even have a pious persuasiveness, but they did not get it from a "troubled" Jesus in the Garden of Gethsemane, from the crucified Son of God on the Cross of Calvary, or from the Risen Lord on the Resurrection Morn!

This is true of the most prominent charismatics!

This is true of all other charismatics as well!

With great flourish and evident "show in the flesh," one charismatic offers a plastic or metallic "700 Club pin" to interested folk who contribute. But for the committed who contribute a certain amount on a regular basis there are "gold plated 700 Club Pins." The promise is made that the latter, "gold plated 700 Club Pins," provide a "mark" or "evidence" which "sets 700 Club Members apart" from all others.

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logo was a symbol of witchcraft and/or Satan worship. The man who linked the P & G symbol to Satanism was Jim Peters, member of a family of St. Paul clergymen who have gained fame in recent months for their crusade against the evils of rock music.

NEW YORK (EP)—If the race for the White House narrows to Jimmy Carter and Ronald Reagan, Carter "will probably receive 92 to 95 percent of the black vote," according to Benjamin Hooks, NAACP executive director. Mr. Hooks predicted, however, that while the same percentage of black voters will support Mr. Carter in 1980, fewer will vote because they believe "Carter's performance has not matched his promises."

BOSTON (EP)—While banning voluntary prayer in public schools prevents an unconstitutional advancement of religion, it does not deny a citizen's right to worship, the Massachusetts Supreme Judicial Court says. The seven justices made the explanation in a 12-page decision detailing their reasons for striking down a state prayer law in a brief order March 12.

The law permitted voluntary morning prayer in public school classrooms led by student volunteers. Those who objected could leave the classroom while the prayers were being said. The justices said repeated interpretations of the U.S. Supreme Court held that the Establishment Clause of the Constitution bars "religious observances on public school property even when these are non-denominational and participation in them

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Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN,
Sovereign Grace Baptist Mission,
P.O. Box 19, Koroba, via Mendi,
Papua, New Guinea.

on the assumption they will become contributors were "hatched" in the darkened heart of Satan, not in the sinless heart of the Savior!

The travesty of another "charismatic" who has boasted of his "healing hands," his "tongues," and his "miracles" should be evident to all. He has stooped to just about every known materialistic and worldly scheme to raise, maintain, and secure his university which bears his name. Needless to say, he has designed his worldly schemes to "rob widows and orphans" and others as well to make "a fair show in the flesh."

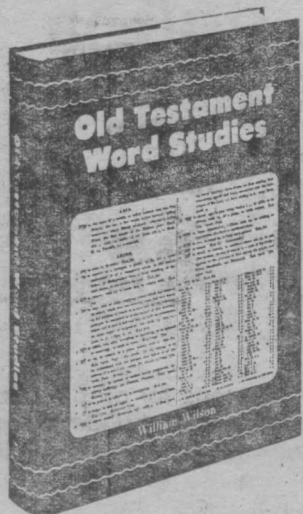
Now, however, he tells us that if he does not "raise his City of Faith" which presumably has fallen on hard times that he "will lose" his "soul"! Obviously, the god he serves is not the God of the Bible. Certainly, the God he serves is not the God who says, "He that believeth on the Son hath everlasting life" (John 3:36). Neither is the god he serves the God who says, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39).

As "Charismatics," they may sometimes give the appearance of being Christians. We must remember (Continued on page 8, column 2)

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PAGE SEVEN

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KAWS, Hemphill, Tex.	Sun.— 7:30-8:00 a.m.	1530	1000 AM
*KHYM, Gilmer, Tex.	Sun.— 1:00-1:30 p.m.	1060	10000 AM
*WYRD, Syracuse, N.Y.	Sun.—12:30-1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga.	Sun.— 8:00-8:30 a.m.	1060	2500 AM
Radio Caroline (Near London, Eng.)	Mon.— 6:30-7:00 p.m. (English time)	962†	50000 AM
*Clear Channel	†319 metres		

HOW TO KILL YOUR PASTOR

The following rules, if carefully followed, will kill any preacher on earth. Kill his influence, kill his ambition, kill him mentally, morally, spiritually and physically:

1. Stay away from church, especially on bad days, when you know only a handful will be present.

2. Stay away from the Wednesday evening prayer service because there never is a large group present.

3. When the sermon is over, leave the church in a hurry without speaking a word of encouragement to the pastor.

4. When you get sick, DON'T LET HIM KNOW ABOUT IT, and then criticize him for not coming to see you.

5. Never invite him or his family out to dinner in your home. They never enjoy a social hour.

6. Pay just as little as you can to the church and then always grumble about the church wanting money. That makes the pastor feel good.

7. Never give up your allegiance to your former pastor. Constantly quote him in all things and keep him in contact with everything that is going on and ask his decision in the matters of the church. After all, you really are co-operating with your present pastor (if your former pastor advises it).

8. Never give your pastor anything except what you promised. This might make him think you

appreciate him.

9. Always have some "fool excuse," when he wants you to do something in the church. That is what you pay him for.

10. Never call at the pastor's home, but raise old "Billy Cane" if he doesn't visit you once or twice a week.

11. Don't ever offer to help in any way, for he might think you are "butting in."

12. Act as cold and indifferent toward him as you can, and he will think you are dignified.

13. Never bestow any kindness upon him or his wife on their birthdays, wedding anniversary, pastoral anniversary, etc. Just forget them entirely, for they might think you love them. These little remembrances would be too kind.

If these thirteen fail to kill him, they will undoubtedly break him from preaching and whip his spirit until he is forced to give up.

"ARE YOU KILLING YOUR PASTOR?"
—Broadway Baptist Church Times

Christ Came — Why?

(Continued from page 7)
ber, however, that "Satan himself" sometimes appears "as an angel of light" (2 Cor. 11:14). Needless to say, Satan accomplishes his travesty in the midst of the people in the person of "false apostles" and "deceitful workers" (2 Cor. 11:13).

The purpose of Christ's coming should be obvious.

Clearer, perhaps, than the sun on a cloudless day!

The purpose of Christ's coming should be obvious to those who are in the faith; those who are begotten of God; those who are born of the Spirit; and those who are living and walking in faith. All men of faith can know that "Christ Jesus came into the world to save sinners" and that Jesus "once in the end of the world hath appeared to put away sin by the sacrifice of himself" (Heb. 9:26).

Since Jesus was "once offered to bear the sins of many" (Heb. 9:28), men of faith can rejoice in "Unto them that look for Him shall He appear without sin unto salvation" (Heb. 9:28), in the light of His promise, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like Him for we shall see Him as He is" (1 John 3:2).

Forbidden Subjection

(Continued from page six)

in any of these respects, and refuse allegiance or submission to any who imitate them.

Such a word of warning has ever been needed by the Lord's people, who are for the most part simple and unsophisticated, trustful, and readily imposed upon. And in each succeeding generation there have appeared men of an officious and domineering spirit, who aspired to leadership and demanded subversion from their fellows. Such men, when endowed with natural gifts above the average, become founders of new sects and parties and insist upon unquestioning obedience from their disciples. Their interpretations of Scripture must not be questioned, their punctilios of piety must not be challenged, their dicta are final; in a word, they demand subjection to themselves as "fathers" and "masters." Every one must believe precisely what they teach and regulate their conduct in all details according to their rules, or be branded heretics and condemned for gratifying the flesh: There have been, and still are, many little "popes" in Protestant circles, who consider themselves entitled to implicit credence and submission, whose decisions must be accepted without question.

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren" (v. 8). No Christian, whatever be his gifts or graces, has any right to set himself up as an authoritative "rabbi" and give orders to his fellow-believers, for all of them are brethren—equal in rights, in privileges, in their standing before God. For one to act as a Diotrefes (3 John 9) is to usurp the prerogative of Christ (Col. 1:18). Therefore any who would affect lordship over those whom Christ purchased by His blood are to be steadfastly opposed, their pretensions ignored, their claims disallowed. "Call no man your father upon the earth: for one is your Father which is in heaven" (v. 9). Suffer no man to be the director of your faith or the governor of your life any further than he produces a plain and decisive "Thus saith the Lord" as the foundation of his appeal. "Not that we have dominion over your faith" said the chief of the apostles unto the saints (2 Cor. 1:24): faith rests not on the testimony of man, nor is it subject to any man, but to God alone.

"Neither be ye called masters: for one is your Master, even Christ" (v. 10). All Christians are equally dependent upon any subject to one common Lord, and any man who sets himself up as a spiritual dictator is demanding that honour to which none save the Redeemer is entitled; and we are a party to his wicked presumption if we yield deference to him and submit to his rule. To give place to his whims and wishes is to renounce our Christian liberty and to become serfs. To illustrate: if your pastor requires you to abstain from eating

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LET'S STOP THIS MOVIE

"Modern People News" reveals plans for filming the sex life of Jesus based on a controversial book that depicts Christ as a swinging homosexual. This film will be shot in the United States this year unless the public out-cry is violently outrageous.

It gives the names of the Directors, the Writers, and the Producer: no stars are named yet, but a French prostitute has been assigned to play the part of Mary Magdalene, with whom Christ has a blatant affair in the movie. How can we stand and do NOTHING to fight such an EVIL?? The crucifixion was no worse than this. "Jesus," the only name whereby man can be saved, is being dragged through the dirt. Please help to get this film banned from the United States.

Detach and mail the form below to the address given.

Jesus Sex Film Poll
"Modern People News"
11058 West Addison Street
Franklin Park, Ill. 60131

Dear Sir:

I would like to protest in the strongest possible terms the showing of any movie that supposedly depicts the sex life of Jesus. Such a movie is an outrage.

Name _____

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meat on Friday, or prohibits the lawful use of things (such as wine) which God had not interdicted, and yield to his demands, then you are "calling" him—owning him—as your "Master." Rom. 14:3, 4 helps us to interpret Matthew 23:10. Certain Judaizers sought to bind burdens on Gentile saints which God has not appointed, and condemned them for a non-compliance with their demands. To them Paul said, "Who art thou which judgest another man's servant!": he is not under your dominion, he owes no subjection to you. Then he added, "to his own Master (which you are not) he standeth or falleth."

Thus, the simple meaning of Matthew 23:8-10 is, Let no Christian arrogate unto himself the right to frame laws and rules and then require the submission of his fellows to them, for that is to usurp the right which belongs alone unto Christ. Allow no man to have dominion over your faith, to lord it over your conscience, to dictate unto you, how you shall order the details of your life. "Ye are bought with a price (and belong to the Purchaser): be not ye the servants of men" (1 Cor. 7:23). Suffer none to bring you into the bondage of "the doctrines and commandments of men," with their "Touch not, taste not, handle not" (Col. 2:21, 22). "Stand fast in the liberty wherewith Christ hath made you free" (Gal. 5:1). Be regulated solely by the precepts of God's Word.

Allow no pope or sect to rob you of the right of private judgment, and infringe not on the right of your brother.

More than once in the past we have pointed out that the conditions which obtain in the profane world are but a repercussion of those which prevailed first in the professing world; that the state of things in the political, industrial and social realm is only a reflection of things in the ecclesiastical. God's Law was banished from the pulpit and the assembly before lawlessness became rich in the community. Discipline ceased to be enforced in "the house of God" (the local church) before it disappeared from the home. Religious infidelity between those bearing the name of Christ and His open enemies was widespread ere martial infidelity became so general. A famine of hearing the Word of God preceded the world-wide food shortage which we are now witnessing. And those who set up themselves as "masters" and "fathers" over the saints were the forerunners of national and international dictators. Christians at large took the line of least resistance and yielded much of their spiritual liberty; and now the rank and file of people are "directed" and "controlled" by the state. Having sown the wind, it is inevitable we should reap the whirlwind. (STUDIES IN THE SCRIPTURES, Vol. XXV, No. 5, May, 1946)

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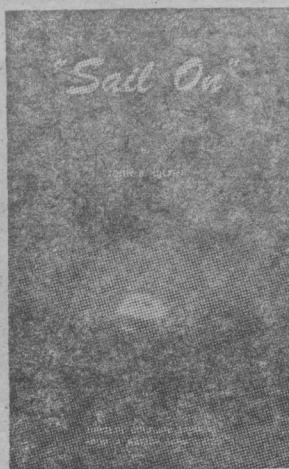
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