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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

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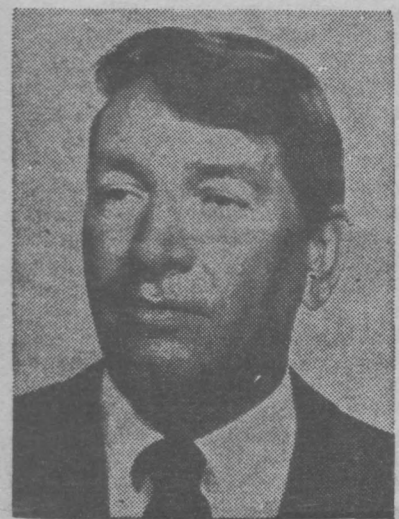
ASHLAND, KENTUCKY, JULY 26, 1980

WHOLE NUMBER 2284

IRRESISTIBLE GRACE

RAY HIATT
Fort Myers Shores, Fla.

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matthew 1:18).
"For he that is mighty hath done to me great things; and holy is his name" (Luke 1:49).
First, permit me to quarrel with this title. I eschew words that are merely decorative. In this case "irresistible" is decorative be-



RAY HIATT

cause it adds nothing to the force of the word "grace". Everything that our Lord does is irresistible for no force in the universe is capable of resisting the supreme force which is ALMIGHTY GOD. Grace in the Bible establishes a line of authority. You never read of man being gracious to God. Never, unless you stumble into a Rex Humbard meeting or into the tainted pages of The Sword Of The Lord.
Grace is only a method. Grace has form and varies according to our need. Noah found grace in the form of safety. Barnabas saw grace in the expansiveness and attitude of the Antioch church. Grace is not a shadow but always manifests itself by substance. The term "irresistible" grace is like the term "local" church. It is under-headed redundancy. Grace is irresistible by its very nature and every church is "local". I have often said that if men would merely define the two terms "grace" and "church" that it would eliminate 85% of the spiritual error in the world. Just define the words. However, Mr. Calvin tended to get fully carried away by the sound of his
(Continued on page 3, Col. 1)

SOME RIGHT AND WRONG IDEAS ON GIVING

By ROY MASON
(1894-1978)

An article on giving will not be very interesting to some, because it is a sore point. Such are like the Negro, who when his pastor mentioned giving in his sermon exclaimed, "Dere now—he done gone and ruin it all." Why are some people so touchy on the giving question? Because of a guilty conscience, and because they know that they are stingy with God. The person who is right with God financially doesn't mind hearing giving mentioned.

WHY GIVING SHOULD BE TAUGHT

1. Because the Scriptures say much about it—and the Scriptures—all of them ought to be taught.
2. Because the work of the Lord must be financed—and how can it be unless people obey His Word in

this respect?

3. Because missions and evangelism cannot be properly carried on without support.

4. Because people who are not rich with God financially have their prayers hindered—and are thieves and robbers in the sight of God. (That's what they are called in Malachi).

5. Because when people fail to give properly—then many churches resort to all sorts of wrong methods to get money—going out to the world and seeking support. Is the world obligated to finance churches? Is God pleased to have the world called on to support His work?

SOME WRONG NOTIONS CONCERNING GIVING

1. The NOTION THAT "THE OTHER FELLOW" SHOULD DO
(Continued on page 6, column 4)

GREEK SCHOLARSHIP ON BAPTISM

By A. T. ROBERTSON
Greek Scholar of World Renown
(Now Dead)

The history of baptism is now well known by modern scholars. If anything in the New Testament is clear, it is evident that the New Testament baptism is the immersion of the believer. The purpose of this article is not to give the history of the change from immersion to sprinkling after New Testament times, but rather to show how unanimous modern scholarship is in favor of immersion as the meaning of baptizo and the New Testament teaching and practice.

There was a time when scholars were not so frank and clear on the subject, when a few scholars, and even lexicons, dared to claim affusion or pouring as a possible meaning of baptizo. But that day has gone, never to return, as a result of the Baptist protest (since the work of Carson and Conant) on the subject and as a mark of the liberty of real scholarship which refuses to be shackled by sectarian bonds. When one quotes an antiquated and partisan lexicon in favor of sprinkling, he should be sure to give the date. No modern Greek lexicons give any other meaning for baptizo than dip. Scholarship today has standardized the lexicons for universal use and the Baptist position is completely triumphant. A man today who argues that baptizo means to sprinkle or pour throws suspicion on his scholarship and is on the

defensive.

1. GREEK LEXICONS

I do not propose to quote a single Baptist scholar. In fact, no Baptist has made a Greek lexicon. The standard Greek lexicon for the world for ancient Greek is that by Liddell and Scott, the two Church of England scholars. It is entitled, "A Greek-English Lexicon," and is the eighth edition and dated 1901. It says, "Baptizo, to dip in or under water."

Sophocles, a native Greek, has produced a "Greek Lexicon of the Roman and Byzantine Periods" (date 1879); covering precisely the time when the New Testament was written. He says, "Baptizo, to dip, to immerse, to sink." He gives numerous examples and adds, "There is no evidence that Luke and Paul and the other writers of the New Testament put upon the verb meanings not recognized by the Greeks."

The modern Greek is in use today, and the word baptizo is given by Contopoulos in his "Modern Greek and English Lexicon" (date 1869) as meaning "to wet, immerse, tinge." As is well known, the modern Greeks practice immersion only and use baptizo for the act. They are supposed to understand their own language.

The standard lexicon of the Greek New Testament is by Thayer, of Harvard University, entitled "A Greek-English Lexicon of the New Testament" (date 1887). He says, "Baptizo: 1. Properly to dip

Some 40 years ago, a little lady was born to Christian parents in a small town in Oklahoma. At the moment of birth, she was very dark, and it was thought she was dead or dying. Fortunately, the country doctor paid little attention



RAYMOND A. WAUGH, SR.

to the Grandpa's foul language, and advised ice water, coffee, and whiskey. The little lady lived.

Having been born to Christian parents, she had a tremendous advantage over most the peoples of earth. It was early in her life that Grandpa, though lost and without any faith in Christ, discovered some of her talent and insisted that she sing to him even while lying on his breast.

She progressed through elementary school, junior high, and high school. Along the way, it became evident both to her and to all who knew her that she was most unusually talented. It became evident that her potential as a person and her potential talent with which she was sovereignly endowed by God, set her apart from most of her peers.

While yet in high school, she was making records, and appearing on national radio and national TV. By the time she graduated from high school, she had already signed a contract with a record company. And, as a result of singing in South Pacific in high school and her television activities, she was ready for New York by the time she finished high school.

Fortunately, in the course of her growth, she had come to faith in the Lord Jesus Christ and had been born again. Her commitment was so real that she usually attempted to determine whether what she was doing was moral before she would do it. Too, at the age of 12, she had the good fortune to come into contact with a rather serious-minded group of Baptists, and, by means of her testimony and her baptism or immersion, she joined their fellowship. This was a very good move, for in her teenage years she would have occasion to make a decision about going to New York and becoming a part of the Show Business World.
(Continued on page 5, column 2)

CHRIST IS LORD OF THE CHURCH

By HERB EVANS
Pittsburgh, Pa.

"He is the head of the body, the church" (Col. 1:18).

The above title is a simple one, and yet so many professing Christians do not understand either the concept of the church or the Lordship of Christ. Perhaps, the confusion concerning the New Testament church is due to some of our former religious backgrounds. Some of us were taught that the church was a super hierarchy with worldwide control over its members. Others were taught that the church was an invisible, nebulous, mystical entity composed of believers all over the earth. Some might even believe that the church
(Continued on Page 7, Column 4)

repeatedly, to immerse, to submerge. 2. To cleanse by dipping or clean with water."

Cremer's "Biblico - Theological Lexicon of New Testament Greek" (date 1892; ninth edition in German, 1912) is the standard lexicon for theological terms and the work of a famous German scholar. He means "in wasser tauchen," "to dip merge."

There are one or two new lexicons of the Greek New Testament by German scholars that are not translated into English. One is by Preuschen under date of 1909, and is entitled "Vollständiges Griechisch-Deutsches Handwörterbuch zu den Schriften des Neuen Testaments." He says that baptizo means in wasser tauchen, "to dip into water." The most recent of all New Testament Greek lexicons
(Continued on page 8, column 1)

A SCRIPTURAL STUDY OF GOD'S FOREKNOWLEDGE

By FRANK B. BECK

Scripture: Romans 8:28-30; I Peter 1.

Predestination rests upon foreknowledge. Behind God's predestination is not fatalistic force, but foreknowledge. This we are taught in Romans 8:29, "For whom He did FOREKNOW, He also did predestinate . . ." The predestinated ones are those whom God fore-

knew! To foreknow something or to know of something before implies an interest in that something, and not indifference. It reveals consideration on the part of the Creator and a plan. And where there is such consideration, there must also be concern and compassion! Predestination is not cold and cruel for it is wrapped up in foreknowledge! Predestination and election are controlled by God's foreknowledge. Predestination is not cold and cruel for it is wrapped up in foreknowledge! Not only do we read this in Romans 8:29, but also in I Peter 1:2, where believers are said to be: "Elect according to the foreknowledge of God the Father . . ."

What does foreknowledge mean? There are two outstanding views as to what foreknowledge means.

The first view concerning God's foreknowledge is that God knows ahead of time everything that will come to pass. Every true Christian believes this! Certainly God knew before the world was made who among the sinful sons of men would believe on His beloved Son. Being God He knows all things eternally, and this is the meaning of the Word itself (so Vincent's Word Studies). Foreknowledge, therefore, means to know before. To this we agree, for we could be atheists if we did not believe it. However, and I hope that this re-
(Continued on page 8, column 3)

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The Baptist Examiner Pulpit

A Sermon by C. W. Dickerson

IS BAPTISM ESSENTIAL TO BE SAVED?

I Peter 3:19-21 tells of the ark "wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Note, "... the ark, wherein few . . . were saved by water." Noah was already saved from his sins. Genesis 6:9; 7:1. Here, by water, he was saved in the ark, from drowning. The water held up the ark in which he was saved. At God's command, this

righteous man had built an ark to the saving of his house. Heb. 11:7. Noah was saved by staying out of the water, for all who entered the water perished! Therefore, baptism does not save the one being baptized. As the water held up the ark, baptism holds up Christ's resurrection. In this manner is preached a saving message to the spectator who believeth. I Corinthians 15:1-4 and Romans 1:16. This explains how the Galatians saw Christ crucified. Galatians 3:1. Immersion is imperative; True baptism cries out, "Behold Christ,

the Saviour."

In verse 21 above, notice the words in parenthesis. By them the Lord says that baptism does not put away the filth of the flesh, rather, it is an act prompted by a good conscience. And Hebrews 9:14 and 10:22 inform us that evil conscience is made good by the sprinkling of the blood of Christ. Coupling these with I Peter 3:21, we perceive that this cleansing (salvation) is an act in the ark before the water came, let us by faith, be safe in Jesus, and then be baptized.
(Continued on page 2, column 1)

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THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

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The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

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Is Baptism Essential?

(Continued from page one)

ACTS 10:36-48

Here is the account of Peter being sent to Cornelius' house to tell those assembled how to be saved. Acts 11:14. He exalted the Lord Jesus as the Saviour of all who trust Him, vs. 36-48. In verse 43 he assured them that those who trust in Jesus, even as those of Old Testament days, receive remission of sins. While he was speaking, the Holy Ghost fell on all them which heard the Word; they spake with tongues and magnified God. Then, and only then, did Peter command to baptize them. Verses 47 and 48. Saved, and then baptized.

ACTS 2:38

In this passage, what is the meaning of "for the remission of sins"? Some contend that it is "in order to the remission of sins"? The Greek preposition "eis" which here is translated "for", does have that meaning, but not always. If it did, Matthew 12:41 would declare that the men of Nineveh repented in order to hear Jonas preach, yet we know that the reverse is true. Again, I Corinthians 10:2 would affirm that the entire Israelite nation was baptized into Moses; And Romans 6:4 would lead us to believe that it is appropriate to bury people in order to kill them, rather than because they are dead. In Greek these three passages have the same preposition, used with the same case, as in Acts 2:38. They are sufficient to demonstrate that "eis" sometimes has the meaning of "because of" or, "in order to declare" or, "with reference to". Another thing: "eis" so translated in Acts 11:18, would teach that one repents into life; and John 3:15, 16, 18, 36 would affirm that one believes into Christ. And, since repentance and faith precede baptism, the penitent believer being already in Christ, could not be baptized into Him, nor have sins to remit! Therefore we make bold to deny that it means "in order to obtain" in Acts 2:38.

Why? Well, first because repentance is unto life, Acts 11:18, and they were told to repent, before baptism. Second, verse 41 states that they that gladly received his word (read the entire sermon)

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JULY 26, 1980
PAGE TWO

BRIEF NOTES

Elder Tommie E. Best, would like to announce that he has accepted the call as pastor of the Center Hill Baptist Church of Plantersville, Mississippi. His address and phone is Route 1, Box 121-1, Plantersville, Ms. 38861, Area Code 601/844-8549.

NEW DATES FOR CONFERENCE

The Grace Baptist Church of Winston-Salem, North Carolina with Elder Joe Wilson as pastor are planning a Bible Conference Labor Day weekend. The conference will be held August 29-31 and we do trust that many of you will make plans to be with them at this time.

They will have many speakers and each one will choose his own subject. For further information you may call Pastor Wilson at (919) 377-2154 at the church or his home number is (919) 767-6911 or write Elder Joe Wilson, Route 3, 1450 Old Hollow Road, Winston-Salem, North Carolina 27105.

May God bless for a great conference this year like the one they had last year.

were baptized. Being so, John 5:24 warrants the conviction that they were thus saved before baptism. In the third place, because in Acts 15:7-9, while giving an account of the happenings at Cornelius' house, Peter said of those Gentiles: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; (This is a declaration that God purified their hearts before He gave the Holy Spirit.) And put no difference between us and them, purifying their hearts by faith." This is a remarkable statement! Peter is speaking to people among whom are those who were saved on the day of Pentecost to whom were addressed the words of Acts 2:38. He declared that God saved the Gentiles, Cornelius, etc., in the exact manner in which He had saved those making up the Jerusalem Church, apostles included. Purified their hearts by faith. "Blessed are the pure in heart for they shall see God" (Matt. 5:8) and put no difference between us. Surely Peter knew; he preached both sermons! I am certain that he did not lie! This solves the problem of Acts 2:38. Their sins were remitted by faith just as Peter preached to Cornelius' household in Acts 10:43. Just as the Gentiles, those on the Day of Pentecost were saved before they were baptized.

MARK 16:16

The belief is entertained that this verse attributes salvation, at least in part, to baptism. It is true that "he that believeth and is baptized shall be saved." It is equally true that "he that believeth on the Son hath everlasting life" John 3:36. One who has believed on Jesus, and thus been saved, certainly would still be saved after being baptized. The latter half of this verse says, "... but he that believeth not shall be damned." The emphasis is on faith. Neither here, nor anywhere else in the Bible, is it even implied that he that is not baptized shall be lost. If it were true, surely we would be so informed, even as we are about faith. Baptism is not essential to salvation.

ACTS 22:16

Here, Ananias told Saul to "arise, and be baptized, and wash away thy sins calling on the name of the Lord." Now, Hebrews 9:13-14 and 10:22, teach us that cleansing of the heart and conscience is an action separate from washing the body in water. And I Peter 3:21 makes it clear that baptism follows the other. Ananias and Saul being Hebrews, understood their ceremonial customs. For example, Mark 1:40-44 records Jesus' healing of a leper. Following Jesus' command, the leprosy departed. After this, Jesus told him to go offer for his cleansing. But he was already clean. The Saviour commanded this to be done for a testimony to others. Here, Ananias surely intended the same. His calling Saul "Brother" makes it mandatory. (v-13) For, if Saul were not already saved, he was no one's brother in Christ. And being his

Appreciated Correspondence

Dear Friends in Christ:

Your June 28th issue was very good. It had so much of the doctrines that are disbelieved today, like the doctrine of election, total depravity, God's providential dealings, deliverance in time of trouble and God's house forsaken.

We enjoyed the entire paper, but especially, the articles that are so much hated and disobeyed today even by most Baptists.

Yours for the Truth's sake,
Missouri

* * *

Dear Brethren:

TBE is getting better every issue, more like years gone by and we pray for you everyday. We must be nearing the end of time, because Satan and his family are working hard in everyone's life. May God bless you.

Missouri

brother, he had no sin to wash away, just a testimony to give, like the healed leper. Jesus had appeared to Saul and saved him, three days before this, and commissioned him as an apostle to the Gentiles (Acts 26:18) before baptism. He was to go to the Gentiles "to open their eyes, and to turn from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me (Jesus). Without baptism? Surely. Not a word is here uttered about baptism. Read Acts 26:13-18. However, the matter is put to rest by Paul himself. He declared that "Christ sent me not to baptize..." (I Cor. 1:17). Surely this agrees with the manner in which he himself was saved! Acts 26:18 removes all doubt. Jesus told Saul (later called Peter) that the Gentiles were to receive forgiveness of sins by faith in Him. Praise the Lord!

JOHN 3:5

Some seem convinced that this verse teaches baptismal regeneration. Now, one agent of the new birth is the Holy Spirit, John 3:6; another, the Word of the Lord, I Peter 1:23. They are used together in II Thessalonians 2:13, in these words, "... unto salvation through sanctification of the Spirit and belief of the truth." Now, if the word "water" in verse 5 signifies baptism, then that would be the third agent, or parent, of the "birth from above." In all of nature such is unknown. Ephesians 5:26 speaks of "the washing of water by the Word" which is, as we have seen, one agent of the new birth. We cannot accept the word "water" in verse 5 as being equivalent to baptism. Furthermore, John 1:12-13 rule out both the will of man and the will of the flesh, in affecting the birth from above. Inasmuch as baptism requires both, we are not born, even in part by baptism.

Three facts in the passage itself forbid our acceptance of baptism as being intended by the word "water". They are first: Verse 8 informs us that the birth from above is invisible! Second: Jesus censured Nicodemus because he did not understand the Master. As a master in Israel from his Bible (our Old Testament) Nicodemus should have understood. But baptism is neither commanded nor practiced in the Old Testament. Third: From that Bible Jesus gave him an illustration of His meaning. By Numbers 21:5-9 He showed Nicodemus that, as a snake-bitten Israelite looked to a brazen serpent upon a pole, God's remedy for snake venom, and was healed, even so, one with the dread disease of sin, needing to be born again, "from above", may look to Jesus crucified, dying for sinners (2 Corinthians 5:21), and be eternally saved. John 3:14,15. "With His stripes we are healed." Isaiah 53:5. Only Jesus saves!

GALATIANS 3:27

"For as many of you as have been baptized into Christ have put on Christ." Surely by these words Paul does not contradict his statements in Galatians 3:8, Romans 4:3, 22, 25, and Acts 26:18. Too, the preceding verse says, "For ye are all the children of God by faith in Christ Jesus." Christ can be

EDITORIAL . . .

FOR YOUR CONSIDERATION

Since back in the '30's when THE BAPTIST EXAMINER was first started, Satan and his earthly cohorts have used every means possible to stop its publication. Why? Because we try to stand for Baptist doctrine, as our name implies and examine the facts as our name reflects. At times, Satan has almost succeeded, but by God's Grace, he would have. Also, from the time Elder Fred T. Halliman went to New Guinea over twenty years ago, he has had to fight Satan every step of the way.

Now, again Satan is making an all-out effort to stop both the work of THE BAPTIST EXAMINER and New Guinea Missions. To any of those who have doubts as to these respective works being of the Lord, ask yourself a few questions:

1. In the past, has THE BAPTIST EXAMINER ever helped you in your spiritual growth?
2. How many people do you know, or have heard of, who have been helped and blessed by THE BAPTIST EXAMINER?
3. Doesn't the establishment of forty-two Sovereign Grace Baptist Churches in New Guinea under the guidance of Fred T. Halliman prove that he is in the will of the Lord?
4. Haven't you always been blessed by the Lord for supporting THE BAPTIST EXAMINER and New Guinea Missions?

Our stand for the truth has never changed and by God's grace, it won't. Go back through the older issues of THE BAPTIST EXAMINER and see if we aren't contending for the same truths today. We know that God doesn't change.

If He has approved of the work in the past, does He not approve of that same work today? Earnestly consider, pray about the matter, and let us hear from you today.

POINTING THE ARGUMENT

Baptism is a church ordinance. To be Scriptural, a church must authorize it. Note Acts 10:47. An administrator is also necessary. Therefore, if baptism be essential to salvation, one's salvation would depend upon both the will of man, and the will of the flesh, and the Lord says that it does not so depend! John 1:12,13. Jesus does not require the assistance of a baptizer in order to save a sinner! Thank God, He, not water is the Saviour! Be saved, then be baptized. In order to understand how far from the truth this idea of baptismal salvation is, notice Colossians 2:6. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Now, in order to be saved, one must have Jesus (I John 5:12, John 14:6, Hebrews 7:25). Therefore, if baptism be essential to salvation, surely in that act, Christ would be received and Colossians 2:6 would command the one who thus received Him, to stay in the water! Ridiculous! Of course, the Scriptural manner is to receive Him by faith, and walk in Him by faith. II Corinthians 5:7.

INDISPUTABLE EVIDENCE

What was baptism to the Israelites (I Corinthians 10:2) was death to the Egyptians. Exodus 14:21-28. The Lord's Presence with Israel made the difference. Unless one be shut up in Christ, the Ark of safety, before baptism, he will emerge as he entered, unsaved. Another case: The twelve men mentioned in Acts 19:1-7, had been baptized, but were not saved. After being saved, they again were baptized, Judas Iscariot had baptism, so-called, but was never saved. Baptism saved neither the "false brethren" of Galatians 2:4, nor the "false apostles" and "Satan's ministers" of II Corinthians 11:12-15.

On the other hand, the robber on the cross was saved without baptism. He was unsaved when he was crucified, because Mark 15:32 tells of him reviling the Lord, which a Christian will not do. Later, he repented, sought mercy, and was granted it. Luke 23:39-43. He went to Paradise that very day! The woman of Luke 7:50 was saved without baptism, unless we question our Lord's veracity. Acts 5: 11-14 tell of multitudes of believers being added to the Lord, (saved) but who were afraid to join with the apostles or the church, so of course, were not baptized. And this was since Pentecost!! In the Commission, Matthew 28:18-20, Jesus ordered to make disciples, and then baptize them. During His ministry Jesus, by His disciples, observed this method. So did John the Baptist. John 4:1. Likewise Peter. Also, all true churches today. Abraham, the father of those of faith, and David, were saved without baptism. And it is supremely important to remember that we today are saved the very same way! Note Romans 4:3,22,25.

Baptism pictures a burial, and a resurrection (Rom.6:4, Colossians 2:12, I Peter 3:21). Sprinkling and pouring do not. Baptism presents the Gospel in picture form. Sprinkling and pouring do not. They are wholly the invention of men, un-Scriptural and anti-Scriptural. And Matthew 15:9 flatly declares that such accomplish nothing with the Lord. Having found in the Bible that real baptism does not save the one being baptized, what folly to think that the man-made substitutes of sprinkling and pouring are able to save! May the Lord deliver from such heresy! Man is dead in sin, Ephesians 2:1, and can do nothing to save himself. Jesus is the only Hope! Reader, turn to Him, and trust Him to save you. Jesus said, "... him that cometh unto me, I will in no wise cast out" John 6:37. Do not trifle with your eternal destiny! Jesus graciously invites. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

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Irresistible Grace

(Continued from page one)

own pen scratching and we are stuck with the term "irresistible." Hence, I will expostulate it at some length.

We are of course speaking of "irresistible grace" in regards to the salvation of a soul. I can dismiss this very quickly in an extended sentence. Those people whom God has determined to save from before the foundation of the world will be saved for they shall have no capacity, ability (and shall have desire) to resist God's gracious acts. They shall be overpowered graciously. Their will which is bent to evil shall be graciously transmuted and they shall gracefully acknowledge Christ as their Saviour. God's love shall woo them, His power shall draw them, His will shall overshadow them, His Son shall reveal Himself to them, their sins shall terrify them, hell shall threaten them, the gospel shall gladden them, the Spirit shall lead them, the Son shall delight them and they shall be graciously saved.

They cannot and shall not resist unto their own damnation for God has assuaged their condemnation and quenched their damnation by the blood of Jesus. The fiery depths of hell cannot claim them. Even if sudden insanity should press them to say, "I want to go to hell," yet, they cannot go. When God's irresistible grace becomes a power unto them, they have lost their hellish nature and have put on the nature of the Son of God. They are no longer qualified to go to hell. If a miscreant's fine is paid he must leave the gaol. If he tries to stay, the warders will cast him out. He is no longer qualified to stay. He must go forth into the sunshine. WHEN GOD IS GRACIOUS TO A SOUL THAT SOUL HAS NO OPINION BUT TO RESPOND. He cannot remain in the dark dungeons of despair. He has been made a child of light and he has no affinity with or affection for, the places of darkness. He is not perfect and shall not be until grace shall have performed the fullness of its gracious acts upon him, yet, he is CHANGED, (translated is the Bible word) and he did not change himself.

That which happened to Mary happens to us in principle. Mary was a young Jewish maiden from an obscure village but she found great grace from God. God made Mary to be recipient, not only of grace, but of life. The life that the Spirit placed within this young maiden was that everlasting life, that bread, that water that the gospels speak of so often. Mary had no option but to receive this grace and life that God had gifted her with. It is not recorded that the Almighty God asked her permission before bestowing the gift. He blessed her by grace and she was blessed and there should be the end of all controversy.

WHAT HAPPENED TO MARY HAPPENS, IN DEGREE, TO EVERY BORN-AGAIN SAINT. Our natural state is as Paul describes in Ephesians 2:12 "without God in the world." From this state we are "made nigh by the blood of Christ," (V. 13). Not because we wanted it or deserved it, but because we received it by grace, the same as Mary received the holy child which was by the Holy Ghost. By God's grace Mary has a holy life formed within her. She is unique in that this life was the PHYSICAL person of Christ but she is not unique in principle. Every saint of God becomes a saint because he has had the very Son of God formed within him BY GRACE. "Christ in you the hope of glory," Colossians 1:27, may be a mystery to the world but it is the very life of the saint. Mary received grace and the very person of Christ. So DOES EVERY BORN-AGAIN SAINT. The Romanists say that Christ is in the mass; our Priesthood friends say that Christ is only in the church, but I tell you as the Bible would tell you, that Jesus is present within every born-again son of God and He is there entirely by grace.

Mary is not unique in principle and we may learn from her experience. She was an individual not an institution and she received irresistible grace and implanted life, and here we'll let the matter end.

The alleged difficulty about irresistible grace does not really relate to irresistible grace but to man's will, or more precisely to the irresistibility of man's will. The Arminians say that man's will in



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For August 10, 1980

Ephesians 6:14-17.

Intro.: As we have traveled through the the book of Ephesians we have entered the Holy of Holies in Heaven and have seen "salvation is of the Lord" from His eternal purpose to the presentation of the saints in glory; we have viewed the application of this salvation on the earth; we have read of the admonitions given to the saints to move them to worship and service, and now in the closing verses the Holy Spirit, through Paul, directs the saints to properly arm themselves for the Christian warfare. This is little known among professing Christianity, as people have the idea that everything is to be done for the comfort and ease of the saved. Churches surround themselves with every kind of a program for the entertainment of the membership. How our young people and older people need to be taught to "take up your cross and follow Me" (Matt. 16:24) and

spiritual matters is inviolate, even by God. If we deal with man's will properly then, irresistible grace becomes no problem.

Let us analyze. In regards to man's will you must conclude one of the following: 1. That man is alive spiritually. 2. That man is dead spiritually. 3. That man is in a somnolent state of being—neither dead nor alive spiritually. Let me state man's condition before God. HE IS DEAD SPIRITUALLY. He is alive intellectually and bodily, but he is DEAD SPIRITUALLY. The sinner can reason and he moves in bodily form but he has no connection, affinity or desire after God who is a Spirit. Salvation is spiritual and so foreign to him because he is a sinner. DOES THE SINNER HAVE A WILL? AND PHYSICALLY FREE AS HIS WILL IS INTELLECTUAL ASPECTS OF THE SINNER.

We come to the crux. IS THE SINNER'S WILL FREE? OF COURSE IT IS FREE WITHIN HIS ABILITY AND CAPACITY TO EXERCISE ANY WILL AT ALL. He can direct his mind and direct his body and this is an exercise of his will. He can quit smoking by an exercise of will (I did when I was lost) or he can will himself to murder his neighbor, but he cannot will himself to "come to Christ" for this is a spiritual exercise and he is sinful not spiritual.

He can will himself to sin or he can will himself to be "moral" but he cannot will himself to be spiritual. He can will himself to be religious, and he usually does, but his will never directs his mind or his body Christward. He is at enmity with God but he does not know it. He thinks he is one of the good guys because he "goes to the church of his choice." He is religious and imagines, as Cain did, that the offerings of his intellect and of his flesh will please a spiritual God. The lost man we speak of may be highly moral and very bright. He may be a pope or a peasant. He may be a king or a kirk. He may be a "free thinker" or a non-thinker but none of this WILL IS FREE BUT IT IS LIMITED BY HIS ABILITY TO EXERCISE HIS WILL. He is "of the earth, earthy" (I Cor. 15:47), and his will never addresses itself to other than earthly things. He never tries to resist God for he has no real consciousness of God. Christ is not within his concepts even though he sings the carols of Christmas. He bows down to religion because Romans 1:19 says that he has an awareness of "a supreme being" and so in his hovels or in his palaces he erects statutes to this "supreme being". He is conscious of God only in the sense of loss and emptiness he has without God. Yet, he does not seek after God nor (Continued on page 4, column 3)

to present their "bodies a living sacrifice" (Rom. 12:1). It would pay every child of God to read and re-read the life of Christ, and also, Hebrew's 11:24-40; therefore may we learn our present lesson well.

VERSE 14

"Stand therefore" May God give us courage and conviction to "stand firm" that we might stand in the court of the Lord's house and speak all the words the Lord has commanded and to diminish not a word (Jer. 26:2); to earnestly contend for the faith, (Jude 3). The pressure to yield ground under the guise of so-called love and fellowship is tremendous. How the enemy bids us to "come down and leave the work." (Neh. 6:1-4). Surely we need some Nehemiah's in our pulpit and in our pews.

"Having your loins gird about with truth" Before exposing himself to this cold and hostile world, whose prince is the Devil, (Eph. 2:2,3) and who goes about as a roaring lion seeking whom he may devour (I Peter 5:8), the child of God is called upon to be properly and fully clothed. He is to prepare himself as an athlete or a soldier before entering the arena or field of battle (I Cor. 9:24-27; II Tim. 2:3-5). To "please Him" and to bring glory to His name should be our desire (Matt. 5:16). To have one's loins gird about with truth means to have God's Word wrapped around us in such a way that we will not stumble or be tripped up as we walk or run in God's service (Ps. 119:11). Before we can use God's Word effectively, it must be a part of our Christian armour. We can see the great importance of II Timothy 2:15.

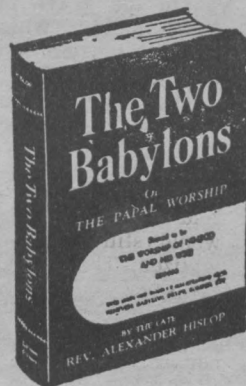
"And having on the breastplate of righteousness" Not only is it vital that the child of God know

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the truth but he must also live the truth. In salvation we are accounted righteous because the righteousness of Christ is imputed to us, (Rom. 4:3-8); however, there is also a practical righteousness the saints are to perform by being obedient to the commandments of the Lord. Many times our testimony is hurt because of waywardness in our conduct.

VERSE 15

"And your feet shod with the preparation of the gospel of peace" Again not only are we to learn the truth technically but we must also experience the truth to the extent "We (1) know whom we (2) have believed" and to know that "now are we the sons of God" (II Tim. 1:12; I John 3:2; I John 5:13). Unless one is justified by faith and has peace with God he will not be convincing to others. Paul had been a recipient of the gospel himself and knew its power, therefore he carried it gladly to others (I Cor. 15:4; Gal. 1:15; Rom. 1:14-16). He was shod not to stand in the stall as a show horse but to carry the gospel to others. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10:15).

VERSE 16

"Above all" In addition to the armour placed on the body the soldier was to have a shield as a mobile part of the armour to stand out, around, or above the rest, to ward off any flying object before it reached the person.

"Taking the shield of faith" How assuring to go out to the battle with confidence because of the ability of the Commander-in-Chief who has already planned the strategy and who has prepared and arranged the weapons to be used (I Sam. 17:45). "Without faith it is impossible to please God" (Heb. 11:6).

"Wherewith ye shall be able to quench all the fiery darts of the wicked." "And this is the victory that overcometh the world, even our faith" (I John 5:4). In spite of the rapidity of the darts or of the accuracy of their flight, the shield of faith is sufficient (I John 4:4). Keep in mind the Devil is an expert at dart throwing and of surprise attacks, but the child of God who is entrenched in faith is ready at all times for any and all of the darts, regardless also of their diversities.

VERSE 17

"And take the helmet of salvation" Subjoined to the shield of Titus 1:2 which is received by faith at the hand of the Captain of salvation. This is not an uncertain hope but one of full assurance (Heb. 6:17-20). Without the helmet of salvation one would be unclothed.

"And the sword of the Spirit which is the Word of God" The child of God is not to be only on the defense but also on the offense. Our weapons are not carnal but spiritual and mighty (I Cor. 10:4). Surely this is true of the Word of God. It was ordained of God (Isa. 55:11), and therefore it is effectual (I Thess. 2:5,13). Thank God, the Word of God is not bound (I Tim. 2:9; Acts 3:1-4). It has been and is being used in the salvation of the elect. (I Cor. 1:21; James 1:18; Rom. 1:16; John 2:31).

Conclusion: What an array of armour which leaves no Achilles heel to the child of God. We are "thoroughly furnished unto all good works" (II Tim. 3:17; II Cor. 9:8).

(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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"On what day of the week was our Lord crucified and on what day was He risen?"

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In school we were taught in order to solve problems of this nature we needed to first observe the facts that were given and then from that come to the correct conclusion. Let us take that same approach to this problem.

What is given:

1. We know that Christ was in the tomb three days and three nights: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40).

2. We know that Sunday morning the tomb was empty, Mark 16:1-6, "... and very early in the morning the first day of the week, ... Ye seek Jesus of Nazareth, which was crucified; He is risen; He is not here."

3. We know that His body was taken down from the cross and buried late in the day. Matthew 27:57-60: "When the even was come, ... He went to Pilate and begged the body of Jesus ... And laid it in his own new tomb." See also Mark 15:42-46.

From this, we can come to only one conclusion, our Lord was crucified on Wednesday. He was buried around six o'clock Wednesday evening, which was the beginning of Thursday according to the Jewish calendar. He was in the tomb from Wednesday night until Saturday evening around six o'clock. This fills the requirements that He be in the grave three days and three nights.

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Christ was crucified on Wednesday the 14th of Nisan, and was buried sometime in the late afternoon as the day drew to a close. Seventy-two hours later He arose from the grave. This fixes His resurrection in the closing hours of Saturday. The Jewish day was

reckoned from sunset, or from 6:00 p.m. to 6:00 p.m. Over and over in Scripture it is stated that Christ would be in the grave three days (Matt. 12:40, 16:21, 17:23, 20:19, 26:60-61; Mark 8:31, 9:31, 10:34; Luke 9:22, 18:33; Mark 14:58; Matt. 27:39-40; Mark 15:29-30; Matt. 27:63, 64; Luke 24:6-7; Acts 10:40; Luke 24:21,46; I Cor. 16:4).

A day consists of twenty-four hours, and one day times three equals three days, or seventy-two hours. Yet, in spite of all the Scripture declarations of Christ's three day entombment, and in order to accommodate the Good Friday and Easter Sunday hoax the modernists teach that Christ was crucified on Friday and arose early Sunday morning. Jesus was crucified on a cross between two thieves, today modernism crucifies Him on a pulpit between two candles, and some calling themselves "Baptists" go right along with them.

The Modernists have reduced immersion to sprinkling, wine and unleavened bread to a wafer, Christ from Sovereign to suppliant, salvation by grace to human decision, and it is a small matter for them with the Good Friday and Easter hoax to reduce seventy-two hours down to thirty-six. However, I prefer to believe the Lord, and rest my case with the arithmetic of omniscience.

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In order to answer this question we must first establish a time. To do this we will look at the words of our Lord as recorded in Matthew 12 and verse 40: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." When Jesus spoke here He made it clear as to the length of time between His death and resurrection. He was in the grave three days and three nights. Whenever we interpret one portion of the scripture it must correspond to others or we have misinterpreted it.

For a long time I wondered how people could get three days or three nights from Friday to Sunday, but I just accepted it. Then I discovered that Christ was already risen on the first day (Sunday) of the week and I was really in a

quandary. The answer is as simple as can be.

He could not have been crucified on Friday. E. G. Cook, in his tract on Easter, said, "I contend and declare that Christ was not crucified on Friday, and neither did He rise on Sunday morning. Even the great magician Houdini could not find three days and three nights between Friday evening late and Sunday morning early."

Actually, Christ was crucified after 6 on Wednesday evening and arose at the end of the Sabbath (Saturday). He was in the grave Wednesday, Thursday, and Friday nights (three nights), and Thursday, Friday, and Saturday (three days). When the ladies came early on the first day of the week; He was already gone. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre ... He is not here; for He is risen, as He said. Come, see the place where the Lord lay." (Matt. 28:1-6).

Irresistible Grace

(Continued from page 3)

God's Christ. He fulfills himself by causes—churches, religions, philosophies and even the sacrifice of his own self to vague ideologies. There is a void in every human that he tries to fill by every means other than spiritual. He never seeks spiritual solutions because he is not a spiritual creature. He is merely fleshly.

Does man's mental and physical will resist spiritual things. Does man's will resist God's will. In the sense that spiritual things are alien to the flesh, yes. It cannot comprehend or appreciate spiritual things. They are in another sphere. Can man's will resist God's grace when God is determined to implant a spiritual life within the lost sinner? Of course not. If human mind and human flesh can resist the power of Him who created this world, then, and only then, can God's grace be resisted. If a man is mightier than God then God's will can be resisted. Man can exercise his will only where his will has application. Man's will has no control over spiritual things and so he therefore cannot resist spiritual things.

We hear several cries against this doctrine. None are Biblical, all are emotional. The first cry is, "Is not man a free moral agent?" This is surely the cleverest of Satan's falsehoods. What in the world is "a free moral agent"? This expression is gobbledygook, but people swear by it as though Moses brought it down from the mount. The words "moral" and "agent" are not Bible words and only the truth shall make you free. A lost sinner is totally depraved and an agent of his own lusts.

Man's will is as free as Satan's will. Satan has free will within his capacity to exercise will. Job illustrates this. God released Satan to do Job harm. The result ... Satan did Job harm. God could not have released Satan to do Job good for he had no CAPACITY to do Job good. A lost man can not exercise himself at all in spiritual matters for he is not a spiritual being. He is only intellectual and fleshly. In Plutarch's Lives the ancient Greek compares the lives of some ancients to the lives of others to show up comparative strengths and weaknesses, abilities and dysfunctions. Yet, for all these comparisons not one of these 40 odd people Plutarch cites could exercise themselves in spiritual matters for they were not spiritual creatures. Men make much of intellectual and fleshly accomplishments and equate them to godliness, but it is not

so. All the worldly great people that Plutarch cites were pagans—intelligent pagans, but pagans. All their greatness did not drive them to seek after God or the Christ of God. Only the Spirit of God ministering the gospel of God, can direct a soul to Christ. If man waits for his intellect or his flesh to point him to Christ he shall wait in vain and perish for a certainty.

Man cannot "come to Christ" nor can they "reject Christ", as they are natural men. As a natural man he has no Christ consciousness at all.

The sinful perceptions of natural man do not consider Christ—to accept or reject. Men will not answer in hell for every gospel sermon they have heard and rejected because gospel sermons have no meaning to them as they are natural men. A natural man does not accept Christ nor does he reject Christ. He merely has no perception of Christ. When Christ is presented in the gospel, will man accept or reject. Men will not answer, because unless he receives grace from God, the gospel is as meaningful to him as Christian morality is to a dedicated communist. The gospel passes over his head and does not even touch him ... to accept it or reject it. But when God's Spirit quickens a sinner upon the presentation of the gospel he is then a spiritual being and he appreciates the gospel for what it is and cleaves to the Son of God the gospel has told him about. Has he accepted or rejected? He has done neither. Has he been quickened unto spiritual life to the appreciation and application of a spiritual realm. He then sets to his seal that God is true and not only true but gracious. Christ is now "in" him. Not because the sinner wanted Christ but because God, through the act of regeneration, has made the sinner the repository of a spiritual life. They are now of one blood, God and man, and can never be severed one from the other for the life is in the blood.

WHERE IS MAN'S WILL IN ALL OF THIS? IT IS WHERE IT HAS ALWAYS BEEN—IN HIS MIND AND IN HIS BODY. Where is man's will after regeneration? He glorifies God in his mind and in his body which is God's. Is he then perfect? No, because his body has not been regenerated nor has his mind been regenerated. The seed which God has planted within him is the godly image that enables a saint to cry "Abba, Father" even while he remains within a sinful body and remains in thrall to a wicked mind. This is why Paul disciplined his body to bring it into subjection. The flesh and the spirit are at odds and shall be until the resurrection when all things shall be made right. Sin is in even the saint but it does not reign. If it does reign it is evidence that he has never been born again. The saint of God is the only true split personality on earth. He is two people in one. He has a godly image and a fleshly penchant for sin. His will (in his mind and flesh) is even yet not spiritual but his mind and body must be disciplined and overcome with the power of God. The saint of God is a duality but someday, praise God, his mind, his glorified body and his spirit shall

unite together to give praises unto the Saviour that purchased them in his own blood.

Let's give another standard quibble against irresistible grace. What about the sinner's prayer? What about it? Let the expression "born again" answer. Has anyone ever cried "Abba Father" unless he has a consciousness that he had a father? Prayer is a personal communication not a parody heard in a cathedral on Easter morning. Prayer has an addressee and an addresser. Prayer has a destination as well as a deliverer. Can a fatherless sinner pray? He can parrot and prate but is this prayer? He can call on the "supreme being" his philosophers tell him about, but is this prayer? A man can only call on God as he knows God. When he knows God as "God the Father" he then has an addressee for his sentiments but until then he talks to the air. When his spirit, cojoined with the Spirit of God, utters the least request or entreaty, then God his Father hears him, and not only hears, but answers. The born-again saint then petitions his Father directly, for God his Father cares for him directly and very personally. He then has a depository for his burdens. He then has one who harkens to his cries. After he is born again all his cries are spiritual, even if he cries of fleshly things. He is a spiritual being and he petitions his Father who is a Spirit.

The rain falls on the just and on the unjust, but only the just prays, for only the just has someone to pray to. The unjust builds idols of wood and religions of air to a god he does not know. He mutters litanies that are not prayer. His religious litanies are merely intellectual acknowledgements that he thinks the little god he has built is cute.

Lost people do not pray even if they utter the monosyllable "god". When a lost sinner's flesh is threatened with pain or terror he cries "god help me" which is another way of saying "anybody help me, I'm not particular." This is not prayer—it is parody.

What has been left out? Ah, yes, what about "whosoever will"? What about it? I believe it, I preach it, and I give invitations based upon it. I do not preach "let the elect trust Christ" but "whosoever will let him come." Immediately, my critics will say "is not this an anomaly? There are no anomalies with God. The "WHOSOEVER WILLS" OF THE BIBLE ARE SPIRITUAL EXPRESSIONS, NOT INTELLECTUAL INVITATIONS. When the Lord says "whosoever will" he is giving a spiritual direction to a spiritual being. When the Lord says that whosoever will trust Christ shall never perish, He is not addressing this to the intellectual man, but to the spiritual man who has been quickened by the power of the Spirit and the gospel.

Our Lord is not a wastrel. He does not deal in empty words or vanities. When He says "whosoever will" He knows who shall respond for He knows whom He has made willing. If every sinner was willing to trust Christ, then every sinner would trust Christ, for even common mental reasoning will

(Continued on p. 5, Col. 1)

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Irresistible Grace

(Continued from page four)

show a sinner that it is better to go to heaven than to hell. If it were left to the intellect then, every sinner would become a saint on purely mental grounds. If salvation were intellectual everyone would be saved, but salvation is spiritual, and only those who have been made spiritual creatures by grace shall ever partake of it.

John 3:16 cannot be extracted from the Bible but must stand with the totality of teaching on salvation. SALVATION IS A PROCESS, NOT A SINGLE ACT. The exercise of faith in the loving sacrifice of Christ is part of a complete process which began with everlasting election before the foundation of the world and shall culminate in eternity when the perfected saints shall stand unified in body, soul and spirit with their Saviour. No one point of salvation can be exemplified over the others. Election is as much a part of salvation as is the work of the Spirit. It is all of God, though worked out in time. It is all of grace, not of the intellect or the body.

To deny irresistible grace you must deny God's dealings with everyone in the Bible. There is not one instance of man approaching God, until God has first approached him. Study the life of any saved Bible person and see if you can find one who initiated an advance toward God spiritually. What God does in practice He establishes as doctrine, which is another way of saying that God performs as He has determined to perform and none can say Him nay.

Man is not a free, moral agent, he cannot pray the "sinner's prayer" and the whosoever wills of the Bible are addressed to him only as he has been quickened by grace. Only then shall he be willing to acknowledge Christ as Lord. MAN IN HIS NATURAL STATE CANNOT RESIST GRACE FOR MAN IS FLESHLY AND GOD'S GRACE AS MANIFESTED IN SALVATION IS SPIRITUAL.

When God determines to redeem a soul, that soul shall be redeemed, for the power of the intellect and the power of the flesh cannot withstand the power of the Spirit of God.

We are forced to one of two conclusions . . . either the will of man is irresistible or the grace of God is irresistible. If man can resist God's power in regeneration, then his will is irresistible, even before the mighty entreaties of Almighty God. This makes God no God at all but one who is like mortal man. However, if we acknowledge the other conclusion, that grace is irresistible, then all things are in balance, for God is supreme and His power and His dictates are the final and eternal answer. He saves whom He will, just as the wind blows where it will. Deny this, and you enthrone man. Acknowledge this, and you have a universe of order and an eternity of glory awaiting the elect according to IRRESISTIBLE GRACE. Fare thee well.

What A "Price"

(Continued from page one)

Her pastor was a humble man, but he was a faithful man. Thus, when she brought him her question, he considered the unchristian nature of the world she would be entering and advised against it. Since she had been totally committed to Christ up until that moment, her pastor did not expect her to do anything but follow the leading of Christ in this instance, too. Throughout her early teenage years, hers was total submission to the Will of God in all things. Though she was already nationally famous because of her appearances on TV in Oklahoma City, her appearances on the Arthur Godfrey Show, the Sooner Shindig, and the Don McNeill Breakfast Club, she had maintained her Christian testimony with great care.

AMBITION

She, however, had a driving ambition. She would say to her mother, "Lord, I really do want to become a star." It was this driving ambition that would later cause her to forsake, in some degree at least, her unwavering commitment to Christ. Thus, when the opportunity to go to New York came, and her pastor advised against it, her conclusion was, "I deserve to go, I want to go. Why should I listen to them?"

In this crucial moment in her life, she rebelled against the truth which she knew. It resulted in an ever-enlarging audience for her singing, along with records, and both radio and TV fame.

Having seared her conscience just a little bit, she still had something of a conscience battle in her next step on the road to show business success. The battle, however, was neither as intense nor as extensive. Thus, she entered the "Miss Tulsa Pageant" soon after graduating from high school with some anticipation that this might be her road to fame and fortune. She had some questions "about parading down the runway in a bathing suit," but she rationalized this problem away as a lesser concern than "each flaw" in her "face and figure," and "suddenly they mattered terribly."

From this success, she went on to further success. A little later in the year, they crowned her "Miss Oklahoma." By now she had little or no conscience about appearing semi-nude before the beauty pageant judges and the leering eyes of the multitudes in the great halls where the pageants were held and the unnumbered millions of the TV audiences.

The next step on her road to success was made much easier because none other than "The First Christian Church of Oklahoma City" would sponsor her in the Miss America Pageant! Too, her chaperone would be none other than the person who had actually run the "Miss Oklahoma Pageant." Surely, there could be nothing wrong about an opportunity which would be sponsored by a church and assisted by one of Oklahoma's most morally-upright

individuals.

There may have been pangs of conscience as she reflected on the words of her pastor of another day and as she recalled the earlier words of her mother, "Have you prayed about this . . . ?" And there were pangs of conscience as she thought of displaying the beautiful body that God had given her before the lecherous eyes of multitudes of men and women who were without conscience. In the final issue, however, this nineteen year old talented beauty queen chose fame and fortune!

DEFIANCE

In a very real sense, it did not matter at this moment to that young lady who had once been fully committed to Christ that Jesus had died on the cross to save her from sin! In the final analysis, He did not have the final control over her life, so she supposed. Thus, despite some counsel she had received, despite some of the things she had read in her Bible, and despite some of her own misgivings, she chose the prospective fame and fortune of the "Miss America Beauty Pageant."

This little lady did not become Miss America, but she did become the second runner up! Although her friends were greatly disturbed that she had missed being Miss America by so little, she had rationalized, "No Miss America Pageant entrant could possibly lose. The whole thing represents a rare experience and privilege for any girl lucky enough to get there."

Satan doubtless had taken great delight in the manner in which this small-town girl who had once been such a vibrant testimony for Christ Jesus could now wholeheartedly participate in and endorse a display of feminine flesh in defiance of, "I will therefore . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array . . ." (I Tim. 2:8-9). With fame and fortune in the balance, it mattered not in those moments that God had said, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour" (I Peter 5:6-8).

She had callously set her sights on fame and fortune!

Jesus could continue to hang on the cross for all she cared!

She went forth with her smile and little else! The eyes of the nation and the world were upon her as she gave her best to become Miss America. Although her smile, her wit, her talent, and her curves, if you please, did not enable her to attain her highest ambition, that of Miss America, she did become the second runner up. With this there came fame and fortune.

First, there was a move to Chicago, and a regular spot on the "Don McNeill Breakfast Club" show. A little later while taking advantage of her college scholarship, she had occasion to refrain from the sorority life and its excesses on the pretext that her lifestyle was a little better than her peers. At heart, however, she was still under Satan's control, and she would reflect, "Nowadays I have to smile to think back on the irony of the situation. Here I was, involved in show business, living off campus—yet going to church every Sunday. And I didn't take to sorority life because it seemed too fast!"

EXPLOITATION

Even here, her testimony was not testimony!

It may well be said that she went forth to meet the great, tantalize the critical, and inspire the hopeful. In "the highways and the byways" and even along "the hedges," she could encourage other young American women that the semi-nude display was the way to go if they had what it took. She enabled them to know that they might make it big, if you please, if they could sear their consciences (Continued on Page 6, Column 1)

"REMOVE NOT THE ANCIENT LANDMARK, WHICH THY FATHERS HAVE SET"

Using this text from Proverbs 22:28, and showing that the ancient doctrines of the primitive church are singularly and exclusively adequate for today's needs. That no other way gives rest to the soul. That the oracles of God — the utterances and decrees of the Almighty — have not been modified or amended in any degree whatsoever. That man is still totally depraved. That his only hope is unconditional election. That the death of the Saviour was limited in its design for the elect only. That irresistible grace will certainly and effectually call all God's sheep to salvation. And that the redeemed on earth will certainly persevere to eternal life.



Q: Why did they call them "TULIP BAPTISTS?"

A: Because they believed the "5 POINTS OF CALVINISM."

- Point 1: **T**otal Depravity. (The human race is totally depraved and lost).
- Point 2: **U**nconditional Election. (A few — a remnant — of our lost race are elected by God to be saved).
- Point 3: **L**imited Atonement. (Christ died only for those elected few and for no others of mankind).
- Point 4: **I**rresistible Grace. (Those elect few — and each of them — will most certainly be saved).
- Point 5: **P**erseverance of Saints. (Those elect few — and each of them — will most certainly persevere to the end).

DANIEL E. PARKS JUNE MISSION NEWS

Dear Friends:

Greetings in the name of JESUS CHRIST, "... He Who is the blessed and only Potentate, the King of kings and Lord of lords, Who only has immortality, dwelling in unapproachable light, Whom no man has seen or can see, to Whom be honor and everlasting power. Amen" (I Tim. 6:15-16).

My family continues to enjoy the choicest blessings of JEHOVAH, for He continues to sustain us wonderfully. June 17 was a very special day with us, for on that day Sandy celebrated her 26th natural birthday and I celebrated my 5th spiritual birthday. DeeBoy has begun to get around very well in the yard. He has suffered quite a few falls in the process, but none of these have been as severe as that fall which took in Adam, his natural head. Christina continues to grow bigger, healthier, and prettier. She appears to be taking after her mother in that last respect. Both children have proven to be most delightful additions to our family. Sandy and I have adapted Abraham's prayer for them: "O that DeeBoy and Christina might live before you!" (Gen. 17:18).

The sowing of Gospel seed here continues with the prayer that JEHOVAH will bring it to a full and CHRIST-exalting harvest. I did not publish a "Christian Teacher" this month due to our recent trip to the continent. I have spent the past few days distributing the remainder of the former issue. I am preparing the next issue to deal with the Biblical doctrine of Hell, hoping JEHOVAH will use it to counter some of the teachings of the Russellites and other cults here who are presently engaged in an active program of proselyting

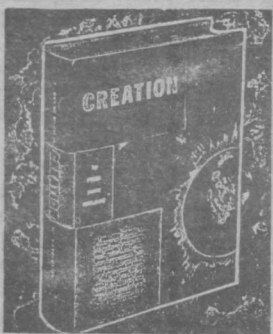
others and corrupting the teachings of the BIBLE.

The teaching ministry of the St. John Baptist Fellowship continues to progress. The lessons on BIBLE history are dealing with the United Monarchy Era this month, dealing with Kings Saul, David, and Solomon. I plan to begin another series this coming week in which I hope to preach through the books of the BIBLE. I plan to present a different book each week, introducing its background, author, Christological import, and outline, and then exhorting the hearers with a message from a/the central verse or passage of the book. I hope to teach this lesson along with the former during the LORD'S Day services. Baptist distinctives are presently being taught during the mid-week services. The drawing board and markers which many of you saw me use during my deputation have greatly enhanced the presentation of the lessons. I am still encouraged by the fact that most of the hearers are still copying the notes as they are presented for future reference.

I am still pursuing the will of JEHOVAH as to the extent of the pursuit of a ministry on the island of St. Thomas. Some visitors from that island continue to attend our LORD'S Day services on St. John. Sister Benjamin of our fellowship continues to gather 12-20 children around her every Saturday for BIBLE lessons in an apartment on St. Thomas. Perhaps our Father will be pleased to use us more there.

Being an unworthy recipient of Sovereign Grace, I am His son and your servant for JESUS' sake, (Heb. 13:20-21).

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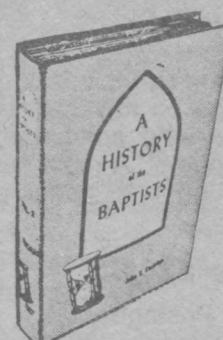
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What A "Price"

(Continued from page 5)

with a hot iron and display their bodies and their talent before a goddess world.

Needless to say, this bright star among America's young women caught the eye of the world's most famed evangelist. He knew that she had the eye of the goddess world because she had displayed herself without conscience before the lecherous eyes of its multitudes. He knew, too, that she had the eye of the religious world because there were moments when she dressed demurely and modestly and testified of her "love for Jesus"! He was not above exploiting this one who could help bring both the goddess and the religious world to fill his tents, his auditoriums, and his stadiums.

Along the way, it did not hurt him or his fame that she also became "Miss Coca Cola" at a contracted salary which would have enabled most folk to roll in wealth for the rest of their days. Again, however, it might well be noted that she was for sale to the highest bidder. She may not have put herself on the auction block in Ephesus, Corinth, or the local Red Light District, but the fame that her semi-nude body had brought her enabled her to sell her body and her talent to the highest bidder!

Once again, the religious and the irreligious, the saints and the sinners, the fundamentalists and the worldly, the godly and the goddess in the cities, the hamlets, the villages, and the metropolises had an opportunity to see her display her bodily and talent wares, as it were. She pranced and she danced, she smiled and she sang her way into the hearts of the multiplied millions of Americans who could appreciate the crudity of her semi-nudity and the multiplied millions of Americans who could appreciate the freshness of her "Christian smile." During her seven years in this contract, millions in our land and around the world accepted her recommendation, and Coca Cola became the world's No. 1 drink!

MARRIAGE

Along the way, she met a man who pursued her near and far until at the age of 20 in 1960 she agreed to marry him. Some said it was love. Seemingly, they made a great team. Sadly, however, she never ever really became his wife, though she bore him four children, for she never became known by his name!

When her fame as the second runner up and as the Star on the "Don McNeill Breakfast Club" show began to wear a little thin, Coca Cola began to look for other means to sell their product. By then, however, she was becoming a bit matronly and somewhat motherly and orange juice could become the staff of life, as it were, for herself, her husband, and her growing family. In fact, magazine and book publishers began to realize that here was a wholesome American Family which doubtless would be good for at least a million copies or so with each printing. But they, just as Coca Cola and the Orange Juice company, with the approval of her husband, of course, played upon the "Miss Tulsa," "Miss Oklahoma," and "Miss America" second runner-up theme, and she never became known by his name!

Tragically, the Devil's pay is in counterfeit coin!

This is true whether one is a Christian or worldly!

Consequently, after a time, a woman who is approaching middle age with nothing but success behind her becomes both bored and desperate. Every appearance which she had made in the 15 or so years since she had married had been on the strength that she had been "Miss Tulsa," "Miss Oklahoma," or second runnerup in the "Miss America Pageant." Some who reach this crisis in life simply turn to suicide and go out in blazing success, so to speak, in failure. Others turn to risque adventures with which they justify broken marriages, traumatized kids, and sometimes the grossest of depravities known to men.

In looking for a cause to bolster lessening involvement in the orange juice business, as the company found others to encourage us that "Orange Juice is not just for breakfast anymore," she was even able to salve some of the guilt with which she lived since she was a high school girl. Why, in her own home town, and in her own county, the "Homosexuals" were attempting to get their act out in the open and to afford themselves a professional stance! What better thing, then, than to take on those queer and very strange folk at the ballot box!

I have no doubt but that she knew her efforts would bring her a lot of criticism and perhaps a degree in infamy. She doubtless reasoned, however, that the countering fame would be worth it all. And since her fame as the "Orange Juice Queen" was waning after all, she could claim "martyrdom" if the battle became too heavy. Sadly, in this battle and this cause, if one wishes to call it that, she had no more regard for the Word of God than she did when she defied, "I will therefore . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety . . ." (I Tim. 2:8-9).

Somehow I got on her mailing list! She appealed to me to "vote" against the homosexuals. She went on to tell me that she did not "hate the homosexuals." She even told me that she did not know that her "speaking out would lead to such frightening consequences" which she named as:

"... ugly persecution. . . . attempted blacklisting of my career. . . . constant . . . threats to shut me up. . . . misguided individuals hounding me. . . ."

In her unsolicited and unanswered mail, I might add, she even told me, "When the militant homosexuals lost the public vote in Dade County, their friends in New England burned the Holy Bible!" (The underlined or bold type is hers or her editors). I did not bother to tell her so, but she had just as well burned The Holy Bible, for the whole of her effort was in absolute defiance of the Word of God, "Let the woman learn in silence with all subjection. I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

DISSOLUTION

Long ago, she had decided that she could pick and choose what she wanted to believe and what she wanted to practice. And, except for her Baptist Pastor in Oklahoma City, apparently all of the preachers, pastors, and evangelists whom she had known since her teenage years pretty much agreed with her

IS "THAT" IN THE BIBLE?



Question:

WHOSE HAIR STOOD UP WHEN HE SAW A GHOST?

Answer:—The hair of Eliphaz, one of Job's friends, Job 4:15-16. "Then a spirit passed before my face; the hair of my flesh stood up: It stood still, but I could not discern the form thereof: . . ."

interpretations and conclusions. These piteous creatures may have claimed to be fundamentalists, some even Baptists, who believed the Bible to be the Word of God. Some are even noted as Bible believers.

Tragically, however, they picked up "the song and dance" of this one who may have had the appearance of being Christian, but who manifested all of the evidence of one who literally and simply despised the Holy Word of God. The nature and perhaps the character of their audiences were such that it was beneficial for them to have this one on their "platforms" and behind their "pulpits" to "tell her story," "give her testimony," and perhaps then sing, "Mine Eyes Have Seen the Glory." It made for a real good show! The Word of God could really relate with this one who was getting a real bad shake, as it were, at the hands of the homosexuals.

These fundamentalist and Baptist pastors who at last could join in exploiting "Miss Tulsa," "Miss Oklahoma," or the second runner up in the "Miss America Pageant" did so with great zeal. They used her contentions that she was being "persecuted," being "blacklisted," experiencing "Threats," and being "hounded" to the fullest advantage as they filled their auditoriums and their churches to hear the one who could sing "Mine Eyes Have Seen the Glory" with such vigor and testify of her faith in Christ and of her battle against the homosexuals.

They had no more regard for the Word than she!

Clearly, they had a price for their pulpits!

Tragically, a multitude of so-called religious leaders have sung her praise, utilized her services at every opportunity to confirm their stands, and exploited her body and her talent whenever such could be of benefit to them professionally or financially.

Today, that house built on the sands of fame and fortune, a semi-nude body, much talent, a defiance of the Word of God while professing to be Christian, and seared consciences and irreligious and religious exploitation lies in shambles, and "in desolation"! It has "fallen"!

What a price has been paid!

Satan promised a rose garden, but, in the final analysis, he has provided only thorns. The world promised fame and fortune, but, in finality, there is only distress, a broken home, a severed family, and spiritual chaos! She made friends of mammon, but where is mammon in her hour of dissolution? Where are the evangelists and the pastors who exploited her? Where are the men and the women who encouraged her as she utterly and without conscience defied the plain teachings of the Word of God?

There is a message in all of this!

Young women, hear the Word of our God: "Let the woman learn in silence with all subjection. I suffer not a woman to teach nor to usurp authority over the man, but to be in silence . . . teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own

Some Right . . . Wrong

(Continued from page one)

IT ALL. Some church members are forever talking about what "they do." The church is not thought of as THEIR own church to be backed and supported.

2. THE NOTION THAT GIVING IS TO BE HAPHAZARD AND SPASMODIC. Such persons toss in a nickel and dime whenever they feel inclined, and if the sermon suits them particularly, they may give a quarter. No principle and no uniformity about their giving. If all did the same, the church would die.

3. THE NOTION THAT GIVING IS TO BE SOMETHING LIKE SUBSCRIBING TO A MAGAZINE—just a dollar or so a year.

4. THE NOTION THAT ONE IS TO GIVE ONLY IF HE IS ABLE TO HAVE EVERYTHING ELSE HE WANTS FIRST.

5. THE NOTION THAT THEY

husbands, that the word of God be not blasphemed" (I Tim. 2:11-12 and Titus 2:4-5). Pastors, never forget: "Adam was first formed, then Eve. And Adam was not deceived but the woman being deceived was in the transgression" (I Tim. 2:13-14) so "refuse profane and old wives' fables, and exercise thyself rather unto godliness" (I Tim. 4:7).

CAN THROW A TENTH INTO A BOX AND SPEND IT ON TOM, DICK AND HARRY and call it "tithing." Such is the gross embezzlement of the Lord's money. That which fails to reach the "Lord's treasury" is not counted as a tithe at all.

THE TRUTH ABOUT GIVING

1. All Christians should tithe. (See I Cor. 9:11-14).

2. The Lord's money should be LAID ASIDE EACH WEEK. (I Cor. 16:2).

3. For instructions concerning a special benevolent gift, read II Corinthians 9. You will note the following things:

(1). Spare giving is followed by spare blessings from God. (v. 6) Likewise the opposite is true.

(2). Giving is not to be grudging, (v. 7).

(3). Money is not to be "extracted"—it is to be voluntary, (v. 7).

(4). Giving is to be cheerfully bestowed, (v. 7).

(5). God has made a bigger gift than any man can ever make in return, (v. 15).

(6). God is richly able to repay our giving, (v. 8).

The poorest economy in the world is that which induces stinginess with God. The best investments are those made in His cause.

The way we use our money to large extent determines our future rewards.

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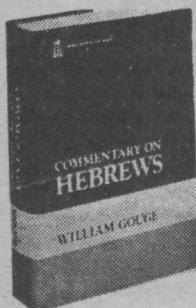
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THE BAPTIST EXAMINER

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PAGE SIX

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

WASHINGTON (EP)—Religious leaders representing a majority of Christians and Jews in the U.S. declared today that their churches and associations strongly oppose a controversial school prayer bill currently before Congress.

The bill passed by the Senate in 1979 and now awaiting consideration by a House subcommittee, would try to circumvent the Supreme Court's 1962 and 1963 rulings against government sponsored or prescribed prayer in public schools by denying the federal courts jurisdiction over school prayer in public controversies. An effort is presently being made to rush the bill out of committee without hearings by means of a "discharge petition" requiring the signatures of 218 representatives.

Mr. R. G. Puckett, Executive Director of Americans United for Separation of Church and State, stated after the press conference that, "The consensus of responsible leaders of the religious mainstream in America, as was evident at this press conference, is that religion must remain voluntary if it is to remain free. The task of transmitting religious values to our children belongs to the family and the church or synagogue. Religion and prayer are too important to allow government at any level to intrude, to prescribe prayers, to regiment devotions, or to homogenize and trivialize religious expression. Religion is healthy and free in America because our forefathers had the wisdom to separate church and state. May we always have the wisdom to safeguard that separation."

The more than 30 groups opposing an effort by U.S. Rep. Philip M. Crane, R-Ill., to force a vote on the volatile matter include the Baptist Joint Committee on Public Affairs. Armed with a fresh statement adopted by the Southern Baptist Convention at its recent annual meeting in St. Louis, Porter W. Routh, interim executive director of the Washington-based Baptist agency, joined spokesmen from seven other groups at a news conference urging defeat of the Crane-led move. The fight in the House of Representatives has heated up in recent weeks after a massive letter-writing campaign was launched by supporters of the

Crane measure, primarily prominent religious broadcasters.

LONDON (EP) — Underground evangelists and people who smuggle Bibles and other Christian literature into communist East Europe may become extinct if a new church project gets off the ground, as now seems probable.

The project, called EuroLit, is designed to get significant quantities of Christian literature into Soviet countries legally and openly, without resort to illegal smuggling. It is jointly sponsored by the Baptist Union of Great Britain and Ireland and the British-based United Society for Christian Literature (USCL).

The EuroLit project grew out of a conference organized last year in Switzerland by a church-sponsored Summer Institute of Theological Education (SITE). At the close of the month-long session, each student was given a mini-library of standard Christian writings—worth about \$100—which they were allowed to take home legally, without any problems of confiscation by customs officials of the various communist countries.

LONDON (EP)—A Jesuit leader from EL Salvador has described the church in Central America as a "martyr church," emerging from "oppression, torture and assassination" of Christians.

Mr. Cesar Jerez, S. J., provincial of the Jesuit province of Central America, spoke here at a meeting of the Catholic Institute for International Relations. Sketching the work of the Roman Catholic Church amid the various revolutions in Central America, Father Jerez said, "Through persecution and martyrdom, the church has really learned what is at stake in her 'preferential option' for the poor."

The Jesuit official recounted in grim detail the arrests, disappearances, expulsions, torture, and assassinations that he said had victimized more than 20,000 people in Guatemala, El Salvador, and Nicaragua. "Most of this is due to governmental repression, based on an anticlerical bourgeoisie allied with military forces," he said.

St. LOUIS (EP)—Soon after Bailey Smith was elected president of the Southern Baptist Convention, one of the first to call and congratulate him was the president of the United States. President Carter, also a Southern Baptist, began the call by saying to Mr. Smith, "You're my president." Then Mr. Smith asked Mr. Carter to pray for him, and the President replied, "I have prayed for you, and I am going to continue to pray for you in the days to come."

NEW YORK (EP)—Sen. Mark O. Hatfield (R-Ore.), who once warned that prayer breakfasts might lead to "misplaced allegiance if not outright idolatry," was the main speaker at the New York Prayer Breakfast here June 17. The \$15-a-plate event, held at the New York Hilton Hotel, had been organized by a committee of prominent New Yorkers headed by Baseball commissioner Bowie Kuhn. It was the first such citywide event held here in 16 years.

Sen. Hatfield, a noted evangelical Christian, acknowledged that he had been the second choice as speaker. Mother Teresa of Calcutta, the first choice, was unable to attend. Sen. Hatfield told the audience of 700 that he had once asked the nun whether she ever became discouraged at her work with the poor and hungry, and that she had replied, "God has not called me to be successful. He has called me to be faithful."

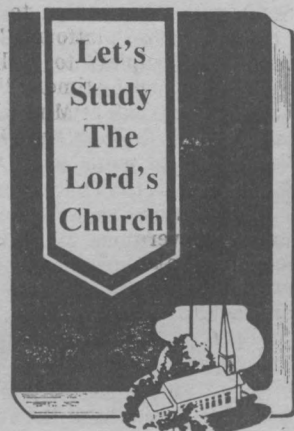
In his address, the legislator stressed the dangers of militarism and the futility of armaments, noting that "Great Britain was number one in 1776," but its armaments did not enable it to defeat the American colonists. He also warned against pride and self-cen-

teredness, and declared that "ego is that medicine the devil administers to soften the pain of mediocrity."

BERKELEY, Calif. (EP)—Two board members of the International Society for Krishna Consciousness (ISKCON), popularly known as the Hare Krishna movement, say the group is not stockpiling weapons. ISKCON "has no purpose in keeping any stockpile of weapons or ammunition for any reason," said Shrilu Acharyadev, board member in charge of the San Francisco Bay Area and Latin America. The disclaimer was a response to recent reports of police discovering rifles, short-barreled shotgun, and a submachine gun at a Krishna park near Ukiah, Calif., and in a parked car near the group's Berkeley Temple.

ROCKFORD, Ill. (EP)—Approval of a resolution calling for "a new spirit of giving and generosity" in helping multitudes in the world facing desperate material and spiritual need was among final actions June 20 as the Evangelical Free Church of America closed its 96th annual general conference.

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involving 1,669 registered delegates and family members from across the United States and Canada.

Local Evangelical Free Churches were called upon to "set an example of Christ's love by sponsoring refugee families in resettlement in our neighborhoods." It was also resolved that "as Christians, we affirm the infinite value of human life, created in the image of God, whether it be the unborn child, the handicapped, or the aged."

WASHINGTON (EP)—Two national conferences with sharply contrasting views on children and family needs will run almost concurrently here, one sponsored by the National Council of Churches (NCC) and the other by a conservative "pro-family" group.

The NCC's Child and Family Justice Project conference, June 29-July 1, is the culmination of five regional conferences on child advocacy held earlier this year and two years of work at grass-roots community levels. The June 29-July 2 American Family Forum is labeled as a "pro-family counter-conference" to the White House Conference on Families (WHCF). Speakers include Phyllis Schlafly, leader of Stop ERA, and Connaught Marshner, head of the National Pro-Family Coalition which has challenged proceedings on the WHCF.

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JULY 26, 1980
PAGE SEVEN

Christ Is Lord Of . . .

(Continued from page one)
is the sanctuary or church building. However, the church of the New Testament is a congregation or assembly of Scripturally baptized believers covenanted together to accomplish the threefold commission of Christ; that is, to get people saved, to baptize them, and to teach them whatever our Lord and Saviour commanded (Matt. 28:19,20). The New Testament church has definite location; therefore, for this reason, it is called the "local church."

The local New Testament church is presented, in the Scriptures, in the figure of a flock, a house, a temple, and a body. Consider each of them as follows:

THE FLOCK

In Acts 20:28, 29 and I Peter 5:2, pastors are told to feed and to protect the flock entrusted to them. The New Testament local church is a flock of God's sheep that needs to be fed and to be protected from apostate wolves. Church tramps and "Creekbank" Christians who have strayed from the fold or who have never belonged to the flock do not have the protection of a pastor and seldom eat balanced spiritual meals.

THE TEMPLE

The New Testament, local, Ephesian church; much like the Old Testament tabernacle and temple, was to be built together and fitly framed together to be a habitation of God. However, this temple was to be a human habitation of God. (Eph. 2:21).

THE HOUSE

Pastor Timothy was told how to behave in his local church which was called both the "church of the living God" and the "pillar and ground of the truth." This house is said to be a spiritual house (but not a mystical house) with Jesus Christ over this house according to Hebrews 3:5,6 and I Peter 2:5.

THE BODY

The most graphic representation of the church, in the Scriptures, is that of a body, the body of the Lord Jesus Christ. This body, according to I Corinthians 12 and other Scriptures, is not a mystical or invisible or nebulous body with all of its members disorganized and scattered all over the earth. Instead, it is a body that has definite location whose members have been fitly arranged in their proper places in the body. These members are said to be "fitly joined together" (Eph. 4:16); "knit together" (Col. 2:19); "tempered together" (I Cor. 12:24); and "fitly framed together" (Eph. 2:21). The whole body (Eph. 4:16) can come together (something an invisible body cannot do); and as one bread and one body, they can have communion together (I Cor. 10:6). To this body, pastors and teachers were given (Eph. 4:11,12).

CHRIST IS LORD

Christ is Lord, goes without saying, whether His Lordship is accepted or not. However, the Scriptures tell us that "no man can say that Jesus is Lord, but by the Holy Ghost" (I Cor. 12:3). A man

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must be saved in order to really own Jesus as Lord and to have the Holy Ghost dwelling within him. However, in order for a Christian or a church to own Jesus as Lord; they must demonstrate His Lordship by actions.

"Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46.

Jesus Christ is the Lord of the flock, but the flock must demonstrate His Lordship by not straying. Christ is Master of the house, but the household must demonstrate His Lordship by not being selfwilled (wanting their own way); by obeying Him. Christ is Lord of the temple, but the temple must demonstrate His Lordship by making Christ the only object of worship, having no gods or idols before Him. Christ is Lord of the body, but the body must demonstrate His Lordship by functioning together according to the instructions given to it by its Head.

For Christ to be owned as the Lord of the church, the church's members must be willing to follow the Scriptures and also the leadership of the pastor whom God has appointed to watch over them. Christ is not owned as Lord of a church who ignores the Scriptures and seeks to have its own way. Let us demonstrate the Lordship of Christ at our church.

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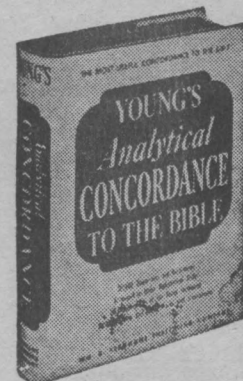
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Greek Scholarship . .

(Continued from page one)
is by Ebeling under date of 1913. It is entitled "Griechisch-Deutsches Worterbuch zum Neuen Testamente." He makes baptizo mean "tauche ein, unter," "I dip in under." It is useless to quote lexicons that are out of date. Those quoted above are the latest, and the best in the world, and they are unanimous and conclusive.

2. Bible Dictionaries

If we turn to the Bible Dictionaries we shall find a similar story. The Bible Dictionary longest in use was edited by Smith. The article on baptism was written by Prof. Frederick Meyrick, of Trinity College, Oxford University, a Church of England scholar. It says, "Hence baptisma, properly and literally, means immersion."

The Bible Dictionary five volumes, (1899-1904) in most frequent use today is that edited by Hastings. The article on baptism is written by Alfred Plummer, the famous scholar of the Church of England. It says, "A death to sin was expressed by the plunge beneath the water, and rising again to the life of righteousness by the return of light and air; and hence the appropriateness of immersion." Plummer, however, it should be said, argues against the necessity of immersion today on the grounds of convenience and expediency. On the contrary, in Hastings "Dictionary of Christ and the Gospels" (two vols., 1905-1908), Marcus Dods, late principal of

New College, Edinburgh, the leading New Testament scholar of Scotland and Presbyterians, says in the article on baptism, "Man is dead and buried in the water, and he rises from this cleansing grave a new man. The full significance of the rite would have been lost had immersion not been practiced."

3. COMMENTARIES

If we turn to the great modern commentaries, we find the same results.

Among Methodist scholars, let us take the following: It is proper to quote John Wesley ("Notes on the New Testament" on Romans 6:4), since he is the founder of Methodism. Wesley says, "We are buried with him. Alluding to the ancient manner of baptizing by immersion."

Prof. G. G. Findlay is one of the foremost Methodist scholars of England, and writer on I Corinthians in the "Expositor's Greek Testament" (1900). In explaining how the Israelites were baptized unto Moses in the clouds and in the sea (I Cor. 10:2), he says, "The cloud shading and guiding the Israelites from above the sea making a path for them through its midst and drowning their enemies behind them, were glorious signs to our fathers of God's salvation; together they formed a *loutron palingenesias* (Titus 3:5), inaugurating the national covenant life; as it trod the miraculous path between upper and nether waters, Israel was born unto its divine estate."

Prof. A. S. Peake, another great

British Methodist scholar, writes on Colossians in "Expositors Greek Testament." In the comment on Colossians 2:12, he says, "The rite of baptism in which the person baptized was first buried beneath the water, and then raised from it, typified to Paul the burial and resurrection of the believer with Christ."

Presbyterian commentators are equally explicit. Calvin, in his commentary on Acts 8:38 says, "Here we see how baptism was administered among the ancients; for they immersed the whole body in water."

Principal James Denney, of the United Free Church College (Presbyterian), Glasgow, writes on Romans in the "Expositor's Greek Testament." On Romans 6:4, he says, "Therefore we are buried with him (in the act of immersion), through that baptism into his death—burial being regarded as the natural sequence of death and a kind of seal set to its reality."

Prof. A. B. Bruce, also of the United Free Church College, Glasgow, wrote in the same series on the "Synoptic Gospels." On Matthew 3:14 he merely alludes to the symbolic significance of the rite as denoting death to an old life and rising to a new.

Finally, let us hear some of the great Episcopal (Church of England) commentators. Lightfoot, almost the greatest of all commentators, in his "Commentary" (1890), on Colossians 2:12, says, "Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; he emerges thence, he rises regenerate, quickened to new hopes and a new life."

Prof. H. B. Swete, of Cambridge University, in his great "Commentary on Mark" (1898), says on 1:9, "With the added thought of the immersion, which gives vividness to the scene."

Let us conclude with Sanday and Headlam ("Commentary on Romans," 1895), on Romans 6:4, in the "International Critical Commentary." Prof. Sanday is the leading Biblical scholar of Oxford University. He says, "It expresses symbolically a series of acts corresponding to the redeeming acts of Christ:

"Immersion—Death.

"Submersion—Burial (the ratification of death).

"Emergence—Resurrection."

A SETTLED QUESTION

With this showing of modern scholarship, Baptists properly claim to have won their contention beyond the shadow of a doubt.

In confirmation of all this it is perfectly natural to find baptizo used in the Septuagint in II Kings 5:14, "And Naaman went down and dipped himself in the Jordan seven times." And also Josephus uses baptizo for the dipping and drowning of Aristobulus (Antiquities Book, XV, chapter 3, section 3).

Every passage in the New Testament is intelligible with the meaning of immersion. No instance has ever been found in any Greek writing where baptizo means to sprinkle or to pour. It always means to dip either literally or metaphorically.

The new Testament uses rantizo for sprinkle and eccheo for pour, but neither of these occurs in the New Testament for the act of baptism, but always baptizo is used, which means dip.



Foreknowledge . . .

(Continued from page one)

mark will not fall on deaf ears, WE CANNOT PROVE A BIBLE DOCTRINE PRIMARILY FROM THE MEANING OF A WORD ITSELF, BUT BY THE MANNER IN WHICH THAT WORD IS USED IN SCRIPTURE! This is most important.

Therefore, we are forced to reject, as unscriptural, the interpretation that whom God foreknew

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would believe on His Son, He predestinated them, because they would believe! That is not what Romans 8:29 teaches. It would then read of God: "For WHAT He foreknew . . ." instead of "whom he foreknew . . ." And if you still hold to that view that foreknowledge MERELY means that God elected those to salvation whom He foreknew would believe on His Son let me ask you, HOW did God foreknow who would believe on His Son if He did not purpose, first of all, to give them the faith to believe? For He is the Author of their faith! (Heb. 12:2). Is it not rather that "God foreknows what WILL be because He has decreed what shall be?" (A. W. Pink). How can anything be foreknown if it is not certain? And if it is certain then it must have been purposed so by the Almighty! "An event must be MADE certain, before it can be KNOWN as a certain event" (Shedd). So it is written: "**known unto God are all His works from the beginning of the world,**" (Acts 15:18) and as P. B. Fitzwater, of the Moody Bible Institute says: "These things could only be known because they were **PURPOSED.**" "Nothing can occur that was not foreseen (by God) and if foreseen it must have been intended." — Charles Hodge.

Therefore, and I will put this as simple as possible: predestination and election are controlled by God's foreknowledge and God's foreknowledge is based upon God's PURPOSE and that is the Bible order as in Romans 8:28-29 and Ephesians 1:11. Standing upon Romans 8:28-29 we maintain that God calls men according to His purpose and this includes the fact that God foreknew them, called them, justified them and glorified them because He **PURPOSED** to do it and beyond that we cannot go.

There is a second and deeper view than the one already presented about God's foreknowledge based on Roman 8:29 which drives home the delightful truth that God's foreknowledge of us is a PERSONAL knowledge!

Our text in Roman 8:29 is very personal. It says: "**For WHOM He did foreknow . . .**" and the thought is carried throughout the text. It teaches us that before we were created the Lord knew us. The Lord KNOWS His people! He knows them in salvation. To Jeremiah Jehovah said: "**Before I formed thee in the belly I knew thee and before thou camest forth out of the womb I sanctified thee and I ordained thee a prophet unto the nations**" (Jer. 1:5). That is divine foreknowledge. It is proclaimed in Roman 11:2 with joyful assurance.

"God hath not cast away His people which He foreknew . . ." It is never said in sacred Scripture that God foreknew the ungodly. To them Christ, the Judge, will say: "**I NEVER KNEW YOU!**" (Matt. 7:23). Now certainly He knew ABOUT the wicked, but He never KNEW them in personal friendship or fellowship. Hence, the word "foreknowledge" "as used in the Bible means more than foreknowledge ABOUT persons. It is the foreknowledge OF persons" (C. D. Cole), As Bro. Winn T. Barr wrote me in a personal letter: "Foreknowledge is not the knowledge OF INFORMATION, but the knowledge OF FRIENDSHIP." God foreknows all ABOUT the ungodly as well as the godly, but only to His own elect Israel would Jehovah say: "**YOU ONLY have I known of all the families of the earth.**" (Amos 3:2). He never knew the heathen nations as He knew Israel, although He knew ABOUT those nations.

I will try and sum up what I have said by three illustrations from the Gospel of John, with some brief and concluding comments.

Foreknowledge as a word means that God knows all ABOUT things and people before they exist. Thus, we read of the Redeemer's foreknowledge, in THIS respect, in John 6:64, ". . . **Jesus knew from the beginning who they were that believed not, and who should betray Him.**"

God foreknows about all things because He has PLANNED them. Hence, to Philip, Jesus Christ said: "**Whence shall we buy bread, that these may eat?**" in considering the hungry multitudes who followed Him. The verse following tells us: "**And this HE said to prove him, for HE HIMSELF KNEW WHAT HE WOULD DO**" (John 6:5-6).

The doctrine of foreknowledge is a knowledge of persons. It seemed to win the argumentative Nathanael to Christ. To Nathanael Christ said: "**Behold, an Israelite indeed, in whom is no guile.**" Nathanael saith unto Him, Whence knowest thou me? Jesus answered, **BEFORE THAT PHILIP CALLED THEE, WHEN THOU WAST UNDER THE FIG TREE.** I saw thee (or knew thee). Nathanael answered and saith unto Him, "**Rabbi, Thou art the Son of God, Thou are the King of Israel**" (John 1:47-49). Believing that Christ now knows YOU, through His atoning death for you and your guilt on Calvary's cruel Cross—**COMMIT YOUR SOUL FOREVER TO HIM AND CONFESS HIM AS THE SON OF GOD!** (Rom. 10:9-10 and I John 4:15).

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