

To grieve over sin is one thing; to repent is another.

BAPTISTS & JEHOVAH'S FALSE WITNESSES

JOE WILSON

Winston-Salem, N. C.

"I said therefore unto you, That ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24).

One should note that "he" in the above verse is in italics which means that it is not in the original Scriptures, but is supplied by the translators. Jesus is here identifying Himself with the "I am" of the Old Testament (Ex. 3:14). Jesus is saying here that unless one believes that He is God, such a One will die in his sins and go to Hell. This verse consigns all who die without believing in the Deity of Jesus Christ to eternity in Hell. This includes those who call themselves Jehovah's Witnesses, but who are in truth witnesses of Satan. I shall hereafter in this article refer to these people as J.W. I desire to set forth some of the differences between J.W. and Bap-

tists. I say some, because it would take a large book to set forth them all.

J.W. were started by a man, Charles Taze Russell in 1879. This is a historical fact known and admitted by all who know anything about the subject and are honest people. Baptists were started by Jesus Christ in the days of His earthly ministry. In Matthew 16:18, Jesus speaks of His church which was already in existence and which He would perpetuate until His coming again. Reader: Baptists were started by Jesus Christ. All other religions and so-called churches were started by man. Are you a member of a man-made, devil-made organization, or are you a saved member of a true church of our Lord Jesus Christ? This is a very important question, and one in which everyone who claims to be saved should be interested.



By JOE WILSON

Baptists are the true churches of Jesus Christ and can be proved: 1. By their practices which are according to the Word of God

whereas other religious organizations practice the traditions of men. 2. By their history which goes back to Jesus Christ and His earthly ministry, whereas others were started by man and-or Satan. 3. By their doctrines which are the truths taught in the Bible, whereas others teach some truth which they have received from Baptists and much error received from man and-or Satan.

J.W. are headed and governed by man and-or men. Their president has great authority over them. Russell, Rutherford, and Knorr are three men who have headed this false organization. Jesus Christ is the head of true Baptist churches. Colossians 1:18 informs us that He is the head of the body, the church. Baptists gladly own Jesus Christ as their only head. They do not submit to any human authority. They march to the commands of the Lord Jesus

Christ. Baptists do not consider this an irksome limitation, but rather, a glorious liberty. As Jesus Christ is high and above all men, so Baptist churches are high and above all man-made religious organizations.

Let me pause to say that I do not put J.W. in the same category as I do religious organizations which call themselves churches, such as Methodists, Presbyterians, etc. I believe there are some saved people in these false churches. But I consider J.W. not as a church — even a false church, but as a cult and a false religious organization and do not believe a person can be a J.W. and be a saved person.

J.W. will not salute the flag or serve in the armed forces of the country in which they live. Thus they are not good citizens. Baptists believe what Jesus taught (Continued on p. 5, Col. 1)

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

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IN CHRIST NO CONDEMNATION

By C. D. Cole

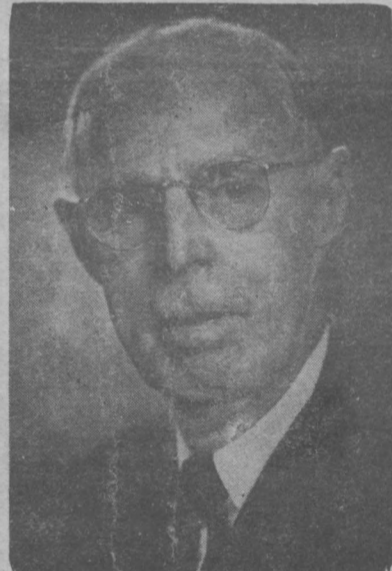
Text: "There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1).

The theme of the eighth chapter of Romans is the everlasting security of the believer in Christ. It begins with no condemnation and ends with no separation. There is no condemnation in Christ and no separation. There is no condemnation in Christ and no separation from Christ; therefore, the believer is forever saved and safe. This is a grand sentence—"There is no condemnation in Christ." The saint ought to shout in his soul every time he reads it. There is a painting called "waiting for a verdict" depicting a courtroom scene of olden times. Every face in the picture shows intense interest as the verdict is awaited. There is fear and anguish written on the face of the prisoner of the bar. There is anxiety of suspense on the part of the wife and friends around him. It is a sad picture. But as Spurgeon suggested, "This prisoner has been acquitted and joy fills the courtroom. What a picture that would make! From the role of prisoner he walks out to enjoy the freedom of no condemnation. It would be a happy picture."

This is a bold statement. There is no condemnation. There is no hesitancy, no beating about the bush, no mere hoping, for Paul speaks with absolute certainty. He employs cool calculation. "This is no raving of fanaticism, but the unquestionable deduction of fair argument if Jesus was condemned in my stead, there can be no condemnation for me." If Jesus bore the punishment for my sins in His own body, then it is certain that I will not have to bear them in my own puny body.

This is a broad assertion. "There is no condemnation." No condemnation for any sin I EVER DID COMMIT; no condemnation for any place; no condemnation for sin of any color or size or intensity or age. Further on Paul exclaims challengingly, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather, that is risen again." As the mind of the apostle revels in the gospel of The Atoning, The Risen Christ, he makes heaven and earth and hell ring

with his daring challenge, "Who is he that condemneth?" Where there is no condemnation there can be no just punishment.



C. D. COLE

We have in the text and context some blessed and glorious things. May we ponder them to God's glory and to our profit?

1. The Believer's Happy Condition — No Condemnation.

Condemnation is a sad word. It reminds us of a court where indictments are made. See that scaffold yonder. It has been erected for a condemned man. See the man as he is led, almost carried, to its

platform. He is made to stand on a small trap door. The minister prays; the hangman fastens the noose around his neck and adjusts the black cap; the sheriff springs the trap; the poor man plunges through the open door, hanging helplessly by the neck, and is dead! Why? The man had been condemned by human law.

You have seen prisoners beside the road working as marked men at the point of a gun. They are watched as a beast of prey would (Continued on page 5, column 5)

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The Baptist Examiner Pulpit

A Sermon by Glen Shoults

"FATALISM"

By GLEN SHOULTS

Bowling Green, Fla.

"Known unto God are all his works from the beginning of the world" (Acts 15:18).

"The secret things belong unto the LORD our God: But those things which are revealed belong unto us and to our children forever, that we may do all the works of this law" (Deut. 29:29).

"Fatalism." What is it? Who teaches it? Is it dangerous? In dealing with the subject of fatalism, we shall not concern ourselves with any of the religious

orders of the denominational world, but only with those who are identified with the scriptural identity known as "Baptists." Fatalism is commonly charged of those who "believe and therefore speak" that God is sovereign, absolutely sovereign, that whatever events fall out in time, fall out in the order of which divine providence brings it to pass. They believe and speak concerning Christ, the eternal Son of God, that as Scriptures so state that Christ was the Lamb who was foreordained, before the foundation of the world, to be slain

(I Peter 1:19,20 and Rev. 13:8), to redeem the elect that were chosen and preserved in Him, whose names were written in the Lamb's Book of Life from the foundation of the world. Those who believe and speak concerning the origin of "evil" and the fall of Adam, that because the principle of evil was created by God (Isa. 45:7), that the fall of Adam was by divine decree according to the secret working of God's purpose "who worketh all things after the counsel of his own will" (Eph. 1:11) (Continued on page 2, column 1)

combat with him or any of his demons alone is quite foolhardy. Though his power is great and fearful, he cannot so much as bat his evil eyes without permission from the truly Great One, the Creator and Sustainer of this universe, the Thrice Holy God, the Sovereign and Eternal King!

We are not interested when the teachings of reincarnation first appeared on this earth or which of the mystery religions is accredited with its introduction to humanity but we seek to know its true origin. From whose mind did it spring? (Continued on page 6, column 3)

CHRIST IS LORD OF OUR ACTIONS

By HERB EVANS
Pittsburgh, Pa.

"Be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:23).

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

"Let us not love in word . . . but in deed and in truth" (I John 3:18).

"Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works" (James 2:18).

Someone has asked, "If the government arrested you for being a Christian (a situation which is becoming more and more within the realm of possibility), would there be enough evidence to convict you?"

What do you suppose, if this happened, they would look for in the way of evidence? Well, the prosecuting attorney might offer the fact that you were seen attending Allegheny Baptist Temple on such and such a date. Of course, the defense attorney probably could easily offset such a charge with the fact that you only visit once in a while. The prosecutor would then carefully examine the membership roll to see if you were a member. If you were a member, the defense might point out that you joined years ago and that, although you are on the roll, you have not been very active. The next step for the prosecutor would be to examine the church's financial records to see how much you had given during the past year. The defense attorney might, at this point, show that you had only given a meager amount and only because you were embarrassed into it when the plate was passed in front of you, and everyone else was putting something into it. Next, the prosecutor would probably call, as witnesses: your friends, neighbors, and co-workers. He would question them as to whether you drink, smoke, curse, fool around, lie, run around half nude, tell off-color jokes, etc. He would want to know whether (Continued on page 6, column 2)

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"Fatalism"

(Continued from page one)
again brings the charge of "fatalism."

I say, it is commonly charged, that those who believe and therefore speak these doctrines are called fatalists by those who vainly imagine that evil has always existed, that it is eternal with God the Father, and that when God created Adam and put him in the garden and gave him laws, Adam was left to himself and mere chance, or "fate." They imply that God would sit back and wait to see what Adam might do. Now, I should like to set the record straight, who is guilty of teaching "fate-alism?"

Not long hence an Elder, who is supposed to believe in the sovereignty of God, stated publicly on a radio broadcast, "We are not absoluters, we do not believe Adam had to fall. He could have done otherwise. Had he not sinned, God had other plans for him." Of course, this preacher did not have any insight as to what those plans might possibly be, or, if he did, he failed to mention those plans. I would ask, to what then was the fall of men left? If not the divine decree of an absolute, sovereign, immutable God, to what then? Was it left to mere fate? Are we to understand that God had several sets of plans, and whatever fate would bring to pass He would then exercise that particular plan that would remedy a fall, should a fall come about? Who then is teaching fate-alism?

I should like for you to consider, with me, the two texts before us. Acts 15:18: "Known unto God are all his works from the beginning of the world." Known unto God, not men, not angels! This knowledge is private with God and was not general knowledge, nor was it revealed to man what God was about. Certainly God did not coerce Adam to sin. God is by no means a sinner because, in His secret will, purpose, and pleasure (Psa. 135:6) He created the principle of evil from which every sinful act of men arise. Evil is not necessarily sin but sin always is from the principle of evil, but that by no means makes God a sinner. He created animals and birds.

THE BAPTIST EXAMINER
AUGUST 9, 1980
PAGE TWO

BRIEF NOTES

Have you read the note on page eight pertaining to our radio stations? Please read and if it applies to you, we would certainly appreciate hearing from you immediately.

We received word this week that Radio Caroline will probably be back in operation and on the air in September.

That does not make Him an animal or a fowl! It is self-evident that it pleased God to create the being who became Satan, and that being was, according to Ezekiel 28:11-19 and Isaiah 14:12-17, Lucifer, son of the morning, the anointed cherub that covereth. As Ezekiel speaks against the king of Tyrus it is also clear, from a careful reading of this passage, that he is looking past the human king of Tyrus to the one who energized him. (Eph. 2:1-2).

Are we to understand that both Satan and Adam did something God had planned for them not to do? That fate worked out something that was contrary to God's plan and purpose and pleasure? That Christ was predestined to be slain as a lamb "just in case" some dreadful fate might fall upon His creation? Are we to also understand that election took place after God's original set of plans failed and therefore a contingency plan went into effect. That to salvage His original plan God was forced to elect somebody, anybody, that He could? Anybody that would let Him? Are we then to understand that the Apostle Paul was in error when he wrote to the primitive assembly at Ephesus, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved?" Should we correct this passage by saying we were not chosen in Christ before the foundation of the world, but rather after God's original plan had taken a bad turn, by chance or fate, therefore His election was not by the good pleasure of His will but a secondary plan that He must try to bring to pass in order to salvage something of His original plan. Instead of election and predestination being according to the good pleasure of His will it was a necessity to save face and make it look like He had not failed, when indeed He had failed. Are we to further understand the apostle John, too, was in error when he stated, "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." This, John gave to the seven churches in Asia and states that the names of the elect were written in the Lamb's book of Life from the foundation of the world. When indeed, such was not the case IF election and predestina-

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* * *

Dear Brethren:

Enclosed is my annual check for New Guinea Missions. I pray that you will get the pastor you need at Calvary Baptist Church. Our pastor has resigned also and we are heart broken. The devil is certainly on the job trying to destroy all faithful churches at this time.

May God bless your church and please pray for us that the Lord will send us the right man also.

In Christ,
Cadiz, Kentucky

tion took place only after God's original plan failed and His contingency plan was brought into effect. If such be the case, we must needs correct John and let it be known that he did not have a Revelation from Christ on this matter of the names being written in the Lamb's Book of Life from the foundation of the world; it should read from the fall of Adam and the failure of God's original plan. We would have to charge John with giving error to the churches, and that he deceived them when he wrote such doctrine to the seven churches, and consequently all the Lord's assemblies

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from then till now, and led them to believe false doctrine; if indeed election did not take place until after the fall of Adam and failure of God, his creator, to keep him in his original pristine condition. Again, we would have to correct Paul when he states, "Who hath resisted his will?" (Rom. 9:19). If indeed Adam resisted His will! But did not Adam actually sin? Indeed he did, and plunged his entire family into a state of sin and death, that the elect are "by nature the children of wrath" (Eph. 2:3). Let it be remembered that "sin is a transgression of the law" and that which was revealed to Adam was God's law.

One educated and well polished preacher, that I heard some years ago, tried to explain his philosophy concerning the fall of man. His position is only the logical conclusion of those who hold that it could have been otherwise had "fate" so fallen in another direction. His position was, as many misdirected people think today, that God created Adam as only a sample man and put him in the garden of Eden to see what would happen. Then he related that to his mother baking bread when he was a little boy. She would put a sample of the whole mass of dough into a baking soda cover and bake it to see how it would come out of the oven. As that little sample came out, so would all the loaves be. That is how he viewed the sin of Adam, that God was waiting to see how His creation would turn out. How "fate" would turn this sample man, then, of course, He would know how all men would be and could make His plans from there. Now let me ask you, who

GOD'S COMFORT

*What a comfort to know Jesus died for all men;
The sins of us all were forgiven.
He's borne all our punishment once and for all,
That we might go to Heaven.*

*What a comfort to know that He's promised to bear
All the burdens that life shall entail
He has promised His life to each one of us,
That we o'er sin shall prevail.*

*What a comfort to know He is abiding in us.
We may cast all our care upon Him.
We live by His faith He's entrusted to us;
All the pleasures of life do grow dim.*

*What a comfort to know that our Creator so great
Designs to live in creatures of clay.
He imparts His purity, power and love
To those who will Him obey.*

*What a comfort to know that we are co-heirs
with Christ,
If we're willing with Him to suffer.
We must forsake the world and all that we have,
Making Him our King forever.*

*What a comfort to know that He is coming again
To reign o'er this world now and ever.
We will have His Presence with us all the while,
Nothing from Him can aught sever.*

Lora L. Howe

is guilty of teaching fatalism?

What is FATALISM but holding the position that all events are determined by some power or force. (The Fates, in Greek and Roman mythology, the three goddesses who control human destiny and life: the first (Clotho) spins the thread of life, the second (Lachesis) determines its length, and the third (Atropos) cuts it off).

Is FATALISM dangerous? Should we contend against it? Fatalism is a pernicious doctrine as II Peter 2:1-3 states and many have followed their pernicious ways. The ultimate of such teaching is not only an erroneous position concerning the origin of evil but also, the same concept as "Zoroastrians," that of dualism. According to this system, the world originated as a mixture of light and darkness, which represent good and evil. Manicheans held the same position that man's soul, which arose from the kingdom of light, wants to escape from the body, which represents the kingdom of darkness. There is only one of two possible positions that we can hold concerning the origin of evil. It must be either "DUALISM" as I have just described or the position of SCRIPTURE that Satan is a created being with no power of his own, and that his every act is that which fulfills the divine decree. The one is FATALISM, the other is ABSOLUTE PREDESTINATION.

Not only the erroneous position concerning the fall of Adam, but their whole scheme of redemption as well is fatalistic. The doctrine of universal atonement is pure fatalism. How so? Those who hold this position maintain that Christ died for no one in particular, but every man of Adam's race in general. He did not secure the eternal salvation for any man, but only made salvation possible, or probable for all men, that Christ is only a possible or probable Saviour. In reality Christ is a failure unless some sinner gives in and

joins his will to the will of God and lets God save him. God waits passively to see how fate will turn out and who will be the next to let God save him. God just waits and hopes that somebody will yield. He tries to put equal pressure on everybody, but only those who are not as hard and stubborn as others give in. As one well-known pseudo-baptist preacher said, "Hell was a monumental blunder of God. All the souls in Hell, God tried to save, did all He could to save them, but they refused and would not let God save them." That, dear reader, is the logical conclusion of the fatalistic universal atonement doctrine.

I am sure that some will ask if I believe that whatever will be, will be, and I reply by saying that I certainly do believe that whatever will be, will be. Fatalism says whatever will be might, or might not be. Whatever the force, of gods and goddesses, determines will be the fate of all things and men.

Further, those holding a fatalistic position concerning the salvation of a sinner, take the position of the uncertainty of that salvation, by saying that no one can know, or have any assurance of his salvation. I am aware that many who hold to the "universal atonement position say a sinner can know beyond a shadow of a doubt that he has been saved. They have a bold presumption instead of the grace of assurance. When examined, as to the knowledge of his salvation, his knowledge is based on what he himself has done, and what condition he, in himself, has met in order for God to save him. A true assurance of salvation is not based on anything the sinner has done but that which Christ accomplished in His death, burial, and resurrection. Those who maintain that we cannot know that we are sons of God, nor are we to know, and the only proof of such contradiction is said by some, they have never

(Continued on page 3, column 1)

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"Fatalism"

(Continued from page one)

looked upon the Lamb's Book of Life to see if their name is written there. Such a statement is certainly no proof against the knowledge, assurance, and confidence

that the child of God can possess. Even more important, such a position is contrary to clear teaching of Scripture, such as John 17:1-3, "These words speak Jesus, and lifted up his eyes to heaven, and said, Father, . . . the hour is come; that he should give eternal life to as many as thou hast given

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For August 24, 1980

Philemon 1:1-3.

Intro.: One of the marvels of the Word of God is the depth of teaching in so few words. This is a proof of its divine origin. How we need to take heed to "every word that proceedeth out of the mouth of God;" for, "all scripture is given by inspiration of God and is profitable." No book in the Holy Scriptures is insignificant, and therefore, all Scripture is to be studied if we are to shew ourselves "approved unto God" (II Tim. 2:15). Truly, "Blessed is he that readeth, and they that hear the words of this prophet, and keep those things which are written therein: for the time is at hand" (Rev. 1:3). So may we "diminish not a word" (Jer. 26:2). As we open the Book of Philemon, we do so with expectation, knowing God's message is as pertinent today as when it was God-breathed. May

him, And this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent." Many want to reverse this text by saying, "if you just get the knowledge you can have eternal life," but our Lord made it clear in John 3:3, "Except a man be born again, he cannot see (perceive or know) the kingdom of God." It is certain that the natural unregenerated man cannot receive spiritual things as Paul states in I Corinthians 2:14-16. When one has been quickened from a dead state to a living one (Eph. 2:1,2), by the sovereign work of the spirit, "we have the mind of Christ" (I Cor. 2:16). Further, it is the clear teaching of Hebrews 8:10-13 concerning the covenant of grace, that was brought into effect upon the death of the Christ of God. Verse 11 says, "for all shall know me, from the least to the greatest." To know God is what the text says, and if a child of God knows God as his Father he is enabled by the blessed spirit to cry "Abba Father." "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:14-16). Not that we may guess, or suppose ourselves to be sons of God, but ARE (NOW, present tense) the sons of God. "And because we ARE sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). Abba, Father means: Abba — a term that slaves and strangers were forbidden to use in addressing the head of a family; Abba, Father — expresses the love and intelligent confidence of the child in the family.

Can a child of God know God in experimental deliverance and yet not know that he knows? "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. (The world of God's elect). And hereby we do know that we know him, if we keep his commandments" (I John 2:1-3). John says we CAN KNOW that WE KNOW him, that we know Christ in a personal relationship. But some will object on the ground that most religious orders claim to know they are saved. John answers that objection with "He that saith, I KNOW him, and keepeth NOT his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby KNOW we that we are in

(Continued on page 4, Col. 2)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

we therefore "hear Him" as He speaks, that we might declare "all the council of God" and be "thoroughly furnished unto all good works." Again, "Speak; for Thy servant heareth" (I Sam. 3:10).

PHILEMON 1:1

Intro.: Along with its doctrinal teachings, as we view the lack of Godly manners in the home, on the job, and in the churches, especially among preachers, we believe a study of the Book of Philemon would be most helpful.

VERSE 1

"Paul." A name which had come to cause thanksgiving on the part of some and extreme hatred on the part of many. This is true of every God-called preacher (I John 4:6).

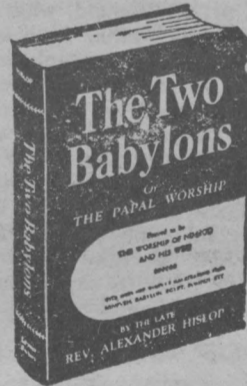
"A prisoner of Jesus Christ." In the prophecy God gave of Paul as a "chosen vessel" to bear His Name, He said, "For I will shew him how great things he must suffer for My Name's sake" (Acts 9:15,16). In Paul's ministry he remembered this, for he states in Acts 20:21, "Save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me." Paul further stated in Acts 21:13, "For I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus." So here is a man of God who bore the marks of the Lord Jesus in his body (Gal. 6:17). He spent good portion of his ministry in chains while preaching full and complete deliverance through Jesus Christ! He learned how to be content in whatever state he was in, while earnestly contending for the faith (Philip. 4:11-13; Jude 3). Neither outward bonds nor freedom changed his outlook nor his uplook! He was gladly a

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prisoner of Jesus Christ "for the elect's sake" (II Tim. 2:9,10).

"And Timothy our brother." His regard, love, affection, and recognition of his brethren was ever evident. We must be extremely careful not to set aside a brother even though he may have a few rough spots. Older preachers need to learn to deal firmly, but patiently with younger preachers. However, keep in mind Paul would not recognize just anyone as a brother nor would he recommend them. This also is a critical area.

"Unto Philemon our dearly beloved." An affectionate, as well as an appropriate designation to lay the proper foundation for the purpose of this letter. It was neither an exaggeration nor a misrepresentation. Paul neither uses flattery nor fakery in his letters just to gain the desired end. Philemon had heard the gospel at the mouth of Paul and had professed faith. He was dearly beloved of Paul because he was a beloved child of God (II Thess. 2:13).

"And fellowlabourer." He was a partaker in the heavenly calling (II Tim. 1:9) and therefore was a partaker in the ministry. This shows the close tie which should exist between the Lord's true servants. Of course, this tie cannot exist as it should without both salvation and faithfulness (Rom. 16:17).

VERSE 2

"And to our beloved Apphia." Undoubtedly the helpmeet of Philemon. Godly recognition of Christian women and proper appreciation is also needed in our day. Many times because of this so-called age of women liberation when God's Word is set aside, we are prone to major on what a woman shouldn't do and on unfaithful women to the exclusion of thanking God for the faithful women in our churches and encouraging them.

"And Archippus our fellowsoldier." As Philemon was a fellow-labourer or partner in the "work of the ministry," Archippus was a fellowsoldier or partner in the warfare of the ministry. Both are appropriate designations of a true servant of God. We are both to labor (Matt. 9:37) and to fight (II Tim. 2:14). Archippus was possibly a son of Philemon and Apphia. How precious when families are united in the service of God.

"And to the church in thy house." So much could be said here in regards to using our resources to the glory of God. Jesus used Peter's boat and another person's animal in His ministry; would to God we would learn that our possessions should be readily and freely used to glorify God. Also we find here a local assembly ("the church in thy house"), of baptized believers united together in carrying out the Lord's commandments. This is a beautiful picture of the nearness and dear-ness of the saints. We have both a godly family and a godly church. Both are God-ordained institutions.

VERSE 3

"Grace to you, and peace, from God our Father and the Lord Jesus Christ." There is never an inappropriate time or place that this is not needed and that it should not be magnified. Grace is the means through which we have "all spiritual blessings" (Titus 2:11; Eph. 2:8).

Conclusion: A much needed lesson that I trust will be heeded by all of us.

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers, Fla. 33908).

THE BAPTIST EXAMINER

AUGUST 9, 1980

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"In regard to a born-again believer who is not a member of a scriptural New Testament Baptist Church — please list all the things such a one could do that would be good and pleasing to our great God."

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PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



A born-again believer who is not a member of a New Testament Baptist Church should join one as soon as possible. There is very little that he can do that is good and pleasing.

He needs to be baptized because Jesus told us so. "suffer it to be so now; for thus it becometh us to fulfill all righteousness . . ." (Matt. 3:15). (To do so means to join a church).

Another thing you must do is attend church regularly. "Not forsaking the assembling of ourselves together, as the manner of some is . . ." (Heb. 10:25). (To do so means to join a church).

Other things include living godly, reading the Bible, and praying.

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Ft. Mitchell, Ky.

Lay Member
Calvary
Baptist Church
Ashland, Ky.



There is no record given in the New Testament where anyone remained out of the church after being saved. "... and the Lord added to the church daily such as should be saved" (Acts 2:47). The commission given by Jesus in Matthew 28:19,20 was given to the church, therefore, one not in the church could not share in the favor of the Lord in carrying out that commission. Although that person could not do acceptable work in the church, there are many things that he could do as an individual in his daily walk as a Christian. There are many instructions and warnings to the children of God as individuals on how we are to live and walk. As the Jews had the law of Moses as a rule of conduct, we as Christians have the teachings of Christ and His commandments, which are on a higher plane than the law of Moses.

To list all the things a child of God could do to please the Father

would be an impossible task, but to sum it up, Galatians 5:22,23 tells us the fruit of the Spirit (a born-again believer does have the Spirit) is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. To the extent that a child of God exercises these graces would be pleasing to God. To do more to please God he would not only exercise the above mentioned graces, but seek out a scriptural New Testament Baptist church and ask for baptism, and then as he works he can share in carrying out the Great Commission which Christ gave to His church (Matt. 28:19,20).

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The best I can do is to answer this question in part, for I do not know the fulness of God's mind in this matter, therefore I cannot "list all the things" that the unbaptized Christian may do which would be pleasing to God.

The unbaptized regenerate person may:

1. Pray acceptably unto God (Lk. 23:41).
2. Study God's Word. Teaching precedes baptism (Mt. 28:19).

"Fatalism"

(Continued from page 3)

him. He that saith he abideth in him ought himself also so to walk, even as he walked" (I John 2:4-6).

You will note, John is not saying he is a liar because one says he knows God, but because he says he knows God and keepeth not His commandments. The commandments of the new covenant as he identifies in verses 6-11. John further enlarges upon this fact in I John 3:1,2: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Admittedly, John is saying our knowl-

3. Desire the sincere milk of the Word (I Pet. 2:2).

4. Make application for baptism (Acts 8:36).

5. May tithe in a N.T. church. Tithing is the responsibility of every Christian.

6. Mourn over their sins, practice meekness, hunger and thirst after righteousness, be merciful, be a peacemaker, rejoice when persecuted (Mt. 5:3-12).

7. Watch for the coming of Christ (Mk. 13:35-37).

8. Etc.

But, be understood of the many things an unbaptized Christian may do while as yet not a member of one of the Lord's churches, there is ever so much more he can do as a member, and all the things he may do while not a member, can be infinitely perfected as a member (Eph. 4:11-13). It is the duty of every born-again person to become a member of one of the Lord's precious blood-bought churches.

edge is not perfect by saying, "it doth not yet appear," but then he states, "but WE KNOW." We know what? "That when He shall appear, we are to have a hope only, and no knowledge. That position is revealed to be false by the very next verse. I John 3:3: "Every man that hath this hope." What is this hope that he has under consideration? That hope which is described in the second verse, which hope is the knowledge of experimental grace.

To those who hold that they cannot know, since they have never looked upon the Lamb's Book of Life to see if their name is there, I should like for them to consider some scriptural, experimental, evidence of divine grace. Are there not eternal realities brought into the soul, fixed and fastened by an Almighty hand? Where the conscience is made alive in the fear of God, and the soul is raised up from a death in sin to a life that is heavenly, new and supernatural. How do we know that it has been communicated? How do we know that we are naturally alive? Do we run to see if our name is somewhere on a birth certificate? Certainly not! We perform certain actions that can only be performed by living persons. I eat, I drink, I breathe, I talk, I walk, I think, I feel; all these are living actions and I have an inward conscience of possessing life. So it is with spiritual life. If there is life, there will be the movements and stirrings, the breathing and actings that are peculiar to that life. Deuteronomy 28:66 stated to Israel of old that "thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:" because of God's chastenings and judgment upon a rebellious people.

We must consider both fruits and effects. If the fruit is good, the tree must be good. If the effect is spiritual, then must the cause be spiritual. Isaiah asks, "Who hath believed our report?" then answers that question by a second question, "to whom is the arm of the Lord revealed?" Meaning that one to whom the arm of the Lord is revealed is one that has been made alive by the sovereign operation of God. When one is made alive in Christ, he is a believer, and will believe the truth when it is preached. That is precisely what is under consideration in Isaiah 53:1. Isaiah 49:16 says, "Behold, I have graven thee upon the palms of my hands." Now I ask you, does God reveal His arm of power and not His hand? I have never read where God, the Father or the Son, ever had either hand amputated. One need only experience God's arm of power to witness the work-

ing of His hand where upon all the elect (Israel, His sheep, Zion, the church) are graven.

I have actually heard ministers and deacons pray long prayers and when ending the prayer say, "and save us at last" or "in the end save us." Such praying is vain repetition. Upon what basis is one saved? By repeating such a prayer as the heathen do? If one who prays such a prayer has any idea that God will save him by such a vain repetition he is under delusion of "fatalism," for he thinks his fate shall be determined by some unseen or unknown factor. What! He is not sure? He hopes he may offer enough prayers, so called, to swing the balance in his favor and get him in. The salvation of God's elect is based solely upon the shed blood of Christ, not upon foolish praying. Then there are those who contend that those who believe in "the absolute predestination of all things" actually believe in salvation by works. How is that, you say? Their argument is that since Adam had to do what he did, that it is works, and by his works he put man in a state of sin where he could be saved. That, dear friend, is rhetoric and sophistry covering their dishonesty by party clichés and double talk.

Salvation is not based upon what Adam has, or has not done but upon the work of Christ. It is evident from Scripture, however, that without the fall there would have been no spiritual sons. It is further evident that the fall and death, that we had in our father, Adam, did not separate the elect from the love of God as Paul states in Romans 8:38-39. Note he does not say neither life nor death, but "neither death nor life." That death we suffered in Adam and the Adamic life we live here in this present evil world. Why is this possible? Jude I speaks of those who are "preserved in Jesus Christ, and called," not called then preserved, but preserved then called.

Those who deny the absolute predestination of all things accuse those who hold and affirm that position (even the fall of Adam) of believing in salvation by works. They ought to do as Paul admonished in II Corinthians 4:2, to renounce the hidden things of dis-

honesty and not walk in craftiness, nor handle the Word of God deceitfully. Their modern liberal view is for filthy lucre's sake, of which Scripture warns us in Titus 1:11.

As further proof of their position to deny "absolute predestination" they cite the Scripture found in Jeremiah 7:31: "And they have built the high places of Tophet, which is in the valley of the son of Hinnon, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart." This is to prove that here was something that God had not predestinated, therefore not all things are predestinated. By the same verse we might well prove, by their interpretation, that God had no foreknowledge of this particular thing. Certainly this verse does not deny the doctrine of absolute predestination of all things, nor is it a denial of God's foreknowledge. The fact is, this same thing is spoken of three times in the book of Jeremiah, in 1:31, 19:5, and 32:35. When God stated "neither came it into my mind" is He confessing ignorance? When God said to Israel, "You only have I known of all the families of the earth," Amos 3:2; or "I never knew you," Matthew 7:23; is God saying He only has partial knowledge? The God of Heaven who has all knowledge of things possible and probable is not confessing that there was something that did not come into His mind!

Then what is Jeremiah saying? The offering of their children to pagan gods was a custom and tradition to man that had been so well established that it was NOW BEING COUNTED, by those Jews, that it was commanded by the God of Heaven. How was it that they came to hold such false notions? "A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (Jer. 5:30,31). Read also Jeremiah 2:8. It was at this time that God had warned Israel to "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your

(Continued on page 8, column 1)



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Baptists And J.W.

(Continued from page one)

about "render unto Caesar the things which are Caesar's." Baptists are proud to salute the flag of their country, and multitudes of them have died on the battlefield serving their God and their country. J.W. believe that all human governments are of the Devil and that their loyalty is to their religious organizations. Baptists believe that human government is ordained of God and that they should be subject to the laws thereof unless those laws should contradict the Word of God. (See Rom. 13:1-7).

J.W. have a central form of government for their religious organization. Baptists practice the Bible teaching of the independence and self-government of each local church.

J. W. believe that only 144,000 can be born again and go to Heaven and that this number was completed in 1931. They get this from their heretical perversion of Revelation 7:1-8. Whereas the true teaching of this Scripture is that there will be 144,000 Jews: 12,000 out of each tribe who will be saved early in the Tribulation period and will be true witnesses for God during the Tribulation, and will be preserved alive by God through that time, and will enter the Millennium in their fleshly bodies. J.W. believe with this that there will be others saved and living eternally, but who cannot go to Heaven and are not born again. Baptists believe that all the saved are born again and will spend eternity in Heaven with the Lord Jesus Christ.

J.W. believe that Jesus came back in an invisible form in 1914 and do not look for a second literal and physical coming of Jesus Christ. Baptists reject such absurd, ridiculous nonsense as the 1914 coming of Christ. Baptists believe and preach the Bible teaching that "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Baptists look and long for this coming of our Lord and it is their blessed hope.

J.W. do not believe in the Biblical doctrine of the Trinity. They are very strong in their rebellion against and opposition to this doctrine. Baptists believe what the Bible teaches on this subject. The Bible teaches that within the one True God there are three eternal, equal, and personal distinctions known as Father, Son, and Holy Spirit. This is taught in many explicit passages where the three are considered together on an equal basis, such as the Baptism formula in Matthew 28:19 and in

the wonderful benediction in II Corinthians 13:14. The Trinity is taught, in that the Bible recognizes and sets forth the Deity of each one of the persons of the Trinity separately. The doctrine of the Trinity permeates the whole of Scripture, so that one simply cannot believe the Bible and deny this doctrine. The Trinity is inherent in a true salvation experience and in continuing Christian experience, so that a true experience of grace makes one aware of the Triune God of the Bible. The fact is that the God of the Bible is a Triune being and not God that is not a Trinity is any idol god. In other words, you will believe in, know and worship and love the Trinity or you will die and go to Hell as an idol worshipper.

J.W. deny the Deity of Jesus Christ. They do not believe that He is God. They believe that Jesus Christ was created by God and is only a creature. Now, this of itself settles the issue. J.W. are lost and going to Hell-unless God saves them later on by His grace. It is absolutely impossible for any denier of the Deity of Jesus Christ to be a saved person. Jesus Christ is God. This is taught clearly, repeatedly, and conclusively in the Bible. John 1:1 declares that "the Word was God." Hebrews 1:8 has the Father calling His Son, "God." There is just no room for argument on this subject, and no true Christian has any doubt or any desire to debate the issue. Baptists believe that Jesus Christ is their Lord and their God.

J.W. deny the personality and Deity of the Holy Spirit. They believe that this is only a principle of power. Baptists believe that the Holy Spirit is a person who has the qualities of personality and the emotions of a person, and performs the acts of a person. They worship the Holy Spirit as God. They have been born again by the Holy Spirit. He has led them to true Baptism in water and thus into a true Baptist Church. He is their teacher in the things of God. He leads them in their daily life. He comforts them. He is their mighty prayer helper. They have daily dealings with the Holy Spirit of God. No man can believe the Bible or can be a saved person who does not honor, worship, and adore the Holy Spirit as a true Person of the Godhead.

J.W. deny the inherent immortality of the soul. They believe that the soul is unconscious and inactive after death. Baptists believe that the soul refers to the spirit part of man which lives in man's body. They believe that God gives to each man this spirit being, and that when the body dies,

the soul is consciously existing, either in Heaven or Hell. They believe that the soul of man can be dead spiritually and dead towards God, but not dead in the sense of unconscious and unfeeling being. The Bible is very clear as to the facts that Baptists believe on this subject.

J.W. teach salvation by the works of man. They believe that one must earn salvation by being a part of their organization and doing the works demanded thereby. Baptists believe that salvation is by the free, unconditional, sovereign, irresistible, and eternal grace of God. Baptists believe that one is saved by grace through faith in Jesus Christ, and saved by and because of the merits and the work of Jesus Christ. No one who trusts in his works for salvation can be a saved person. We must believe on the Lord Jesus Christ to be saved. If we believe in and on works for salvation, we are not saved.

J.W. do not believe in the blood atonement of Jesus Christ, in His bodily resurrection, or in His physical coming again. Baptists believe that Jesus shed His blood on the cross for the salvation of all those for whom He died. That His atonement is a real atonement, and that this is the only way of salvation. Baptists believe that the body of Jesus Christ was raised from the dead, thus glorified, that He ascended to Heaven in this literal body, sits on God's right hand in this body and will come again in this body.

Jehovah's Witnesses place the literature of their organization ahead of the Word of God and in actuality and truth, their literature is their Bible. I know they claim to believe the Bible, but they do not. Just as Roman Catholics put the teaching of their church ahead of the Bible, and believe things that are not taught in the Bible but are taught by their church, so the J.W. believe things taught in their literature and not the Bible. In other words, J.W. literature is the final authority in the doctrines and practices of the J.W. Baptists believe that the Bible is their only and sufficient authority of doctrine and practice. They do not accept anything taught by any man unless they believe that it is also taught in the Word of God. Baptists love and honor and endeavor to obey the Bible. They search the Scriptures to see if what men teach is true. They go by the Bible and reject whatever any man teaches that is contrary thereunto. Oh, that Blessed Book! It is the creed of the Baptists. It is the source of all they believe and do. It is their one and only authority. They live and die by the Bible. They can prove all they teach by the Bible. J.W. meet and study their literature and learn how to present their literature to others. Baptists meet and study the Bible and learn to believe what it teaches and do what it says.

J.W. do not believe in an eternal, burning hell and where the lost will suffer consciously, feelingly, and knowingly forever and forever. Oh, this wicked and devilish organization which deceives men and promotes sin and ungodliness by teaching men that they will just cease to be if they are bad. Baptists believe the Bible teaching that man is a being who will exist knowingly and feelingly somewhere forever. That there is a Heaven of glorious and unspeakable blessedness and a Hell of indescribable torment and horror. That these are all there is and that man will be eternally in one or the other. The Bible says that the lost will go away into everlasting punishment (Matt. 25:36), and Baptists believe and preach this.

Now if the Bible teaches anything at all, it teaches the eternal, conscious punishment of the unsaved. The unsaved will be tormented day and night with fire and brimstone in the presence of the Holy angels and in the presence of the Lamb; they will be tormented for ever and ever and

have no rest day or night (Rev. 14:10-11). If a man will not believe this, I would despair of his believing anything taught in the Bible. No man can honestly search the Bible on this subject, believe what the Bible says about it and still deny eternal punishment. Such denial is enough to brand a man as a rank heretic, and enough to place a question mark as to the subject of that man's salvation. The man is not qualified to even pretend to be a teacher of the Bible who does not clearly see and believe and teach the doctrine of eternal punishment. I could have no respect for any man's intellectual honesty who would claim that the Bible does not teach this subject.

This denial of eternal Hell fire for the lost is a great encouragement to the wicked. I doubt there is a greater. The J.W. says to the drunk, the whore, the criminal, the liar, the thief, that if they are not good they won't go to Heaven. Well, so what, the unsaved do not want to go to Heaven anyway. They don't even want to go to church. They would be miserable if they had to spend eternity where all is pure and holy and everyone is living to the glory of God and praising and worshipping God. The J.W. says to these wicked sinners that they won't go to Heaven, but also that the only Hell they will go to will be to be annihilated and never know or feel anything else. Now note this well: Any unsaved person would rather go to the J.W. version of Hell than to go to the Bible version of Heaven. So the J.W.'s Hell is a doctrine of the Devil designed to promote and encourage the wicked in their continued practice of sin. And this goes for all those who deny the Bible doctrine of eternal punishment.

J.W. believe in a second chance for men after death. They believe the unsaved dead will sleep from death to the resurrection, then be raised and given another chance to be saved. And by saved they mean to accept J.W. teaching and practice it. Then if they do not do this, they will be annihilated. Again this doctrine encourages and promotes a life of sin. Baptists believe that it is appointed to men once to die and after this the judgment because Baptists believe the Bible. Baptists believe that all men who die without Jesus Christ will go to an eternal Hell and will never have any further opportunity to be saved. Baptists urge men to repent and believe the gospel now.

I think by now that we realize that the major difference between Baptists and Jehovah's false witnesses is that Baptists believe the Bible and that J.W. believe the doctrines of demons. I could have said of man, but I verily believe that the doctrines of J.W. are those of demons, and that the ones who teach and believe these doctrines are many of them possessed by demons, and all of them under demon influence and control. The Bible is the difference between J.W. and the Baptists. It can easily be shown by the Bible that J.W. are teaching false doctrines and that Baptist doctrines are the very truths of the Word of God.

I do not rank J.W. as a branch of the Christian religion. They are not Christian at all. They are a cult of idol worshippers. They are a cult of Satan worshippers. Their god is the Devil and they will spend eternity in the lake of fire

with him. No one who is a J.W. is a saved person.

But God's election is a glorious election, and He is pleased to elect some from among the basest of men. It may be that some who are now J.W. are among the elect of God and that God will even yet call them by the effectual power of the Holy Spirit to God-given repentance and God-given faith in Jesus Christ as their Lord, their God, and their Saviour. Being a J.W. is a terrible sin against God. But it is not an evidence of reprobation, unless and until such die without repentance and faith. We ought to love J.W. We ought to pray for them. We ought to give them the glorious gospel of Jesus Christ. Some of them have been saved out of their heresy by the grace and power of God and more may yet be. Let us treat a J.W. with love, kindness and give them the gospel, though we cannot invite them into our home to preach their damnable heresies, and we cannot bid them godspeed. May the Lord bless you all!

In Christ No . . .

(Continued from page one)

be. What does it mean? Why treat men so cruelly? These men are condemned by a human law, and are serving sentence as punishment for their crimes.

There in the penitentiary is a small, uninviting room; no furniture except an odd-looking chair. A man is brought in, guided into the chair. He is strapped in and a steel plate is fastened to a bald spot on his head. A switch is thrown and fire races to every quivering corner of his flesh. What is it all about? He is condemned by a human law, and must pay.

These are the punishments and condemnation against human society. But there is a divine government against which EVERY man has sinned. With respect to this sin, James says, "There is one lawgiver, who is able to save and to destroy" (James 4:12). God is the Supreme Judge of all the earth. His justice is terrible to his foes. "Righteousness and judgment are the habitation of His throne. A fire goeth before Him, and burneth up His enemies" (Psa. 97:2). Those condemned by Him are awaiting a worse punishment than that of prison, or hanging, or the electric chair. Unless rescued from their sins, their portion is eternal torment in the lake of fire. The way of escape from divine condemnation is in our text. It tells of a plan of salvation; the way to have condemnation cancelled; the way to a favorable verdict. It announces a happy condition before God, the Supreme Judge.

1. This is a PRESENT condition. "There is NOW no condemnation." The believer does not have to wait until he dies, nor does he have to wait for the Divine Court to convene. The moment he believes on Jesus he passes from death (condemnation) unto life (justification). "There is NOW no condemnation." There had been condemnation but none now. They were once cursed by the law and ruined by the fall, but not now. The verdict of guilt had once sounded in their ears but that harsh sentence has been superseded by the glorious news of "no condemnation."

2. This is an ETERNAL condition. (Continued on Page 6, Column 1)

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PAGE FIVE

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In Christ No . . .

(Continued from page 5)

tion—No change back to condemnation is ever to be suffered. The gifts and calling of God are without repentance, that is, no change or recall on HIS part. Romans 11:29. Our Lord said, "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation" (John 5:24). That is plain enough. Paul says that the justified will be glorified; yes, in the purpose of God, they are already glorified. Romans 8:30. All who are delivered from the penalty of sin shall be delivered from the presence of sin. Holiness and glory shall be the heritage of the saints forever.

II. The Believer's Blessed Position "In Christ Jesus."

It is the believer's position in Christ and not his character and conduct that makes him safe. There is no justification before God by purely human conduct, for "by the deeds of the law shall no flesh be justified in his sight" (Rom. 3:20). "In Christ Jesus" is the only safe position. To be in Christ means to have our standing in Him before God. It is to have our possessions before the law of God. He is made unto us "Wisdom from God which is our righteousness and sanctification and redemption" (I Cor. 1:30). There can be no condemnation to the man who has Christ's own righteousness. To condemn the believer in Christ would be same as condemning Christ. But how does a person get into HIM?

1. The believer is in Christ OFFICIALLY AND ETERNALLY by the election of the Father. "Blessed be the God and Father of our Lord Jesus Christ, who has crowned us with every spiritual blessing in Christ; even as, in His love, he chose us as His own in Christ before the creation of the world, that we might be holy and without blemish in His presence" (Eph. 1:3,4). This pertains to God's secret choice and purpose, and no man knows anything about it until he is effectually called to faith in Christ. Acts 13:48 says that as many as were ordained to eternal life believed. All believers were saints elect, and sheep elect, from the foundation of the world. See also II Timothy 1:9.

2. The believer is in Christ effectually and actually and vitally through the work of the Holy Spirit. "For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). This verse tells us how the deliverance from condemnation came about. The agent of the freedom is the Holy Spirit. The ground of the freedom is the "life of Christ." The law of sin and death is the moral law of God, which requires perfect righteousness in ourselves; therefore, the law condemns us to death. The Holy Spirit made us free from the law by putting us into Christ. The Spirit's way of salvation is to make us hope in Christ. The fleshly mind depends on itself.

3. The believer is in Christ EXPERIENTIALLY AND JUDICIAL- BY FAITH. From our side we get into Christ by faith and only by faith. To be in Christ by faith means that we renounce all faith and hope in our own righteousness, and trust in His righteousness. We have to get out of self before we can get into Christ.

The Pharisee in the temple was not in Christ but in self as he boasted of his fine character and good deeds. But the poor publican was out of self and into Christ as he went down to his house justified. He had condemned himself and had looked to the "Blood of the Lamb" for his salvation.

A man and his wife visited the government mint where money is molded and stamped. A worker showed them how you can dip your hand in water, then receive hot molten metal in that same hand without injury. He asked the man if he would like to try it. The man said, "No, I'll take your word for it." The woman spoke up and said, "I'll try it." She did and of course without injury. The worker said, "Sir, you only believed, but she trusted me." He had intellectual faith but without trust. She had trusting faith, the kind that saves!

Yes, "There is therefore now no condemnation to them which are in Christ Jesus!"

JESUS PAID IT ALL, ALL FOR YOU AND ME.

Christ Is Lord Of . . .

(Continued from page one)

you ever mentioned Christ or the Bible. The defense would probably be able to appeal for a dismissal of the charges. We are afraid that many professing Christians would easily be acquitted.

BE A DOER

The world even recognizes that "Actions speak louder than words." They require folks to "Put up, or shut up!" Although we can hardly endorse their language; we can, however, be sympathetic to their just demands. For the Lord Jesus Christ to be owned as the Lord, of our actions, we must be doers of the Word, and not hearers only. If we profess to have faith, let us demonstrate that faith with works. If we call Christ, Lord, let us do the things which he says. If we say that we love Christ, our brethren, and the souls of men; let us love in deed and in truth. (Let our love be without dissimulation, based on God's Word—not the sentimental slop that the modernist calls love).

BE A BLESSING

"Pure religion and undefiled . . . is this, to visit the fatherless and widows in their affliction . . ." (James 1:27).

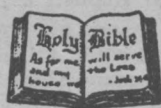
"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17).

Christians are to be a blessing rather than a problem. Many popular organizations and institutions are the results of certain Christians and their love and compassion and desire to be a blessing to others. We disdain the social gospel and its intentions to substitute social service for the gospel; however, we cannot minimize the true acts of compassion by God's people to the brethren and to this world's unfortunates (accompanied by a gospel witness). Many churches have such ministries: orphanages, children's homes, homes for the aged, retarded and deaf ministries, and even hospitals. Many of God's people have entered these ministries; God has called each one of us to be a blessing to someone.

BE A TESTIMONY

"Pure religion and undefiled before God and the Father is this,

IS "THAT" IN THE BIBLE?



Question:

"WHERE IS GOD'S FACE MENTIONED?"

Answer: Psalms 17 is a prayer of David to God, and concludes as follows: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

. . . to keep himself unspotted from the world" (James 1:27).

"Awake to righteousness, and sin not; for some have not the knowledge of God" (I Cor. 15:34).

The very least that a professing Christian can do is to live a decent life. There are too many Christians who detract from the gospel rather than adorn it. The world knows how a Christian should live, oftentimes, better than the Christian. If we do not look right, smell right, and act right, the world knows about it. More important, our Lord knows about it.

We are supposed to be "ambassadors for Christ" (II Cor. 5:20). We are to be holy or sanctified representatives of our heavenly country and our King, Jesus. Whatever we do either glorifies or brings reproach on our King and our heavenly country.

BE A TELLER

"Follow me, and I will make you fishers of men" (Matt. 4:19).

"Some have not the knowledge of God: I speak this to your shame" (I Cor. 15:34).

"To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some" (I Cor. 9:22).

"He that winneth souls is wise" (Proverbs 11:30).

"They that be wise shall shine . . . and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3).

You don't have to run out and buy a book on, "How to Win Souls" in order to get in on the spreading of the gospel of Jesus Christ. Christ said that if you would but follow Him, He would make you fishers of men. It is just as natural for a born-again Christian to reproduce as it is for the human race to reproduce. The Scripture calls a person who will avail himself of this worthy endeavor, "wise." He is also guaranteed a very "bright" future.

Paul did not seem to have a blanket soul winning plan for everyone. He sought to win folks by whatever means was necessary, short of breaking the law of Christ (I Cor. 9:21).

God promised us that He would bless His Word and that it would not return unto Him void. Even a Hypercalvinist like Jonah had God's Word blessed through him. When a person sows the Word in love and compassion, there is all the more reason for God to bless His Word. Let's be tellers, and not hearers only.

Reincarnation . . .

(Continued from page one)

I submit unto you that reincarnation has its origin in the mind of him who desires to be like the Most High. It is the product of the father of all lies, the devil. I further claim that this can be substantiated by an honest and diligent examination of God's word, for if it can be scripturally shown that ANY teaching is contradictory to God's blessed word, it is quite obvious that God is not the author of that teaching for He is most certainly "not the author of confusion."

The inception of the teaching of reincarnation into the human mind is thousands of years old with no

mortal being able to affix a date of its introduction to humanity. However, mere antiquity is not to be always looked upon as an inherent merit. Sorcery, astrology, necromancy, idolatry and many other occult practices also have ancient histories, yet whom, may we ask, would grant them any merit?

Now let us turn to the claim that the Bible supports, yea, even teaches, reincarnation. The one event in the entire canon of Scripture that seems to give a glimmer of hope to the reincarnationist is found in the accounts of Christ's transfiguration. Matthew 17:10-13, "And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." See also Mark 9:11-13. The reincarnationist claim these Scriptures teach that John the Baptist was the reincarnation of the prophet Elias. If these were the only verses of Scripture that had been transmitted to us, we would be obliged to agree with them. However, such is not the case!

Matthew 11:11, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist . . ." The Lord Jesus Christ emphatically declares that there has been no mortal greater than John the Baptist. He did not say that John was not born totally depraved and without a carnal and sinful nature like all others of natural conception and birth. Certainly, we are aware that Christ is exempt from this category for He was not conceived by natural means, but by supernatural means!

Let us look into God's Word and see what this great Baptist said when asked whether he was Elias reincarnated. John 1:19-21, "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I AM NOT. Art thou that prophet? And he answered, NO." In our human reasoning truthfulness is a character trait associated with great men and we are safe in saying that lies and deceit are not esteemed marks of greatness by a thrice Holy God.

Seeing then that John was not Elias reincarnated, in what manner were these two prophets of God related? Luke, chapter one, relates the details of John's conception, birth and commission and in verses 15-17 we read: "For he shall be great (Matthew 11:11) in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mothers' womb. And many of the children of Israel shall be turned to the Lord their God. And he shall go before him in the SPIRIT AND POWER OF ELIAS . . ." Certainly any honest Bible student can see the similarity between these two men. They both were led of the same Spirit, the Holy Spirit of God. They both were enabled to fulfill their commissions by the same power, the almighty power of God. This is the only way in which they were united and is the same way in which all believers are united in Christ.

Referring again to our opening text, Hebrews 9:27,28, let us notice a few things. God says here it is appointed unto men (mankind) to die ONCE! No amount of struggling by the reincarnationist can change the meaning of the word once. Its meaning is further clarified by verse 20 which says that Christ also died once for many. If the reincarnationist attempted to somehow dupe an unsuspecting person into believing the one appointment with death in verse 27 means anything but what it plainly says, then they must also alter the one death of the Lord Jesus for many! However, the primary

purpose of reincarnation's originator, Satan, is not just to delude people into believing in multiple existences but to completely remove from their minds any thoughts of the last part of verse 27 . . . BUT AFTER THIS THE JUDGMENT! This brings us to our second point.

THE PURPOSE OF REINCARNATION

I submit unto you, dear reader, that the purpose of reincarnation's originator, Satan, is to confuse, confound, give false hope to and lead further astray every one of Adam's posterity whom he hates with unparalleled vehemence.

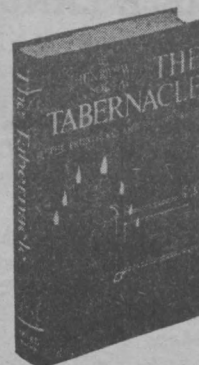
One of this century's most revered reincarnationists was the clairvoyant, Edgar Cayce. Many volumes have been written on him and his teachings. Though every statement he made concerning reincarnation can be not only overturned, but ground into pulverized dust by the Word of God, we must for brevity's sake restrict our discourse. In the "Story of Edgar Cayce," written by Thomas Sugrue, on pages 220-221, Cayce is quoted as saying, "Listen to this," he said. "It's from John, the third chapter, where he is talking to Nicodemus. He tells Nicodemus that unless a man be born again he cannot see the kingdom of heaven. Now, in the fifth chapter of Matthew, you remember, Jesus says that unless a man be perfect he cannot enter the kingdom. Well, what man, when he dies is perfect? ONCE in awhile a man dies who is good enough to go to heaven, but not often. So isn't it logical that we have to be born again, and KEEP TRYING?"

According to this man there are occasionally those who die and of their own are good enough to go to heaven, "but not often." What does God say?

Ecclesiastes 7:20: "For there is not a just man upon the earth that doeth good and sinneth not." Psalm 14:1-3: "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is NONE that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are ALL gone aside, they are ALL together become filthy, there is NONE that doeth good, NO NOT ONE." Also, Psalm 53:1-3 and Romans 3:10-18. Romans 3:23: "For ALL have sinned and come short of the glory of God." I John 1:8: "If we say we HAVE no sin, we

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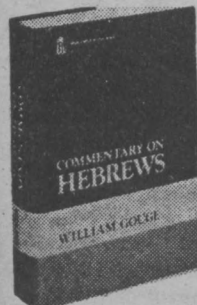
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THE BAPTIST EXAMINER

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PAGE SIX

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

ANAHEIM, Calif. (EP) — The National Right to Life Committee board voted unanimously here to endorse Ronald Reagan for president because the Republican front-runner has supported a constitutional amendment to outlaw abortion and opposed government-financed Medicaid payments for abortion.

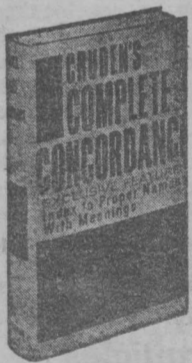
"Governor Reagan has taken the strongest pro-life stand of any of the candidates running for president," said John C. Wilke, newly elected president of the 10-million member organization. "Although President Carter has repeatedly said that he is pro-life, his actions speak otherwise. His appointment of Sarah Weddington as his adviser on women's issues shows that he is pro-abortion because she was the lawyer who argued the pro-abortion position in cases before the United States Supreme Court."

WASHINGTON (EP) — Armed with a \$13.3 million enabling appropriation, President Carter has ordered some four million young men to register for the draft at local post offices between July 21 and August 2. The proclamation was meant "not to threaten war, but to preserve peace," the president said. "I am not in favor of a peacetime draft. We will continue to rely on voluntary enlistment by the military forces to defend our country."

Mr. Carter, who already had the authority to register men, asked Congress last January for the money to register both men and women as a response to the Soviet intervention in Afghanistan. After nearly six months of wrangling in Congress, the appropriation bill was passed with money to register men only. All 19- and 20-year-old men must fill out the brief registration forms. Next January, men born in 1962 will register and after that each man will have to register as he turns 18 years old.

HARRISBURG, Pa. (EP)—Legislation introduced in the Pennsylvania House of Representatives would create a 20-member state commission to study religious cults and to prepare information booklets for the guidance of youth.

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The proposed commission would be charged with investigating groups and individuals "which seek to unduly exert control over children and youth which is hazardous and detrimental to their general and mental health, freedom and life style and which seek to induce, by undue pressure, children and youth to participate in, or join, such groups or individuals through the use of inappropriate suggestions, hypnosis, drugs, unethical physical inducements and any other coercive or unacceptable methods."

LOS ANGELES (EP) — Two Presbyterian ministers who are professors of religion have filed a suit seeking removal of the 50-foot Pilgrimage Cross from a Los Angeles County site. The presence of the cross on county-owned land violates the constitutional separation of church and government, said the suit by Mr. John Crossley Jr., professor of religion at the University of Southern California and Mr. John Hutchison, professor of world religions at the School of Theology in Claremont. They are represented by the American Civil Liberties Union (ACLU).

The civil suit in Los Angeles County Superior Court also seeks to prohibit use of county funds to maintain or light the cross, and to block a proposal to lease the cross site in John Anson Ford Park to a private party. The two professors and the ACLU disagreed, holding that no religious symbol should exist on county owned land, even if it is not maintained with public money.

CHICAGO (EP) — The Shroud of Turin, revered by many Christians as the burial cloth of Jesus Christ, can be dated by the imprint of a coin issued by Pontius Pilate, the Roman procurator of Judea at the time of the Crucifixion, a Roman Catholic scholar said here.

In a copyrighted 7,000-word report, the Rev. Francis L. Filas, S.J., said that markings detected on photographs of the shroud are similar to those on the type of coin issued between 29 and 32 A.D. during Pilate's regime. According to Father Filas, a theology professor at Loyola University, the imprint of a coin was found over the right eye of the "man in the shroud" and fits the supposition that a coin had been placed on the eyes of the dead man to keep them closed.

The Shroud of Turin is a faded, yellowing burial cloth that has been enshrined in a chapel in the Cathedral of St. John in Turin, Italy, nearly continuously since 1578. It bears the bloody imprint of the face and body of a man many believe to have been Jesus Christ. The linen was subjected to scrutiny in 1978 by a team of 36 scientists who concluded that the imprint could not have been faked.

NEW YORK (EP) — In saying "nuts" to the Internal Revenue Service, the priest editor of a Texas Catholic weekly probably made the most publicized use of the word since an American general snapped it in response to a German demand to surrender his besieged troops. Saying "NUTS" to the IRS — in the biggest type he could find — has brought Mr. Brian Wallace a welter of national publicity, including an NBC-TV appearance, and scores of letters and phone calls.

His editorial in the May 2 issue of Today's Catholic in San Antonio, went on to attack a 1978 IRS ruling that publications of tax-exempt institutions may not comment on the stands of political candidates on single issues such as abortion or federal aid to private schools.

In his editorial, Father Wallace invoked the Constitution in defense of the papers' right to speak out on the right-to-life issue. He described the abortion positions of the presidential candidates and no-

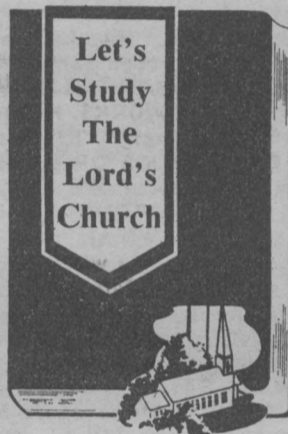
ted that Ronald Reagan is the only one "who is clearly opposed to abortion and is willing to use the political power of the presidency to support his position." He then urged readers to "vote your consciences."

Actually the 34-year-old editor was not yet around in 1944 when Gen. Anthony McAuliffe hurled his famous "nuts" at the German ultimatum to "surrender or be annihilated." But his editorial retort captured the spirit of both the general's reply and the Alamo, that citadel of American — and Texan — freedom, located a few blocks from the offices of Today's Catholic in downtown San Antonio.

POMONA, Calif. (EP) — A church court has suspended for one year a Pomona pastor's credentials in the United Presbyterian Church but found him innocent of the principal charge of sexual relations with a married woman he was counseling. Mr. William C. Thompson's ministerial status was suspended because he filed civil suit in December against the denomination's San Gabriel Presbytery, thus making the dispute public.

Mr. Thompson, 48, who was pas-

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tor of Pomona Presbyterian Church, won a restraining order from Pomona Superior Court to prevent the use of illegally taped telephone conversations between him and one of his female parishioners. Presbytery officials denied they intended to use the tapes as evidence. Mr. Thompson could not be reached for comment, but a lay leader of the breakaway congregation the minister now pastors said members were "very pleased" with the results of the church trial.

SEATTLE (EP) — The nation's largest Lutheran denomination has approved the use of the title "bishop" for its top elected official and for the heads of its 33 synods. After eight years of trying, supporters of the change managed to muster the required two-thirds vote to win second-time approval of the title at the 10th biennial convention here of the Lutheran Church in America (LCA). In 1970, the American Lutheran Church (ALC) became the first U.S. Lutheran denomination to approve use of the title. Despite that action heads of that church body have generally continued to use the title of president.

Use of the title among Lutherans does not imply support for the con-

THE BAPTIST EXAMINER
AUGUST 9, 1980
PAGE SEVEN

cept of apostolic succession, the belief held by Roman Catholic, Eastern Orthodox, and Anglican churches that their bishops have been consecrated in an unbroken line going back to the time of Christ's apostles. The title is used by Methodists in this country but not in England.

LONDON (EP) — A 14th century manuscript of the New Testament Book of Revelation, or the Apocalypse, has been sold at auction here to an American buyer for about \$120,000.

The buyer was identified only as "a New York dealer."

The manuscript, which belonged to an unidentified English family, had been sent to Sotheby's, the London auction house, for appraisal and possible sale. The 47-page, seven by five inch parchment, decorated with 94 half-page miniatures, was identified as an authentic work produced in the northern county of Yorkshire and dating from about 1320.

NASHVILLE, Tenn. (EP) — Religious liberty is now under more sophisticated and organized attack than at any other time in America's history, a law professor told Southern Baptist educators attending a legal workshop here.

Shelton Hand, associate professor at the law school of Mississippi College, explained that "people who don't practice a Christian ethic are now using the First Amendment to 'pigeonhole' those

Our Church is well supplied with a capable Conductor; there is a shortage of Engineers, with a surplus of Brakemen. What a train crew on "Lifes railway to Heaven!"

who do." He cited such examples as groups which protest the display of Christmas of nativity scenes on public property. "Separation of church and state does not necessarily mean 'state without God,'" he countered.

EL RENO, Okla. (EP) — Glen Burton Ake, 24, has been convicted of first degree murder in the shooting deaths of Richard and Marilyn Douglass. Mr. Douglass, pastor of Putnam City Baptist Church, and his wife were killed in their home last October. Mr. Ake's co-defendant, Steven Keith Hatch, 26, was found guilty on similar charges and sentenced to death two months ago.

TORONTO (EP) — A man who underwent a sex-change operation and applied to become an Anglican nun has been turned down by the local convent of the Sisters of St. John the Divine.

Bishop Hugh Stiff, dean of Toronto's Anglican diocese, said the transsexual's "unusual request" had been denied by the nuns. He quoted Mother Frances Joyce, who is in charge of the motherhouse of the Anglican religious order, as saying, "she had enough problems already without taking that on." Bishop Stiff declined to identify the transsexual. He said the

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church had not studied the issue of trans-sexuals becoming nuns and had no plans to do so.

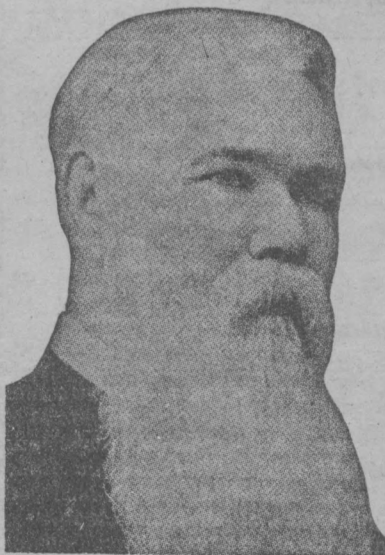
SPRINGFIELD, Mo. (EP)—Sunday school attendance at Assemblies of God churches in the United States passed the 1 million mark in 1979 for the first time in the denomination's 65-year history. According to statistics from the Annual Church Ministries Reports submitted by 9000 of the church's 9562 congregations, average weekly attendance for the year was 1,012,522. Sunday morning church service attendance was reported at 1,169,286.

VONCORE, Tenn. (EP)—A coalition of 70 Baptist churches has opposed plans of the Adolph Coors Co. to build a brewery here, but promoters said the majority of Voncore people favor the plans. The Colorado-based beer firm is considering two sites for its first brewery east of the Mississippi River, one in Voncore on the banks of the Tellico Lake and the other near Elkton, Va.

Member churches of the Sweetwater Baptist Association have been circulating petitions urging Coors not to locate the proposed brewery at Tellico Lake. A spokesman said Baptists cannot compromise their beliefs against alcoholic drinks because of economic development.

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

A NOTE TO OUR RADIO LISTENERS

Calvary Baptist Church would like to hear from any and all who listen to our radio programs sponsored by the church. We will soon be evaluating each station in the particular areas listed above. If you as a reader of TBE listen to any of the above stations, please drop us a card and let us know. Your cooperation will be deeply appreciated.

Fatalism . . .

(Continued from page four)

souls. But they said, We will not walk therein" (Jer. 6:16). The Lord God of Israel made it plain that their offering up of their children, to pagan gods, was not His command, nor was it ever in His mind to command any such pagan rites, thus showing that no prophet could say he had a private revelation of God, since the Jews knew it was nowhere written by any of God's true prophets. Thus in Jeremiah 7:1 and 4, God warns Israel not to trust in lying words and in verses 8-16 God makes it clear that they were trusting in lying words. It is also clear they were fulfilling God's secret will, for John 12:37-41 tells us of the prophecies of Isaiah and how they were fulfilled.

It is such false teachers, as were among Israel of old, that cause God's children to err. Traditions of men creep in and finally become so well established that, like Israel of old, tradition has as much authority as God's written word. In their rebellion they were setting the stage for the coming of the Son of God. He came unto

His own (people - Israel) and they did not receive Him. Do you suppose our Lord was surprised at this turn of events? I think not!

I think it is time to set the record straight as to who is guilty of preaching and practicing "fatalism," which is the offspring of "duelism." IF GOD IS NOT ABSOLUTE HE IS NOT GOD and does not deserve the honour and praise of men. However, the Scripture makes it clear that GOD IS GOD and "his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:34 and 35). "Known unto God are all his works from the beginning of the world" (Acts 15:18).

It is charged by those who only vainly imagine that those who "believe and therefore speak" are "fatalists," when the fact of the matter is that those who have been brought to believe in the "Absolute Predestination of God" are not fatalists at all. When closely examined just the reverse is true.

"Fatalism" is dangerous doctrine and one who "contends for the faith, once delivered unto the saints" will certainly be contending against "fatalism." Is it not blessed to know that our eternal salvation rests not in "blind fate" but in the hands of the "absolute sovereign" of the universe? Paul said in Romans 3:9-19, and knowing what our Lord stated, while here in public ministry, of that which proceeds from the heart of wicked men (Mark 7:21-29), since total inherited depravity is the present state of men: Dear reader, are you not thankful to the God of all grace that salvation is not left up to fate. You, my dear reader, are either a fate-alist or you are one who believes in the hated teaching of the absolute predestination of all things.

We have tried to expose "fatalism" for what it truly is and show you some of the subtle ways it creeps in among God's people. I thought you would like to know.



Reincarnation . . .

(Continued from page six)

deceive ourselves, and the truth is not in us." Please note that the "have no sin" is in the present tense.

According to Cayce we must "keep trying" until we make ourselves perfect. Again, what does God say?

Ephesians 2:8-9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: NOT OF WORKS, lest any man should boast." Titus 3:5: "NOT BY WORKS OF RIGHTEOUSNESS WHICH WE HAVE DONE, BUT ACCORDING TO HIS MERCY HE SAVED US."

Many spurn the transmigration of the soul and multiple existence theory of the reincarnationist, yet cling tenaciously to their salvation-

A man may be almost saved yet entirely lost.

by-works claim! This idea that a human can commend themselves to God on their own efforts and merits is common to all cults and much of so-called Christendom. Let it be plainly stated that anyone who believes they can approach God by any efforts of their own and become acceptable in His sight by any human act or acts, be it baptism, church membership, good works, or anything else, is deceived by the devil! Such ideas are blasphemy for they trample the precious blood of Christ underfoot and attempt to make His crosswork insufficient!

Works and grace are mutually exclusive. Romans 11:6, "And if by grace, then it is no more of works, otherwise grace is no more grace. But if it be of works then it is no more of grace: otherwise work is no more work."

What say you, dear reader? Reincarnation says you have many existences and deaths. God says you have one appointment with death; but after this the judgment. Reincarnation says you must work your way to heaven. God says all your works are filthy and He accepts no pleasure from the flesh.

What say you dear reader? Do you believe the lies of Satan and hope for another "try" to make yourself worthy of God's kingdom. Or do you say such talk is foolish and you know better than a series of existence, but yet trust in your own goodness to commend you to the most High God.

I pray that all who may look upon these pages may be divinely enabled to see their total depravity, corruptions and complete ruin and be led by the sovereign Spirit of God to hope, not for another "try", nor trust in their own strength and goodness, BUT to trust only in the vicarious atonement of the Son of God and to trust only in His blood which was "shed for many for the remission of sins" (Matt. 26:28).

A hope in any other than Christ is a false and eternally damning hope!

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THE TRUE IMAGE OF GOD

Having prayerfully expressed his earnest desire for the saints at Colosse, Paul gives thanks of abiding importance "unto the Father, Who hath made us (the saints) worthy to be partakers of the inheritance of the saints in light; Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in Whom we have redemption through His blood, even the forgiveness of sins" (Col. 1:12-14). In II Timothy 1:9, Paul speaks of God, "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."

In keeping with this grand purpose and grace of God, Paul speaks of Him, even the Father's dear Son, "Who is the image of the invisible God, the first-born of all creation" (Col. 1:15).

As the Image, the Son is not the image of Deity, because He is Deity in Whom the fulness of Deity dwells; neither is He the "image" of Himself, because He, as the Member of the Trinity, is the Fountainhead of eternal life; nor is He the image of the Holy Spirit, Who is also God, and, with the Son, is also a Member of the Trinity; but, definitely, He is the Image of the Father, Who is also a Member of the Trinity, though not to the exclusion of the Son, or the Holy Spirit.

Consequently, these three Persons), God (the Father), God (the Son), and God (the Holy Spirit), in unity of purpose, constitute one true God, as related harmoniously to their different offices. However, only the Son, having the fulness of Deity, is the true Image of the invisible Father; though in this invisibility, the Father was not invisible to the Son, Who dwelt with the Father before He became God incarnate in the flesh. As then, so now, He has infinite knowledge of the Father. So, in this capacity, as God-incarnate in the flesh, Jesus, the Son, could say: "He that hath seen Me hath seen the Father" (John 14:9).

As true of God's "law of first mention," like begets like; hence the expression: "Like son, like father." Everything is to be after its kind in nature. Consequently, as the second Person of the Trinity, in incarnation, only He is "the express Image of His (the Father's) Person" (Heb. 1:3). This, of course, is in the natural, essential, and eternal sense—being the same in nature and perfections, and having no inferiority.

Then, as virgin-born, He is "the first-born of all creation" (Col. 1:15), which answers to a beginning of a new posterity of God-given people. "Therefore, if any man be in Christ, he is a new (creation): old things are passed away; behold, all things are become new" (II Cor. 5:17).

But, distinctly, this respects only those "Whom He (the Father) did foreknow (that), He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren" (Rom. 8:29). This speaks of a new birth; yes, a new creation in Christ Jesus.

As the Son is the express Image of the Father, so is His God-given people through the agency of the Holy Spirit, Who conforms them to the image of the Son, and reveals the Father to those blood-bought people through the ministry of the Word of God.

But it was not the incarnation of the Son that made Him the image of the Father, because He bore that image in eternity before His incarnation in the likeness of sinful flesh, yet sinless; however, this incarnation of the fulness of the God-head did bring Him into God-given comprehension of His blood-bought people.

This supremacy of the Son is conclusive, but not to the exclusion of the Father and of the Holy Spirit, "For by Him (Christ) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, dominions, or principalities, or powers — all things were created by Him and for Him" (Col. 1:16).

The creation of all things by the Son is not to be understood as relating strictly to the new creation of those in Christ Jesus; but, rather, of the things mentioned in the context, as "by him, and for Him." However, this is in respect to those chosen in Him before the foundation of the world, who, in time, are called unto salvation and, consequently, are new creatures in Christ, Who is the efficient Cause for their salvation, having been redeemed by His atoning blood.

Thus, in their God-given calling, they are "called unto the fellowship of His Son" (I Cor. 1:9). But this calling is not to the exclusion of the work of the Father and the Holy Spirit, Who (with the Son), are jointly concerned in the salvation of all those chosen in Him before the foundation of the world, because they are destined, in time, to display all His perfections to His glory, as His elect.

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