

# The Baptist Examiner

Baptist Is Our Middle Name

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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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## RESTRICTIONS for CLOSE COMMUNION

By BEN M. BOGARD  
(Now in Glory)

Open Communion is possible only when there are divisions. As the devil is the author of confusion and division it follows that the devil is the author of open communion. God is the author of peace and harmony and as close communion is based on UNION, FELLOWSHIP AND PEACE, it follows that God is the author of close communion.

The restrictions placed around the Lord's Table are many and the following are some of them:

1. The supper must be eaten in church capacity—must come together in the church. This does not mean church house for the house is not the church. To come together in the church means to come to-

gether as members of the church. (I Cor. 11:18).

2. The social feature is forbidden. We should not take the supper to show our sociability. We have our own house to do that sort of thing in and should not shame the church of God by making it a means of showing our neighborly feeling towards our friends.

"What, have ye not houses to eat and drink in?" (I Cor. 11:22).

3. There must be a right purpose in the supper. That purpose is to "discern the Lord's body" (I Cor. 11:29).

4. Nobody but those who have been scripturally baptized should partake of the supper. The great

commission in Matthew 28:19-20, says that the church should "teach all nations, baptizing them, teaching them to observe all things whatsoever I have commanded." Note the fact that they were to be baptized BEFORE being taught to observe the other things commanded. If we teach people to partake of the supper BEFORE they have been baptized, we have reversed the Lord's order and the order of a command is as important as the command itself.

5. The Supper is restricted to those who are members of the church. Acts 2:41-42 says: "Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls and they con-

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## SOME THINGS OUR LORD NEVER DID

In at least four ways the deity of our Lord Jesus Christ is established by the Scriptures, by what He was, by what He did, and by what He did not do.

The most outstanding way in which the deity of Jesus is shown is by what He did not do. There are at least twelve things that Jesus did not do that mark Him as the eternal Son of God and the Mystery Man of the ages.

1. Jesus never sought advice. There has never been, in all history, any man who did not at some time or other seek advice; but not so Jesus. Why? He was the power of God, and the wisdom of God (I Cor. 1:24). Abraham sought advice, Moses sought advice, Solomon sought advice, but not so with Jesus.

2. Jesus never changed His mind. He moved with such supreme insight that He never had to change His mind. He never uttered a sentence or a word that He had to repeal or correct. Jesus was the God-man. Jesus was perfect in body, mind and speech. What man in all history could say that he never had to change his mind?

3. Jesus was never in a hurry. He had time to leave the tomb in order. He folded the napkin and laid it aside at the tomb. In Luke 24:12 we read, "Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass." The human race is nervous and always in a hurry; but not so with Jesus. This speaks of divinity. Jesus was not in a hurry when He made this world; He was not in a hurry when

He chose His twelve disciples, when He performed His miracles, and when He came to the tomb of Lazarus.

4. Jesus never showed personal fear. He showed no personal fear in His wilderness temptation, in the cleansing of the Temple, in His arrest and trial before Pontius Pilate, on His way to Calvary, nor while dying upon the Roman cross.

5. Jesus never made a mistake. Ingersoll wrote about the mistakes of Moses, but he never wrote about the mistakes of Jesus. Why? Jesus never made mistakes.

6. Jesus never showed surprise. It

is said that the disciples were amazed—but not so with Jesus. Jesus was not surprised when Judas Iscariot betrayed Him, for He knew who Judas was and just what he would do (John 6:70-71). Jesus was not surprised when Peter denied Him, for He knew what Peter would do when the crisis came (Mark 14:66-72). In John 2:24-25 we read, "But Jesus did not commit himself unto them, because he knew all men and needed not that any should testify of man: for he knew what was in man."

7. Jesus was never defeated in a

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IN MOST CHURCHES YOU WILL FIND . . .

## THESE THREE LAYMEN

In the third epistle of John the Spirit of God paints the portraits of three men found in many local churches of the 20th century.

### GAIUS

How refreshing to meet this brother in the local church. The apostle writes with great affection of this brother because of his spiritual health (vs. 1-2); his loyal help in the truth (v. 3); and his gracious hospitality in the home (vs. 5, 6). Are we acquainted with this good brother in the assembly? Does your spiritual state surpass your physical health, as did that of Gaius? Is your home a modern Bethany where Christ is loved, honored and exalted? While we may not all be preachers or teachers, what a glorious privilege to be fellow-helpers to the truth (v. 8). How

much we owe, under God, to the faithful ministry of Christians like Gaius.

### DIOTREPES

The question is sometimes asked, "Was he a Christian?" (v. 9). One thing is certain that he had much power in the early Church, going so far as to repudiate the apostle's authority, and reject itinerating evangelists. His littleness is vividly portrayed in verses 10 and 11, where he is depicted as a bigoted, self-centered, domineering, carnal, vicious gossip. In church life today, how sad to realize there are descendants of this unseemly character. How the cause of Christ is hindered by self-opinionated, self-seeking, self-important "overseers" who adopt dictatorial diotrephesian methods.

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## THE SUPPORT OF THE LORD'S MINISTRY

ELDER BILL MAYES  
Tampa, Fla.

Galatians 6:6. "Let him that is taught in the word communicate unto him that teacheth in all good things."

This is not the only Scripture that teaches the Support of the Ministry in temporal things, but it does clearly state that one who is teaching can expect that those who are being taught, should communicate temporal support to the Teacher.

This is not to say that the Ministry can put a price on the Truth as it is in Christ, but is to say that those who rejoice as they learn the Truth of God, have the privilege of sharing with their God-Called Teacher.

Most Baptists of our ranks will admit to this, but will wrangle in their own hearts as to who to share with and have much to share, or communicate to God's men.

As to who Baptists should support, we would say, such as are proving their Ministry by meeting the Qualifications of the Ministry as laid down, by Paul in both I Timothy and in Titus. These being qualified and sound in the Doctrines of the Apostles are the ones that Baptists have the Godly privilege to communicate to. In particular those that are in fact communicating to particular people from the Word of God. These particular people who benefit spiritually from the Ministry, ought to share temporal things with them. Amen!

How much of our temporal things should we consider an acceptable share?

There can be no maximum nor minimum, for the Support of the Ministry should be first according to the need of the Minister, and second, as to the ability of the sharer. When we communicate we ought to do as though God had placed us under a Divine Trust to do so. We ought to do it without strings attached and give as unto the Lord, trusting the Minister to use our Temporal Goods to the honor and the Glory of our Lord. Amen!

After having shared with God's Man there should never come a time when we would want to call him to task as though he were obligated to us for what we have shared with him. We know of cases that some have thrown up to us their past hospitality, when conflict has arisen later on. This ought not to be, but we realize it happens. God Forbid!

The Pastor of a Baptist Church should be supported to the very extent of the Assemblies ability to free him from earthly obligations. We believe this ought to be so, before any other expense is taken care of, for the Pastor is God's Man to the Assembly and needs to be liberated to function as God's Man. Amen!

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## BELIEVER IS ETERNALLY SECURE

The life Christ gives us is eternal—never ending. Forthly—three times in the New Testament "everlasting" qualifies the life we receive when we receive Christ. Then it is a 43-0 hope that the believer is eternally secure. In Matthew 25:46, punishment of the wicked. In Romans 16:26 "everlasting" describes the character of God's existence. In II Timothy 2:10, "everlasting" describes the duration of Christ's kingdom. Then as long as the wicked are punished, as long as God exists, and as long as Christ's glory exists, and as long as Christ's kingdom continues, just that long the believer has eternal life. If the punishment of the wicked can have an end, if God can have an end, and if Christ's glory and Kingdom have an end, then the believer can perish. In view of this shall we not write in letters of gold across the Heavens, that all may read: ETERNAL SALVATION!

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## The Baptist Examiner Pulpit

A Sermon by Roy Mason

## CAN THE LOST SINNER PRAY?

By ROY MASON

"Now we know that God heareth not sinners" (John 9:31).

I am going to speak on a subject that a great many people need to get straightened out on—a subject on which there is much misunderstanding—a subject on which many people are moved by feeling rather than by what the Word of God says. My subject is, "Can A Lost Sinner Pray?" My Text, just by itself ought to settle this question for any one who is willing to have it settled by the Bible, for it says

"Now we know that God heareth not sinners." It is true that these words were spoken by the Pharisees, but it is likewise true that neither Jesus nor any one else questioned the truth of the statement. Can a lost sinner pray? You will notice that I say a "lost" sinner, and I mean by that a sinner who has never trusted God for salvation. I am not going to beat around the bush anything about it—I am going to answer forthwith and say NO! Now I realize that that is an unpopular answer. It is

almost an unpardonable sin for a preacher to speak out and say that a sinner cannot pray, and every time he does it, he will get a kickback. These people who have an altar in their services, have that altar there on one assumption, namely that a sinner can pray. And there isn't anything that I ever speak against over the radio that brings so quick a kickback, as for me to say something against the "altar." Just as well to say something against the sacred al-

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# The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.  
Acting Editor

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## Can Sinners Pray?

(Continued from page 1)

tar. Yet, in all of these years, no one has ever written me to show me where the Bible teaches such a thing as an altar, for a New Testament church. When people merely fuss and grumble because I preach against something, I don't pay any attention to that. I want them to give me something from the Bible to show that I am wrong—and these altar people can't do it.

### DEVIL'S WAY OF SALVATION

Strange to say, there are a lot of people who don't think a sinner can be saved unless he prays. And the first thing a lot of preachers will do, if a lost person inquires of them the way of life is to say, "Get down and let us pray." I think of one noted minister—and he is a Baptist minister at that—whose instruction to sinners is this: "Get down and tell the Lord you are sorry and ask Him to forgive you." That is no more the way of salvation, as laid down here in the Bible, than to tell a sinner to jump himself into the Kingdom of God by his own boot straps. And in these "healing campaigns" the invariable technique is to send inquirers or penitents back into a prayer enclosure to "pray through." I want to say to you—and I don't care who practices it—that is just as false a way of salvation as the devil ever originated. Show me—anybody—where the New Testament ever tells anybody to pray through to salvation, and I'll change my attitude. It simply is not in the Bible. Now don't somebody come to me saying, "yet, but I think." I don't care what you think. What I want is what God thinks on this subject, and He doesn't say one word about "praying through." That's just "gabble" that men have coined.

Now before I get further along with my subject, let me make several explanatory remarks:

1. Let me say that if there is anything that I wish to do—and try to do constantly—it is to **MAKE THE WAY OF SALVATION PLAIN AND CLEAR.** In order to do this, I have to clear away some false notions and ideas, for the devil

seeks to substitute some counterfeits for the truth concerning this matter. The Bible makes clear beyond any reasonable controversy that salvation is by grace—"For by grace are ye saved through faith" (Eph. 2:8). That completely eliminates everything—and I mean everything except grace and faith. The act of baptism is a human act—it is something that we "do," therefore it is neither of grace nor faith, and it has nothing to do with salvation, for the Bible says, "not of works." Morality is likewise eliminated for the Bible plainly tells us that that which is of works is not of grace. Joining something is eliminated, for that is something that we do. And prayer is also eliminated, for if you pray and get saved through your prayers, then salvation is not of grace, but of human effort. There is absolutely no escape from that, whatsoever.

2. Let me make clear that I do not mean that a sinner cannot SAY prayers. We read of the Pharisee who stood and "prayed thus with himself." Cornelius prayed and God took note that he prayed, just as God takes note when a sinner cusses. A sinner can go through the motion of praying, but what I mean is that God doesn't hear in the sense of answering his prayer.

3. Let me make clear that I don't mean that God doesn't hear the sinner pray in the sense that he hears the noise of a train. He hears in that sense, of course. I mean that the sinner has no assurance of getting an answer to his prayer.

### EXPLOITING CHILDREN

4. There is no scriptural example of any Christian ever telling or asking an unsaved sinner to pray. If someone wants to say that Peter told Simon Magus to pray, let me remind you that we are not sure that Simon was not saved, for the Bible says that he believed and was baptized. It is true that he wanted to exploit the power of the Holy Spirit, but I am persuaded that there are saved people in evangelism today that are exploiting the gospel for popularity or gain. What about the fellow who exploits a 5 year old boy or a 7 year old girl—putting

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By A. W. PINK

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them up to preach the gospel which has been done? The Lord Jesus Himself didn't begin preaching until he was around 30 years of age. These little kids have Jesus beaten a mile! That's an exploiting of babies in the name of the Lord. Simon wanted to do some exploiting and perhaps he was a Christian, just as these exploiters of babies probably are, and Peter rebuked him and told him that he had better ask the Lord to forgive the thought of his heart.

But now, somebody else has probably thought of that passage in Romans. Romans 10:13: "For whosoever shall call on the name of the Lord shall be saved." Wait a minute! Go ahead and read the next verse. It says, "How then shall they call on him in whom they have not believed?" So that passage is no proof. I say we simply don't have any Christian of the New Testament times, ever telling an unsaved sinner to pray, and if God had purposed it that a person should pray for salvation, wouldn't He have said so here in His Word?

Suppose he can—then what? But, let us suppose for the sake

of argument, THAT A SINNER CAN PRAY . . . ! Let us just consider where the logic of the things is bound to lead us. If a sinner can pray and can get the answer, then certain things are bound to follow. What are some of them?

1. If a sinner can pray, then it follows that PRAYER IS NOT THE PECULIAR AND PARTICULAR PRIVILEGE AND BLESSING OF THE CHRISTIAN. What's the value of becoming a Christian, if an old Christ-rejecting sinner out here has the ear of God, just the



By ROY MASON  
(Now in Glory)

same as one who is a child of God. It just isn't so. In sorrow or trouble or sickness or trial, the child of God has a Father on whom he can call, but the lost sinner doesn't have that privilege, and when he goes through the motion of praying he is just wasting his breath.

2. If a sinner can pray, then PRAYER DOESN'T HAVE TO BE IN JESUS' NAME. A sinner could not pray in the name of Jesus because he doesn't know him—he has rejected him. Jesus said, "Whatever ye ask in my name." Again he said, "If ye shall ask anything in my name I will do it . . ." How are you going to ask in the name of One whom you have refused—one whom you will not receive? Again, we have Jesus saying, as He recorded in John the 14th chapter, "No man cometh to the Father but by me." That statement admits of no exception. Jesus said NO MAN can come to God the Father, except through Jesus because he is a rejector of him. Listen—do you believe what Jesus says? Do you believe that Jesus lied? You certainly do, if you believe that a sinner can get to God and leave Jesus out.

### BREATH WASTED

The Peninsular Telephone Company has decreed that no man shall get in touch with Jacksonville by phone except through their exchange. You try to get around that and see how far you get. Suppose you go out on the back porch and try to holler your message to Jacksonville! That would be a lot smarter than for you to holler your message to God in Heaven, while ignoring His exchange. A telephone exchange is a "mediator"—it is a go-between, to establish contact between two different parties. And remember the Bible says "There is one Mediator between God and man, the man Christ Jesus." That is what Jesus said, "No man cometh to the Father but by me." And incidentally, let me remark that you can't by-pass Jesus, and get to God through some old saint, or even through the Virgin Mary. Jesus said, "In MY name not the name of Mary—not the name of a saint. You are just wasting breath when you pray to the saints."

3. If a sinner can pray, THEN IT FOLLOWS THAT THIS TEXT OF OURS DOESN'T MEAN WHAT IT SAYS. For the text says, "Now we know that God heareth not sinners." Is that so, or is it not so? If it is so, it means what it says—that God does not hear the prayers of lost sinners. And moreover, the Bible teaches plainly that when even a child of God seeks to come to the Lord, with his heart filled with iniquity, the Lord will not hear him. Listen to this: (Psalm 66:18), "If I regard iniquity in my heart the Lord will not hear my prayer." That shuts the lost sinner out entirely, for what greater

sin can anybody be guilty of than the sin of wilfully rejecting the Son of God? The Christ-rejecting sinner who tries to pray, has this attitude: "I don't have the Saviour whom you have provided for me, but I want you to help me out in this emergency." Why, the very nerve of a person who will even try to do a thing like that!

4. If a lost sinner can pray, then it follows that THE DOCTRINE OF THE UNIVERSAL FATHERHOOD OF GOD IS TRUE. But it is not true, for Paul says, speaking to Christians, in Galatians, "Ye are all the children of God through faith in Jesus Christ." The only way of becoming a child of God is through faith in the Saviour provided for us. Now Jesus taught his disciples to pray, "Our FATHER which art in heaven." When an unsaved sinner comes to God saying, "My Father," he comes with a lie on his lips, and a person need not come to God in that way expecting to get anything from Him. Prayer, my friends, is the peculiar privilege of the child of God, and in order to become a child of God, you must experience the new birth from above. John in writing about this says, "To as many as receive HIM, to them gives he the privilege of becoming the children of God, even to as many as believe on his name."

5. Let me say that if a lost sinner can pray, THEN WE CHRISTIANS WOULD BE AT THE MERCY OF THE UNGODLY WORLD. Are there more Christians or non-Christians in Tampa? There are more non-Christians. Suppose they have the same privilege of prayer that we have—and that would have to be true if a sinner can pray—then the ungodly could pray the wrath of God down upon us Christians, for they outnumber us, and in point of numbers could outpray us. Don't you see how ridiculous the theory is?

6. If a sinner can pray, then it follows THAT HE IS NOT DEAD IN TRESPASSES AND SINS. Then it follows that he is not alienated from God, "without God and having no hope." In fact, the sinner is in pretty good condition, if he can pray, for he has the ear of the great Master of the universe. But the truth is he has nothing of the kind. Sinner, this sounds harsh and hard and all that, but you need to know the truth, and the truth is, you are in the same condition concerning prayer that a man is standing at the telephone with the wires all cut. You have no connection with God whatsoever, and never will until you receive the Christ who establishes contact with God, for "no man cometh to the Father but by me," says Jesus.

### A FALLACY EXPLODED

But along comes some person right at this juncture to say, "I believe that there is one prayer that a sinner can pray, and that is the sinner's prayer—"God be merciful to me a sinner." I have heard some preachers make that statement. But that rests upon a misunderstanding of the parable of the publican—and upon a mistranslation in the King James Version. When you look into it, you will find that the proper translation is, "God be propitiated to me the sinner." Propitiation was upon the basis of blood sacrifice, and no doubt as the publican prayed that

prayer, he was at the same time offering a blood sacrifice in the form of a lamb that typified the Lamb of God that should later be slain for sinners. I say this, because it is written of Jesus, "For he is the Propitiation for our sins, and not for ours only, but for the sins of the whole world." That publican came—not trusting in his prayer, but trusting in the merit of the blood of atonement for his sins. That is exactly how any and every sinner must come, if he is to get to the Lord, he must come trusting, not in words—but in blood shed for his sins, even the blood of the Lord Jesus Christ.

But somebody else says, "Well, I think the sinner can pray, but I don't believe the Lord will answer his prayer." Then I say, he can't pray in the real sense. And if a sinner can't pray, then why tell him to pray? Why tell him to do something that the Lord doesn't tell him to do? When you do it, you are just delaying his salvation, and you are raising an issue that the Lord doesn't raise at all. Why not face the truth that what a sinner needs is not prayer, but the Saviour? Now the Bible and common sense ought to be enough on this point, but just to show you that other careful students of the Bible believe just as I do, let me read you something. This is from Dr. Pettingill's book—"Bible Questions Answered." Here is what he says concerning this matter: "Strictly speaking, unsaved persons may not pray at all." (page 232).

Now, let me remark, that it is a good sign to find a sinner trying to pray, for it indicates that he is concerned and is earnest. In that case the effort to pray is the groping in the dark of a lost soul, who is trying to find the way out. Just like a man lost in the woods, who is crying out at the top of his voice. His crying out doesn't get him out of the woods, but it indicates his trouble and concern about his condition, and that he wants help. But if you found a man in that condition you wouldn't tell him to keep yelling—you would show him the way out. And that is what one ought to do with a distressed sinner—not say, as one minister used to do — "keep on praying"—but tell that sinner that there is a Saviour who is willing and ready to receive him the minute he takes Him as a Saviour.

### BOLD STATEMENT BUT THE TRUTH

Let me go still further than I have yet gone, and be so bold as to say that SALVATION IS NOT A PRAYING MATTER. Salvation has been bought and paid for by the Lord Jesus Christ, and needs not to be prayed for, but to be accepted! I can illustrate this very plainly, if you will use the same common sense concerning other matters. Recently this church gave me a new car. By action of the church it was bought and paid for. One Wednesday night the church authorized the whole transaction, but suppose the next Wednesday night I would have come up here, and after getting up before the congregation I suddenly burst into tears and cry out, "Oh, fellow church members, please give me a new car!! Please let me have a new car . . . I want one so badly!!" (Continued on page 3, Column 3)

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# JEHOVAH WITNESSES DENY CHRIST'S DEITY

C. W. DICKERSON  
Coeburn, Va.

Barely one hundred years ago Charles T. Russell began a new religious movement, the present members of which call themselves "Jehovah's Witnesses." On page 48 of one of their books entitled, "The Truth That Leads to Eternal Life," is found this statement: "This child Jesus was not God, but God's Son. (Why then capitalize the word 'son'? An attempt to deceive?) He was a perfect human, free from the sin of Adam." Now if Jesus were man only, being bound by the law of God, (Gal. 4:4), it was His duty to obey it perfectly, and by so doing, He accumulated no surplus merit. Therefore, He could save nobody! Naturally, Satan would have men doubt Christ's Deity, refuse Him as Saviour, and die unsaved. But what saith the Scriptures?

## PROPHECY

Isaiah 7:14 foretold of One to be born of a virgin Who would be called "Emmanuel," which means "God with us" (Matt. 1:23). In the Greek New Testament the word "God" in this verse is preceded by the masculine singular definite article (the God) and could apply to the Deity only. Unequivocally then, the Bible declares that Jesus, while on earth, was God. Micah 5:2 also foretold of one from Bethlehem to rule Israel, "Whose goings forth have been from of old, from everlasting." Only of One Divine could it be truly said that He was from Everlasting. Note Isaiah 9:6 also. Again, Philippians 2:6-8 speaks of Jesus before He was born of the virgin. "who, being in the form of God—took upon Him the form of a servant. And being found in fashion as a man he humbled himself." Humbled Himself as a servant. In this capacity He admitted, "My Father is greater than I" (John 14:28). And, Mark 13:32, that only the Father knew the date of the end of the world. To this extent He humbled Himself. He as man, was under orders. Once more, John 1:1 states, "In the beginning was the Word, and the Word was with God, and the Word was God." And verse 14 adds, "And the Word was made flesh, and dwelt among us." Thus explicitly does the Bible assert the Deity, from all eternity, of our blessed Saviour. He was God incarnate!

## TESTIMONY OF HIS LIFE

While upon earth the Lord Jesus raised the dead; walked upon water, controlled wind, waves, fish, singly or in schools, healed instantly all kinds of disease and deformity; held absolute dominion over demons, even Satan (Matthew 4:10-11). The high archangel, Michael, could not do this (Jude 9). Only God can! Yet men deny Christ's Deity! Another thing, when the armed band came to arrest Jesus He identified Himself by saying, "I

am." Immediately the armed mob, before this unarmed, unresisting Jew, went backward and fell to the ground. (John 18:5,6). Why? Because "I am" designates Deity in Exodus 3:14, and some glimpse of His Divinity must have flashed forth when He used this designation. How else account for it? On the other hand, if He were not Divine, He was imperfect! He permitted men to give to Him the worship which was due the Deity only (Luke 8:41; John 9:38). The apostle Peter refused man's worship (Acts 10:25,26). Nor would an angel permit the apostle John to worship him (Rev. 19:10). This verse commands the worship of God only. Hence, either Jesus was God, or a great sinner!

## HIS CLAIMS

Jesus claimed equality with the Father (John 5:17-18; 10:30,33; 17:10). He claimed to be the Lord of the Sabbath (Mark 2:28). Were He less than Divine, this was blasphemy! He said, "I am the light of the world" (John 2:12). He claimed that to know Him was eternal life (John 17:3; 10:28). If He were man only, this was impossible and blasphemous! He claimed to forgive sin (Mark 2:5). And He proved it! (Mark 2:10). Sin is transgression of God's law (1 John 3:4). Therefore, only the Divine Lawgiver can forgive one's sins. Yet Jesus did! He had to be Divine!

## POST RESURRECTION PROOF

1 Corinthians 2:8 and Acts 3:15 affirm that Jesus, when He was crucified was the "Lord of glory", and the "Prince of Life." Compare also John 20:28; Hebrews 1:8; Titus 2:13, 14; Romans 9:5; 1 Timothy 3:16; Jude 25. On page 52 of the same book from which we have been quoting, it is stated, "Jehovah did not leave His Son dead in the grave, but raised him to life on the third day. He did not give him human life again."

And on page 45 it is affirmed that, after His resurrection, Jesus was only a "spirit creature." Such contradictions! This denies Christ's resurrection, because only that which was buried can be resurrected. Therefore, these people believe in two wholly unrelated persons, each named Jesus! Preposterous! Sure. But we expect Satan to fight the fact of Christ's resurrection because it declares His Godhead (Romans 1:4, and because a sinner cannot be saved without believing it (Romans 10:9), it being a part of the Gospel (1 Corinthians 15:1-4), which is the power of God unto salvation (Romans 1:16). After Jesus arose, Thomas saw Him in the nail-scarred body (John 20:27-28). Now in Heaven, His body still bears the marks of His crucifixion (Rev. 5:6). When He returns, those who pierced Him will recognize Him by those same marks (Revelation 1:7; Zechar-



For September 21, 1980

A Background Study To The Book of Ruth.

In order to properly appreciate and evaluate the Book of Ruth, we must examine that which has transpired or taken place immediately before. As we follow the history of the nation of Israel in their deliverance from Egypt under the leadership of Moses and Joshua, we see the hand of God in His preservation in bringing them to the land of Canaan. How beautifully do we see the Captain of our salvation (Heb. 2:10) set forth in reality (Josh. 5:13,14) and in type, shadow, and by example and illustration. Yes, the scriptures "testify of Me" (John 5:39; Luke 24:27). This is a glorious study in itself. However we believe there is a parallel between the events that transpire and lead up to the Book of Ruth which show us the preparation for the coming of King David, and in the events which are taking place now which will lead up to the coming of the King of kings and Lord of lords—the Lord Jesus Christ. The Book of Ruth, as has been stated by many, is the Book which reveals or unfolds a new beginning for Israel after a long period of sin and apostasy and after their choice of a king fails. This has been the history of mankind since the Garden of Eden. Man's plans and remedies always end in failure, and yet, even at this time men still are trusting human wisdom and human power. Men in their blindness and depravity plod on in their own way, so we have chaos, confusion, death and des-

olation. Of Him now we read, "For in Him dwelleth all the fullness of the Godhead bodily" (Col. 2:9). And He is the same One Who was buried. Note Romans 4:20-21; Revelation 5:9; 1-7; 1 Thessalonians 1:10. This is confirmed beyond all doubt by Hebrews 2:18 and 4:14, 15. These assert that He, in part, was capacitated to be our present High Priest by the things which He suffered in the flesh while upon earth, He passed this way!

## THE TRINITY

The Russellites deny also the Deity of the Holy Spirit. The Hebrew word translated "God" in (Continued on page 6, Column 3)

## Can Sinners Pray?

Continued from page 2)

You would have had good reason to feel that I had suddenly gone crazy. Praying—asking—crying—begging for something that you had already offered me? Why, that would not have been imaginable. What did I have to do, in order to obtain that car? Not one thing on earth, except to simply receive it. It was provided as a gift—settled for—paid for. And so was my salvation settled and paid for when the Lord Jesus Christ went to the cross for me and died in my stead. All I had to do was receive Him and what He did for me. Suppose I had gone away from the church that night the church offered me a new car, disgusted at the church? Suppose I had said, "I thought they would make me get down and cry and beg for a car—but here they have offered me one as a gift!" Listen: that didn't mean that the gift is less worthwhile—it just means that it was given without any payment on my part. And the same thing is true of salvation. There isn't anything on this earth that means so much. There isn't any gift that could ever be bestowed so precious as the gift of everlasting life, but you are going to have to receive it as a gift, if you ever possess it.

# The Baptist Examiner

## BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

truction (Isa. 53:6; Rom. 3:16; Prov. 14:12). May we look closely to the events which lead up to the statement mentioned several times in the Book of Judges: "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judges 21:25); for this describes basically the philosophy of the age in which we now live. Notice, it is being taught under the guise of freedom and equality.

As the Book of Joshua closes we hear Joshua say, "And, behold, this day I am going the way of all the earth; and ye know in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you: all are come to pass unto you; and not one thing hath failed thereof" (Joshua 23:14). He then admonishes them to take heed not to depart from the commands of the Lord. We further read in Joshua 24:31, "And Israel served the Lord all the days of Joshua, and all the days of the elders that over-lived Joshua, and which had known all the works of the Lord, that he had done for Israel." What a great testimony and what a great example for the churches of our day. But we see the solemn truth: "a little leaven leaveneth the whole lump." Gradually Israel was overtaken in a fault. Yes, sin "doth so easily beset us" (Heb. 12:1). May we take heed to ourselves and to the doctrine (1 Tim. 4:16). Israel had sin in the midst and the glory of God had departed (Joshua 7:13; 1 Sam. 4:21). From "serving God" to "every man doing that which is right in his own eyes" is a gigantic step. May we look at this decline for it is again taking place. First, it would be

well to notice that those who knew "the works of the Lord," "served the Lord." It would seem evident that there was a gradual, or possibly a rapid departure from teaching the wonderful works of God, and this always leads to apostasy. Is there not a famine in the land? A famine, not of bread, but of hearing the Word of the Lord? They have heaped to themselves teachers having itching ears (II Tim. 4:3). Some have departed from the faith giving heed to seducing spirits and doctrines of devils (I Tim. 4:1). Does this not lead to "every man doing that which is right in his own eyes?" We further notice, Israel had forsaken the house of God at Shilo and had conformed themselves to the idolatry of those surrounding them. (Read closely Judges 17 and 18). This brings out vividly when the Word of God is set aside, then the house of God will be forsaken or filled with rubbish, false doctrine, false practices, and false worship. What is happening in the average professing churches of our day? People are led to believe it does not matter what you believe and that you are free to join the church of your choice, etc. Isn't this "every man doing that which is right in his own eyes?" Is it any wonder we have the vast amount of religious cults and denominations? This is how the Jim Joneses got their start and their following. They offer freedom and a Utopia, when they themselves are in bondage to Satan. Any man who builds an organization around himself is not being a faithful ambassador of Jesus Christ, if an ambassador at all. May God give us men like John the Baptist who stated clearly and vividly, "He (Christ) must increase, but I must decrease" (John 3:30).

Next, we find where there is a lack of spirituality, you find sin abounding (Matt. 24:12). The saints at Corinth were rebuked by Paul for walking as men, so instead of being transformed, they were being conformed to the world (Rom. 12:1,2; I Cor. 3:3). In the days of the Judges not only was idolatry rampant, but also immorality and violence. It is impossible to have dope and strong drink flowing like a river without having all manner of crime (Prov. 20:1; Dan. 5:1-4). This, too, leads to "every man doing that which is right in his own eyes" and therefore the overthrow of authority both in the home and in the church, as well as in the country.

Children, thank God not all, no longer are taught to honor their father and mother (Eph. 6:1-3; II Tim. 3:2); husbands are not husbands and wives are not wives (Eph. 5:22-23); fathers are not fathers and mothers are not mothers (Eph. 6:4; Prov. 31:10-31).

We must lastly notice, a point already mentioned in our text, "there was no king in Israel." The breakdown in the political or in proper authority exhibited in a Godly king was gone. In our day all over this world we have mass confusion in the political arena. This naturally leads to "every man doing that which is right in his own eyes."

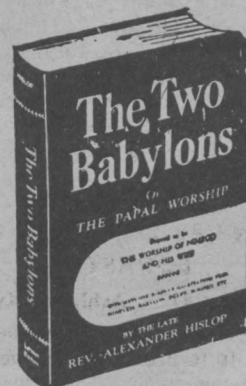
Conclusion: We must end this background study, but may we re-evaluate our churches and our individual lives as Christians, and may we look and listen to the lessons in the Book of Ruth.

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

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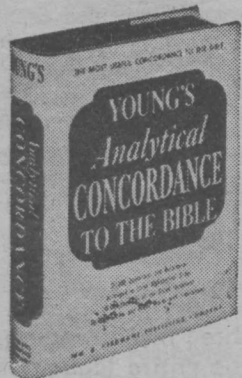
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THE BAPTIST EXAMINER

SEPTEMBER 6, 1980

PAGE THREE



## 'Quake' 80

'Twas the year of 1980  
And the day was Sunday too—  
July 27, when the Big Shake  
It came through!

Bro. Jones had gone to dinner,  
(I was snoozin' in a pew)—  
But I woke up mighty sudden,  
When the "Big Shake" it came through!

Now I think it was a warning,  
To us "critters" here below—  
And we may not be so favored,  
When the next Big Shake comes through!

Fred Jacobs  
Norwood, Ohio

## "We Know"

(Continued from page 1)

things work together, but we must rest content in the knowledge that they do. Even such unlikely things as other men's sins work together for our good.

How so? Well, first of all, when we see others sin we ought to be humbled by the knowledge that in times past we were as they are, until God intervened to save us. This ought to make us so humble, knowing that any sin is not foreign to our thinking or doing. If God had not stopped us, we would be committing the very sins that people all around us commit every day. It ought to make us humble and thankful. Thankful to God that even though we were in the depths of sin, as depraved and wicked as we were, yet He had love and mercy for us and gave His son Jesus Christ to take our sins upon Himself, bearing the punishment that was due us. When we see sin, we ought to be thankful to God for His wonderful salvation which was wrought through the blood of Jesus Christ our Lord.

Then, also, seeing others sin ought to be a spur to Gospel witnessing. It ought to remind us of how much they need the Saviour, also. Every time we see someone sin it ought to convince us all the more of the need of spreading the gospel.

Even our own sins work together for good. Every Christian sins. John says that if we say we have no sin we are liars and the truth is not in us. How then does our sin work for good?

If nothing else our sins remind us of who we are. We get awfully swelled-headed sometimes. We think that we are so good, so important, so indispensable. Each time we sin ought to remind us of our real nature. We are depraved human beings. It ought to remind us how far short of the mark we are, but that, of course, does not give us a license to sin. No one ought to sin, for any reason. Yet, when we do sin, it works out for good.

This ought to remind us also of the sovereignty of God. We could

## SEVEN SAYINGS OF THE SAVIOUR ON THE CROSS

By ARTHUR W. PINK

134

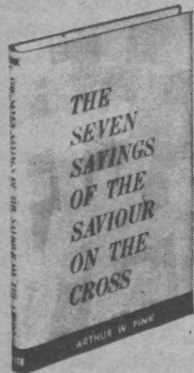
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never take our sins, our failures, our shortcomings and work them out for good. In our hands our lives would be an impossible mess. God is such a high sovereign, He is such a great ruler that He can work out all of our imperfections for good. God is the only one who can take a group of bad happenings, at least, bad to our human understanding, and turn them around in such a way that they will work out for good.

Job is a good example of this. We would never see any way that all of the sufferings that Job went through could work for good. None of us, however, could say that Job was not better off, both spiritually and materially, after his afflictions than he was before them. Beyond that, his story has served since his time as an example and inspiration to millions of God's people down through the ages.

All things work together for good because we worship a good God. Lucifer, the great deceiver who wanted to be God, never worked things out for good for anybody. He desires only their hurt and injury. He desires good for His people. What is more, He brings that good to pass. Yes, all things work together for good, thanks to our sovereign Lord, who rules all the universe with wisdom and righteousness.

We have seen that we know all things work together for good and we have seen a little bit of how they work together for good, now let us notice to whom they work together for good.

This verse cannot be applied to everyone's life and circumstances, for it is written for a particular group of people. Our verse says that "all things work together for good to them that love God, to them who are the called according to His purpose." The question might be asked, Do things work together for good to every man? We would then ask the question, Do all men love God? The obvious answer is that all men do not love God. Certainly, they do not obey His commandments. They lie, cheat, steal, take His name in vain, persecute His churches and His people. It is plain that all men do not love God. According to our verse, all things work together for good to those that LOVE GOD. Some people have for their philosophy of life that things will all work out good in the end somehow, in some way. That is a vain deceitful philosophy if someone does not love God.

Hell is not a good place, but for those who love not God every action they take, everything that happens in their lives, even though they may think of them as good things, does nothing but lead them closer to the fiery pits of hell.

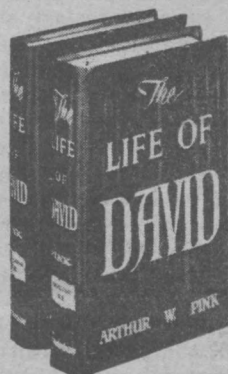
We should not be ashamed of our love for God and it should grow more every day. After all, does He not provide for us, food, clothing, shelter, a job, a family, and any other good thing that we have. Does He not work out all things for our good? God is a working God. He is not indifferent to our needs. He is not passive in the events of our daily lives, but is constantly working. Everything that happens to us is a work of God. Do you wake up in the morning? You don't wake yourself up, God wakes you up. You do not have any power to arise out of your sleep, only God can awaken

you. Do you go to sleep at night? That is not of your own power either. Most people have had a time or two in their lives when they wanted to get some sleep, but for some reason or other just could not go to sleep. You see you don't have the power to sleep whenever you want to. Even sleep is a gift from God.

Everything we have, or are able to do, is a gift from God. We ought to be so thankful that God works all things for His people's good. Should not this make us love God even more? I am reminded of the chorus of the song, "Oh how I love Jesus, Oh how I love Jesus, because He first loved me." God loved us while we were yet sinners. His only begotten son Jesus Christ loved us enough to die for us. How much love we ought to give to God! How much worship and praise and glory belong to Him!

Now notice that these things work together for good to those that love God, to them who are the CALLED according to His purpose. Nobody ever loved God without being called by God. We are as human beings in a natural state of total depravity. We have no love for God. We have no yearning after the things of the Lord. We have no desire to serve God in the manner we ought to. We are dead in trespasses and sins. Alienated from God and a stranger to Him. There is nothing we can do to approach God. God must approach us. So many people use the ex-

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pression, "I found the Lord." I didn't know that He was lost. I did not find God. God found me. The Holy Spirit revealed the gospel to me and took out that heart of stone which I had possessed all of my life and placed within a new heart. A heart which had love to God and respect and fear of Him in it. The Lord showed me how that Jesus Christ had died for my sins and paid the penalty which was due me. You say if that is true, God made you to go against your will. No, God didn't make me to go against my will. He just made me willing to go. Before, I had not wanted God or His Son Jesus Christ, or the blessed Holy Spirit — now all three persons of the Trinity were my great desire. God sought me and because He sought me then, and only then, did I begin to seek after Him. I hear so much talk of how people today are searching after something. Oh yes, they are searching after something. They are searching after sin. When they go into religion they are searching for an easy way out, an easy way to soothe their troubled minds. They are searching for a way to obtain happiness by their

works and their deeds. They are not searching for the real Christ, the real gospel and the real God. They want a God that they can control, rather than a God who will control them.

Jesus Christ is the way, the truth and the life. There is no man that comes unto the Father but by Him. It is through the work of Jesus Christ and His sacrifice upon the cross of Calvary that we gain acceptance with God. It is not through baptism, church membership, our works, our prayers, even our belief, but it is only through Christ and His finished work on our behalf. If you are trusting in anything to get you to Heaven besides Jesus Christ, your trust is in the wrong place, and your hope is false. We urge you today to believe in Jesus Christ!

## Restrictions for . . .

(Continued from page 1)

tinued steadfastly in the apostles' doctrine and fellowship and in the breaking of bread," etc. This passage says the converts were first baptized, then added to the church BEFORE they broke bread. Since this was apostolic practice it is a plain interpretation of the Commission under which they were working which says for the converts to FIRST be baptized and then teach them to observe the other things commanded.

6. The Supper is restricted to those who are walking in scriptural order. In II Thessalonians 3: 6, we are told "withdraw from every brother that walketh disorderly." This does not mean one who is living in a vicious way or as an unconverted sinner. There are other passages which forbid vicious characters and unconverted characters from partaking of the supper but this passage does not speak of such a character. This passage is speaking of a BROTHER — "withdraw from every brother that walketh disorderly." So there are disorderly CHILDREN OF GOD who should not partake of the Supper. Scriptural disorder consists in such unscriptural practices as the Lord never commanded, in other words walking in a way not commanded by the Lord. Many children of God are in disorder in a scriptural sense. The church is commanded

to withdraw from such and we certainly would not be withdrawing from them if we sat with them at the Lord's Table.

7. The Lord's Supper is forbidden to those who live bad lives (I Cor. 5:11).

8. The Supper is restricted to those whom the church has judged and found worthy. I Corinthians 5:12-13. "Do not ye judge them that are within?" The passage in the Lord's Sermon on the Mount which says, "Judge not that ye be not judged," means that no individual should set himself up as judge for there are constituted authorities who should act as judges. In civil matters the courts should judge and in religious matters the CHURCH SHOULD JUDGE and individuals as such must not arrogate to themselves the place of judge.

9. The Supper is restricted to those of the same faith. Hebrews 13:8-10: "We have an altar whereof they have no right to eat who serve the tabernacle."

10. The Supper is restricted to the elements used — bread and wine. (Matt. 26:26; Luke 22:19-20).

11. The Supper is restricted in its design — to remember the Lord. Luke 22:19: "Ye do show forth the Lord's death till he come."

12. The Supper is restricted to a UNITED CONGREGATION (I Cor. 11:16-20). A divided church is forbidden to eat the supper. How much less right, then, would those have who are so badly divided that they can't live together in the same church?

13. On top of all this and in addition to all these restrictions every one must examine himself (I Cor. 11:28). Yet some think this is the only restriction. It is one of many.

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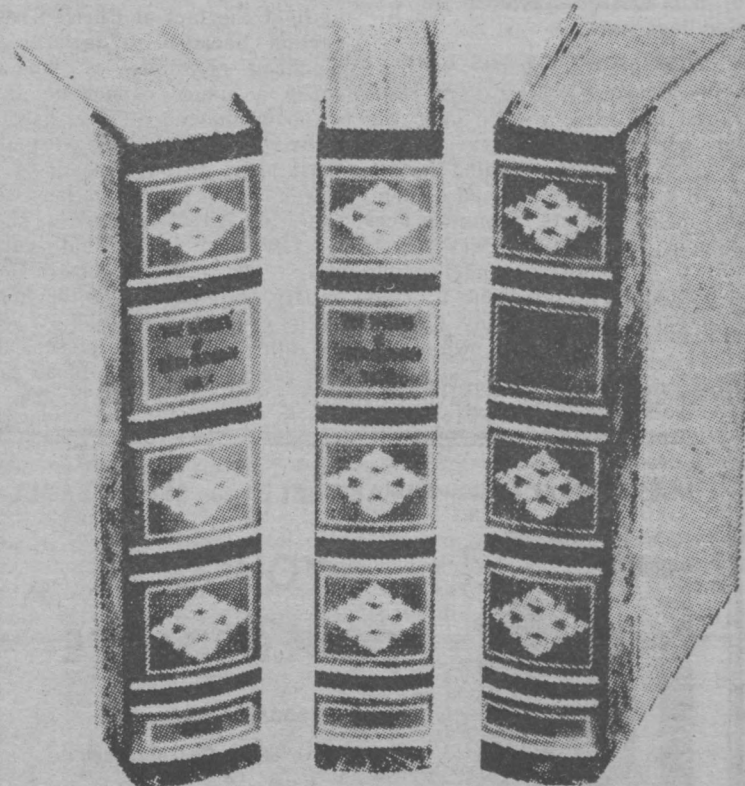
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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"What transpired or where was Jesus during the three days after His baptism?"

JAMES HOBBS  
Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



Not being sure of the question, I asked the editor to clarify it. Upon clarification I was informed that the person was asking relative to Mark 1:12-13 and John 1:35. With that in mind we will attempt to answer the question.

Please read John 1 carefully and you will note that John did not relate the chronological events surrounding the Baptism of Jesus. Matthew 3:13-17, Mark 1:9-11, and Luke 3:21-23 all describe the actual baptism, while John 1:32, 33 speaks of John the Baptist relating the event to some people when he saw Jesus passing by.

Thus the next day of John 1:35 was the day after John told of the event and not the next day after Christ was baptized. Jesus fasted and prayed for 40 days and nights and then was tempted of the devil after He was baptized.

HANSFORD HOLMES  
306 Broom St.  
Charleston, W.Va.  
25312

LAYMAN,  
TEACHER  
and  
WRITER



In this particular itinerary of the journey of Jesus, after His baptism, I wish, first of all, to remind the reader of the three days' journey of Jesus before His baptism, when He came from Galilee to the Jordan unto John, to be baptized by him (John 3:13).

But now He must traverse the same distance in His return to Galilee. In this, I wish to delineate what transpired on the three days back to Galilee. First, in order, we have the statement of His manner of return and the return and the response of the people along the way, as stated very succinctly that "Jesus, being full of the Holy Spirit, returned from the Jordan..." (Lk. 4:1). Then, too, as to His manner of return and, also, as to the response of the people to His "fame," as it is further written that "Jesus returned in the power of the Spirit into Galilee; and there went a fame of Him through all the region round about" (Luke 4:14). Then, in relating to the baptism of Jesus, John said: "... I saw, and bore witness that this is the Son of God" (John 1:34).

Next, in relating, by delineation, what transpired on the return of Jesus to Galilee, John speaks of

how he "Again the next day stood, and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the Lamb of God!" Including this call to attention and the events of the first day of the journey of Jesus back home, we find them recorded in John 1:35-42, as delineated in order.

Then John speaks of "The day following," which events are recorded in order in John 1:43-51.

Then, finally, John says, "And the third day there was a marriage in Cana, of Galilee; and the mother of Jesus was there. And both Jesus was called, and His disciples, to the marriage" (John 2:1, 2). This event concluded the momentous events of the three days, as delineated in John 2:1-11.

"Then was Jesus led by the Spirit into the wilderness to be tested by the devil" (Matt. 4:1).

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The same day in which Jesus was baptized He went into the wilderness, and remained there for forty days. There are no intervening days between the baptism of Jesus and His wilderness temptation, they are co-linked together.

After giving the account of the baptism of Jesus, Matthew says, "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and nights, He was afterward and hungered" (Mark 4:1, 2). And Mark leaves no room for a one day hiatus between the baptism of Jesus and His wilderness temptation, much less two or three days. Mark says in reference to the action of Jesus following His baptism, "And immediately the spirit driveth Him into the wilderness. And He was there in the wilderness forty days..." (Mark 1:12, 13). "Immediately," or, the self-same day. It appears as if, some people having failed to study the context of John's gospel, chapters one and two, (where the Baptist gives the account of the baptism of Jesus, 1:32, 33), are chronologically confused, and have events overlapping. Beginning with John 1:35 they have Jesus on the first day after His baptism calling Andrew and Peter to be His disciples.

On the second day after His baptism, Jesus is in Galilee where at the time He calls Philip and Nathanael (1:43). Then on the third (2:1-12), they have Jesus at the wedding in Cana of Galilee. The chronology of the days of John 1 and 2 begin with 1:24, where the representatives of the Pharisees are identified as John's interro-

gators. The next day (1:29-35) after the interrogation of John, Jesus calls Andrew and Peter. The next day after the call of Andrew and Peter, Jesus goes into Galilee where He finds Philip, and Philip brings Nathanael to Him (1:43-45).

Then on the third day, following the interrogation of John by the Pharisees, Jesus attends the wedding in Cana of Galilee. The call of the Apostles, and the wedding in Cana are subsequent to the baptism and wilderness temptation of Jesus. The events, the call of four disciples, and the miracle at the wedding in Cana of Galilee transpired soon after Jesus returned from the wilderness temptation.

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Pastor  
GRACE BAPTIST CHURCH  
Stanleyville, N. C.



I wish to express my sincere thanks to Calvary Baptist Church for the high honor bestowed upon me to be a writer in The Forum. I desire to do a good job in this and to be a blessing to the readers of TBE. I shall work hard at this. I ask TBE readers to pray for me in this ministry. I want any reader to feel free to write me relative to any of my answers in criticism or otherwise. I will be happy to correspond with any reader relative to my answers. Now to the question.

"And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. And immediately the spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan: and was with the wild beasts; and the angels ministered unto him" (Mark 1:11-13). See also Matthew 3:17-4:1; Luke 4:1-2.

Jesus was led by the Holy Spirit into the wilderness to be tempted immediately after His baptism. Mark says he was "driven". For to one filled with the Spirit, the Spirit's leading is a driving force in his life. Jesus was in the wilderness the next three days after His baptism. The Bible does not tell us what wilderness. It was probably the wilderness of Judea. Matthew tells us it was "up" from the Jordan. Luke implies that it was on the way towards Galilee. A Bible wilderness is more like what we would think of as desert land.

Mark informs us that Jesus was with the wild beasts. Jesus was fasting during the three days after Baptism plus thirty seven more days. He likely was praying. He was being tempted of the devil for the temptation was during the whole time and not just after the forty days of fasting.

It is helpful to compare the temptation of Adam in a beautiful garden with all needs abundantly supplied and that of Jesus in a desert and hungry. Thank God Jesus won the victory, defeated Satan and gained for His elect far more than Adam lost for them.

I am a strong believer in the impeccability of Jesus Christ. That is: that He could not sin. Had Jesus lost this battle with Satan, you and I would have been doomed to an eternity in hell. Thank God for His victory. He was Spirit-led, assured of Sonship, fasted, prayed, and used the Word of God. All of these are available to us in our warfare with Satan.

THE BAPTIST EXAMINER  
SEPTEMBER 6, 1980  
PAGE FOUR

CLYDE T. EVERMAN  
108 Burdall Ave.  
Ft. Mitchell, Ky.

Lay Member  
Calvary  
Baptist Church  
Ashland, Ky.



## These Three Laymen

(Continued from page 1)

Oh! the need to pattern our lives after the Godly order set forth in Philippians 2:3,4.

### DEMETRIUS

His contribution to the work of God is invaluable because he has learned that creed and conduct: doctrine and duty can never be separated. As a quiet, Godly, self-effecting brother he follows on in the pathway of faith, ever keeping before him, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Thank God for men in church life who have not only a testimony in the midst of the Church but also in a wicked and crooked world (v. 11).

Would to God we might study the lives of these men anew, and seek the wisdom that cometh from above so that our lives might be a worthy example of the truth of God.

delegation of priests and Levites to question John the Baptist, not in reference to the baptism of Jesus.

Many whom worship the so-called "Almighty Dollar" later become rank Atheists in Bank-ruptcy.

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## ED KITTLE JULY MISSION NEWS

Dear Friends in Christ:  
During the month of July, the Lord again poured out His blessings in the work here in Sao Paulo.

On July 13, we had one of the best services ever at our church. There were more than 70 in attendance and when the invitation was given there were two who came for salvation, four who came for baptism and four who came by letter. On the next Sunday, July 20th, there were two adult ladies who accepted Christ.

We have started a church choir and there are about 20 men, women and young people singing for the glory of the Lord. We sang for the first time on Sunday, the 27th of July.

On July 24, I preached in a revival meeting in a city about two hours drive from Sao Paulo. This

is a struggling work and there were only a few there, but at the invitation a man of about 50 accepted Christ and we all rejoiced.

Many thanks to those who helped with offerings for our Brazilian pastor, Bro. Edson Barata, to buy a car. I sent off \$550 to Bro. Edson in the mail on the 29th of July. He will be able to buy a pretty nice small car with this money. The following churches helped: Addyston Baptist, Addyston, OH; Friendship Baptist, McKee, KY.; Olmstead Baptist; and Sheldon Road Baptist, Channelview, TX.

A real need at the present is a good typewriter. The one I have is about gone and I make up a lot of printed work for our institute and also for our mission. If you can help, please mark your offerings "Typewriter." May God bless each of you.

## DO YOU TRY TO MAKE GOD'S BLESSED WORD READ JUST LIKE YOU WANT IT TO?

By WM. A. MCKINNEY

If the Bible were printed like most people try to make it read . . . John 3:16 would read as follows:

"For God so loved the world that He gave His only begotten Son, that whosoever liveth right should not perish, but have everlasting life, if he was living right until his death."

John 3:36 would read like this: "He that believeth on the Son and is doing the best he knows how to do, hath temporary life, and he that is not living right shall not see life, but the wrath of God abideth on him."

John 17:3 would go this way: "And this is life eternal, that they might be good, and hold out faithful until death."

Romans 1:16 would read thus: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one who lives right."

Romans 3:28 would read as follows: "Therefore we conclude that a man is justified by doing right without the shed blood of Jesus on the Cross."

Romans 4:4 would read: "Now to him that worketh is the reward of grace, and not of debt."

Romans 4:5 would be:

"But to him that worketh, and believeth on him that justifieth the godly, his faith and works are counted unto him for righteousness."

Romans 6:23 would be like this: "For the wages of sin is death; but the reward of God is eternal life through right living."

Romans 10:4 would be this way: "For Christ is the end of the law for righteousness to every one that lives right."

Romans 10:17 would appear this way: "So then faith is worked up by exercise, by prayer, and by emotional display."

I Corinthians 1:17 would be: "For Christ sent me not to preach the gospel, but to baptize, and to use big sounding words, lest the cross of Christ should be made of some effect."

I Corinthians 2:2 would say: "For I determined to know everything among you except Jesus Christ and him crucified."

I Corinthians 9:16 would read: "For other foundation can no man lay than is laid, which is living right."

I Corinthians 15:3, would read: "For though I preach the gospel I have nothing to glory of. That's why I preach everything but the gospel."

I Corinthians 15:3,3 would read: "How that Christ did His part by dying on the cross, and was buried and rose again the third day, according to the scriptures, that we might follow His example and live as nearly like Him as we can, that in the end we would be saved by what Christ and we together have done."

Galatians 3:24 would be: "Wherefore the law was our schoolmaster unto Christ that we might be justified by living right."

Ephesians 1:7 would read: "In whom we have redemption through baptism and living the best we know how, the forgiveness of sins according to how good we are."

Ephesians 2:8,9 would be this way:

"For by living the golden rule are ye saved, through prayer and baptism, and that of yourselves: it is not the gift of God: not of grace, lest God receive the glory."

Colossians 1:14 would appear thus:

"In whom we have redemption through doing the best we can,

## IS "THAT" IN THE BIBLE?



Question:

**WHO WAS THE FIRST OF THE TWELVE DISCIPLES TO BE MURDERED?**

Answer:—James, Acts 12:1-2.—  
"Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword."

the forgiveness of sins."

II Timothy 1:9 would read: "Who hath saved us and called us with an holy calling, not according to anything Christ has done, but according to our right living."

(Continued on page 8, Column 1)

## "Witnesses" Deny . . .

(Continued from page 3)

Genesis one, is a uni-plural noun. So, in Genesis 1:26 and 3:22 we are not surprised to find the plural pronouns "us" and "our". This indicates more than one in the Godhead. Then, Father, Son, and Holy Spirit, all being present at the Saviour's baptism, proves the Trinity (Matthew 3:16, 17). Also, the command to baptize in the name of the Father, and of the Son, and of the Holy Ghost, further confirms it (Matthew 28:19). And I John 5:7 says, "These three are one." One in purpose and essence. Man also is a trinity—body, soul, and spirit (I Thessalonians 5:23), being made in the image of God! (Genesis 1:27). Further, the Holy Spirit indwells each born-again saved person (John 3:36; Rom. 8:9,16). By this we perceive that He is Omnipresent, hence Divine! He can be grieved (Ephesians 4:30). To blaspheme the Holy Spirit is the only unpardonable sin (Mark 3:28,29). Yet, on page 49 of the same book, the Holy Spirit is called God's "active force." Blaspheming an "active force" a greater sin than Blaspheming the Lord God Jehovah! Never. The Holy Spirit is a Person, and Divine!!

### EVERLASTING TORMENT

These people speak vaguely of gaining eternal life after being resurrected. They are wrong on both counts; salvation occurs in this life **only**, and is not gained by our works. Jesus, by His atonement, paid for the sins of all who trust Him for salvation. By Him all will be resurrected, but not all will be saved (I Corinthians 15:21,22; Matthew 25:26). Salvation is a gift (Eph. 2:8-10). If only one dies without having obtained pardon of his sins, he will **never** be saved! And such a one will not be resurrected to have part in the Millennial reign. Their resurrection will occur after the thousand years' reign. And, every one of that class will be cast immediately in to the lake of fire (Rev. 20:12-15). This is the "second death" (v-14). Spiritual death is separation from God. This explains how Adam could, and did, die the very day he sinned, as God had said. He died spiritually. Became afraid of God, and hid. For additional proof that one can be physically alive while spiritually dead, see Ephesians 2:15. This being true upon earth, why not in the next world also? Every accountable one (no babies, idiots, etc.) who dies without having been saved by the Lord Jesus being a sinner (Romans 3:23), his soul goes immediately to that section of Hades where the fire is, and stays there until his sin shall have run its course and its full penalty known. At the Judgment the resurrection having taken place and his soul and body re-

united, he is judged and cast into the lake of fire, the second death. Forever separated from God! Spiritually dead but physically alive. Revelation 14:11 describes it, II Thessalonians 1:7-9 demonstrates that the "destruction" which the wicked will endure, is not extinction, but eternal separation from God's Presence and Glory.

### MORE ERRORS EXPOSED

By reading from Revelation 19:20 to 20:10 we learn of two men who shall have been in the lake of fire 1000 years when Satan is cast in with them. In the Greek New Testaments the word "torment" in 20:10 is third person plural, future indicative, passive voice, and must be rendered, "They shall be tormented." That is, the two still alive, who will have been there already 1000 years, and Satan with them, forever. Yet the Russelites affirm that the Old Testament Hebrew word which is translated "hell" means only "grade" or "pit." Now, let us try it that way: So translated, Psalm 9:17 promises burial to the wicked only. Can any one believe that? Is that punishment? Again, Psalm 18:5 mentions the "pains of hell." Pains in the grave? Impossible! Ezekiel 32:21 and Isaiah 14:9 describe activity in hell. Activity in the grave? Never! In like manner, the same people deny that the New Testament Greek word which is translated "hell," signifies a place of fiery torment. But the Lord Jesus emphatically taught that there will be people cast into fire to be punished forever (Matthew 25:41-46; Revelation 14:11). Sinner, heed the warning! He taught also that it is better to be crippled or maimed if necessary, and enter into life, than having healthy bodies and be cast into the fire "where their worm dieth **not** and the fire is **not quenched**." (Mark 9:43-48, Isaiah 66:22). Reader, believe the Lord!

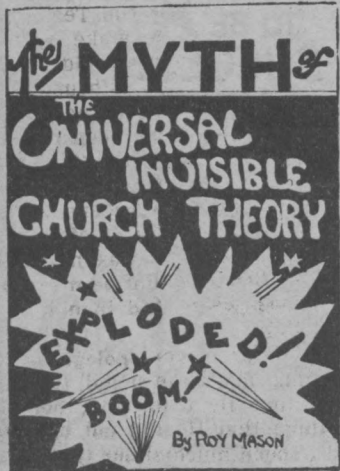
### LUKE 16:19-31

How the heretics hate this passage! They are forced to call it a parable even though in no parable is an individual named, and this passage names Abraham, Moses, and Lazarus. Our Lord, Who cannot lie (Titus 1:2), said that a man named Lazarus experienced these things! Let no man deny it! Also the rich man died, his body was buried, and immediately, his soul was in fire, and in possession of the faculties of sight, hearing, speech, memory, thirst, and the ability to suffer. His soul was never in the grave. And he went to this place because, being a sinner, he would not re-

pent. Verse 30 explains it. Sinner, repent or perish! Abraham had been dead hundreds of years, but is here seen alive. The same is true of Moses when he appeared with Christ on the Mount of Transfiguration (Matthew 17:1-3). Soul and body are not the same (Matthew 10:28). Also, soul and spirit are different (Hebrews 4:12). Since Christ's ascension, at death the saved person's soul leaves the body, and goes to be with the Lord (II Corinthians 5:8; Philippians 1:23,24). Revelation 6:9-11 clinches this. The souls of these martyrs are under the altar in Heaven, yet there has been no resurrection for at that time, their murderers are still alive upon earth! Note further in Matthew 22:31-32 and Luke 20:37, Of His life Jesus said, "I have power to take it again" (John 10:18). Note also, II Corinthians 12:1-4. No one is glad that fire awaits those who die without having trusted the Lord Jesus to save them, but since it is true, thank God He warns of it. And may Heaven have mercy upon him who would deceive mankind by denying it, thus inducing men to die in their sins unprepared! Blind leaders of blind followers. The Bible message is: Repent, or burn forever!

### CONCLUSION

In order to be saved one must repent and trust the Saviour (Mark 1:15; Matthew 11:28). Once this is done, his sins are pardoned, and he is clothed upon with the righteousness of God (II Corinthians 5:21; I Corinthians 1:30; Romans 10:1-4). Were Jesus not Divine when He died upon the cross, then He had not the righteousness of God, and could save nobody. But, being God incarnate, the "Lamb of God," He could and did, have my sins laid upon Him, and died and paid for them, and His righteousness is imputed unto me. Thus redeemed by his precious blood, (I Peter 1:18,19), and perfected forever by His one offering (Hebrew 10:1,14). I am safe and secure (Romans 4:1-8, 22-25). I am accepted in Him! By this we see the terrible sin of teaching that Christ was only human when He died upon the cross. One had just as well deny His crucifixion! Moreover, to try to gain a home in Heaven by one's own imagined goodness is an insult to God, denying as it does, one's need of a Saviour (Romans 3:23). Upon all who so teach, the curse of God has been pronounced (Galatians 1:8,9). The Bible way is: Be saved by grace through faith in the blessed Divine Saviour and then live for Him because you love Him (Titus 3:5; Ephesians 2:8, 10).



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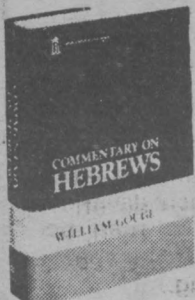
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## "WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

MIAMI (EP)—How the Anita Bryant Ministries will fare financially now that she and husband Bob Green are separated is now being tested. The ministry's bi-monthly newsletter went out with an appeal for funds in late July to a mailing list estimated at 400,000 names. Such appeals in the past have brought back more than \$2 million a year.

The separation is not mentioned specifically in the letter signed by Mr. Green, except to note, "Our enemies are clapping! They are talking as though they have won some sort of victory!" The letter also alludes to the changed situation by saying that "we have received many concerned letters asking what will happen to God's work here at Anita Bryant Ministries." Mr. Green's answer is: "This ministry was built under God's direction and we believe it is God's will that we carry on! And we will carry on with a new name, Crusade for Morality."

Most of the letter is a plea for funds to fight homosexuals being allowed to teach in schools or be ordained ministers, to seek stricter controls on sex and violence on television and in other mass media, and to press for the return of prayer to the public schools. The letter said that besides working with homosexuals, the ministry now offers marriage and family counseling.

DECATUR, Ind. (EP) — Two young men were given suspended sentences in connection with the brutal killing of an 8-month-old Amish baby last August 31. The baby, who lay in the rear of a horse-drawn open buggy, plodding along a country road, was killed instantly when her skull was fractured by a chunk of drainage tile thrown from a battered pickup truck speeding by. It was one of 15 rock throwing incidents aimed at Amish families linked to the four young men in the truck that night.

Two of these men—Kevin Rehm, 20, and Lynn Rich, 19—had pleaded guilty to reckless homicide charges. Although sentenced to five years each in prison on July 29, their sentences were suspended

and they were put on five years' probation. The sentencing came one day after a second girl was born to Mr. and Mrs. Levi Schwartz, parents of the victim, Adeline.

The initial shock of the death quickly wore off, and did nothing to change long-held attitudes that accepted harassment of the Amish because they were "different." There even was growing sympathy for the families of the four young men who live in the northeastern Indiana town of Berne.

RICHMOND, Va. (EP)—A Richmond-based Pentecostal group that has brought the Gospel to such far-flung lands as Israel and Australia has begun to send missionaries in the guise of industrial technicians to mainland China.

A delegation—the exact number was being withheld by Calvary Pentecostal Tabernacle—left recently for China from the church's campground in Ashland. A spokesman for the Tabernacle declined to say when the group trained in Chinese languages at the Tabernacle's Bible school in Jerusalem—would be arriving in China or where—out of fear they would be denied admission.

Responsible for the missionary venture is Miss Ruth Heflin, who has lived in Jerusalem for the past five years as pastor of a Pentecostal congregation there. She said the move toward China resulted from a series of religious visions others associated with the Jerusalem congregation and the Richmond campground have had.

Fluent in Cantonese from having lived in Hong Kong for two years as a young woman, Miss Heflin believes strongly that God's plan is to have China rise quickly as a world power following the best values of both the East and the West. Miss Heflin noted in an interview in the campground office of her brother Wallace, a co-pastor of the Tabernacle, that the hardcore Pentecostals affiliated with the church and its missions around the world "have been preparing themselves for this moment when China would open itself to the world."

FRONTERA, Calif. (EP)—Five years after she announced her Christian conversion and was baptized in prison, Susan Atkins, a member of the "Charles Manson family," has been refused parole.

"I will continue doing good as a human being, because that's what's right," said Ms. Atkins, 32, after being notified that she would not be paroled. During the two-hour hearing, she told the parole board, "The realization of what I've done repels me as a person." Ms. Atkins has been serving a life sentence for her role in the 1969 Tate-LeBianca murders. Her autobiography, *Child of Satan, Child of God*, described her initial commitment to Charles Manson as a "messiah," and her subsequent conversion to Christianity in prison.

DALLAS (EP) — The religious New Right laid hands on three political candidates here at a pop rally for the National Affairs Briefing featuring Ronald Reagan August 21-22 at Reunion Area.

More than 600 Dallas area pastors and a multi-millionaire industrialist attended a pastors breakfast at a Ramada Inn in suburban Irving to hear Baptist evangelist James Robison expound on the urgent need for Bible-believing, God-professing people to change the course of American politics. Among the crowd were Fort Worth oil industrialist Cullen Davis and Republican candidates for the U.S. Congress, Jim Bradshaw of Fort Worth and Tom Pauken and Clay Smothers of Dallas.

The candidates were introduced by master of ceremonies Dennis Baw, pastor of Glenview Baptist Church in North Richland Hills, who carefully skirted an outright

endorsement by offering instead a tax-exempt blessing: "We must pray for these men," Mr. Baw said.

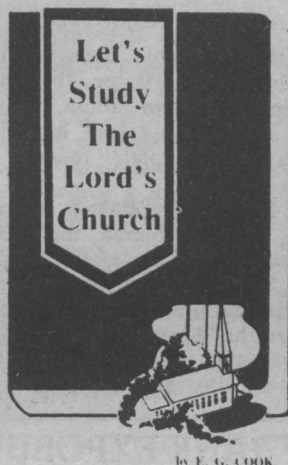
Mr. Robison is vice-president of Religious Roundtable, a national organization to rally ministers to help defeat so-called "liberal" members of Congress this fall, which is sponsoring the NAB. He urged pastors to organize delegations from their congregation to attend the NAB to hear briefings by national leaders on issues facing the country and to learn how to mobilize their churches and communities in a "non-partisan" effort to get people to vote.

NEW YORK (EP)—Preaching is still the most effective form of evangelism, according to Dr. Alan Walker, world evangelism director of the World Methodist Council.

The 69-year-old Australian preacher, who has been traveling around the world for several years to promote evangelism in the Wesleyan spirit, shared his thoughts about contemporary developments in the field in an interview here.

Despite the popularity of mass-media methods of communicating the Gospel, Dr. Walker asserted,

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preaching "wins a universal response. I think the most powerful form of evangelism is preaching." Dr. Walker also upheld the role of the institutional church in helping people to grow in the Christian faith.

VIENNA (EP) — International Christian Aid, the largest voluntary relief organization working in Somalia, has reported that in its last two aircrafts it has supplied more than \$1 million in medicine, equipment, and other aid to the estimated 1.7 million refugees fleeing Marxist Ethiopia.

From its field headquarters here, ICA directed the two charter flights which carried rice, high-protein and other foods, medicines, medical equipment and vehicles.

ICA has a staff of 30 full-time relief workers on duty. ICA has taken on full and complete responsibility for one camp of 55,000 refugees and is shortly accepting responsibility for a second camp. At that time it will be caring for more than 100,000 refugees.

NEW YORK (EP)—An official of the United Church of Christ has asserted that the failure of the U.S. Justice Department to prosecute members of the Ku Klux Klan

(KKK) has been a factor in the racial violence in Chattanooga, Tenn.

"I find it totally perplexing that the Justice Department, in cases involving acts of violence by the Ku Klux Klan against the black community, is consistently 'a day late and a dollar short,'" said Dr. Charles E. Cobb, executive director of the UCC Commission for Racial Justice.

The UCC official, who is black, declared that "President Carter has an affirmative duty to instruct the Justice Department to vigorously act to stop Klan violence. Without such a directive, the black community will interpret the president as sanctioning Klan violence against the black community."

EVANSTON, Ill. (EP)—The National Woman's Christian Temperance Union will hold its 106th annual convention in Wichita, Kansas, Aug. 28—Sept. 1. Mrs. Herman Stanley, president of the national temperance union declared the convention theme is "Abundant Treasures."

"The organization's major goal," she said, "is public education for home protection. With an increased number of working mothers, the tendency toward a breakdown, in family life and discipline, often accelerated by alcoholic beverages, has become a grave concern to our membership. We will continue toward solidifying family life and strive for the abolition of the liquor traffic, other narcotic drugs and the recent heavy traffic in heroin and cocaine."

SILVER SPRING, Md. (EP) — "Religion in politics is very much on everyone's mind these days," said R. G. Puckett, executive director of Americans United for Separation of Church and State. "And that will no doubt permeate the discussions at our national conference and legal seminar in September 24-25 in Silver Spring, Maryland—near the nation's capital."

Reflecting the theme—"Liberty and Justice For All," the conference will center on contemporary problems involving church-state separation and religious freedom. Among the topics will be government meddling in public school prayer, Internal Revenue Service efforts to control the policies of private schools, and the drive by fundamentalist and conservative churchmen to use the political process to "Christianize" American government.

### Some Things Our ...

(Continued from page 1)

controversy. The Pharisees, the Sadducees, the Herodians and the scribes all failed to entrap Jesus in His words or to defeat Him in a controversy. (Matthew 22:15-22).

8. Jesus never performed a selfish miracle. All the miracles that He performed were for others. He performed no miracles for Himself, not even when He was hungry for forty days and forty nights (Matt 4:3-4).

9. Jesus never distrusted God. In Luke 23:46 we read of Jesus say-

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ing, "Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost." He trusted God in the dark, for at this time the earth was gripped with a thick darkness from the sixth hour until the ninth hour (Luke 23:44).

10. Jesus never denied a good request. He granted every good request that was asked of him. This sounds like God, for we know that God loves us and earnestly yearns for us to have His best. God withholds nothing from us that would be for our good and His glory.

11. Jesus never confessed a sin. Why? He had none to confess. He forgave sins. Jesus said in John 8:46, "Which of you convinceth me of sin? None of the Old Testament prophets dared to make such a statement, but Jesus could, for He was perfect and without sin in thought, word, deed or nature. In all history there has been but one perfect man on earth—"the man Christ Jesus." He was perfect in motive, thought, word and deed—He was God as well as Man.

This Perfect One was made sin for us "that we might be made the righteousness of God in him" (II Cor. 5:21).

12. Jesus never apologized for anything that He ever did, for anything that He ever said, nor for anything that He did not do. You and I spend much of our time apologizing for what we have said, done, or failed to do; but not so with Jesus. He was the perfect Man—the God-man.—Author unknown.

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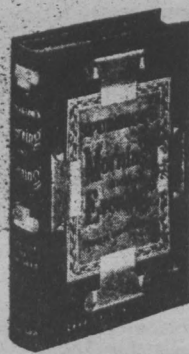
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### Do You Try To...

(Continued from page 6)

II Timothy 2:15 would be as follows:

"Study to show thyself approved unto the Board, a workman that needeth not be afraid for his job rightly dividing the Word to suit the whims of the denominational leaders."

Hebrews 9:22 would be:

"Without baptism, prayer, right living and faithfulness to the program is no remission."

James 1:18 would read:

"By repenting of our sins begat He us with our co-operation with the denominational program."

I Peter 1:23 would be thus:

"Being born again, not of incorruptible, but of corruptible seed, by doing the best we know how, by repenting of our sins, and by living a new life."

I John 5:1 would be this way:

"Whosoever has been baptized, has joined 'the church,' and lives right is born of God and will be finally saved if he keeps living right."

Jeremiah 23:28 would read:

"The prophet that hath a dream, let him tell a dream: and he that hath my Word let him take his text from it and then tell deathbed stories, and work on the emotions of the people. What is chaff to the wheat? or preaching the Word to getting members for our church?"

If you had a Bible that read that way you would throw it into

the trash can, and I would not blame you, for it would plainly be the biggest lie the Devil could put over. But, people argue those things every day without going to the Word of God to see what God actually says.

### "RECIPROCAL BURDEN BEARING"

By HANSFORD HOLMES  
Charleston, West Virginia

Turning from the proper mode of restoring an erring brother to fellowship in the churches, Paul then turns to the necessity of reciprocal burden-bearing, as fulfilling "the law of Christ." He exhorts: "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2).

In usage, the verb "bear" is very interesting. In Galatians 5:10, this word was used against the Arch-Judaizer, who was yet to "bear" and endure the judgment of God. This, of course, speaks of bearing or shouldering a heavy burden as a penalty. In such a case, there is no reciprocal sharing.

But, in the highest sense, Christ, only, was able to "shoulder" and "bear" the heavy burden of the sins of His elect people (Mt. 1:21) in such a manner as to propitiate favorably with God, the Father.

However, in another sense, believers are to bear one another's burdens. This is not in the sense

of making satisfaction for them, as Christ did on the cross, which we are unable to do. In this, we are to gently reprove one another in a comforting manner (with the Holy Spirit as the Supreme Comforter) when we are oppressed. We are to sympathize with one another in times of sorrow by praying to God for pardoning and strengthening grace, thus dealing with our faults, we fulfill the law of Christ, knowing that when we conduct ourselves in the manner described, we really manifest such love.

This "law of Christ" is the law of mutual love, as "shed abroad in our hearts by the Holy Spirit Who is given unto us" (Rom. 5:5).

Consequently, it is explicitly enjoined as a command that we should be lovingly indulgent in the infirmities of the brethren (in a reciprocal and mutual manner), as can be consistent with truth and righteousness. Though our brother's burden may be of his own personal infirmity, and though we may not be required to comfort him; yet, at least, let us not reproach him, seeing that he is obliged to bear his own burden. So, in this case, where there can be no direct participation; yet commiseration and consolation may be yielded.

### Support Of Lord's ...

(Continued from page 1)

If the Assembly does not trust and love their Pastor, then he is of no value to them, but if they do trust and love him he is worthy of complete respect and trust.

As long as the Pastor is looked upon as a hired man, the Assembly will miss many of God's Blessings. We often hear Baptists speak of firing the Preacher! They should realize that a remark like this only shows the shallowness of their spiritual life, and is an open admission that the Assembly thinks

We are now in our "new building" to be used wholly for the Master and His Sovereign Grace Ministry. We want to dedicate it with the proclamation of His truth, fellowship of His people and praises in prayer and song. It will also be a time of formal thanks to those churches the Lord led to support the purchase of this building.

Your presence would be a blessing to our hearts if it is possible for you to attend. The services are geared to the sovereignty of God and the true nature and purpose of His local Church. The great Doctrines of Grace will be preached as well.

Lodging and meals will be provided for all wishing to arrive Friday evening.

The schedule of the day is as follows:

SEPTEMBER 13, 1980

10:00 A.M. ----- Welcome and songs of Praise

Morning Messages:

"The Doctrines Of Grace" ----- Bro. James Green

"Predestination and Election" ----- Bro. Albert Harmon

Dinner at Noon.

Afternoon Messages:

"The Lord's True N. T. Church In The 1980's" -- Bro. Richard Collins

"The Biblical Church Ordinances" ----- Bro. Jarrel Huffman

Adjournment ----- (Return Saturday evening at 7:30 p.m.

for a special music program by "The Brand New Day" singing group of young men and women from Sovereign Grace Baptist Church, Davenport, Iowa, Pastor Howard Carlson.

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mission that the Assembly thinks in the flesh, regarding the Pastor's relationship to Her.

Now we hasten to admit that many Preachers think too much about money, but this also rebounds against the Preacher, and declares that in reality he is only a hired Servant.

Many Baptists feel that their Pastor is a Servant of the Church, rather than a Servant of Christ. Though it be true that he cares for the Church, he does it as unto the Lord, if he be God's Man.

The same rule for supporting the Pastor would apply to all the Ordained Ministry as they serve Christ in whatever capacity they are called to serve. For example, the Biblical Evangelists that goes out from the Assembly to preach, as Paul and Barnabas did.

Let us say here that no matter what case the Ordained man falls in he should be given Support as a Trust. If he cannot be trusted he ought not to be supported; if he can be trusted, no strings ought to be attached to the temporal communication that he receives. We have never known of a Baptist Preacher that could be trusted with the Apostles Doctrine to receive more than he needed.

His work should not be judged on the basis of results, for many so-called Preachers get results, though not of God's Increase, but rather the increase of the fleshly response.

Our first concern needs to be his proven soundness in the Doctrine, for we ought not to share with the man, but with his Message of Free and Sovereign Grace. Amen! If he is really sound as to his Message and Practice, he will have been qualified by the Lord according to the standards our Apostle Paul set down for the Ministry. Amen!

If the Preacher is God's man, Baptists have a Trust under the Lord to trust him and to support his Message as he goes about under the direction of the Divine Spirit preaching.

We have noticed that when money becomes the central theme of a Preacher's conversation he will bear watching, but on the other hand, many times Baptists are so possessed with a greed for retaining temporal things for themselves that they violate the Trust the Lord has placed them under, to support His Message in the world.

Baptists ought to remember that God's Men are the most important men in this world. Amen!

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