

The Devil fears a thankful Christian.

THE LORD REIGNETH ON HIGH

MARTIN HOLMES
Ocala, Fla.

Philippians 2:1-11.

"The Lord reigneth from the tree—the Lord reigneth from the tree" and the first part of the 96th Psalm the 10th verse reads, "Say among the heathen that the Lord reigneth." Then let us study the 5th verse of the 2nd chapter of Philippians and I want to do something I seldom ever do, I'm going to read it from the Amplified New Testament and you follow along in your King James. I'm doing that simply because the Amplified just kind of stretches it out. That's what the word "amplified" means. It gives more words and maybe gives us a little easier understanding. I'm not real sure that it does, but it does give us a little different slant on it. In the Amplified New Testament, the 5th verse of the 2nd chapter of Philippians reads this way: "Let the attitude and pur-

pose and humble mind be in you which was in Christ Jesus."

One of the things that I have noticed that has grown more prevalent in preaching and teaching today, especially in the closing service or in the closing of the service, we hear so much religious talk about dedication and rededication. Now I'm not real certain what a preacher expects and I don't suppose I really should mention this. It probably isn't a thing you ought to speak about from the pulpit, but I was watching Hee-Haw last night. I should have had something better to do, but I guess I didn't and Grady Nutt, who is an ordained Southern Baptist preacher, used to pastor a Southern Baptist Church in Kentucky, much to my chagrin, he could've done it in Tennessee and been just as well off, but anyhow he pastored a little church in Kentucky. He was talking about an



MARTIN E. HOLMES

evangelist that sang ninety-nine verses of the hymn "Have Thine Own Way Lord" trying to get some-

body to come forward and do something. Finally, the pastor's wife had a little eight year old boy sitting beside her and she said, "Honey, would you go forward and rededicate your life? The roast is about burned up."

That is about how much most of this dedication and rededication amounts to today. Most of it is just human fantasy and it doesn't really have any solidity as far as a realistic surrender of self to Christ. Because if we truly surrender ourselves to Christ, we are to do it without any reservations. Paul said in Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." In the twenty-third Chapter of the book of Proverbs, I believe it is the 26th verse, Solomon said "Son, give me thine heart." If God con-

trols a heart, He controls every other part of man. The heart isn't this organ that pumps blood down in you. The heart, the spiritual heart, is up here in the brain. When the brain is controlled by the Holy Spirit, the entire life, the entire body, the entire man is controlled by the Holy Spirit and much of today's dedications and rededications of lives to Christ are just religious spasms.

The first law of dedication (there isn't any such thing as rededication in the Bible), but the first law of dedication is found in Leviticus 27:28-29. And once a thing is dedicated, it is never to be taken back, so it would be unnecessary to rededicate it. I do not like to hear it used, and I believe the reason that we have so much of this today is because it has not been taught that spiritual life, spiritual dedication, begins at the cross (Continued on page 3, column 2)

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THE RIGHT WAY AND THE WRONG WAY SO FAR AS SALVATION IS CONCERNED

There are only two ways of salvation in the world—the way that is right, and the way that is wrong.

The way of popularity is the wrong way. It is man saving himself by his own good deeds, and that is not salvation at all. This is the "way that seemeth right unto man, but the end thereof are the ways of death." Every word of the Bible condemns this way as the "broad way that leadeth to destruction."

Man cannot save himself because he is disqualified from the start in that "All have sinned and come short of the glory of God." "We are all as an unclean thing." You cannot clean up dirt with that which is already dirty. "All ye like sheep have gone astray."

The other way is God's way of salvation. The Lord Jesus said, "I am the way, the truth, and the life, no man cometh unto the Father, but by me." "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

At the same time, the wrong way has a threefold manifestation. Note that the reference in Proverbs declares, "but the end are the WAYS of death." The word is plural, not singular. There is only one WAY of true salvation. The WAYS of death are plural.

GOD'S WILL Vs. MAN'S WILL

One of the controversies of the present day is respecting the will of God;—as to whether His will or man's is the regulating power in the universe, and the procuring cause of salvation to souls. The supremacy of God's will over individual persons and events is questioned. Things are made to turn upon man's will, not on God's. Man's will, not God's, is to decide what individuals are to enter Heaven. Man's pen, and not God's, is to write the names of the saved ones in the Lamb's Book of Life! Much zeal is shown for the freedom of man's will, little jealousy seems to be left for the freedom of God's will. Men insist that it is unjust and tyrannical of God to control their wills, yet see nothing unjust in rejecting God's will.

Actually there are just three ways of death, no more, no less. God enumerates them for us in John 1:13, "Which were born, not (1) of blood, nor (2) the will of the flesh, nor (3) of the will of man, but of God." Search the world over and you will not find one false system of religion that cannot be classified under one of the three heads indicated above.

The threefold classification is necessary because man is a triune creature. He is body, soul and spirit. Some false ways are man's body working out his salvation. Others are man's soul working out a way of salvation. Whether it is body, soul, or spirit, it is always the way to hell because it is man working out his own salvation.

Strangely enough, we find the greatest antagonism between the followers of each of these three false ways of salvation. Those who have a body salvation, complain against that branch that has a mere soul salvation, declaring them to be heretic and many other things. Then those who have the spirit salvation, fight against those who have the other type just as fervently. The truth is that none of them have any salvation worth talking about, for there is "None other name under heaven given among men, whereby we must be saved."

As over against these three ways to hell that put the emphasis upon

one of the three parts of the human entity, the Lord ministers to all three. For the body, He is the "way," for the soul, the "truth," and for the spirit, the "Life."

Now may we turn to another passage that gives us a classification similar to that found in John 1:13. This is Matthew 13. In verses 3, 4 and 19 we read as follows: "Behold a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the (Continued on page 8, column 1)

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The Baptist Examiner Pulpit

A Sermon by Ray Waugh, Sr.

BRETHREN LOVED AND BELOVED

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently . . . We know that we have passed from death unto life, because we love the brethren" (I Peter 1:22 & I John 3:14)!

Let us give thanks!

Some of us have been around long enough and have endured sufficient trials and testings to know that God's Word is real, and that it is true. All of us who are the

Lord's own must do more than concede this truth, we must rejoice in it by faith. Because of this, the wonder of the words, "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and all men" (I Thess 5:15), in a real sense, become our marching orders among the faithful, especially!

Too, in the midst of trials, some of which we may bring upon ourselves within the permissive will of our God, if you will, He provides

the assurance of victory. One who endured trials and testings far beyond anything most of us will ever know provides us with the key to that victory which we have in Christ, "Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you" (I Thess. 5:16-18).

PRAYERFUL REALITIES

When our spirits are low, this should be our way!

When we are troubled, this, too, (Continued on page 2, column 1)

Peter Was Never In Rome Nor First Pope Of Rome

By Rev Wm. E. BURKE
Converted Priest

Peter was never in Rome and never bishop of Rome.

There is no reliable historian who would dare to say that Peter visited Rome, much less was bishop of Rome, or worse yet, pope of Rome. No historian could support such claims and give a shred of evidence to prove his point.

There is not one scintilla of Biblical evidence to support the theory that Peter was EVER in Rome, or bishop of Rome, or pope of Rome. Rather, there is positive evidence in the Scriptures that he was not in Rome.

Paul, in his letter to the Christians at Rome (written in 60 A.D.) did not address the letter to Peter (as he would have if Peter were in Rome and pope of all churches), but to the saints. And in his conclusion (Rom. 16:3-16) Paul sends greetings to many whom he knew in Rome, but never mentions Pope Peter! How strange of a missionary to write to the church and never send greetings to the pastor! That would be an insult. How much more grave would be the insult if Peter were bishop or pope, and ignored!

In 66 A.D. Paul was a prisoner in Rome, and he wrote the second Epistle to Timothy from Rome. In II Timothy 4:21, Paul sent greetings from the church at Rome, but no mention is made of Bishop Peter! Nor is the name referred to anywhere in that epistle or in any other epistle as having been in Rome! Strange that the Roman church sends greetings and its bishop is absolutely disregarded.

In 64 A.D. Paul wrote from Rome again to the church at Ephesus. In this epistle (Eph. 1:21-22) he stated under the inspiration of the Holy Ghost, that "Christ is head over all things to the church" and never even mentioned Peter

as being in Rome, much less bishop of Rome, or worse yet, pope of Rome and vicar of Christ.

In 64 A.D., Paul again wrote from Rome to the church at Philippi. He never mentioned Peter, although he sent the greetings to other Christians at Rome. (Phil. 4:21-22).

In 64 A.D., Paul wrote AGAIN from Rome to the church at Colosse. As in all other letters, he never mentioned Peter in the salutation, nor in his closing greetings. (Col. 4:9-14). He mentions Mark, Justus, Onesimus, Aristarchus, Epaphras, Luke and Demas, but HE MADE NO MENTION OF PETER! IS IT NOT OBVIOUS THAT PETER WAS NOT EVEN THERE!

Is it not very strange that of all the letters that were sent from Rome, Peter did not send one single one of them, and this in view of the fact that he was supposed to have been the chief of the Apostles, the pope of the Universal Church, the vicar of Christ!?

Peter was the Apostle to the Jews—not to the Gentiles, nor did he have authority over Jewish and Gentile churches.

In Galatians 2:7-14 we note that Peter was designated to be a missionary to the Jews, and Paul, to the Gentiles.

In Acts 15:13-32 we find the first church council (incidentally, Rome's church had not as yet been founded). James, Peter, and John presided, but James gave the verdict—not Peter! Nothing was said about Peter being prince of the apostles, or chief shepherd. Note further, that Peter did not visit the Gentile churches with the message, nor was it sent to the churches in his name! If he were the chief prince of the apostles and vicar of Christ, why was there a church council at all? Furthermore, if Peter was the prince of apostles, why did Paul have to rebuke the vicar of Christ? (Gal. 2:11-14).

PETER WAS NEVER POPE OF ANY CHURCH

Even if Peter had been in Rome (of which there is not a crumb of (Continued on page 8, Column 2)

'REVEREND'

God's Title or Man's?

The title "Reverend" is a divine attribute. It is an arrogant assumption for any man to claim it.

What right has any sinner, even though he be saved by grace to take unto himself the title "reverend"? It belongs to God, and to God alone, and by accepting it we rob God of one of His attributes. The word "reverend" occurs only once in the range of Holy Writ, and in that particular case God claims (Continued on page 6, column 4)

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THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

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Brethren Loved . . .

(Continued from page 1)
should be our way!

If we can believe it, I believe God has a word for us in the midst of such trials and testings, "Be not anxious for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:34). Even in the throes of our trials and testings, it would seem there are crosses which some of us bear at times that cause us to persecute, and at times there are crosses which we must bear because of persecution. Yet, just as Jesus had a gracious word for those of His disciples who were in conflict in another day, so He has that same gracious word for us today, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

If our God is omniscient, and I believe that He is, there is not a detail of what has happened and what is happening that has been unknown to Him. If our God is omnipotent, and I believe that He is, there is not a detail of what has happened and what is happening that has been beyond His control. If our God is sovereign and I believe that He is, there is not a detail of that which has transpired and of that which is transpiring even now in which He has not been involved.

Our God honors our individual proclivities within the perspectives of His purposes because He has made us. Within the parameters of His sovereign purposes He even endures some of our practices as He explains in, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). And I would stress that He is speaking to those of us who are His, for there is no indication anywhere in the Word of God that all of the lost "should come to repentance." He teaches us rather, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14).

THE BAPTIST EXAMINER
SEPTEMBER 20, 1980
PAGE TWO

BRIEF NOTES

BIBLE CONFERENCE SCHEDULED FOR THANKSGIVING

On Wednesday evening, September 3 in its regular monthly business meeting, Calvary Baptist Church voted to hold their annual Bible Conference during the Thanksgiving season as usual. Please make your plans now to be in attendance for these special services.

Complete details will be announced in the paper as soon as they are finalized.

NEW CHURCH IN TOLEDO, OHIO

The Northside Missionary Baptist Church of Toledo, Ohio was organized on July 16, 1980 by the authority of Philadelphia Baptist Church of Jackson, Mich. The church presently is meeting at Holiday Inn North, at the Jct. of I-280 & I-75. The church and Pastor Mike King invite anyone interested in a sound Baptist work to attend. For further information you may call Bro. King at 419-726-6831.

ERRATA

In the September 6 issue of TBE we put pages 4 and 5 in backwards, which proves that we are only human. We regret any inconvenience this may have caused our readers in following a continued article.

We can know, and I believe that many will attest, though such attestation is not really needed, then, and, be assured that our Sovereign God has been involved in Calvary Baptist Church—a local, New Testament, truthfully and truly Scriptural Church—and her outreach in the past and today. We may not see it now, but through every trial and every test—and there have been others—our God's omniscience and His omnipotence has been and is manifest. Even now there is, "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). That is wonderfully applicable in the lives



By RAYMOND A. WAUGH, Sr.

of those who have gone and in the lives of those who have stayed, and vice versa!

Our god, in wisdom, has overseen!

Our God, in truth, has overruled! Some of our "deterministic" friends and neighbors may read in His overseeing and overruling the utter lack of responsibility on the part of the participants and the parties involved, if you will. Thankfully, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren" (Rom. 8:29). This, however, looks to our assured glorification, as brethren, not to our dissension and not to the conflict which has ensued. God clearly notes, "Whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified" (Rom. 8:30).

TEARFUL INVOLVEMENT

All of us have not experienced the intensity of the conflict that has been brewing, as it were, or the battle that has erupted, in fact. Nonetheless, we have been involv-

ed. Our brethren have not borne the responsibility in its entirety alone. Those of us on the periphery, as it were, have had our part in the message we provided or did not provide, and in the praying that we did or did not do. Being "corruptibles" who have not put on "incorruption," some of us doubtless have failed in what we did and in what we did not do.

The marvel of our walk with the Lord Jesus is that He oversees our frailties and overrules our failures! We see this in the life of the Apostle, and every other child of God as well. He knew the trauma of broken fellowship in the hour when "Barnabas took Mark,

concerned as to what they were doing for the government, and that most of them cared very little as to what they were doing for God! Most of their work was "busy work"!

All of the men whom I knew had come out of the so-called major denominations. Thus, those who had once spent their lives being answerable to some parachurch or suprachurch headquarters had simply changed the direction of their reporting. They had never learned, "But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (Matt. 20:26-27).

Such accountability may look very, very good on paper, but it doubtless will have a rather limited life! God tells us, "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversations and godliness?" (2 Peter 3:10-11). Such statistics may have a very important place in government records and in parachurch or suprachurch records of religious organizations or denominations, but there is no indication that God has ever required such.

THE REDEEMER'S RETURN

By A. W. PINK

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Because of my eldest son's interest in helping a young person of his acquaintance to find a niche in the professional teaching field, my wife and I also became happily involved. Because of that relationship, just this past week, a man and his wife who have spent their 25 years on the mission field, so-called, sat in our home and chatted lengthily. Folk may call them "missionaries," but they went out at the order of a "Board"—not a church! They may have been called missionaries, but they were never responsible to God or anyone of His churches.

Perhaps this is why his one main concern for the moment is his plan for the "Convention," and subsequently "The World Baptist Alliance." What are their objectives in life? Reaching the lost? Encouraging the saved in the faith? No interest in any such direction ever fell from their lips. Beyond "The Convention" and "The Baptist

World Alliance," their only concern is "survival"! Apparently, they never heard of "Fighting the good fight of faith" (I Tim. 6:12) or "Keeping the faith" (II Tim. 4:7).

CHEERFUL ASSURANCE

True churches of the Lord Jesus Christ, those born of God, and built by the Lord Jesus—as our late Brother Mason has told us—in truth, should have a whole different approach. If we can receive it, the Church at Antioch had its responsibility only to God. And, if we can receive it, Paul and Barnabas whom they ordained to the mission field, as it were, maintained their responsibility to God as well. Even the Jerusalem Church, while giving counsel, "Wherefore, my sentence is that we trouble not them which from among the Gentiles are turned to God; but that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood" (Acts 15:19-20), did not raise the specter of control. It would seem that Peter, James, and John, and the others, as well, remembered, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be chief among you, let him be your servant" (Matt. 20:25-27).

"Gentiles who exercise dominion" and so-called missionaries who subject themselves to that "dominion" need never experience the exigencies of life and living of which the Apostles speak on many occasions. We may be assured, however that any true missionaries of the Lord who do not have access to the coffers of parachurch and suprachurch organizations will have experiences comparable to those of the Apostle who said, "I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need" (Phil. 4:11-12). It is a dark day in the life of any church when it loses sight of the fact that any true missionary, whether then or now, must live momentarily in the confidence of "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

God, thankfully, overrules our frailty and overrules our failures. Thus, even in this hour He has gained the victory. Already, God has doubled one true church of the Lord Jesus Christ. Already, I would suppose, God is preparing to double the missionary outreach, not unlike that hour when a people content to stabilize the ministry where it was "were scattered abroad and went everywhere preaching the Word" (Acts 8:4). We shall pray that this is so far true, church-ordained, church-commissioned, and church-sent missionaries are few in this dark hour of human history.

HOPEFUL TOMORROWS

It may very well be that behind this traumatic extension of God's purposes in the earth has been the needed extension of the fruit of Brother Gilpin's long and arduous labors—not their conservation!

(Continued on page 3, Col. 1)

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Brethren Loved . . .

(Continued from page two)
Though we may live in the light of God's sovereignty and His purposes, we may very well need to realize that we are not divested of our responsibility to "Go"! Perhaps all of us need to recall daily the assurance of our God, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

"Temple Building" and "Temple Worship" are devices to which men in their depravity turn with great eagerness, but they do not do so because of their love for the Word of God or the Lord Jesus Christ. Rather, as Nimrod of old, they use such devices to provide the people fleshly ladders or even ladders of flesh, in those instances when they have "mediators" other than Christ, for an assured "ascent to Heaven." Having turned from the faith to the flesh, these cannot know that God "scatters" His own true churches—sometimes as seed borne upon and by the Ruach or Pneuma, the Spirit of God—in the light of, "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:16).

As faithful individuals in the service of our God within the context of churches which Jesus, in truth, has built, we must ever manifest the spiritual responsiveness of a Peter who heard and answered the call to minister the Gospel to a people God had chosen. Similarly, we must ever manifest the spiritual zeal of a Paul who was momentarily responsive to the leading of the Spirit of God. Though the religious world about us may abound in its lethargy, passiveness and laziness, God calls us to "present our bodies a living sacrifice, holy acceptable unto God" (Rom. 12:1).

Even more, He commands "That ye love one another; as I have loved you, that ye also love one to another" (John 13:34-35). There may even be those moments when Barnabas takes Mark and sails to Cyprus while Paul chooses Silas and departs for Syria. In each instance, nonetheless, as men of the faith and faithful men, they will "confirm the churches" (Acts 15:41). There may even be that moment when a brother beloved may even withstand another "to his face because he was to be blamed" (Gal. 2:11).

Yet, because they are brethren, one day they will speak of one another in love, as Paul, "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have we not power to forbear working?" (I Cor. 9:5-6). Or perhaps, as in the witness of Peter, that love will be wonderfully expressed, "And account that the long suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written

unto you . . ." (II Peter 3:15)!

Truly, then, brethren loved and beloved can give thanks unendingly. God oversees our frailties and overrules our failures! In Christ, our weakness becomes strength, our loss becomes gain, and our personal defeat from whatever direction is victory in the churches for Christ!

Lord Reigneth . . .

(Continued from Page 1)
of Calvary.

"The Lord reigneth from the tree." Now you may wonder where I got that idea, but if you can get hold of a copy of the old Latin Vulgate, which is a Jewish Bible that was in Latin before it was translated into Greek, you will find that Psalm 96:10 reads this way: "Tell it among the heathen nations that the Lord reigneth from the tree." The Jews were supposed to have erased this part, "from the tree," but without the cross of Calvary, God cannot be just and the justifier of those that believe. At Calvary, God can be just and he can also be the justifier of all that believe.

God cannot justify a man who is a sinner unless God first pays for his sins. This is something that must be understood. It is an impossibility for God to justify apart from the words of Jesus Christ at Calvary. God was absolutely just when he condemned the world. Romans 3:19 says: "so every mouth or tongue be stopped and all the world become guilty before God."

"All have sinned and come short of the glory of God." God was just when he did that.

I've had people tell me, "Well, preacher, if God saves one man and doesn't save them all, then God's not just." If God had been just, or acted in justice alone (not if He had been just, He is just), but if he had acted in justice alone, he would have put everyone of us in hell. None of us would escape hell. The fact that He justifies any of us is an act of God's grace and mercy. None of us deserve it, and so without the cost of Calvary there can be no justification.

We find that the Jews have always hated the Cross of Calvary. In Deuteronomy 21:23 God told them that if a man was hung on a tree that they were to cut him down before sundown because accursed is every man that hangeth on a tree. That is quoted in Galatians 3:13: "Cursed is every man who hangeth on a tree" and every man was cursed and Jesus Christ bore the curse of His people. "Thou shalt call his name Jesus" for he shall save his people from their sins. The world of religious otiosity hates the cross because of its shame and reproach. Hebrews 12:2 says: "looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame."

The cross was a shameful thing. It was a shameful way for a per-



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For October 5, 1980

Ruth 1:4-7.

INTRO.: As we look at Elimelech's family journeying from Bethlehem to the land of Moab, we see a man walking in the flesh and looking on the outward appearance. His choice was based on feelings and not faith. He was following conscience and not the revealed Word of God. However, we must not overlook the truth that man proposes and God disposes (Prov. 16:33). Jonah may purchase a ticket going the opposite direction but in the end, God

son to have to die. Naked and alone, Jesus Christ despised every moment that He hung there on the cross. It was for the joy that was set before Him that He endured it. The world hates the cross because of its shame. The fact still remains, and it remains unchanged, that "the Lord reigneth from the tree." Luke 9:23 says "Jesus said unto them all, if any man will come after me, let him deny himself." Something that you and I haven't learned too well—self-denial.

You look at the size of us and you will see we don't deny ourselves too much. You look at the size of our homes. When there are people in all nations all over the world (and I've been in ten of them and I know what I'm talking about), where whole families live in one and two rooms and we think we can't live if every boy doesn't have his own bedroom, every girl doesn't have her own bedroom and Mom and Dad have their own bedroom. You even have to have bathrooms off each bedroom. You can tell, we don't deny ourselves much, but Jesus Christ said, "If any man will come after me, let him deny himself and take up his cross daily and follow me." So the fact still remains, the man that follows Jesus is the man that has learned what "the Lord reigneth from the tree" means. All begins at the cross of Calvary.

I want you to notice in this 5th verse of this 2nd chapter of Philipians it says "let this mind", what mind? The mind we have just read about in the first four verses, especially, in the third verse, well, beginning with the second verse: "fill ye my joy that ye be like-minded" or be of one mind. Having the same love, what love? The love of the Holy Spirit or the love of God which is shed upon our hearts by the Holy Spirit, which is given unto us. Then he goes on to say "being of one accord, of one mind, being in the unity of the Spirit that nothing be done through strife for vain glory, but in lowliness of mind. Let each esteem others better than themselves," let everyone put the other one ahead of themselves, in other words. This is the mind that is spoken of in the 5th verse.

What was the mind that was in Jesus? Go with me to Hebrews 10th chapter and look at the 9th and 10th verses. Jesus said: Lo, it is written in the volume of the book" (what book); the book of Psalms. "Lo, it is written in the volume of the book, I come, O God, to do Thy will." Go with me to the 20th chapter of the Gospel of John. I believe it is there you will find Jesus appearing to His disciples in the upper room, where they met in fear of the Jews and you'll find Jesus saying, in the 21st verse, unto them: "again peace be unto you." Now notice the next part of that 21st verse. "As my Father has sent me, even so send I you." One of the most beautiful songs I ever heard sung, I heard a girl's trio sing in a church that I used to pastor at one time, the song "So Send I You" and it was (Continued on page 5, column 2)

turns him and brings him to Nineveh. He may use a great fish instead of a jet plane, or He may use a wandering caravan to bring to pass His purpose, but this should cause us all the more to praise Him and see His hand in "all things."

VERSE 4

"And they took them wives of the women of Moab." Disobedience breeds disobedience. A failure to heed God's Word only produces further neglect and sin. How fathers need to realize their steps leave imprints which, many times, are left behind for their children to follow. The sad history of Lot is a vivid example of this fact. Even after their father died, Elimelech's example lived on. It doesn't appear Naomi was like Timothy's mother and grandmother (II Tim. 1:5). Also note, these marriages didn't produce the offspring intended. No, God had other plans (Gen. 16:1,2).

"The name of the one was Orpah." We have a comparison, but also a contrast between these two wives. It would be well to ponder, "Who maketh thee to differ?" (I Cor. 4:7). There was no difference between Orpah and Ruth by nature or in outward appearance or nationality, but as we shall see, there was a difference spiritually.

"And the name of the other Ruth." God had singled out this woman as a chosen vessel just as He singled out Paul (Acts 9:15).

"And they dwelled there about ten years." Neither time or space will alter God's purpose; in fact, the clock of God runs at exactly the right speed (Gal. 4:4). He may keep Moses on the back side of the desert forty (40) years, but He hasn't forgotten His promise to

deliver Israel. We need to be like Joseph (Gen. 50:24,25)

VERSE 5

"And Mahlon and Chilion died also both of them." This family had gone to the land of Moab to sustain life, and now, all but one is dead. May we ever remember God holds "the keys of death and Hell" (Rev. 1:17). "It is appointed unto men once to die." (Heb. 9:27). To the saved it is gain (Philip. 1:21-23). To the unsaved it is pain (Luke 16:22,23).

"And the woman was left of her two sons and her husband." Again, outwardly it would seem all is lost, as every effort to right the ship of life had failed (Acts 27:20), but as in the case of Paul, God would fulfill His promise (Acts 27:25).

VERSE 6

"Then she arose with her daughters-in-law, that she might return from the country of Moab." She arose to go back to the place of blessing like the prodigal son, who in his journey away from the Father's house, discovered himself in the hog pen, and arose to go back to the Father's house.

"For she had heard in the country of Moab." How she heard is not given but in God's providence, the message came. What a glorious thought; in a greater sense God has ordained that His message of salvation be carried into all the world (Mark 16:15; Acts 1:8). We see the results of this in Revelation 5:9. Keep in mind, "Faith cometh by hearing, and hearing by the Word of God." This is the means God used to call us out of darkness into His marvelous light (I Peter 2:9). So we were called by His gospel (II Thess. 2:14; Eph. 1:12,13).

"How that the Lord had visited His people." The same God Who in judgment called for a famine (Psalm 105:16) now in mercy visits His people (Luke 1:76-79). Without His blessed presence, there would be nothing but barrenness. There will be another visitation of God in relation to His people (Acts 3:20-21).

"In giving them bread." God, on several occasions, has given manna from Heaven; however without the True Bread, the temporal bread, is of little profit (John 6:31-35). Because of this True bread, which is God's unspeakable Gift (II Cor. 9:15), we now can buy without price (Isa. 55:1,2). Because of this gift, we have eternal life (Rom. 6:23).

VERSE 7

"Wherefore she went forth out of the place where she was, and her two daughters-in-law with her." The arising to go is prompted by the removal of her source of dependence and of the message which she had heard. The sinner will trust his own efforts and merit until he sees his need and recognizes the flesh cannot please God (Isa. 6:5; Luke 18:13; Rom. 8:7,8). It is then he gladly receives the good news of the gospel (Acts 2:41; 16:31).

Conclusion: May God help us to carry the good news of how the Lord has visited His people, to every creature; and may those of us who are saved learn that our sufficiency is of God and that He will supply all of our need (II Cor. 3:5; Phil. 4:19). May we therefore ever "wait on the Lord" (Isa. 40:31).

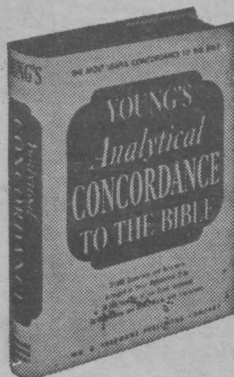
(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers, Fla. 33908).

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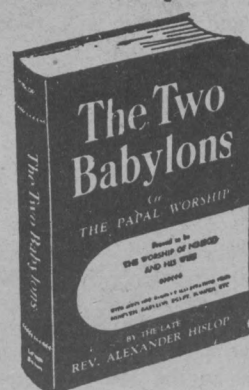
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"Do Proverbs 26, verses 4 and 5 contradict each other?"

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Let us remember that when studying the Word of God that He is sovereign and does not make mistakes. He does not contradict Himself.

This particular passage is an interesting study of contrasting statements to show proper ways of dealing with people. Verse 4 is warning God's people to not answer a fool in his folly in such a way as to become like him. For instance, if he lies, we must not lie in answer to his lies. If he boasts foolishly, we must not boast just as foolishly.

Verse 5 on the other hand, tells us to answer a fool, not as he speaks, but to teach him and show him of his foolishness. We do not agree with his boastings or lies, but show the foolishness of them.

We must always deal with people in such a way as to show our love and concern for them, but at the same time, show our firm stand on truth and morality.

We must never compromise our stand in order to be "friends" with people. On the other hand, we should not be so harsh that we can't deal with them.

fool, or a wicked man, is not to be answered at all, as in the time when the ministers of Hezekiah, the prophet, to Hannaniah; and neither did Christ to the Scribes and Pharisees.

So, too, in verse 5 of the context, we find that there is "a time to speak," "lest thou be like him" of verse 4; that is, the answer should not be in his own foolish way or manner, in rendering evil for evil, and reviling for reviling, in the same virulent, lying, calumniating and reproachful language.

This, then, relates to the second advice: "Answer a fool according to his folly, lest he be wise in his own conceit" (Prov. 26:5). Too, in conjunction with this verse, we must remember that there may be occasions when to permit a fool to go unrefuted would confirm him in his own conceit, as illustrated in 2 Kings 18:36; also, Nehemiah 6:8 and Job 2:9, 10.

So, in sequence, verses 4 and 5 of Proverb 26, answers to "a time to keep silence, and a time to speak" (Eccl. 3:7), which should resolve the presumed contradiction between both verses.

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No, there is nothing in the Bible which contradicts anything else therein. The Bible is all true, and truth never contradicts truth. Any contradiction is in the understanding and interpretation of men and not in God's Word.

We need to realize that a Bible "fool" is not a mentally weak person, but a spiritually wicked person. This Scripture tells the spiritually wise man how to deal with the talk of fools. This instruction is given in two parts. What we should do varies according to circumstances and conditions. Thank God we have the Holy Spirit to guide us in this matter, and we can and should ask wisdom of God, James 1:5.

As to verse 4: There are times when we should not answer the fool at all. Just let him go on in his folly. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine..." (Matt 7:6). These two verses help explain themselves. When we do answer a fool, it should not be like his folly. Our answer should be sober, serious and filled with godly wisdom. Otherwise we will simply put ourselves in the fool's category and be like unto him. If you will note carefully, you will see that the two reasons given in these two verses explain the difference in the advice given.

According to verse 5: There are times when a fool must be answer-

ed: not in a foolish way, but with an answer proper to his folly. He should be answered: 1. When there is hope of doing him good. 2. When our answer may do others good. 3. When if he is not answered, it might be a hurt to truth or to others. 4. When if unanswered, the fool may think there is no answer, and thus think himself wise in his own conceits. 5. When the cause of truth or the glory of God require an answer. Then we must give a good answer, a clear and decisive answer that will glorify our God.

I once thought verse 5 meant to pay him in his own coin, to answer in kind as he had spoken. I now see that we should not lower spiritual wisdom given by God to that level.

There are two answers referred to in these verses. One in folly which we are never to give. One to folly which we are to give. There is a time to be silent. A time to speak and when we do speak it should be in God-given love and wisdom.

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The answer to that question is NO! There are no contradictions in God's Word. As I heard a minister say recently, "I may not understand the Scriptures, but one thing I am sure of, and that is, there is no contradiction."

If there is no contradiction, what is the meaning of the two verses? Verse 4 tells us, "Answer not a fool according to his folly, lest thou also be like unto him." There are times when questions or statements made by certain people do not deserve an answer. When it is made in mockery or in blasphemy, he is not to be answered. When at the blasphemy of Bab-shakeh in II Kings 18:36, King Hezekiah commanded the people, "Answer him not."

If we do answer him, it is not to be according to his folly—not in his foolish manner. When he heaps insults upon us is no reason for us to reply in like manner. Moses in Numbers 20:10 made this mistake in his reply to the rebels. In verse 3 when "the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord!" In verse 10 Moses answered, "Hear now, ye rebels; must we fetch you water out of this rock?" His answer was according to their folly and in doing so became like them. In I Peter 3:9 we are told, "Not rendering evil for evil or railing for railing..." Answer a fool like a fool makes it appear that we are no better than he.

Verse 5 tells us that at another time under different circumstances it may be our duty to answer. "Answer a fool according to his folly, lest he be wise in his own conceit." To keep silent may be mistaken for defeat. To not answer may be a sign that it is unanswerable. This would cause the fool to become more wise in his own eyes. An answer may be called for, yet the answer must not be in folly. "Not in his foolish manner, but in the manner which his foolishness required" (quote from Fuller). Job's answer to his wife when she told him to curse God and die was, "Thou speakest as one of the foolish women speaketh. What? shall we receive good

at the hand of God, and shall we not receive evil?" (Job 2:9,10).

In Ecc. 3:7 we are told that there is "a time to keep silence, and a time to speak."

In Matthew 16:1-4 we have an example of what verse 5 means. The Pharisees and the Sadducees came to Jesus to tempt Him, asking Him for a sign. He told them that they could look at the sky and tell if the weather would be clear or foul, but that they were hypocrites, as they could not discern the signs of the times.

Again in Matthew 21:24-27 the chief priests and the elders came to Jesus and asked Him by what authority He did what He did. His answer was to ask them a question, "The baptism of John, whence was it? from heaven, or of men?" He had them where they could or would not answer. In Luke 13:17 when Jesus answered the ruler of the synagogue, "all his adversaries were ashamed."

Yet, there are times when we are not to answer a fool, then there are times we are to speak. Oh, that God would give us the wisdom to know when to keep silent and when to speak.

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There are NO contradictions in God's Word. The modernist, liberalist agnostic, higher critic, etc. may bring forth from their intellectual bastion their many and sophisticated battering rams, and charge the walls of Divine inspiration with all the reason of accumulated ages, yet they will learn, here or in the hereafter, that there is no weapon formed against the word of God that shall prosper. There is no weapon in the arsenal of atheism that can unloose from its setting a single jot or tittle of the Scripture. The yea, nay, and A-men of the Almighty will be hurled against the Bible

hater and unbeliever at the white throne judgment, and they shall eternally lament their damning foolishness. Proverbs 26:4,5 "Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit."

There is no contradiction in this Scripture, but they constitute an uncontradictable admonition. The Scriptures inform us, there is "a time to keep silence, and a time to speak" (Eccl. 3:6). There is a time to answer a fool according to his folly, and there is a time not to answer a fool according to his folly. There will be both, a time to answer and a time not to answer. The foolish cannot but talk foolishly, and the wise are not to answer him except in cases where the silence of the wise would be taken by the foolish to be inability to gainsay what he has proposed. The lack of an answer in this case would result in the foolish becoming wise in his own conceit. On the other hand, when an answer is in season it is to be given according to the folly of the fool. That is, turn the argument against him by using his own irrational premises in a way that highlights the foolishness of them. "Wisdom is justified of all her children" (Luke 7:35). The Scriptures are so wide and deep that the most learned agnostic may drown in them, and at the same time be joyously navigated by the humanly unschooled who believed in Christ. The skeptic needs to learn that God's word is eternal, and that the gates of hell shall never prevail against it.

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Relative to this question, we have the following two verses of Scripture: "Answer not a fool according to his folly, lest thou also be like him. Answer a fool according to his folly, lest he be wise in his own conceit" (Prov. 26:4,5).

The expression, "Answer not a fool" and "Answer a fool," without considering the full context, supposes a contradiction.

However, when we examine the full context in the light of two time-elements of "a time to keep silence, and a time to speak" (Eccl. 3:7), the seeming contradiction vanishes.

In respect to verse 4 of the context, this seeming contradiction is resolved in remembering that nothing is gained by answering a fool in his own manner. In this verse, the advice is: "Answer not a fool according to his folly, lest thou also be like unto him." This, then, speaks of "a time to be silent," which tells us that sometimes a



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PAGE FOUR

BIBLE CONFERENCE IN WINSTON SALEM A TIME OF BLESSING FROM GOD

By JOE WILSON, Pastor

"They were all with one accord in one place . . ." (Acts 2:1).

"And a good time was had by all."

Surely the above words describe somewhat the Bible conference in Winston Salem, N.C. over Labor Day week-end. Of course, the quote from Scripture applies to a local church gathering, but it can also be applied to this Bible conference. For we were together and in one accord relative to the precious truths of God's Word. We were of one accord in our beliefs and in our desire to have the blessings of God upon us. The latter quote above can, I believe, be applied to our conference, for it was the testimony of all who spoke to me during and after the conference.

Oh! The blessings that God gives to His people. How precious they are. How they so far exceed any so-called good times the unsaved world thinks it has. Unsaved people do not know what a good time is. They will never know unless and until God saves them by His sovereign and irresistible grace, but we know, don't we. Yes, we know the good times given by God's Holy Spirit, and this Bible conference was certainly a time of choice blessings from God. It is my firm opinion that a good Bible Conference is the best thing we will ever know this side of heaven.

Grace Baptist Church had its second annual Labor Day week-end Bible Conference August 29-31. It was a time of great blessing. Our church is a small church in number, but God enabled us to put on a large Bible Conference. Our people, especially the ladies, worked long and hard at this. I do appreciate what each and every member of our church did in this Bible Conference. God blessed our efforts and was present with us during the Conference in a special way.

There were twenty-five sermons preached during the conference, and twenty-three preachers used. There was not a jarring or discordant note in all these. With one accord, these fine preachers declared the truth of God's Word. Some sermons were better than others, but all were good and all were true to the Bible. We thank God for the men who preached for us at this conference, for their knowl-

edge, their study and preparation and their preaching to us the Word of God.

There was good congregational and special singing. There were those who added to our conference in different ways. In fact, we feel that each person present at each session was an added blessing to the conference. We thank all who came to be with us and who joined in the services in any way. May God continue His blessings upon all who participated in any way in the conference.

We plan, God willing and if the Rapture does not occur before, to have another such conference next year at this time, and urge you to begin now to make plans to be with us. God bless you all!

Lord Reigneth . . .

(Continued from page 3)
based on this passage of Scripture.

But I want you to notice what Jesus is saying here: "As my Father has sent me". Now what did God the Father send Jesus Christ to do? What was the purpose of Jesus Christ coming to this earth? He came to die. He came to do the Father's will—die for the sins of His people. So even as my Father has sent me, so send I you. So what does Jesus mean when He says "so send I you?" He sends us to die to sin and self, to live totally and completely unto Jesus Christ. Now, if we do that, why do we need dedication and rededication? Where did this idea originate? We have to have altar calls and beg people to come to dedicate their lives to Jesus. I've read article after article in religious publications where this great evangelist and that great evangelist had 150 decisions at such and such a meeting and 149 of them were rededication. Now what on earth does that mean? Why should something that is dedicated be pleaded with to come and rededicate its self? Silly, superfluous, almost asinine, whatever that is. I want you to notice Jesus said, "Lo, it is written in the volume of the book, I Come O God to do thy will. As my Father has sent me, so send I you." Let this mind be in you that was in Jesus Christ.

Now why on earth do we need to teach dedication and rededication then? If we are born again, if Jesus Christ is truly Lord of our lives and we cannot be saved without bowing to the Lordship of Jesus Christ, then why do we need all this dedication and rededication business? I want you to know this is going on. That in this mind of Christ, that out yonder in the eternal past, before this world was ever set upon its foundations, before this world was ever created, before man was even created, out yonder in the outer space where God sat in splendor, needing nothing, totally complete within himself, before there was anything, there was God. I want you to know, this was out yonder in that eternal past that Jesus Christ had this mind. He chose some things in his mind. To begin with, He chose his earthly mother that He in His humanity would be born of. Go with me to Isaiah. I want you to notice in Isaiah, He tells us in the 7th chapter, an old familiar passage of Scripture, the 14th verse: "Therefore the Lord Himself shall give you a sign, Behold a virgin shall conceive and bear a son and shall call his name Emmanuel." Emmanuel means "the God with us" and so someday in the fine purpose of God a virgin would conceive, an impossibility with anyone else but God. A virgin would conceive and bear a son "thou shalt call his name 'the God with us'." For the Son that would come of that virgin would be the eternal God. That is the prophecy of Isaiah 7:14.

Go with me to the very first chapter of the Gospel of Matthew. I want you to notice in Matthew's Gospel that it tells us beginning with the 18th verse: "Now the birth of Jesus Christ was on this wise; when as his mother

Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privately, but while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel which being interpreted is, God with us." Did you say, where is the imperative "the" at? It is not in the English Translation, but it is in the

threw's gospel. I want you to notice in the 2nd chapter that it tells us in the 13th verse, "and when they were departed, behold, the Angel of the Lord appeared unto Joseph in a dream, saying Arise, and take the young child and his mother and flee into Egypt and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."

Go with me to the 22nd and 23rd verses of that second chapter of Matthew and I want you to notice, "But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene" or that prophesy of Jeremiah that says he will be a stem, a rod of Jesse. The word Nazareth means a virgin shoot and so if the Hebrew scholars would have known what the Bible teaches in the 7th chapter of the Gospel of John, they would have known that God's word prophesied that there would be a prophet. Actually, more than a prophet, the Lord Jesus Christ would come out of Nazareth.

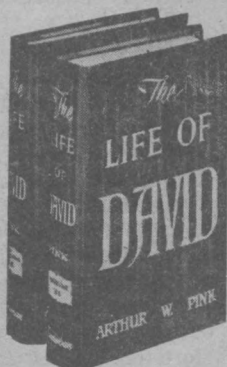
And so out yonder in the Eternal Past this mind was in Christ. He chose His own earthly mother, He chose the earthly place and time of His birth, He chose His earthly dwelling place while He was here on earth, not only that, but Christ chose the manner in which He would die for the sins of His people. Go with me to the 2nd chapter of the book of Philippians. I want you to notice that this mind in you which is also in Christ Jesus, who being in the form of God, thought it not right to be equal with God, but made himself of no reputation, took upon Him the form of a servant and was made in the likeness of men and being found in Christ, and as a man, He humbled himself and became obedient unto death, even the death of the cross. Go back with me to the 22nd

Psalms and you'll see that that was prophesied of—Jesus Christ chose the way out yonder in the Eternal Past of which He would die for His people.

I want you to notice, not only did Jesus Christ choose some things in the Eternal Past, but I want you to notice that God the Father chose some things in the Eternal Past. God the Father chose the cross as the only way of salvation. Go with me to the 2nd chapter of the book of Acts and I want you to notice in Acts the 2nd chapter it tells us in the 22nd verse, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know Him, being delivered by the determinate counsel and foreknowledge of God."

What counsel determined that Jesus Christ would die on the cross of Calvary? Was it the counsel that was with Herod? The counsel that was with Pilate? Was it the counsel that was with Caiaphas, the high priest? No! It was the eternal counsel that was with God out yonder in the Eternal Past, before this world was ever set on its (Continued on page 6, column 1)

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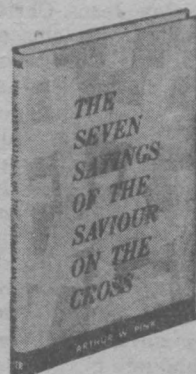
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Greek. You just can't show it in the English translation, but the imperative is there. The God, the only true God is Jesus Christ incarnate in human flesh.

I want you to notice, going on then, that not only did Jesus Christ choose his earthly mother that He would be born of in His humanity out yonder in the eternal past, but out yonder in the eternal past Jesus Christ chose the time and place where He would be born. Go with me to Micah the 5th chapter. I want you to notice in the 2nd verse that it says "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" or from all eternity. This one who is going forth has been from all eternity. He is the eternal one, in other words. Go with me to Matthew 2:5-6, it says: "And they said unto him, in Bethlehem of Judea: for thus it is written by the prophet, and thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel." Not only did Jesus Christ choose His earthly mother, not only did He choose the earthly time and place of His birth, but I want you to notice that He chose His earthly dwelling place here on earth. Go with me to Hosea this time and I want you to notice in the book of Hosea that it tells us in the 11th chapter, the very first verse, "When Israel was a child, then I loved him and called my son out of Egypt." Go with me again to the 2nd chapter of Mat-

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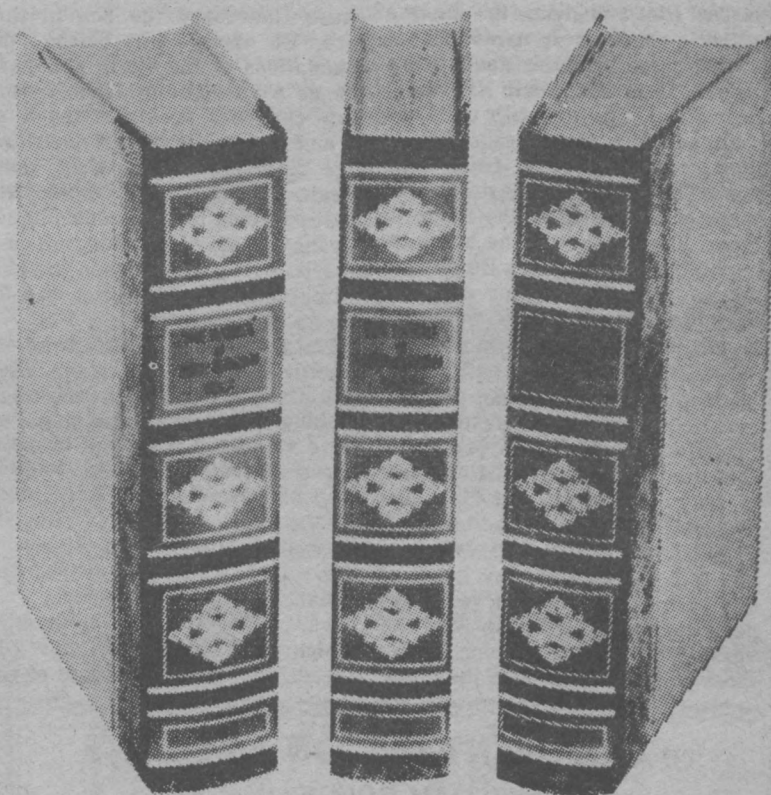


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THE BAPTIST EXAMINER
SEPTEMBER 20, 1980
PAGE FIVE

Lord Reigneth . . .

(Continued from page 5)
foundations. The eternal counsels of God determined that Jesus Christ would die, and that He should die on the cross of Calvary for the sins of His people.

Go with me to the 4th chapter of the book of Acts. I want you to notice in the 4th chapter of the book of Acts, where it tells us in the 23rd verse, "and being let go, they went to their own company, and reported all that the chief priests and elders had said unto them, and when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is, who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?" or we find a King that is quoted from the 2nd Psalm. He goes on to say that "the Kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ for the truth against the holy child Jesus whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together."

Why were they gathered together? "For to do whatsoever thy hand and thy counsel determined before to be done," God had determined before that wicked hands would take and slay Jesus Christ and He would die for the sins of His people on Calvary. God determined out yonder in the Eternal Past before this world was ever set on its foundations. Not only this, but God chose the Cross of Christ as the only means of dedication, for we find in Philippians in the 3rd chapter, 10th verse, Paul said: "O that I might know him: Know him how? 'Know him in the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death.'"

The only way a man can be dedicated to Jesus Christ is by the Cross of Calvary. Dedication and salvation go hand in hand. All this dedication and rededication is the process of a heritage mind, but I hadn't ought to say things like that, so I won't say it.

I want you to notice that God chose the name of Jesus Christ above every name after his death at Calvary. Notice in the 9th verse in this 2nd chapter of Philippians: "Wherefore God also hath highly exalted Him and given Him a name which is above every name." What is the name that he gave Jesus Christ? Thou shalt call His name Emmanuel, the God with us. Thou shalt call His name Jesus for He shall save His people from their sins. The greatest most exalted name of the world is the name of Jesus. That name means absolutely nothing to me unless He dies on the cross of Calvary for my sins. That name is absolutely worthless to me unless He dies on Calvary for my sins.

I want you to notice not only did God choose the name of Jesus Christ, but God chose a people for that name. Not only did He choose to exalt His name, but He chose a people for that name. You go with me to John's gospel, 3rd chapter, 35th verse. You may get tired of hearing me say this, you may get weary of hearing me read this verse. To me this is one of the most precious verses in the Bible,

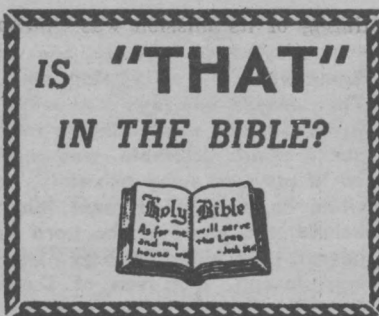
to me the Gospel of John is one of the most precious books in the Bible. The 35th verse of the 3rd chapter of John says: "The Father loveth the Son, and hath given all things unto his hand" and, praise God, I am one of those all things.

I want you to notice in the 17th chapter of the Gospel of John, the 1st three verses say "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify your Son that Thy Son may also glorify thee. As thou has given power over all flesh, that he should give eternal life to as many as thou hast given him." I have eternal life tonight because out yonder in the Eternal Past and eternal counsel He chose some things. He chose the way of Jesus' dying, chose the place for this dying, He chose the name of Jesus, He chose the people to give to Jesus. Go with me to Ephesians the first chapter, notice it says in the 3rd verse: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ according as he hath chosen us in him before the foundation of the world that we should be holy and without blame before Him in love."

Why should something holy have to be dedicated and rededicated? I was chosen by God in Christ before the foundations of the world that I might be holy. The thing is Baptists don't preach enough holiness anymore. I want you to notice in the 5th verse he says "having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." What is adoption? The redemption of the body when I'm placed a full-grown son in my new body. You go read it in the 8th chapter of the book of Romans and see if that isn't true. That we wait for, to wit, the adoption of the redemption of the body. An adoption isn't that I am saved and adopted into the family of God, but I am adopted when I receive my new body and am placed as a full-grown son, and God predetermined that that should happen before the foundation of the world.

I want you to notice why He did it. In the 6th verse in this first chapter of Ephesians "to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Why did he do it? In his love, according to the fourth verse. For some reason or other, known only to God. Because God loved the Son in that love, He chose me before the foundations of the world and gave me as a love gift to Jesus Christ. But, children, again, as much as I love these beautiful doctrines, I've discovered that they don't mean a thing to me. Election means nothing to me, predestination means absolutely nothing to me, irresistible grace means nothing to me, unless Jesus Christ died for me on Calvary.

The Lord still reigneth from the tree. It all begins at Calvary. Without Calvary there is absolutely nothing. You erase Calvary and we have nothing. I want you to notice Jesus Christ's reign, in relationship between God and man, began at the cross of Calvary. But His fear that He finished his work, John 17:4, where He prayed that great high priestly prayer, He says, "I have finished the work for which thou hast sent me." He faced, as it were, the cross of Cal-



Question:—

WHAT YOUNG PREACHER WAS ADVISED BY AN OLDER ONE TO DRINK WINE INSTEAD OF WATER?

Answer:— Timothy, by Paul, First Timothy 5:23.—"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."

vary and at Calvary the work would be finished and John 19:30 says, "He bowed his head and cried out 'it is finished.'" It was only then, and then only, that things became precious to my soul. Without Calvary there is absolutely nothing, without the blood of Jesus Christ there is absolutely nothing.

Tell me, what Jesus Christ ruling and reigning in my heart has to do with Calvary? I want you to notice then, that it tells us in the 96th Psalm, 10th verse, in the old Latin Vulgate that the Lord reigneth from the tree, and Philippians 2:5 says: "that this mind be in you that was in Christ" What mind? That Jesus Christ, because of the eternal counsels of God that were made out yonder in the Eternal Past, before this world was ever set on its foundation, because of that eternal counsel that was made out there when God the Father, God the Son, and God the Holy Spirit, entered into an eternal covenant for the sin of my soul, for the salvation of my soul and the eternal covenant was that God the Father would yield; God the Son would come and die; God the Holy Spirit would be the agent in making God an instrumental thing in my heart and life, that I might experience salvation. In other words, in that eternal counsel this was all made and this was all done.

Then, as Jesus Christ has said, it was God's will. It was the will of the eternal God that it be done this way, Children, the eternal will of God for your life and for my life. Calvary means absolutely nothing. All the eternal counsels of God mean absolutely nothing, election and predestination and irresistible grace mean absolutely nothing, unless you know in your heart and life that you have but one purpose in living in life and that's to do the will of God. If you have any other purpose in life for living, then you have not the mind that was in Jesus. Jesus Christ had but one mind, the mind that was settled, as we already said, out yonder in the Eternal Past, when He chose the mother to be born of, when He chose the time and place of His birth, when He chose the place where He would grow up, when He chose the way He would die.

God the Father chose the cross as the way of salvation, the way of dedication and the people for His name, out yonder in that Eternal Past when that eternal covenant was made. It was all centered around Calvary. Every person had to do exactly what that covenant said in order that you and I might be saved. Jesus Christ had but one purpose for coming to this earth and that was to do the will of God. He was to die for my sins and if this same mind that was in Jesus—the mind that had a single fixed-purpose and that single fixed-purpose was to be born of the virgin Mary, was to go yonder to Calvary and die, suffer and bleed and die to pay for my sins—that was the single purpose mind of Jesus. If that mind is in me then I have but a single fixed-purpose and that is to do God's will. If I have any other thing in my mind, I have not the mind of Christ, because the

Lord still reigns from the tree. It all begins at Calvary. You cannot separate the two. God's will is Calvary—Calvary is God's will. If you have been to Calvary, then you have a fixed purpose in your heart and mind and that's to do God's will. I am crucified with Christ, nevertheless, I live. Not I, but Christ liveth in me. The life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. If you have been to Calvary, then the life of Jesus Christ is to be lived in and through you and me!

"Reverend" . . .

(Continued from Page 1)
it. "Holy and reverend is His name" (Psalm 111:9). The Pope of Rome has the monopoly on the attribute "Holy," calling himself "His Holiness," "The Holy Father," etc., while all the other clergy (Protestant and Roman Catholic) lay claim to the other attribute "reverend," and some of them, not satisfied, have gone a step or two higher, and styled themselves "Very Reverend," and "Most Reverend." Thus, according to their titles, they are more "reverend" than God Himself.

The title belongs to God and not to man, be he saint or sinner. Some of the best known and fully accredited denominational teachers concede this point, but still retain the title themselves.

This very dignified elevation gratifies the human heart, and it requires the grace of God to enable a man to vacate such a pedestal. Jesus said, of certain religious rulers, "They loved the praise of men more than the praise of God" (John 12:43). He also said, they "love the uppermost rooms at feasts, and greetings in the markets, and to be called of men, Rabbi, Rabbi, But be ye not called Rabbi; for one is your Master even Christ, and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called Masters; for one is your Master, even Christ. But he that is greatest among you shall be your servant" (Matt. 23:6-11).

In religious circles today—Protestant, Roman Catholic, and Jew,—we have, among others, three titles of respect, namely — "Father," "Reverend," and "Rabbi."

"Among the Hebrews there were three titles of dignity, Rabh, Rabbi and Rabban. Rabh signifies great; Rabbi greater, and Rabban great-

est. These Rabbis were regarded as infallible oracles in religious matters and usurped not only the place of the law, but of God Himself. They decided all religious disputes and received the greatest homage."

Have we not the same graded distinctions in Christendom today, claiming, in varying degrees, place, power and popularity, and known as "The Reverend," the "Very Reverend" and "Right Reverend," according to their clerical rank?

All of these distinctions are contrary to the teachings of Christ and the example of His apostles. No such titles are given to them in the Word of God.

How true were the words of the late C. H. Spurgeon. "There are a great many reverend, very reverend, and right reverend sinners in the world."

Recently, I read in the "Question" and "Answer" page of a widely read religious and "fundamental" magazine the following inquiry and reply:

"It is my understanding that Mr. Spurgeon was never ordained, and never claimed the title 'Reverend.' Am I correct?" The editor at the time, himself a Baptist minister, well taught in scriptures, and widely known as a writer and Bible teacher, replied:

"It is also my understanding that Mr. Spurgeon never was ordained as a minister, and never claimed the title of Rev. . . . it is against my own practice to use the title."

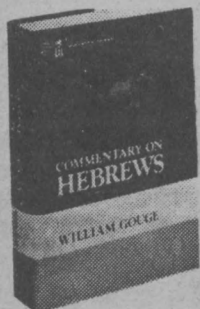
Here, I am reminded of the words of the young man, Elihu, (my God is He) who modestly, and quietly waited until Job's "three comforters" had exhausted all their "wisdom" before he spoke. Hear his words: "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles." (Job 32:21,22).

Is not the title "Reverend" very flattering, and most gratifying to the flesh? Elihu would have none of them, if he lived today.

As for myself, I desire to be known henceforth simply as a servant of God, and I want my walk and conversation to prove that I am His servant indeed. If I, the servant of God, am to be esteemed in any measure by my fellow-Christians, it shall not be because, in front of my name, an attribute stolen from God has been placed by an "ordaining council"; neither shall it be because of any peculiarity of dress, but only for my "work's sake" (See I Thess. 5:12, 13).

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NEW YORK (EP)—The revival spirit that prevailed in 1976 was missing from this year's Democratic National Convention. Absent too was much interest in whether a "born again" Southern Baptist candidate could attract the Roman Catholic and Jewish votes traditionally needed to win the White House for a Democrat. Concern over President Carter's religion was replaced in 1980 by anxiety over party unity and the candidate's ability to inspire enough political confidence to keep "the party of the people" in power.

New emphasis was put this year on the Democratic platform, a document said to reflect both the grassroots and the pluralism of the party. The 114-page document, heady with optimism in troubled times, sounds many basic liberal chords, including national health insurance, new efforts to assist the poor, and energy policies that stress alternatives to both foreign oil and nuclear power.

In contrast to the 1980 Republican Party platform, the Democrats vigorously endorsed the Equal Rights Amendment, opposed a Constitutional amendment to undo the 1973 Supreme Court ruling on abortion, and attacked legislative restrictions on federal funding of abortions. The document also supported a "constitutionally acceptable method" of providing tax dollars to private and parochial education that does not "racially discriminate."

On foreign affairs, the Democrats advocated "good faith negotiations" with the Soviet Union to reduce threats to world peace, backed arms control while approving \$60 million for the MX missile, and pledged to continue U.S. assistance to poor nations in Africa, Asia and Latin America.

Mr. Carter informed the convention in writing before the Wednesday night nomination speeches that while he had certain reservations he would "proudly run on the platform" adopted in Madison Square Garden. The president's reservations dealt mainly with a full-employment plank specifying a \$12 billion anti-recession jobs program and a section calling, in effect,

for Medicaid abortions for the poor. While approving the "spirit and aims" of the jobs program, he avoided an endorsement of its particulars, and he openly reasserted opposition to the spending of federal funds for abortion.

WASHINGTON (EP)—Former Southern Baptist Convention President Jimmy Allen has sided with the White House in its claim that evangelist Jerry Falwell "fabricated" a conversation with Jimmy Carter. Falwell, according to a taped account, told an "I Love America" rally in Anchorage, Alaska, in March of a conversation he had with Carter: "We had breakfast with the president about a month ago and we were discussing national defense and all these things and I asked the president, 'Sir, why do you have practicing homosexuals on your senior staff at the White House?'"

Falwell did not attribute it to Carter, but his next words inferred that the president responded, "Well, I am the president of the American people and I believe I should represent everyone." That conversation never took place, according to Allen, now the president of the Southern Baptist Radio and Television Commission, who was at the January meeting. "I was present all the time the president was in the room and he (Falwell) did not ask that question," Allen said. "That simply was not said."

In a prepared statement, Falwell said: "My Alaska statement was not intended to be a verbatim report of our conversations with President Carter. Instead, my statement was intended to be, and was, an honest portrayal of President Carter's position on gay rights. He claimed it was intended only as an anecdote."

"Anecdotes that do not tell the truth certainly ought to be avoided in any pulpit that I know of," Allen said. "I don't know that the person sitting in the crowd can tell the difference between that kind of anecdote and the facts. He ought to stick to the facts."

MONROVIA, Calif. (EP)—World Vision International here has donated \$46,000 for a pilot project to develop new building materials for the Third World from "throw-away" agricultural waste products. Called CORB (Corrugated Roofing Boards from Agricultural Residues), the product has the look, feel and strength of commercial corrugated building materials. But it is composed of such waste materials as rice straw, sugar cane bagasse, coconut husks and other agricultural wastes normally thrown away.

Project officials said the CORB plants are planned for Africa, Asia, and Latin America. The first one will be established at Silliman University in the Philippines. "The beauty of the manufacturing process is that the product can be made with virtually any kind of fibrous waste agricultural material," said W. J. Chambers, a retired building contractor and co-manager of the project. He said none of the plants will require electricity to operate.

Some 35 countries have already expressed interest in the CORB building process, World Vision officials said.

NEW YORK (EP)—South Korean authorities have refused to let representatives of Amnesty International (AI) enter the country to investigate reports of large-scale arrests and torture of political prisoners. The London-based international human rights organization said it had sent a mission to South Korea on the understanding that it would be allowed to enter the country, but that the mission was held up in Tokyo.

It said the Korean Embassy in Tokyo told the AI team that the

timing of its mission was "inconvenient" because the issue of human rights was "too sensitive in South Korea at this time." Estimates of the number of people arrested on political grounds in recent months in South Korea "range up to well over 1,000," according to Amnesty International, though "many may have been released."

WASHINGTON (EP)—One of the 192 Iranian students arrested here following a July 27 protest, was released in the custody of a United Methodist minister who acted as the key negotiator between them and the federal government. Mahmoud Safiri, 27, was the only one to be charged with a felony, assaulting a police officer. He was released with the rest of his fellow pro-Khomeini demonstrators who had been shipped from the Washington protest site to prison facilities in Manhattan and upstate

"They were not spies. They love Iran and had three of their children there. They're only interested in the people of Iran."

DETROIT (EP)—A 41-year-old woman was awarded \$750,000 by a jury here that found she had been fired from a city job seven years ago solely because she was white. A jury of four whites and two blacks took less than two hours to return a unanimous verdict that Janice Gillespie was dismissed from her job as a secretary and bookkeeper with the Detroit Housing Commission because of her race.

The Housing Commission Board's 16 tenant directors, all but two of them black, fired her in 1973. The official reason given was "insubordination" and taking liberal amounts of time off from work. But the chairman of the tenant board testified during the seven-day trial that when Ms. Gillespie's employment was discussed at board meetings, "the conversation was 'fire her because she's white.'" The previous board chairman told the court that Ms. Gillespie had done an "excellent" job as a temporary employee but that the board was reluctant to hire a white person full-time.

The city argued that it could not be held responsible for the actions of the board because only half the members are appointed by the mayor while the others are elected from among the public housing tenants. The city again vowed to appeal the case. After a trial three years ago, a \$500,000 award for the same claim was set aside after city attorneys contended that the settlement was excessive.

MONROE, Wash. (EP)—A newspaper series has prompted federal officials to investigate a church program here that solicits sponsors for impoverished children in Indonesia, Africa, and Haiti. In a copyright series of articles, the Everett Herald reported that the Evangelical Scripture Mission of the Monroe Bethel Church has been placing advertisements in Christian magazines asking readers to send at least \$10 a month to sponsor the child.

But, the newspaper found, sponsors receive identically worded letters supposedly sent by the children they sponsor. One letter even included the same grammatical mistake in a message that supposedly came from a Haitian girl and from an Indonesian boy. Robert M. Story, assistant inspector in charge of the U.S. Postal Service in Seattle, confirmed that the operation is being investigated for possible mail-fraud.

DETROIT (EP)—An unwed Detroit woman is suing Wayne State University charging its C. S. Mott Clinic refused her request for pregnancy through artificial insemination because she is not married. Mary Ann Smedes, 36, argued in a suit filed in the U.S. District Court that the policy was discriminatory. She asked a permanent injunction against it.

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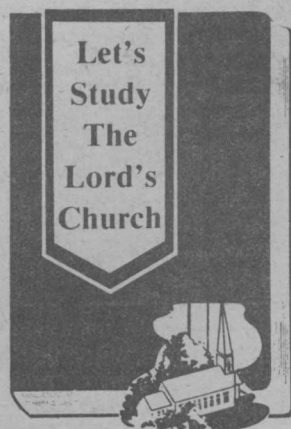
anonymous donors. She argues that the clinic is a public institution because WSU receives state funding. The state has no statute covering artificial insemination. Neither does the Michigan Society of Obstetricians and Gynecologists or the American College of Obstetricians and Gynecologists. Under Michigan law a single person can adopt a child. But, she charges, they can't have their own child under the WSU policy.

NEW YORK (EP)—The Liberty Lobby has asked a federal court here to block the draft registration program, contending that by registering only 18- and 19-year-old men the government was practicing age discrimination. The self-styled patriotic and nationalist organization, accused Congress of selecting "a particular age group to do their dying."

The Liberty Lobby, a backer of many right-wing causes, advocates a strong national defense policy that would guarantee "an invulnerable fortress America." The suit contends that men up to age 38 should be registered as they were during World War II, so that any potential conscription would "fall on all men physically and mentally qualified," said Jim Tucker, managing editor of the lobby's Spotlight publication. But the strategic intent of the court action is to scrap the registration altogether. If Liberty Lobby wins the suit, (Continued on page 8, Column 3)

Let's Study The Lord's Church

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New York.

After intensive negotiations with the Justice Department the State Department and the White House, Mr. Safiri was released to the custody of Mr. John P. Adams, who is on the staff of the United Methodist Board of Church and Society. The charge was reduced to a misdemeanor and the \$25,000 bond dropped. Mr. Adams said at a press conference here that he entered negotiations at the request of the Iranians because "students here to study have, by law, as much right to demonstrate for their rights as anybody does."

LONDON (EP)—Two Anglican missionaries, a 57-year-old physician and his wife, are missing in Iran and the couple's children here fear they have been arrested as spies.

Dr. John Coleman and his wife, who run a clinic in Yezd, about 400 miles from Teheran, the Iranian capital, spoke by telephone to their four sons in London on August 10 and said that Iranian officials had asked them to go to Teheran to discuss their presence in the country.

The British Foreign Office said it feared that the Colemans, who have spent more than 15 years in Iran, were under arrest, adding that "urgent inquiries" were being made with Iranian authorities. One of the Coleman's sons, Andrew, aged 22, said of his parents: "We have heard they may have been arrested for spying, but we know nothing for sure." He added:

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The Right Way...

(Continued from Page 1)

fowls came and devoured them up." Verse 19 contains the explanation. "When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which receiveth seed by the wayside."

Here is the profession that is "of blood" as indicated by the reference in John. It can be easily identified. When the Lord came to the proud Pharisees with His message of salvation they objected, "We have Abraham for our father," and that settled it for them. A good many Jews today consider that there might be something in the salvation of the Lord Jesus Christ—for the Gentiles. According to them, we certainly need something to rescue us from sin, but they do not. They were born of Abraham and are saved without the necessity of accepting our Saviour (they think).

Here is the Roman Catholic Church. When a couple is married by the priest, they promise to bring up their children in the Roman Catholic Church. As soon as their children are old enough they are taken to the church and baptized. From that hour on they are members of the Roman Church and saved because they are born of Roman Catholic parentage and

have been baptized into the church. Of course, they admit that if they commit some mortal sin they will be lost, but only that can keep them out of heaven. Their (blood) parentage plus the blessing of the church saves their children (According to them). This is salvation by blood—and no salvation at all.

A majority of the Protestant churches have followed in the train of the Roman Catholics and do the same thing. If a child is born of people who are members of the church, it is baptized when it is a baby, and therefore saved. Even some of our Bible Presbyterian friends cannot see through this subterfuge, and they go right on doing the same thing, even though they have separated from the apostate Presbyterian Church of U.S.A. They assure us that they are only declaring their intention to bring them up in the nurture and admonition of the Lord—but since when, was that necessary to such a process?

Peter Was Never...

(Continued from page 1)

evidence), there was no papal throne for him to sit upon because there was no such church official as pope in the Roman Catholic system until 451 A.D.!

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"What's Happening"

(Continued from page 7)

"we think that Congress would not dare" to extend the program to older men, Mr. Tucker said.

LOS ANGELES (EP) — An organization advocating the right of the terminally ill to "self-deliverance" has announced plans to publish a guide to taking one's own life despite the risk of criminal prosecution for aiding and abetting suicide. Members of the Santa Monica-based Hemlock society said

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at a news briefing here that their book would present case histories of euthanasia as well as bloodless methods of suicide.

Dr. Richard Scott, a lawyer and a physician who serves on Hemlock's advisory board, said the group "would contest any prosecution" stemming from the proposed publication. "This group wants to be on record as being as opposed to suicide as the Suicide Prevention Center," said Dr. Scott, referring to a Los Angeles counseling center. "We're talking about accelerated death, chosen death for incurably ill people."

DALLAS (EP)—William Murray, son of Madalyn Murray O'Hair, says miracles have happened in his life since he denounced atheism and gave his life to God.

"I was with my mother's organization for two years and it nearly destroyed me," Mr. Murray, 34, says. "It is miraculous what God can do in lives through faith."

When he was 16, Mr. Murray was the plaintiff in his mother's court battle that resulted in the U.S. Supreme Court decision to ban state-mandated prayer in public schools. He stunned the Christian community recently when he said he was born again into Christianity and made a public apology for his role in his mother's suit.

Referring to his mother, he says, "Her organization could be called a ministry or a personality cult. But it's in trouble. If I headed the atheist movement for 20 years, and had only 1,240 members nationwide, I'd look around for something else in my life."

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SPIRITUAL WICKEDNESS IN HIGH PLACES

ROY W. SNELL
Charleston, W. Va.

Our national leader, titular head of this great country, naturally commands the top office in our land. In corresponding manner, the Supreme Court holds forth at the very peak of the Judiciary branch of our government. Humanly speaking, you cannot go any higher than the offices which these ones represent. In the conducting of the responsibilities of these vital functions, the citizenry should be safe in assuming that those elevated and designated to such a pinnacle would be capable of ruling and judging equitably, decently, and to be morally circumspect and above reproach. However, such is not the case—those who have been lifted up to such a pedestal have proved that they, too, have feet of clay, and have demonstrated by their actions and their decisions that they are yet indisputably the son of Adam, and are cursed with that old streak of depravity and a malignity resulting from original sin. A condition which continues to affect and infect all of mankind yet today.

Consequently, we find ourselves saddled with those who promise a certain course of action or behaviour, and then, proceed to move in a diametrically different path, conveniently forgetting or ignoring the avowals of the most recent past.

From that selfsame top office in our land we have had far too many instances of broken promises, forgotten vows, and sometime, seemingly, outright betrayal. The occurrences are legion, but for now, the handling of the Canal question will suffice as an example of outright deviousness.

Then, too, in our highest court, considering the age, experience, learning and abilities of those involved in administering jurisprudence, we should certainly expect only respect to that exalted office. Regrettably, such is not the case. We have only to look at a decision which they dared to foist upon decent and right thinking people of our land.

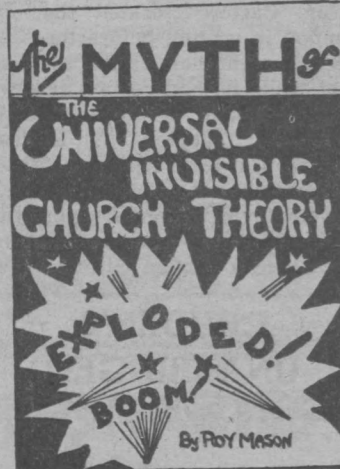
In 1973 this court ruled that degenerate mortals could legally destroy that life which only God can give. They have not only made it easy and so convenient to murder the unborn fetus—in some instances they paved the way for to be forced to subsidize this act of abject depravity. Think upon

this, my brethren, who are "at ease in Zion." Since 1973 the abortions upon demand have exceeded one million per year. Roughly, eight million murderous acts, some of them horribly cruel in their methodology, and God's elect have been forced to help pay the bill.

I realize that in some measures we are obliged to "render unto Caesar," but I also know full well that if we help elect, or even fail to fight against the election of those who promote legislation, such as, the E.R.A. and the right to abort upon demand, then we, too, have the blood of innocents on our hands. Accept it or deny it angrily if you will, but for myself I am suing for mercy and forgiveness for any part, voluntarily or otherwise, which I may have had in this abominable act of human depravity.

In closing, let me say that I expect there will be readers who are strongly partisan-minded, and will accuse me of employing an overt admixture of religion and politics solely in order to attack or discredit someone.

Please allow me to affirm that I have no political axe to grind, per se, but when rulings and legislation from these sources trespass upon the revealed will and word of my Lord, and offends and grieves that Holy Spirit within me, then if I remain silent I become a partaker of that evil. To that I say, God forbid. Brethren, pray for us.



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