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

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WHOLE NUMBER 2293

THE "GIFT"

DON SHOCKEY
Benton, Ark.

Romans 5:15-16: "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: For the judgment was by one to condemnation, but the free gift is of many offences unto justification."

Romans 5:18: "Therefore, as by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life."

There are five "things" about this "gift" that are found in the 5th chapter of Romans that I wish to share with you as our message. There in the 15th verse we are told who is:

I. THE GIVER: God.

Paul by the moving of the Holy Spirit sets forth a description of this "GIVER."

"He is the God of peace." Romans 5:1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

This "peace of God" comes to a sinner by way of justification; which means that a sinner is reconciled to God. A sinner is no longer the object of God's dis-

pleasure, but justification has placed him in God's favour—he is at "peace with God." Now a sinner arrives in such a glorious position as this by the imputation of the propitiatory death of Jesus, the Son of God, His only begotten Son. For you see, sin created enmity between the sinner and God, but by and through this "free gift," God becomes to a sinner "the God of peace"—a sinner has peace with God.

This first benefit of justification, "peace with God," is an "objective peace." This is not the same as the "peace with God"—this is an experimental peace and we will avail ourselves of it when we lean on Him during testings and trials. "Peace with God" is an "objective peace" to end the war; to end the enmity between a sinner and God.

Then Paul continues his description of the "GIVER" of this "free gift," God, by stating:

"He is the God of Glory." Romans 5:22: "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the Glory of God."

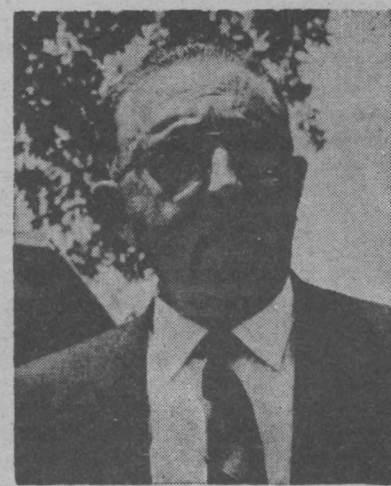
By this is not meant the essential (His essence) "glory of God"—that which makes our Sovereign God, God, but this speaks of that "everlasting glory" and happiness that God has prepared for His

(Continued on page 5, Column 1)

WHY SALVATION IS APART FROM BAPTISM

By ROY MASON
(Now in Glory)

Millions of people in the different denominations hold that there is no salvation apart from baptism—and some hold that there is none apart from immersion. The Catholic Church holds out no hope even for the baby that dies un-



ROY MASON

sprinkled. The Mormons hold baptism as necessary to salvation, and if one dies without baptism, they often have a living person to be baptized for the person who died minus baptism. The most vociferous group to argue for the necessity of baptism, however, is the so-called Church of Christ. They procure radio time so as to

(Continued on page 6, column 3)

Develop An Unshakable Confidence In God

By JOHN OSTEEN

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark 11:24.

First, you hear the Word of God on something about your family, your body, your mind, your emotions, your finances, your business—whatever it is you desire.

Then you pray and believe that you receive. You do not believe you have; you believe you receive. And you shall have.

I want to discuss the period of time between ye shall receive and ye shall have. It may be an hour, a day, a week, a month, or a year between the time you see the truth, believe the Word of God, reach out with hands of faith, and receive it in your spirit. I repeat: It may be an hour, a day, a week, a month, or a year before ye shall have it come to pass.

If there is ever a time the devil will try to shake your confidence in God and His Word, it is between the time you say, "I do now believe I have received" and the time you see the manifestation and say, "I have it." In that time, you have to make up your mind whether you have any confidence in God and His Word or not.

Faith has a divine rest.

Many of you are waiting for a manifestation right now. You saw what the Word of God said about your need. You believed the Word of God. You received from God. And now you are waiting to see your child come home, to get your marriage straightened out, or to have healing manifested in your body.

What should you do during this time when the devil wants to shake your confidence in God? What shows your unshakeable confidence

in God between the time you've believed and the manifestation? A rest that simply looks up into the face of God and praises Him, because you know it's yours in spite of all the devil can say to you. Live a life of praise that glorifies God and confesses the Word in joy before the Father's throne. The Bible says, "Whoso offereth praise glorifieth me" (Ps. 50:23).

I have three daughters. They are just like angels: They haven't got a thing on earth to wear! They are always wanting dresses. Always.

Suppose I promise my little girl a dress, and I say to her, "Now darling, this is Monday. You just trust me, now. I'm going to buy you a dress on Saturday."

I've got one happy little daughter! I mean, she turns handsprings because she's going to get a dress on Saturday.

(Continued on page 6, column 4)

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A Sermon by Willard Willis

THE BEATITUDES

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

A person may be in deep and troubling circumstances and still not be poor in spirit. The poor in spirit, in fact, could possibly be a rich person rather than a poor person. I make this statement in view of the fact that poverty of spirit is not a product of the flesh. It, in fact, is a grace which God the Spirit works within the believer.

What then is meant by "poor in

spirit"? It is the opposite of that disposition which is haughty and self-sufficient. It is the very opposite of that attitude which asks, "Who is the Lord that I should hear and obey His voice?" Those who are poor in spirit are those who realize that all they are or ever hope to be rests entirely in the Lord Jesus Christ. They know that the righteousness they possess is only filthy rags. They look at their own righteousness in the mirror of God's word and say, "I am very poor." They measure

their spiritual strength on the scales of God's word and say, "Without Him I can do nothing." They measure their spiritual eyesight on the chart of God's Word and find that they need spiritual glasses. They find the same to be true of their spiritual feeling, tasting and hearing. The poor in spirit, then, are those who realize that they have nothing, are nothing and can do nothing aside from the Lord Jesus Christ who strengthens us. They, in other words, have need of

(Continued on page 2, column 1)

bread and wine."

According to the Catholic Church the Mass, as celebrated by her, is a repetition of the sacrifice of Jesus Christ. Each time the Mass is observed the people are taught to believe that Christ is offered again as a sacrifice for their sins. If this is true, then Christ has suffered many times since the foundation of the world, but it is not true. Hebrews 9:2-18 says: "For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "So Christ was offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin

(Continued on page 8, column 3)

THE BELIEVER IS SAVED BEFORE BAPTISM

1. He is passed from death unto life. "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jn. 5:24). (1) He hears the word, present tense. (2) He believes, present tense. (3) He has everlasting life, present tense. (See John 6:47; 3:14,15). (4) He shall not come into condemnation. (5) He is passed from death unto life. This alone should be sufficient to convince anyone.

2. The believer is not condemned. (John 3:18).

3. He is justified and has peace with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

(1) The believer is justified before God. To justify (dikaioo, Gr.) means "to pronounce righteous, to

make or declare right." "Being justified freely by His grace through the redemption that is in Christ Jesus . . . To declare, I say, at this time his righteousness: that he must be just, and the justifier of him which believeth in Jesus" (Rom. 3:24,26).

(2) The believer has peace with God. "In me ye might have peace" (John 16:33). What kind of peace? "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

(3) The justification is through redemption in Christ and the peace is in Christ. Therefore the believer is justified by the grace of God and has peace in Christ, and he believes before baptism, blessings come to him before baptism. He is redeemed, justified and has peace.

4. The believer has a pure heart in the sight of God. Acts 15:9: "And put no difference between us and them, purifying their hearts by faith." Katharizo (Gr.) means "to make clean, to cleanse, to purify." This taking place before baptism, the believer then has the promise: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8).

5. The believer has the witness of the Spirit. "He that believeth on the Son of God hath the witness in himself" (I John 5:10).

(1) The witness testifies that the believer IS, not will be at baptism, a child of God. "The Spirit Himself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

(2) Then, "If children, then heirs: heirs of God, and joint heirs with Christ" (Rom. 8:17).

(3) The witness testifies that the believer is sealed. II Corinthians 1:22, "Who hath also sealed us, (Continued on page 8, column 5)

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The Beatitudes

(Continued from page 1)

all things. They are like the prodig-
al who began to be in want (Luke
15:14).

It may appear to some that to
be poor in spirit is to be a loser.
The very opposite, however, is true.
The poor in spirit, in fact, are like
Paul when he said, "When I am
weak, then am I strong." Our text,
in fact, pronounces a blessing upon
those who are poor in spirit. They
are blessed because God will sup-
ply all their needs. He will tune
our spiritual senses so that we can
enjoy spiritual things. The poor in
spirit are also blessed in that
they are laying up great treasures
in Heaven. Note carefully the fol-
lowing passage relative to those
who are poor in spirit:

"But I am poor and needy; yet
the Lord thinketh upon me: thou
art my help and my deliverer;
make no tarrying, O my God"
(Psa. 40:17).

Our Lord continues His message
by stating: "Blessed are they that
mourn, for they shall be comfort-
ed." Our Lord's reference here is
not any kind of mourning, but only
to that mourning that results when
one sees his or her poverty of spirit.
The Publican is an excellent ex-
ample of one who saw his poverty
of spirit and mourned over his con-
dition. He said, "God be merciful
to me a sinner." We see, then, that
the mourning in our text refers to
that mourning which results from
a sense of sin and a sense of ig-
norance relative to God's Word.

It is important to observe the
tense of the verb "mourn" as it is
used in the passage before us. You
will observe that it is the present
tense of the verb which is used.
The passage does not say, blessed
are they that have mourned, but
"blessed are they that mourn." The
reference, therefore, is to a
present and continuous experience.

We, as believers, have much to
mourn over. We mourn when we
observe our lack of faith when a
severe problem arises. We mourn
when we observe the pride and
coldness in our flesh. We mourn
when we observe our ignorance re-
lative to God's Word. We, in fact,
are made to enter into Paul's ex-

perience as set forth in Romans 7:
24:

"O wretched man that I am! who
shall deliver me from the body of
this death."

Our Lord's promise to those who
mourn is that "they shall be com-
forted." Let me, however, point
out again that any kind of mourn-
ing will not do. Those, in fact, who
are mourning over blighted hopes
or financial reverses are not in-
cluded. It is only that mourning
which springs from a realization of
our poverty of spirit. It is these
people that shall be comforted.
They shall be comforted with peace
that passeth one's understanding.
They shall have healing oil poured
into the wound that their poverty
of spirit has made. They shall re-
lax in the arms of their Father as
He softly speaks His promises to
them.

We, of course, are not to look at
the wounds which sin has made
and see how badly we can make
ourselves feel. Look at the wounds,
yes, but then look away from them
to our Lord Jesus Christ. Look to
Him whose grace is greater than
all our sins. Let weeping endure
for a night, but expect joy in the

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morning. Let us look at our
sins. Let weeping endure for a
night, but expect joy in the morn-
ing. Let us look at our wounds, yes,
but then let us enter into Paul's
experience as set forth in Romans
7:52:

"I thank God through Jesus
Christ our Lord, so then with the
mind I myself serve the law of
God; but with the flesh the law of
sin."

Our Lord continues His message
by stating: "Blessed are the meek:
for they shall inherit the earth."

One will find that meekness
necessarily follows after poverty
of spirit and mourning. The first
step is when one sees their un-
worthiness or need. The second
step is that of mourning over one's
condition. The third step is that of
meekness—meekness which is a by-
product of self-emptying and self-
humiliation. All of these steps, of
course, are wrought by God the
Spirit.

Matthew Henry, when speaking
on the subject of meekness, said,
"The meek are those who quietly
submit themselves before God, to
His Word, to His rod, who follow
His directions and comply with
His designs and are gentle toward
men."

The meek have been brought to
see themselves as very empty and
in need of wisdom, humility and pa-
tience, etc. They, therefore, are
submissive before God and teach-
able.

We should point out at this point
that a meek person is not a weak
person. We, therefore, must not
confuse meekness with weakness.
True meekness will bow to God's
will, but it will not bow to the will
of man. A person who is truly
meek, will stand up for God-given
rights. He or she will stand up for
the Word of God. Moses, in fact,
was the meekest man of his day,
yet his meekness did not prevent
him from executing judgment upon
those who had worshipped the gold-
en calf. The Lord's disciples were
meek men, but their meekness did
not make them cowards. They, in

fact, boldly stood their ground. The
Lord Jesus, the meekest of all,
showed that there is a vast differ-
ence between meekness and weak-
ness when He drove the desecrat-
ors from the temple.

Our Lord proceeds to say that
the meek "shall inherit the earth."
It is not the mighty or the law



WILLARD WILLIS

breakers who shall inherit the
earth, but the meek. The meek will
not only inherit the earth for all
eternity to come, but they also in-
herit it now in that they are hap-
pier in a cottage than a wicked
man is in a palace. It is as stated
in the following passage:

"Better is a little with the fear
of the Lord, than great treasures
and trouble therewith" (Prov. 15:
16).

Our Lord continues His message
to us by stating: "Blessed are they
that hunger and thirst after right-
eousness: for they shall be filled."

Our Lord, in the beatitudes
which have already been set
forth, has given us the steps His
grace follows in the development
of His children. First, there is a
sense of need, or a realization that
all our righteousnesses are as
filthy rags. Secondly, there is a
judging of self and mourning be-
cause of our sin and ignorance.
Thirdly, there is the prostration of
the heart before God, or a state of
meekness. We come now to the
fourth step which is a hungering
and thirsting after that which we
do not have. We, in other words,
yearn for knowledge and wisdom
of God and His favor by doing His
will.

I hasten to point out that the
righteousness we yearn after is
not legal righteousness, in view of
the fact that the believer stands
before God as though he or she had
never sinned. The righteousness
we seek after is that which comes
from being right in our doctrine
and practice. It is to be right re-
garding baptism, Lord's Supper,
doctrines of grace, etc.

You will observe that our Lord
does not say, blessed are they who
have, but those who do hunger and
thirst after righteousness. It is the
same, therefore, as seeking those
things which are from above, or
building our house upon the rock.

Our Lord adds, "They shall be
filled."

It is God who has created the
hungering and thirsting in the soul,
and it is only God who can supply
the hunger and quench the thirst
which He has made. God, in fact,
created the hunger and the thirst
with the purpose in mind to satisfy
them. God draws us to feel the
need of His blessings in Christ be-
fore He supplies those blessings.
Those, in fact, who truly want to
be filled with wisdom, will be filled
with wisdom. Those who truly de-
sire to enjoy God more, will enjoy
Him more. They, in other words,
shall be filled. They shall be filled
with knowledge, wisdom, faith,
praise, love, goodness and mercy.
It is as stated in the following pas-
sage:

"He that is of a proud heart
stirreth up strife: but he that put-
teth his trust in the Lord shall be
made fat" (Prov. 28:25).

Our Lord continues His message
by stating: "Blessed are the merci-
ful: for they shall obtain mercy."
We will find the act of being merci-
ful to be the fifth step of God's
work of grace in the believer. We,

in fact, are merciful to those who
are in that condition which once
held us captive. It is the condi-
tion we were in before God brought
us to maturity by working His
works of grace within us. We are
now merciful in that we are will-
ing to go out of our way to in-
struct others regarding God's
Word. We observe others who are
in the same pit we were in and we
are willing to use our knowledge
and wisdom as a ladder to bring
them from the pit. I, of course,
am not referring to regeneration,
but to one's walk. The following
passage will explain that which is
before us:

"Brethren, if a man be over-
taken in a fault, ye which are spiri-
tual restore such a one in the
spirit of meekness; considering
thyself, lest thou also be tempted"
(Gal. 6:1).

We see, then, that a merciful
person is one who is moved with
pity to go to the aid of one who
is less fortunate. Those who go
into all the world to preach the
gospel, or even to the house down
the road, are included in those who
are merciful to others. We see,
then, that the application is to
those who are seeking the lost, or

by stating: "Blessed are the pure
in heart: for they shall see God."
A study of the following passages
gives us a basis for understanding
what it means to be "pure in
heart."

"And God which knoweth the
hearts, bare them witness, giving
them the Holy Spirit, even as He
did unto us; and put no difference
between us and them, purifying
their hearts by faith" (Acts 15:8,9).

Faith, according to the above
passage, is the means whereby the
heart is purified. Faith, according
to Romans 10:17, comes by hear-
ing, and hearing, by the Word
of God. Purification, then, must
be tracked back to God's Word.
The pure in heart, in fact, are
those who have heard, believed
and practiced God's Word.
The word, under the influence of
God the Spirit, has purified us from
darkness, error and rebellion. We
heartily accept the fact that God
is sovereign. We have been made
to embrace the truth. We, in other
words, are pure in heart in that we
have the truth in the inward parts.
It is as stated in the following pas-
sage:

"Behold, thou desirest truth in
the inward parts: and in the hidden
part thou shalt make me to know
wisdom" (Psa. 51:6).

Mr. T. Scott, when speaking on
this subject, said: "The believer's
understanding is in part purified
from darkness, his judgment from
error, his will from rebellion, his
affections from enmity, avarice,
pride, sensuality."

It is a shame today that there
are millions who have no more
than a head religion. They, in
other words, are not pure in heart.
They fall into the category of the
Pharisees of old who thought that
all was well so long as the out-
side of the platter was kept clean.

Our Lord states regarding the
pure in heart that "they shall see
God." He, of course, does not mean
that we are regenerated by being
pure in heart, but only that we are
brought nigh to God when we are
free from heresy, etc. We are
brought to see God in that we see
His will for us. We are able to
rightly divide the Word so that we
have a clear understanding of the
doctrines of grace. We are able,
by His grace, to set our affections
on things above rather than on
those things which perish with us-
ing.

Our Lord continues His message
to us by stating: "Blessed are the
peacemakers: for they shall be
called the children of God."

It is very interesting to observe
that our Lord said, "Blessed are
the pure in heart," before saying,
"Blessed are the peacemakers."
This fact fits perfectly with James
3:17 which states:

"But the wisdom that is from
above is first pure, then peace-
able."

The believer must never seek
peace at any price. He, in fact,
must never seek peace at the ex-
pense of God's Word. It is a shame
that many church groups don't dis-
agree with anyone. They sacrifice
purity in order to increase their at-
tendance. They will not speak on
election, predestination, closed
communion, local church, etc., be-
cause of their fear of losing mem-
bers. They, in other words, place
peacemaking before purity. They
(Continued on page 3, Col. 1)

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The merciful to which our text
refers, is that which not only stirs
up the heart, but it also moves the
hands and feet to help the less
fortunate. It, in other words, is
not mere words, but golden deeds.
The reach of the merciful may also
go to those who have physical
needs such as clothing, food and
shelter, or it may be only a com-
forting word. It is as stated in
the following passage:

"But whose hath this world's
good, and seeth his brother have
need, and shutteth up his bowels of
compassion from him, how dwell-
eth the love of God in him" (1 John
3:17).

Our Lord's announcement is that
those who are merciful will obtain
mercy. They will not be the loser
as a result of their endeavors.
They will find that it is more
blessed to give than to receive.
The cost that was theirs in reach-
ing the less fortunate will be more
than repaid. It is as stated in the
following passage:

"The merciful man doeth good
to his own soul: but he that is
cruel troubleth his own flesh"
(Prov. 11:17).

Our Lord continues His message

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The Beatitudes

(Continued from page two)
keep the outside of the platter clean as did the Pharisees of old, but the inside of the platter is filthy.

Our Lord is the Prince of peace, but never did He compromise a truth in His quest for peace. We are followers of Him and should seek to follow His example.

There are multitudes with whom our Lord did not make peace and, as far as doctrine is concerned, there are multitudes with whom we cannot make peace. We, however, according to Romans 12:18, are to do our best in being at peace with all people. This passage reads:

"If it be possible, as much as lieth in you, live peaceably with all men."

We, in our quest for peace, must do so by the faithful preaching of the Word and in our prayers for those who need assistance. We, by the preaching of the Word, under the influence of God the Spirit, are instruments in bringing the lost to be at peace with God and in bringing the regenerate to the truth so that they are at peace with God relative to their doctrine and practice. The believer who practices false doctrine is at peace relative to his relationship with His God, but not in regard to fellowship. A man's son will always be his son, but there may not always be peace between the two, especially if there is disagreement.

The process of making peace requires a lot of patience, because the recipient is not aware that he or she needs help. Those who try to restore peace between a drunk man and his wife, find that the going is very rough. The drunk, in fact, is not aware that he is at fault. He feels that he has done no wrong. The lost, in like manner, feel that all is well. They don't see why that they must be born again. The regenerate, in like manner, who have not been taught the all things of God's Word, are convinced that their beliefs are sound. It therefore is difficult to convince them of the error of their way. It, in fact, is so difficult that only God the Spirit can make the change in them. He, of course, does so by means of the faithful preaching of the Word.

Those who are peacemakers, according to the passage before us, "shall be called the children of God." Here is definite proof that these beatitudes are not describing the manner in which a person is regenerated. It is obvious from the fact that they shall be called the children of God, that reference is to our walk after being born again. I draw this conclusion because, for one to be "called the children of God", is to be esteemed and regarded as such. One, in fact, who is called a child of God, must already be His child. There is a vast difference in being made a child and being called a child. We are called God's children when we display His nature. We, in other

words, resemble our Father when we perform the work of peacemakers.

Our Lord continues His message by stating: **"Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven."**

The pure in heart, or the pure in doctrine and practice, are destined to suffer for righteousness sake, because their convictions are contrary to those who have not been taught in the same school. The pure in heart, for example, believe in the absolute sovereignty of God while others do not. The pure in heart believe in total depravity and a limited atonement. They, therefore, are destined for conflicts. They are destined to suffer for righteousness sake. They, in a sense of speaking, swim out to save a drowning man, but the man resists them because he does not understand their good intentions.

It will be found that the greatest persecutors are people who claim to be religious. The religious Pharisees, in fact, were some of our Lord's worst persecutors. The persecuted, however, must not grow weary or depressed because our Lord pronounces them "Blessed." Their persecutors, in fact, are doing them a great service in that they are increasing their reward. It will be found that there is gold inside the stones that are cast at those who suffer for righteousness sake.

Our Lord states regarding the persecuting: **"For theirs is the kingdom of heaven."** God's kingdom, according to Roman's 14:17, **"is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit."** Those whose lives rise no higher than meat and drink are to be pitied. They are like a flower whose color will soon fade and bloom fall. They, in other words, live a life that is no life at all. They travel, but they never go anywhere. Those, however, who are in God's kingdom, may suffer through the night, but they have the assurance that joy will come to them in the morning. They may shed tears now, but it will not be long before all tears will be wiped from their eyes. They, therefore, live on a plain that is far above that of the persecutor. They, even in this life, enjoy a peace and contentment which the world knows nothing of or can ever counterfeit.

Our Lord continues by stating: **"Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake."**

Most believers today are not persecuted, because they don't stand up for any particular truth. It, in fact, is difficult to determine where-in they differ with the world. The same applies to multitudes of church groups. The sermons from their pulpits are what the world wants to hear, so there is never any controversy with the world. The pastor's message is such that the lost feel that they have no need of the Lord Jesus



For October 12, 1980
Ruth 1:8-13.

Intro.: One of the greatest studies in the blessed Word of God is the fulfillment of the prophecy in Genesis 3:15, when God states, **"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."** Which Seed, of course, is the promised Messiah. In our present study we see the seemingly broken line carried on. Abraham, in Genesis 22, as he prepares to offer up Isaac the promised son, believed God was able to raise him from the dead and therefore would not fail to carry out His promise even though humanly it was impossible (Heb. 11:17-19). Yes, God that promised cannot lie, neither can He fail (Heb. 6:18; Joshua 1:5). The vessels God uses to carry out His purpose may seem peculiar and the means may seem unusual, as we have seen throughout the Word of God, but God gets the glory. Although God does not approve of or reward wicked men, He still carries out His will through them (Acts 2:23; 4:27-28; Rev. 17:17).

VERSE 8

"And Naomi said unto her two daughters-in-law." Naomi should have been ready to give an answer for the hope she had (I Peter 3:15). She should have had God's Word hid in her heart (Ps. 110:11). She should have been anxious to

Christ. The pastor's message is such that one and all pat him on the back and commend him for a job well done. There, however, is something wrong when this situation prevails. The fact that there is something wrong is evident from II Timothy 3:12 which reads as follows:

"Yea, and all that will live godly in Christ Jesus shall suffer persecution."

A close look at the Scriptures will reveal that the godly in all ages have suffered persecution. Moses was reviled again and again (Exodus 5:11, 14:11, 16:2, 17:2). Samuel was rejected (I Samuel 8:5). Elijah was despised (I Kings 18:17). Jeremiah was oppressed and defamed (Nehemiah 4). Our Lord was nailed to the cross. Stephen was stoned to death. Peter and John were cast into prison. James was beheaded. Paul suffered the loss of all things. We could speak of Joseph and numerous others, but sufficient has been said to show that the godly shall suffer persecution.

Let us remind ourselves at this point that the blessing is only for those who suffer for righteousness sake. There is no blessing for suffering brought on ourselves by sins or stupidity. It is only that suffering that is "for righteousness sake" that will result in a reward from the Master.

Those who play baseball, basketball and like sports can expect an applause now and then, but the faithful saints will never receive an applause from the world. They will hear a lot of name calling, but there will be no applause. This is the message our Lord left with His disciples.

I recall reading a story of an old missionary who arrived back in America after serving on a foreign mission field for about fifty years. He arrived home on a ship which also carried President Theodore Roosevelt. Mr. Roosevelt, when arriving back in America, was greeted by a lot of people. The old missionary, on the other hand, had no one to welcome him home. He gathered up his few earthly possessions in an old suit case and proceeded to (Continued on page 8, column 1)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

go back to the house of God with joy (Ps. 122:1). She should have the desire for the spiritual well-being of her daughters-in-law (Rom. 10:1). However, because of a backslidden condition, she discouraged instead of encouraged. Her speech betrayed her condition (Matt. 26:69-74).

"Go, return each to her mother's house." All Naomi could see at the present time was what she thought would be best for her daughters-in-law physically and materially. She did not know the truth taught in Matthew 6:33 to **"seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."**

"The Lord deal kindly with you, as ye have dealt with the dead, and with me." Again, the general desire for the temporal and physical blessing without any real desire for the eternal well-being of their souls.

VERSE 9

"The Lord grant you that ye may find rest, each of you in the house of her husband." Naomi should have known there is no rest or peace or real joy to the wicked. They, like all men, should be told the only real rest is in Christ (Matt. 11:28). Spiritually, to point individuals to any house which is not an habitation of God through the Spirit (Eph. 2:22), and which is not the pillar and ground of the truth (I Tim. 3:15), and which does not hold forth the Word of life, (Philip. 2:15,16) is to be woefully ignorant of the Word of God. So one house or one church is not as good as another.

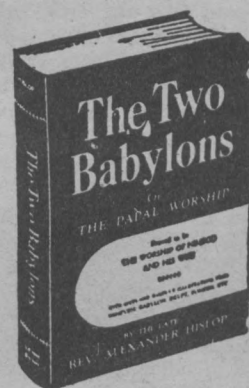
"Then she kissed them." This was the best she could do for them in her present state of mind. No

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doubt, she was sincere and meant well, and probably thought she had given good advice. Sad to say, many so called preachers, in their "counseling" do basically the same thing. So, any instruction or counseling which is not based on **"What saith the scriptures"** is hurtful and not helpful. This has led to much confusion in this present age of human wisdom. Notice particularly the advice given to the youth and women.

"And they lifted up their voice, and wept." Both Ruth and Orpah were affected and moved by the words of Naomi; however, we will see there is a vast difference between them. Many times individuals are moved to a decision by preachers, but some are moved, merely physically and not spiritually because of a failure to use spiritual means. Therefore churches are filled with unconverted church members. So from the human viewpoint there was no difference between these daughters-in-law. They both outwardly wept, they both were moral and seemingly good wives, etc.

VERSE 10

"And they said unto her, Surely we will return with thee unto thy people." There still is no sign of any distinction. Sometimes people endure for a while (Matt. 13:20-21).

VERSE 11

"And Naomi said, Turn again, my daughters: why will ye go with me?" Instead of Naomi's words being words of comfort and encouragement, she persistently looked on the dark side of things. A spiritual Christian can say, **"Such as I have, give I thee"** (Acts 3:6). He can even reach out a helping hand (Acts 3:7).

"Are there yet any more sons in my womb, that they may be your husbands?" Again, she failed to consider the greatness of her God, for **"with God all things are possible"** (Luke 1:34-37).

VERSE 12

"Turn again, my daughters, go your way: for I am too old to have an husband." Notice, three times she has exhorted them "to turn again" or return. She uses human understanding and human reasoning to reach her conclusions. This is true of all modernists and man-made preachers.

"If I should say, I have hope, if I should have a husband also to-night, and should also bear sons." She goes on with her attempt to remove any possibility of any way to solve the situation.

VERSE 13

"Would ye tarry for them till they were grown? Would ye stay for them from having husbands?" She was positive this would clinch the argument.

"Nay, my daughter." She answers for them.

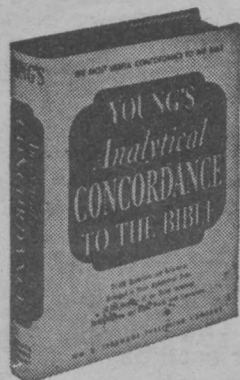
"For it grieveth me much for your sakes that the hand of the Lord is gone out against me." What a low state to be in! She was in a similar condition as Jacob, or Elijah under the juniper tree (Gen. 42:36; I Kings 19:4,5). This is a contrast to the words and works of faith (Philip. 1:12; Rom. 8:31; Num. 13:30).

Conclusion: How many times do we have to be made to see that we have some of the characteristics of the Naomis and Thomases of the Bible, as we on occasions walk, talk, and act like them?

(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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"Does Matthew 9:12 teach that Jesus was opposed to preventive medicine?"

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them of their spiritual maladies, in saving them from their sins.

But those miserable, self-righteous Pharisees were sent away empty, when He said to them: "Go and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance" (Matt. 9:13; Hos. 6:6).

So, in this study, I fail to find anything to prove that Jesus was opposed to "preventive medicine," since nothing was even said about medicine, as we know medicine in the physical sense.

However Jesus, the good Physician, is the only one who can and does heal His people of the spiritual maladies of their souls, as it is written: "... thou shall call His name JESUS; for He shall save His people from their sins" (Matt. 1:21).

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In this verse of Scripture Jesus is not teaching for, nor against preventive medicine. He is using an illustration that anyone could understand to teach a very important lesson.

After Matthew, the publican, had been called to follow Jesus, it seems that he had a farewell feast for his fellow publicans and other friends. (see Luke 5:29) Jesus and His disciples were at the feast and sat with the publicans and sinners. The fact that Jesus ate with these tax collectors and sinners enraged the self-righteous Pharisees. They would have no dealings with anyone who did not observe the law of Moses and did not attempt to keep the customs of the elders.

His reply to their criticism was this illustration of the physician. He said like the sick needed the physician, it was sinners who needed Jesus, The Great Physician. It is among the sick that the physician is needed. The field of service of a physician is to help the sick. It is the sick in the hospital that he visits. To whom does a doctor make house calls (mostly a thing of the past)? Is it not people who are sick? Jesus is saying that He, The Great Physician, came to save sinners.

Jesus uses this to illustrate His field of labor and His mission here on earth. Like the physician's area of service is with the sick, His field is with those who are sinners. He adds that He came to call sinners, and not the righteous (self-righteous) to repentance.

Here is a very important les-

son which we as Independent Baptists need to learn. Too often, I am afraid we get off in a corner where we will not bother anyone, nor anyone bother us and there we sit.

We forget that Jesus left His churches here on earth to carry out His order to "go ye into all the world, and preach the gospel to every creature" (Mark 16:15). We forget that our field of labor is also among those who are lost.

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We must not take a phrase out of a complete story and make a theological deduction from it. Verse 13 gives us an idea of the lesson being taught. "But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

He is not talking about preventive medicine at all. He is talking about sinners and the person's attitude toward their condition. He is dealing with peoples attitudes and state of being, and not about medicine at all.

Actually, no person is "whole" because sin has caused us to have things wrong with us physically. When a person is "well" he thinks he doesn't need help while all the time he is weakening.

A person who thinks he is righteous and does not need a Saviour is fooling himself because he is a sinner. "For all have sinned, and come short of the glory of God" (Rom. 3:23).

Let us not try to make the Lord say things that He does not say, nor try to pull hidden meanings or messages out of His sayings.

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"But when Jesus heard that, he said unto them, They that be whole need not a physician; but they that are sick" (Matt. 9:12).

No! Jesus and the whole Bible never opposed doctors or medicine. I believe in Divine Healing. I believe all healing is Divine. God may heal through doctors, treatment, or medicine. He may use preventive medicine to keep one in better health. He may give good health and heal without the aforementioned. But it is always God that gives health.

Jesus and the whole Bible does oppose trusting in doctors and medicine apart from trust in God for health and healing. "Yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his Fathers" (II Chron. 16:12b, 13a). It was not wrong for Asa to go to the doctor. It was wrong that he did not go to the Lord about this disease.

God gave medical value to certain things. He gave man wisdom to discover those values. He gives doctors wisdom for their vocation. He sometimes blesses doctors and medicine to the health and healing of men. Jesus and the Bible never condemn this.

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Therefore, Matthew 9:12 does not teach that Jesus opposed preventive medicine. The man who needs preventive medicine is not whole, and needs a physician. A man who is in perfect health does not need a physician. Jesus is using a physical fact to teach and illustrate a spiritual truth. The whole need not a physician. And a man who was righteous would not need a Saviour. Jesus is not saying that any are righteous and don't need to repent and be saved. He is saying if one was righteous, he would not need to repent.

What Jesus is further saying is that unless one realizes he is sick, he will not call the doctor. And unless one realizes that he is a lost, condemned, undone sinner, he will not trust Jesus for salvation. Jesus came to seek and save the lost: That is, those who are made to realize their lost condition. All men are lost, but most men don't know it. A great need today is the work of the Holy Spirit showing men their lost and undone condition and their need of a Saviour. It is easy to lead a lost sinner to Jesus Christ. But you can't drive the sinner to Christ until and unless the Holy Spirit convinces him that he is lost.

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The first approach to Bible exegesis is to seek the literal meaning. However, there is much in the Bible that is figurative, and demands a figurative interpretation. Jesus frequently resorted to the use of symbolic or pictorial language to teach a literal truth. Thus it is with Matthew 9:12. On occasion, a brief figurative statement will convey as much and more quickly enhance understanding than a long technical explanation. But a word of caution is in order. It is shamefully irrespon-

sible to construct allegory where there is no basis for doing so in text or context. To discard that which is literal, and substitute it with that which is spiritual, is to fragmatize the meaning, and reduce substance to shadow. Beware of those exegetes who belabour the cry for "deeper significance" of the Scripture, and recklessly spiritualize the Scriptures to find in the expression "another angel" (Rev. 14:6), a prophecy referring to Martin Luther.

Matthew 9:12 is a scathing rebuke of the Pharisees who had criticized the conduct of Jesus for entering and eating in the homes of publicans and sinners (Vs. 11). The Pharisees assumed for themselves perfect spiritual health, they were self-righteous, and looked down their noses at everybody who would not adopt their mock standard or righteousness. The Pharisees were legalists, and their righteousness centered in themselves. However, Christ taught that a certain Roman Centurion had more faith than the most formal Pharisee (Matt. 8:10).

The Pharisees limited the soul healing grace of God to the Jews under the law of Moses, and criticized every overture that would in any way include and make those outside their particular pale to be objects of God's healing grace. Jesus is saying to the Pharisees in Matthew 9:12, "Ye judge yourselves to be whole and sinless, and need Me not. Why criticize Me then for going to those who are sick and sinful, and desperately need my care and attention?" The text (Matt. 9:12) is a spiritual reference to the soul, and uses physical illness as a metaphor to refer to the terminally diseased state of the soul. The text in no way disavows the use of preventive medicine.

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The "Gift"

(Continued from Page 1)
people. This speaks of that "glory" He promised them; that "glory" He has "called" us to. Romans 8: 28-30: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For 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. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; And whom He justified, them He also glorified."

This word, "hope," is a favorite word that Paul uses, but it is not to be understood as "expectation." It is to be understood as a "benefit" in regards to the believer's future. What Paul actually states there is, as believers, we confidently and joyfully look forward to actually becoming all that God has had in mind for us to be.

The "giver" is also presented as: "The God of love." Romans 5: 5-8: "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

This love is "His love" and not ours to Him—"this is evident from the Scripture reading, especially verse 8. It is "His love" to us—the "us" is to be understood to be those whom Paul is writing this letter to, the "called saints of God." Romans 1:7: "To all that be in Rome, beloved of God, called to be saints; grace to you, and peace, from God our Father, and the Lord Jesus Christ." It is they who are the "beloved of God."

This "love of God" — this "divine love" is not an external revelation or even redemption, but it is that "which is shed abroad in our hearts" by the Holy Spirit. Romans 8:16: "The Spirit itself beareth witness with our spirit, that we are the children of God."

The "love of God" is that sense we have within us; it is that which draws out of us our love to Him.

The "love of God" is that which "constrains us" (Gr.-sunecho). II Corinthians 5:14: "For the love

of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." It urges us on; impels us "to love Him who first loved us." I John 4:19: "We love Him, because He first loved us."

A writer of old puts it in these words: The "love of God" does not descend upon us as dew in drops, but it is a stream that spreads itself abroad through the whole soul filling it with the consciousness of His presence and favour. It is that inward persuasion that we are the sons of God—we are the objects of "God's love." Such is this "love of God" spread abroad in our hearts from this "God of love."

So we see the first "thing" in regards to this "free gift"—"The Giver"—The Almighty sovereign God of the universe. This then brings us to:

II. THE GIFT: JESUS CHRIST. Romans 5:15-17: "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by Grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ."

Some things in regards to this gift are:

"He was the promised gift." Genesis 12:3-7: "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed as the Lord had spoken unto him: and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran: and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him."

These words are not to be misunderstood as the descendants of Abraham; this we are told by the Holy Spirit through the pen of Paul. Galatians 3:16: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ."

Then we see—Jesus was not only "the promised gift," but:

"He is a precious gift." I Peter 2:7: "Unto you therefore which believe He is precious: But unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner."

To those who have "the love of God" shed abroad in their hearts, "He is a most precious gift." He is most precious in that:

"He is a providing gift." He has provided for the believer:

A. "Peace with God." (Romans 5:1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.")

B. "Access to God and the joy of hope." Romans 5:2: "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." This access spoken of by Paul is not in regard to the blessing of justification, although that is the grace whereby we have access through Jesus Christ, but Paul speaks here of the effect of that justification.

He speaks of another benefit of justification: As justified, we not only have "peace with God," but we have "access to God." This access comes by way of this "precious providing gift"—Jesus Christ. This is so because we did not open the way or even bring ourselves, contrary to the Arminian theory, into that position we

enjoy as a believer. We were brought there, declares Paul, by Jesus Christ—the gift of God.

Paul uses the word "access" in regards to the relationship we have as God's sons. He further develops this thought in Romans 8:15, where he speaks of our receiving the "Spirit of Sonship, whereby we cry, Abba, Father," because God elected and predestinated us for fellowship with Him.

Ephesians 1:4-5: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame

Ephesians 2:8-9: "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: Not of works lest any man should boast." Now who are the subjects of grace?

"The strengthless." Romans 5:6: "For when we were yet without strength, in due time Christ died for the ungodly." Here is presented a sad condition for sure—strengthlessness, spiritual strengthlessness; unable to "serve" God or "save" ourselves, but in due time, the exact time, prescribed in the COUNCIL OF GOD in eternity past—the fulness of time, Christ died for:

"The ungodly." We might have expected Paul to say He died for us, but He didn't. He said Jesus Christ died for the ungodly. This brings out the nature of "God's love" more clearly, but who can measure such a love, who can describe such a love?

Paul says maybe for a righteous man one would die, and perhaps you might find someone willing to die for a good man (Romans 5:7). But when we were at our worst, ungodly sinners: (Romans 5:8), God did His best for us—Christ died for us. While we were yet sinners He died for us.

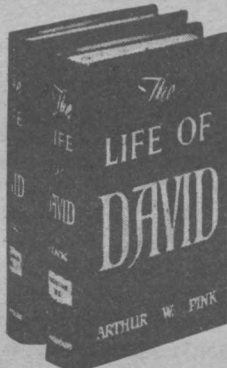
With the use of the word "us", Paul speaks of us as the "elect" of God—for in Adam as our federal head we were as all mankind—polluted and guilty of sin. We were "spiritually strengthless," as strengthless as a "corpse," we were "spiritually dead" in "sin."

Ephesians 2:5: "Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved." This brings us to the fourth "thing" in regards to this "free gift."

IV. The glory of the gift hath abounded unto many (Rom. 5:15). The Greek reads here "the many" with the emphasis upon "the". The grace of God, which is the reconciliation, abounds to "the many", for there are many. We are told who "the many" are in Acts 13: 48—they are those who were ordained to eternal life from before the foundation of the world. They are those who have been given to the Lord Jesus by the Father.

John 6:39: "And this is the Father's will which hath sent me that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

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before Him in love. Having predestined us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." And now that we have received the righteousness of Jesus Christ, in time we are to feel perfectly free to approach God at anytime and enjoy Him as His sons. Like children of an earthly king, we as the children of God, have instant access to His throne. We come boldly, not arrogantly, but confident that He will hear and receive us as His. Hebrews 4: 16: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Continuing in the thought of Jesus Christ as the "providing gift", Paul states He has provided:

C. "Salvation and eternal life." Romans 5:6-10: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

Romans 5:21: "That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord."

Now all of this comes about because of the third "thing", which is:

III. The ground of the gift: The grace of God.

Romans 5:15: "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."

Again, as we saw in "THE GIVER", the source of grace is God.

THE BAPTIST EXAMINER
SEPTEMBER 27, 1980
PAGE FIVE

Paul is presenting here in verses 12 and 18-19 what is called "the seminal idea of salvation". Seminal is a translation of the Latin word "semen" which, of course, means seed. Paul is conveying the assurance of seminal "seed" relations to the two Adams. As humanity, we (all) are the "seed of Adam" and as such, all are dead, except those in Christ—His seed shall live. Our arrival in the Adamic (human) strain took place at human birth, but our arrival in the second Adam took place before the foundation of the earth; and we are rebirthed in time as His own.

Matthew 1:21: "And she shall bring forth a son, and thou shalt call his name Jesus: for He shall save His people from their sins."

John 1:12: "But as many as received him, to them gave he Power to become the sons of God, even to them that believe on His name:"

Combining the words here that Paul expresses and the truth of the doctrines of them we have this: By one offense of one man condemnation came upon all men—"For all have sinned and come short of the glory of God." So by one act of righteousness, by one man, justification unto eternal life comes upon all men who by one ex-

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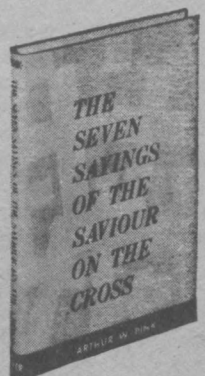
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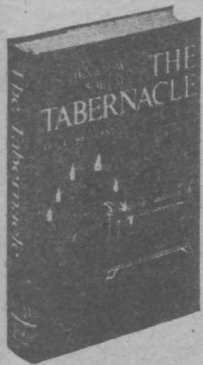


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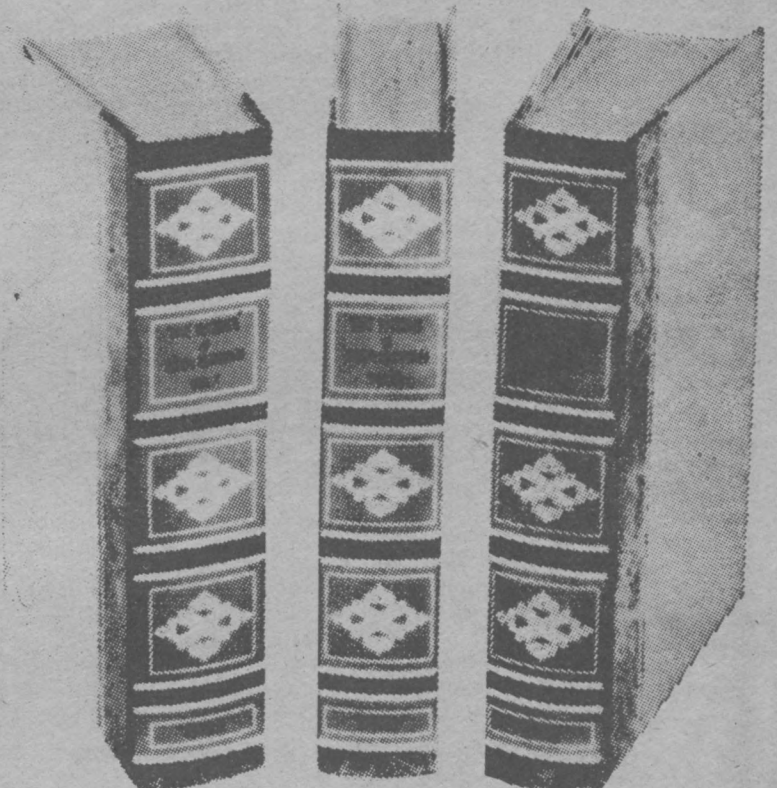


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The "Gift"

(Continued from page 5)
ercise of faith lay hold of Him who wrought the one act of righteousness.

Those are "the many" to whom the Grace of God and the gift of grace abounded. "Those many" as were ordained to eternal life, they believe, they lay hold of Him who wrought the one act of righteousness by the exercise of faith. This "faith" is provided by the same "giver of the gift," Jesus Christ—God almighty.

Romans 6:23: "For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord."

Hebrews 4:2: "For unto us was the Gospel preached, as well as unto them: But the word preached did not profit them, not being mixed with faith in them that heard it."

Ephesians 2:8: "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God:"

My lost friend, may it please God that you lay hold of this One, the second Adam: THE GIFT, JESUS CHRIST, the Saviour of His people. "For He is the way, the truth, and the life and no man cometh unto the Father except through Him" (John 14:6).

You might be saying, "Well, Bro. Don, that sure is fine, but what must I do to attain such a wondrous position? What must I do to receive this gift of God?"

That's the beauty of the whole thing, my friend, and that's the last "thing" I want to share with you in regards to this "gift of God."

There in Romans 5:15-19 the Holy Spirit tells us through the pen of Paul about:

V. The gratuitousness of the gift.
Romans 5:18: "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

Gratuitousness is a word that carries "many" meanings, however the best definition is the word "free", but all are applicable to this "gift of God."

It is granted without obligation on the receiver's part, it is given without cause or justification and it is that which is uncalled for. And, so, all of these definitions fit because there are none of us, who have received this "gift of God," who are worthy of such honor, nor could we achieve such honors by

our efforts to become justified in the eyes of God.

"The free gift." This "free gift," of course, is the opposite of what comes upon us for the sake of Adam. Guilt and condemnation come from him, but righteousness comes upon "the many" by Jesus Christ.

My friend, I say to you that this salvation which was wrought by Jesus Christ is a common salvation for "all." The proposals are given to "all" men; the price is the same to "all" mankind; it is free. Whosoever will may come and take of the water of life.

This "free gift" is given to the "spiritual seed" of Jesus Christ. As the offense, or sin, of Adam is conveyed in a natural way, coming by way of reproduction to "all" his descendants, the righteousness of Christ is conveyed in a way of grace, and by grace, to His spiritual seed who are re-born.

Beloved, God gives His grace freely to sinners, the undeserving and the ungodly, which we "all" were. He gives this "free gift" without condition; you do nothing for it—it is free. I grant you that in one place there is found in His Word the call for repentance, but likewise is found, He promises it. In one place there is found that He demands faith, but in another we find that He supplies it—He gives it.

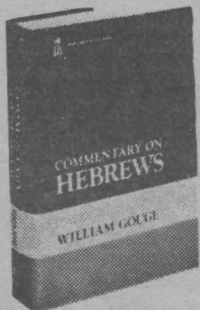
So we have shared the five "things" of Romans 5:15-16 and 18 in regards to the "free gift." All comes from and is supplied by the "GIVER"—our sovereign God. Do you understand what I am saying, my lost friend? You need not dread the punishment of your sin, the imputed sin of Adam and all your own that you have committed or shall commit, if you trust in Jesus Christ. You need not fear hell if you trust in Jesus Christ as your Saviour and there is no sword of vengeance upon you. There are no flames of hell that shall ever touch you, because there is no wrath of God upon you. That is, if you trust in Jesus Christ, that He stood as your substitute and made an atonement for you. May our Sovereign God bless you that you might understand this "free gift" of God is for you and that it is free.

Nothing to pay, no not a whit,
Nothing to do, no not a bit;
All that was needed to do or to pay—
Jesus has done it His own blessed way!

May God bless you!

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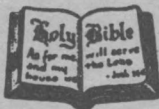
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IS "THAT" IN THE BIBLE?



Question:—

WHAT WOMAN "OPENED A BOTTLE OF MILK"?

Answer:— Judges 4:19—"... And she (Jael) opened a bottle of milk, and gave him drink, and covered him." The bottles of those days were leather bags made from skins.

Why Salvation Is . .

(Continued from page 1)
follow my program on Sunday morning. Their obvious effort is to seek to counteract the Gospel of grace that we preach. Constantly and insistently they teach that immersion is essential to salvation. What about this claim?

A DANGEROUS AND DEADLY FALSEHOOD

The teaching that immersion is essential to salvation is one of the most deadly falsehoods ever taught in this world. It will send the soul of every person who believes it as straight to hell as the crow flies.

WHAT THIS FALSE DOCTRINE DOES:

1. It destroys the New Testament doctrine of grace. Baptism is a form of works, and the Scriptures tell us that salvation is not by works. (See Eph. 2:8-9; also read Rom. 4:4).
2. It makes salvation to be through water instead of through blood. (See I John 1:7; Heb. 9:22; Matt. 26:28). The substitution of the water of immersion for the blood of the Saviour is a wicked thing.
3. It denies the finished work of Christ for salvation, teaching that we have to finish the plan of salvation through the works of baptism.
4. It makes for two ways of salvation. Church of Christ people teach "falling from grace," but teach that one can be restored. When a supposedly resaved person comes "back into the fold" they don't rebaptize him. First, he is saved partly through baptism, but he is resaved in a different way—this time immersion is not necessary! What an absurdity!
5. It ignores specific cases of the New Testament in which persons were saved without being baptized. Note some instances:

(1). The woman at Simon's home (Luke 7:50). Jesus Himself pronounced this woman saved upon the basis of her faith, and He didn't even mention baptism. He doesn't have different ways of saving different people.

(2). The thief who repented on the cross. He promised that man who turned to Him to take him where He was going. Unsaved people don't go where Jesus is when they die. (See Luke 23:42).

(3). Cornelius and his household. (See Acts 10:43-48). Note that in verse 43 remission of sins is postulated upon faith in Christ alone. Note also that Cornelius and the others were baptized because they manifestly were saved, and not in order to get salvation. Certainly they did not receive the Holy Spirit in this marvelous way in their unsaved state.

(4). The Philippian jailer. (See Acts 16:30-34). That the way of salvation set forth so pointedly omits any mention of baptism is conclusive. The man was baptized, but evidently because of the fact that he had been saved.

(5). The teaching of Mark. (Mk. 16:16). It is stated that the person who believes and is baptized shall be saved, and it could be added that the person who believes and is baptized and eats grapefruit for breakfast every morning, and wears a red shirt and a blue tie and does a hundred other things

shall be saved, but the question is, what will cause one to be condemned? The answer is in Mark 16:16 — the same passage, "He that believeth not shall be damned." Damnation is for unbelief — not for failure to be immersed.

Develop Confidence

(Continued from Page 1)

What does she do between Monday and Saturday? She lives in joy. She can just see that new dress. She's already wearing that dress by faith. There's not a doubt in her mind. She tells everybody, "I'm going to have my dress Saturday. I got a new dress. It's mine. It's mine."

"Well, I don't see it," someone may tell her.

"Yeah, but it's mine. It'll manifest Saturday. I've got it. My Daddy said I've got a dress."

"You mean you're so dumb, standing out here on the playground thanking your Daddy for a dress and you don't even have it? You can't even see it?"

And she'd say, "Yes, it's mine. It's mine!"

Why does she get happy on Monday, and rejoice Tuesday, Wednesday, Thursday and Friday?

Because she knows Saturday's coming!

She knows that Saturday is coming as sure as the sun rises and sets!

Never once does she come back and say, "Now, Daddy, are you sure you're not lying to me?" Never once does she go out looking downcast and say to her friends, "My Daddy said I was going to get a dress, but you know I can't trust him. He's probably just lying to me."

No, she would never say that, because she's got confidence in my word from Monday until Saturday. She just praises, lives in joy, and sees that dress on herself. She knows Saturday is coming!

Every trial, every sickness, every trouble that comes your way is the devil trying to shake your confidence in God. Faith is not in begging God and letting the devil shake your confidence in the Lord. Just simply begin to praise God and thank Him.

Praise is faith at work. In between Monday and Saturday, we ought to praise God because the dress is on the way, and as far as we're concerned, we've got it. Brother and sister, that will give the devil a nervous breakdown!

In Romans 4, it says Abraham grew "strong in faith, giving glory

to God" (v 20). He praised God before he ever saw Isaac. He looked up and said, "Saturday is coming. Saturday is coming. Saturday is coming." He grew strong in faith as he looked at the Word of God and praised God that His Word could not be shaken. Abraham had an unshakable confidence in God.

Somebody said, "Well, Jesus certainly would not praise God before a manifestation." Jesus stood before Lazarus' tomb and praised God while Lazarus was still dead.

Jesus functioned in the same law that I'm talking about. While Lazarus was still dead, Jesus was saying, "I thank You that he is alive. I thank You that he's out of the grave."

Another wonderful illustration is found in the Book of Jonah. The Word of the Lord came to Jonah to go preach in Ninevah, but instead of obeying, Jonah paid his passage on a ship and ran the other way.

Soon a storm was raging. The sailors were trying to find out what was wrong. Finally Jonah admitted: "I'm the cause. I'm the rebel. The storm is here because of me. Throw me overboard and you'll have peace."

But God had prepared a great big fish, and as they threw Jonah overboard, that fish came up at God's direction, opened his mouth, and down that slipping slide went Jonah.

You think you've got troubles? As Jonah slides down the inside of that fish, he figures he's going to die immediately, but he doesn't. There he sits in that fish's stomach in all the slime and gastric juices, seaweed wrapped around his head. I'm telling you, brother, you don't have troubles at all compared to Jonah. Yet in the midst of that fish, Jonah found deliverance.

If Jonah got out of a fish, surely you can get out of a whale of a lot of trouble!

I want you to see what Jonah did. In chapter 2, it says, "Then Jonah prayed unto the Lord out of the fish's belly" (Jonah 2:1). Jonah could pray inside of a fish, you can certainly pray in your trouble!

"When my soul fainted within me I remembered the Lord," Jonah said (v. 7). If you can just get your eyes on the eternal Almighty God who created the heaven and the earth, there's hope for you.

Remember God when your son has gone astray. Remember God when your daughter has fallen by the way. Remember God when (Continued on page 8, column 1)

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THE BAPTIST EXAMINER

SEPTEMBER 27, 1980

PAGE SIX

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

DALLAS (EP)—All roads of the sawdust trail of rockbed evangelicals led to Reunion Arena (Aug. 21-23) when the religious "new right" spread its wings and launched its first flight into hardball political activism. After a shaky beginning, the two-day National Affairs Briefing on turning America back to God soared like wings of an eagle as it moved toward the grand finale—the appearance of Republican presidential candidate, Ronald Reagan.

More than 15,000 of these conservative Christians were convened here from 40 states to hear national military, political, religious and business leaders to return Godly values to American government. They were primarily white, middle-class pastors and active lay persons from many denominations and representative of both major political parties.

Evangelist James Robison, host for the briefing, warned, "Unless we make a commitment to bring America back to God, our nation is finished." Mr. Robison is vice-president of the Roundtable, an organization of evangelical political activists who sponsored the two-day event. The Roundtable's 56 members include not only such prominent television evangelists as Jerry Falwell, Pat Robertson and Robison, but also virtually every political leader of the new right. Its president-founder is Memphis layman Ed McAteer.

Roundtable is part of a network of similar organizations, including Dr. Falwell's Moral Majority, a political-action group claiming 400,000 members; Christian Voice, a political-action committee organized by evangelicals to purge law makers with so-called anti-family, anti-biblical viewpoints, and Paul Weyrich, executive director of the Committee for Survival of a Free Congress, who orchestrated the move to pull the group together.

"I was overwhelmed by the visible national launching of what could be the most beneficial force in this century to affect government policy," said Mr. Robison, who was obviously elated by the response. "We were brought together to share communal principles through which we will be able

to demonstrate our views through politics, if the Lord feels pleased to bless it."

SAN FRANCISCO (EP)—A survey of California voters who call themselves "born-again" Christians has found that they favor Ronald Reagan over President Carter almost 2 to 1. The survey by pollster Mervin D. Field found that 24 percent of the voters in a state wide sample described themselves as "born-again" Christians. Of that grouping, 50 percent favored Mr. Reagan for president, 26 percent endorsed President Carter, and 18 percent supported John Anderson.

On the abortion issue, 59 percent of the born-again group said they disapproved of abortion in the first three months of pregnancy and 66 percent disapproved of Medi-Cal funding of abortions. But contrary to the views of several conservative evangelical leaders and organizations, 58 percent of the born-again Christians surveyed said they favored the Equal Rights Amendment to the Constitution.

TULSA, Oklahoma (EP)—Anita Bryant, the former singer, orange juice promoter and anti-gay rights activist has taken her four children and moved to Tulsa to live with her mother now that her divorce has become final.

In filing for divorce against husband Bob Green in May, Miss Bryant charged that he had cooperated "with certain hired staff members who conspired to control me and to use my name and reputation to build their personal careers instead of the ministry." Miss Bryant's mother, Mrs. Lenra Cate, noted that the Greens were divorced after more than 20 years of marriage. She said that her daughter is "off men, and I don't blame her."

ST. PAUL, Minn. (EP)—Bruce Laingen says his religious faith and a sense of closeness to his family are helping to sustain him as a hostage in Iran. The U.S. charge d'affaires to Iran made these observations in a handwritten note to Mrs. Terri Finley of St. Paul.

Mrs. Finley, 58, has been corresponding with Mr. Laingen since he and other American officials were seized on Nov. 4, 1979, in Tehran. In his letter, dated June 29, he thanked Mrs. Finley for cards that she had sent him, including an inspirational one.

Wrote Mr. Laingen: "I did not grow up on the farm in southern Minnesota without being left with a strong sense of the value of a religious faith—a faith expressed for me as well as it could possibly be by Paul in the first couple of verses of Hebrews, Chapter 11: 'Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.'"

ST. PETERSBURG, Fla. (EP)—Jerry Terrell, the utility infielder for the Kansas City Royals who cast the only negative ballot against a players' strike last spring, is the 1980 recipient of the Danny Thompson Memorial Award given by the Baseball Chapel organization.

The 34-year-old player, who has been working with the Royals' Omaha farm club since July 20, is the fourth person to receive the award "for exemplary Christian spirit in baseball." Previous winners were Chicago White Sox infielder Don Kessinger (1977), Cleveland Indians first baseman Andre Thornton (1978), and Houston Astros shortstop Craig Reynolds (1979). Danny Thompson was an American League infielder for seven seasons

before he died of leukemia in 1976 at the age of 28. He had been active in Baseball Chapel as a player-leader of services.

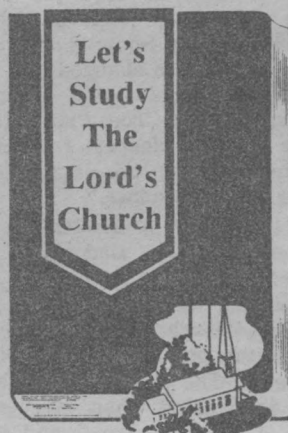
Mr. Terrell said he voted against the players' strike last spring because "the Bible made clear to me that I should have respect for my employers. Guys on our team said they knew where I was coming from and they respected me. A few players said, 'We still think you're crazy.' I offered to let them pick another player rep. They asked me to stay on."

DALLAS (EP)—The whole country is in a state of chaos and we are practically without government," commented Mr. Oswaldo Orellana, Church of God overseer of El Salvador, concerning the state of that troubled Central American nation. Mr. Orellana, supervisor of the 7,000 Church of God members in El Salvador, was in Dallas to participate in the denomination's 58th General Assembly.

According to Mr. Orellana's description, the people of El Salvador live in constant fear of reprisals from either the leftist revolutionaries or the military government.

Let's Study The Lord's Church

By E. G. Cook



By E. G. COOK

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

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ment. The church has remained neutral, so we are the enemies of both sides," he explained.

At present, the Church of God is housing some 7,000 people in five centers of refuge. "These are mostly church members who have been forced to leave their homes because they could not pay the 'war tax,' an \$800 fee imposed by the Revolutionary Party. If they do not pay, their houses are burned," Orellana explained. He further pointed out that thousands of share croppers have abandoned their fields, and he fears that hunger will become even more widespread as food shortages worsen.

MT. CLEMENS, Mich. (EP)—For the past month a police officer has been a regular visitor to the Greater Morning Star Baptist Church. But he's not there to pray. He's there to keep the peace. The church has become a place of controversy and violence, police say.

Officers said there have been arguments, shouting and once, a woman hit another member with her cane. Another time, Mr. Nathaniel Calhoun, minister, had his car tires punctured. Police said officers were summoned to the church several times during the

summer to restore order and they even ordered several services suspended because of the internal problems. The disagreement centers around who should be in the pulpit. Mr. Calhoun was elected last February by the majority of the 250 members but a minority group wants another minister to preach on Sunday.

DETROIT (EP)—An 11-year-old girl has protested to the pope against banning women altar servers. But despite the recent ban Lachele Harris is still serving at Mass at St. Mary's of nearby Redford.

She said serving as an altar girl makes her feel closer to God and she wrote Pope John Paul II after his recently announced ban. She argues that girls waited a long time for a place in the church and suggests the pope made a bad decision and ought to reconsider it.

DARIEN, Conn. (EP)—Children left feeling guilty and bewildered by their parents' divorce are the target of a new liturgy in which the separating parents re-assert their love for the children involved and explain the need to break up. The religious services was written here by three Episcopalians: a priest, a marriage counselor and a social worker.

They stress that the new liturgy, called A Service of Affirmation When Parents Are Separating, is not meant to condone divorce but to confront the results of one that has already occurred. "Those getting hurt the most (in a divorce) are not the parents who can take off from each other," said one of the authors, Mr. Frederick Gendler, associate rector of St. Luke's Episcopal Church in Darien. "It's the kids who hardly know what to do about it and still think it's their fault."

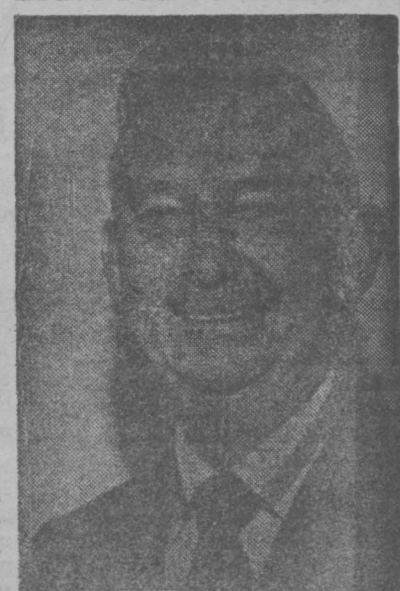
HONG KONG (EP)—The long-heralded publication of the Chinese Bible in mainland China will be realized soon, it was learned recently. In an open letter to mainland Christians, the Three-Self Patriotic Movement Committee announced that 135,000 copies of the Bible will be published around the end of October. There will be 85,000 copies of the whole Bible, and 50,000 copies of the New Testament, the Committee said.

The letter said the Cultural Revolution has destroyed all Bibles stocked by the Committee. "Even the printing plates have vanished, and we have to start from scratch, it said. The Bible is produced by photo-printing, and the Chinese government has helped the Committee in securing good Bible paper and experienced printing plants, the letter said. The printing is funded by "pre-publication sales, contribution by Christians, and free-will loans, it said.

LOS ANGELES (EP)—What was described as "the world's greatest hug" took place at the international convention of Worldwide Marriage Encounter here as some 24,000 people linked arms and encircled the campus of the University of Southern California.

The event was one of the highlights of the weekend retreat,

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which drew couples from 49 countries. All had previously taken part in Marriage Encounter weekends designed to help husbands and wives continue to experience the spiritual benefits of Christian marriage.

BASEL, Switzerland (EP)—Otto Frank, father of the teenage girl whose diary was a major historical document of the Holocaust, died at a hospital here (Aug. 18) at the age of 91. Mr. Frank was the only member of his family to survive the Nazi persecution of Jews in Europe. He was a native of Frankfurt, and Anne, the second of his two daughters, was also born there on June 12, 1929.

Anne Frank's diary became a best seller when it was published as a book. Mr. Frank won a suit against Heinz Roth who had written pamphlets alleging that the diary was a fake.

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The Beatitudes

(Continued from page 3)

a cheap room to spend the night. He, during the night in the cheap room, questioned God regarding why he was not welcomed home. God, however, said to him, "My son, you are not home yet."

Let us also look beyond the present to that day when we shall arrive home, too. May we know that this world is not our home, but that we are just passing through.

Develop Confidence

(Continued from page six)

your business has failed. Remember God when the situation looks dark. Remember God when the doctor says you can't live.

Notice verse 9: "But I will sacrifice unto thee with the voice of thanksgiving . . ." What did Jonah do between Monday and Saturday, sitting in that fish? He offered the sacrifice of thanksgiving and praise.

Are you sitting in the fish's belly today? Does it look like Saturday will never come? What are you to do? Are you to get in every prayer line? Are you to cry, beg, and doubt God?

No, You sit there and say, "Mr. Fish, it may look like you've got me forever, but I've remembered the Eternal God. I've got His Word. Salvation is of the Lord, and I know

He'll get me out of this situation. As far as I'm concerned, I'm out, so I'll just sit here in the fish's belly and offer unto the Lord the praise."

"Oh, Lord, I praise You that I'm out of the fish's belly. I praise You, Lord, that the seaweed is unwrapped from my neck. I praise You, Lord, that I'm out of this slime. I praise You, Lord, that I'm out of this terrible place."

If you think you have trouble with symptoms, think about Jonah. Everywhere he looked there was fish!

Somebody said, "But it's so hard to believe when the doctor said I'm going to die." Well, you know, doctors could be wrong. Everywhere Jonah looked there was fish. It was a hopeless situation with Jonah, too, but his thanksgiving and praise touched the heart of God.

All God had to do was speak to that fish, and he made for the shore. God said, "Give him up, fish. Give him up," and Jonah hit the ground running and preaching.

If Jonah could praise God in the midst of a fish, can't you praise God in the midst of some sort of physical discomfort? Can't you praise God in spite of seeing fish everywhere?

Can't you look up into the face of God and praise Him with joy because you already see your child serving God; you already see your

business resolved? Can't you praise God like it's already so?

It is in this area that the devil will come and try to shake your confidence in God.

But Saturday will come. Saturday is coming for you. Saturday's coming. Your Saturday is coming. Your Saturday is coming!

Biscuit Worship . . .

(Continued from page 1)

unto salvation."

This passage of Scripture plainly teaches that Christ was: "Once offered to bear the sins of many." In the observance of the Mass the Catholic Church disregards this, the Bible teachings on the sacrifice of Jesus Christ.

The Roman Catholic Church violates the Second Commandment each time she observes the Mass. Exodus 20:4-5 says: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them—," but according to the "Mass Book" page 22, we read as follows: "The solemn moment has arrived. The Priest takes in his hand the bread, and lifting his eyes to Heaven to show that this great wonder is worked by the power of God, he says the very words of our Lord at the Last Supper: 'This is My Body.' The bread at that moment is changed into the Body, Blood, Soul, and Divinity of Jesus Christ. The Priest falls on his knees in deepest reverence and then holds up the Sacred Host for the people to adore."

WORSHIP A BISCUIT
Where can you find more unadulterated idolatry than in the observance of the Mass in the Catholic Church, where people as well as the priest worship a piece of bread! The Second Commandment is violated when the people make a piece of bread and worship it as Jesus Christ.

The Roman Catholic Church perverts the plain teachings of the New Testament concerning the Lord's Supper, according to Matthew 26:26-28, which follows: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave to the disciples and said, Take, eat; this is my body, and he took the cup and gave thanks, and gave it to them saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins."

By every law of interpretation this passage means that the bread and the wine represented or symbolized the body and the blood of Jesus Christ, for such is the accepted meaning of other passages where the same expressions are used. In John 10:7, Jesus says: "I am the door of the sheep." Would anyone attempt to prove that Jesus was a literal door, a door made of wood or stone? We understand that Jesus was using figurative language and He meant to teach that He was the way of approach to God. In another place He said: "No man cometh unto the Father, but by me" (John 14:6).

In John 15:1, Jesus says: "I am the true vine." No one understands Him to mean that He is a grape vine. We understand Him to mean that we are to get our life and strength from Him just as the branches get theirs from the vine. Jesus is the source of eternal life. When Jesus said: "This is my body," He meant the bread represented His body. He was alive and in His body and the bread that He held in His hand was held by a member of His body. How then can anyone interpret the words: "This is my body and this is my blood" to mean the a-c-t-u-a-l, literal, flesh and blood, soul and divinity of Jesus Christ?

CANNIBALISM PRACTICED
The Roman Catholic Church is guilty of cannibalism each time she

observes the Mass, if her interpretation is correct. If the bread and wine is actually changed into the flesh and blood, soul and divinity of Jesus Christ after the priest says the words: "This is My body," then she makes her god and then eats him! If we accept their own teachings, the Catholics make their own god, then worship him, and finally eat him!

The average Catholic believes that the bread and wine used in the sacrifice of the Mass actually becomes the flesh and blood, soul and divinity of Jesus Christ only because he has listened to the priest and has not done any reading or thinking for himself. There are no people on earth that are in greater need of the Word of God than the Roman Catholics.

The Catholics are taught that when they receive a piece of the bread that the priest claims to have been changed into the flesh and blood, soul and divinity of Jesus Christ, that they are receiving Jesus Christ into their lives. How anyone can believe that a man can change or create the Lord Jesus Christ out of a piece of bread is beyond human reason—it is preposterous!

A PITABLE SIGHT
Some time ago we had an occasion to witness in a Catholic Church the service known as the "Benediction of the Most Blessed Sacrament." In this service we saw six men bowing before a golden vessel in which was claimed to be the flesh, blood, soul, and divinity of Jesus Christ; but in reality there was only a piece of bread!

As we witnessed the scene, our heart was deeply stirred with pity for them. We were reminded of the passage of Scripture found in II Corinthians 4:3-4 which says: "If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

What a pity it is that the people are so blinded to the truth that they will bow down to a piece of bread and adore (worship) it. What is the difference in worshipping a piece of bread after a priest has said a few words over it, and in worshipping a piece of wood or stone after some workman has carved it into the image of a man or an animal? There is no difference, it is idolatry in its worst form.

The Roman Catholic Church practices idolatry each time she

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Saved Before Baptism

(Continued from page 1)

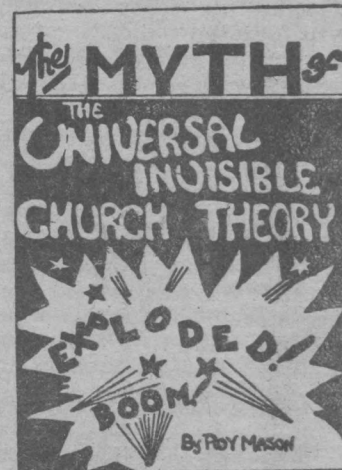
and given the earnest of the Spirit in our hearts."

6. The believer rejoices in God. I Peter 1:8. And Luke 10:20 says one should rejoice because his name is written in Heaven. As he believes before baptism, his name is written in Heaven before baptism.

7. The believer has both his hunger and thirst satisfied. Believing before baptism, this blessing is before baptism. See John 6:35.

Who, then, can doubt that a penitent believer is saved before water baptism?

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