

The Baptist Examiner

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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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"NEITHER DO I CONDEMN THEE"

MARTIN E. HOLMES

Ocala, Florida

John 7:40 — 8:11.

Rather than allowing the Holy Spirit to do the convicting and the convincing work in the first nine verses of the eighth chapter we have the thought of convicting conscience versus the conviction of the Holy Spirit. Then in the tenth and eleventh verses it says, "Neither do I condemn thee, Go and sin no more." Let's back up now to the seventh chapter of John, the fortieth verse, and again, I want to reiterate that in the fortieth through the fifty-third verses, we have plainly taught that Jesus Christ did not come to this earth to bring peace when he came the first time. Now if you think that I am telling you something that is wrong, you back up with me to the tenth chapter of the Gospel of Matthew, and let's begin reading with the thirty-fourth verse.

I know that there are a lot of men today that are preaching from Baptist pulpits about peace, but there will never be peace brought on by man. There will be a lot of promises made by politicians this year because this is an election year. There will be a lot of prom-

ises made about peace. Gullible people will think about he who promises the mostest or the bestest for the mostest or something to that point, and they will vote for the man who promises to bring



M. E. HOLMES

peace. But mark it down in your little black book, he is lying to you. If he promises peace, either ignorantly, deliberately or inad-

vertantly, I don't care what it is, he's still lying because there will be no peace until Jesus comes.

Now notice in the thirty-fourth verse of the tenth chapter of Matthew: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." More and more we see this prophesy of Jesus Christ coming to pass. There can be no peace on earth unless there is peace in the family unit. There will be no peace until there is peace in men's hearts that is wrought there by God the Holy Spirit through the word of God. Peace in the family and then peace in the local church. Then you'll begin to have peace on earth, but that'll never happen until Jesus Christ comes.

Now I know I'm from back in the country and when no one is watching me or listening around where I'm at, I like to listen to old-fashion country gospel music. I love that song, "There'll be Peace in the Valley," because I love Renfro Valley, Kentucky. If you've never been there you haven't lived yet. But be that as it may, I know it's just a song. It's just like that song that they used to sing back when I was a kid, "Happiness is a Guy Named Joe." No, it's not. That's just a lot of hogwash that sold a lot of music and a lot of records. There'll be no peace until we have the Prince of Peace. (Continued on page 2, column 4)

IF IN DEBT—TITHE

By WADE C. SMITH

If a man owed me money and he was having a hard struggle to make a living, and by all common sense reasoning there appeared very little prospect of ever getting my money back, I would try to persuade that man to begin tithing. I confidently believe if I could induce him to tithe one-tenth of it to the Lord, he would sooner or later pay me back every cent he owed me: because he would prosper.

Tithing solved serious financial problems for me and at the same time brought me spiritual blessing that far outweighed the material gain.

When I began tithing twenty-one years ago I was hopelessly in debt. Misfortune, which came when I first began to be a wage earner, plunged me deep "in the red," and, in trying to work out, repeated misfortune came one after another so that, like a frog endeavoring to escape from the well, when I jumped up two feet I

fell back three. That was awful discouraging, and I had just about given up hope of ever getting out of debt when I was persuaded to begin giving (rather paying) to the Lord one-tenth of what I earned.

When I was first challenged to tithe I almost smiled, it seemed so ridiculous for me to think of it. Why, I said, it would be dishonest for me to "give away" any part of my income to church or anything else when I owed money to those who had trusted me; before I could give money I must pay my creditors. But I was troubled, for I was a Christian and I knew that tithing was Spiritual—that the Bible stated a definite portion (one-tenth) should be paid to the Lord.

So I prayed for light and understanding as to what really was my duty in my own "peculiar" circumstances. Then there came to me this startling fact: the Lord was my first creditor. If any creditors should be given any preference, it was He. He certainly had first claim on me. Then I looked at Malachi 3:10, and I saw God saying there that if I trust Him, and tithe, He would open the win-

(Continued on page 4, column 4)

- A. B. C's OF LIQUOR
- A—Arms more villains,
 - B—Breaks more laws,
 - C—Corrupts more morals,
 - D—Destroys more homes,
 - E—Engulfs more fortunes,
 - F—Fills more jails,
 - G—Grows more gray hairs,
 - H—Harrows more hearts,
 - I—Incites more crimes,
 - J—Jeopardizes more lives,
 - K—Kindles more strife,
 - L—Lacerates more feelings,
 - M—Maims more bodies,
 - N—Nails down more coffins,
 - O—Opens more graves,
 - P—Pains more mothers,
 - Q—Quenches more songs,
 - R—Raises more sobs,
 - S—Sells more virtue,
 - T—Tells more lies,
 - U—Undermines more youth,
 - V—Veils more widows,
 - W—Wrecks more men,
 - X—X-cites more passion,
 - Y—Yields more disgrace,
 - Z—Zeroes more hopes, than any other enemy of mankind.

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JUSTIFICATION

WILLARD WILLIS

Monroe, Ohio

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

The word "justification" is a legal term and means to declare righteous. It has to do with a person's standing before the law. We may say that it is the direct



WILLARD WILLIS

opposite of condemnation just as cold is the opposite of hot, or black is the opposite of white. Actually, the word does not mean to make a person just, but only means to declare him so. The same reasoning can be applied to the word "condemn", that is, to condemn a sinner does not mean to make him one, but only to declare him to be so. It means that he stands guilty before the law. The same applies to justification. The justified are still sinners, but they have been

declared to be just. The judge has said, "loose him and let him go."

One of the controversial questions in the world today relates to how a person is justified. All, perhaps, agree that God must justify, but all do not agree on what basis we are justified. Some, in fact, according to the following passage, even try to justify themselves.

"But he, willing to justify himself, said unto Jesus, And who is my neighbor?" (Luke 10:29).

We are all aware how that parents try to justify their children and that friends try to justify their friends. The Catholic Church claims to be the means of justifying her own. We, however, will find from Romans 8:33 that it is a bomb that is dropped upon all of these ideas.

"Who shall lay any thing to the charge of God's elect? It is God that justifieth."

Let's observe at least three things that are involved in justification. The first of these is that a justified person is a forgiven person. God, when He forgives sinners, forgives them for what ever sins have been theirs. The justified person walks away from God's bench as free and as clean as the driven snow. There is no charge which can be laid against that person as far as the curse of the law is concerned.

A person who is pardoned by the governor of a state is a good example of that which is before us. The pardoned person is free from the sentence which was imposed upon him. There is no power in the state that can summon that woman or man back to the prison for the sin for which they were pardoned. There, in like manner, is no

(Continued on page 8, column 1)

THE GOD OF REVIVAL STILL LIVES TODAY

By LESLIE GREENING

England

"Son of man, can these bones live?" (Eze. 37:3).

In Ezekiel 37 we have a graphic description to Ezekiel, when, under the constraint of the Spirit of God, he was led out into the midst of a valley, which seems to have been at some former period the scene of a great battle.

No very active mind is required to picture the opposing armies charging down the mountain slopes on either side, and entering into a fierce hand-to-hand conflict in the valley that lay between. Not a sound is heard now, however, as Ezekiel looks out on a scene of desolation and death, for to his amazement, he discovers that the valley is full of dry bones scattered in the confusion over the face of the ground. There was a time when the peaceful silence of that valley had been broken by the cries of wounded and dying men, by the excited shouts of the victors, and by the clash of arms; as warrior fought warrior. But when the noise of war ceased, the dead who had

fallen in battle had been left unburied just as they fell. Here you would probably have seen a skull still lying in a broken helmet; over there you would very likely have seen a skeleton with its bony fingers still holding the handle of a rusty sword. Long years of exposure to the sun and wind had bleached those bones white and dry, whilst rain after rain had succeeded in washing them of any particle of flesh which the birds of the air might have left upon them.

Such was the unforgettable sight that met Ezekiel's gaze as he looked out upon the valley of death. Nowhere was there a single sign or sound of life,—just the echo of his own footsteps as he passed in

(Continued on page 6, column 1)

SECURITY IS BASED ON CHRIST'S WORD

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Matt. 7:21-23). Christ will say to the lost, "I never knew you." Yet the Scriptures emphatically declare that He intimately knows each believer: "My sheep hear my voice, and I know them, and they follow me" (John 10:27). "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." (II Tim. 2:19). Since the believer is known of Christ, if one should be lost, Christ would be proven a liar (I speak reverently) at the judgment, as there He will say to the damned, "I never knew you." Either we have eternal life when saved, or else Christ will tell a falsehood at the judgment!

(Continued on page 2, column 1)

The Baptist Examiner Pulpit

A Sermon by Ray Waugh, Sr.

OUR ONLY HOPE

PART I

If we have been alert to happenings in recent days. We can know that some have provided us political rhetoric and emphases in one direction and some in another. Some have promised a "New Beginning," while others have promised "Peace . . . Freedom . . . and Hope"! Apart from political rhetoric, however, I would emphasize that we really are shut up, as it were, to one word, and that only if we know Christ, even that word, "Hope"!

It is no marvel that God has emphasized, "Faith, Hope, and Love" (I Cor. 13:13). Though most may lose sight of this truth or never come to a knowledge of it, still it is there in reality for time and eternity for those who love God and who can abound in the unearthy, "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

Nonetheless, in our earthly relationship, most of us have lived through some political conventions. We doubtless have partici-

pated in several elections, though some pollsters would have us to suppose that less than 50 per cent of the professed Christians ever register to vote, and that less than that ever vote. Whatever our election experiences may be, they doubtless take some of us back to the 20's, some to the 30's, some to the 40's, several of us to the 50's and many of us to the 60's and 70's. Consequently, there may be a variety of remembered details.

(Continued on page 2, column 1)

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THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

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Our Only Hope

(Continued from page 1)

TRAGIC PAST

A few of us may remember when our elected officials spoke of making the world safe for democracy, when, in fact, dictatorships and terrorist governments, even then, were on the increase. Some may recall the promised industrial boom and the promised glowing benefits of what they called technocracy. We may remember, too, with some vividness the promise of a chicken or two in every pot and a car in every garage, as though these would be the panacea for human problems and perhaps usher in a new "Utopia!"

Those of us who have such memories may have realized to our sorrow that all of the promises were empty, that the assured dreams were fantasies of deluded minds, and that all were day dreams without substance devised by men who had no conscience about promoting themselves and their causes at all costs. In the midst of those promises and the political assurances, there came that never-to-be-forgotten CRASH of 1927. No economic crash before it exceeded it in intensity or in world-wide effect. Tragically, in that hour, some of the more famed and successful of earth took their fatal plunges into a purposed earthly obscurity, and many plunged futilely into eternity without hope.

Doom became a way of life! Hopelessness was universal! But men could not learn! A little later, one stood in the midst of the people and made promises of prosperity, when he really was planning on an even more intense poverty as he toyed, so to speak, with Marxian Socialism. He exploited the word "freedom" while planning governmental programs and regulatory practices from an ever-increasing and more intensely centralized Washington establishment that would end freedom as Americans had known it! He gave the appearance of being an altruistic statesman whose every word seemed to drip with sincerity. Yet, in an hour when babies were without milk, families were without meat, and multitudes were

without bread, as a man without any apparent conscience, he ordered that the milk be poured on the ground, cattle and hogs be slaughtered and buried, and that the crops of wheat and corn be ploughed into the ground.

In another day, a godless Pharaoh had sought a Joseph and prepared for famine with an evident concern for the physical well-being of the people of that land and some surrounding ones. Sadly, however, this one who claimed to be a churchman of some sophistication moved as no man in all of history to bankrupt a nation economically and socially, while claiming an interest in the welfare of the people.

Now that history can be written with a little more objectivity, all honest men and those who do not have political axes to grind, and those who are not attempting to exploit the people for their own personal benefit and gain, know that his "New Deal" was as raw a deal as any people in the history of the world ever knew. Yet, his speech and his sincerity were accomplished with such deftness that even the starving in America would have thrown their own children on his sacrificial altars if he had designed to raise such—as they did, in fact, when he raised his altar to the god of war!

Fathers and mothers by the millions put their endorsements on this man and all that he promised, all that he planned, and all that he did with purpose. It was as though a nation had been brainwashed to turn from truth, in apparent and abject ignorance of the Word of God, and to sit before a man, as though he were God!

If our historians speak with any accuracy and any integrity, in the midst of his reign—and it was that—and while rationalizing his failures in a manner to make the hungry suppose he was feeding them, and the jobless to suppose they were working, he assured American Fathers and American Mothers that their sons would never have to go to war, and that they would never fight on foreign soil. Those with any recall know that his special appeals were to the Mothers of America for he felt his strength lay with them as they unscripturally ruled in the homes of America. With great verbal mellifluousness, he convinced them that he "hated war," while all the time he was indulging in councils of war in our nation's capital and, at times, in other areas of the world.

While professing a concern for America's interest in the earth, in those secret councils, he was putting our land on the political auction block before Russia, Great Britain, and other nations of earth. Though the more prominent political parties of our day may quote him as though his was "The Voice of America," historians of tomorrow—if there are such—doubtless will see him in a little different light. They will see him as the man who sold America very cheaply, if you please, at Yalta and elsewhere.

Sadly, some of us remember that this one, who spoke almost as though he were God, could not keep his ebullient promises. He did not return prosperity or freedom to our land. Rather, having failed utterly at home, it almost seemed

as though he arranged for the tragedy of Pearl Harbor to provide him more grist for his verbosity and in the interest of his own political perpetuity. With that tragedy, he called for our entry into



RAYMOND A. WAUGH, Sr.

War and the destruction of America's finest boys and men with the same sort of sincerity and vigor that he used in destroying Cattle, Hogs, and Crops.

Thankfully, that era is behind us!

Yet, e're that era became history his promise became his death-gurgle, if you will! In his dark councils in this land and in others, the future of our land was hostage. But e're his final death-gurgle were silenced by time and forgetfulness, more than one million—1,000,000—of America's finest and best young men paid that awesome price of death and injury. He promised light, but "The Lights Went Out All Over The World!" And for a host of American lads, young men, and men, the lights went out eternally!

At his hands, the future of America took a tragic turn for the worse. In a very real sense, America's future was stymied. The time-bomb of defective children, as never before in our history, began ticking, ticking, ticking, in those days.

America's "1-A's" died futilely! The man who had said, "I hate war," and who assured American Mothers and American Fathers that their sons would never die on foreign soil, died wholly incapable of keeping the promises which he used to effect the support of the multitudes in our Republic! As it has been said of others, and as it will be said of still others, so it may be said of him, "Evil men and seducers shall wax worse, deceiving and being deceived" (II Tim. 3:13). Surely, America's mothers and fathers were deceived, and those who died without hope and eternally with him as their Commander-in-Chief were deceived!

DARK FUTURE

God says, all men are liars! Boasting, then, is ever fatal!

Without fear of contradiction, we can know that apart from the Word of God, all men are liars. God is very specific, "Let God be true, but every man a liar" (Rom. 3:4). It really does not matter whether that man be the leading potentate in some distant land, or the Commander-in-Chief of our Republic, the word is still, "Every man a liar!" Apart from the Word of God and apart from the holy purposes of God as given in His Word, every man is a liar—whether he be prosperous or a pauper, a priest and pastor or a Pharisee, a president or a politician! Tragically, however, the multitudes of earth worship at the feet of men and wince even at the thought of any final, all-effectual, all-controlling, all-encompassing relationship with God!

Sadly, men never learn! Yet, there is still hope! But, it is wholly of God!

Another, in a moment of crisis, promised a "New Frontier!" Men and women alike swooned before his wit, his seeming wisdom, and his youthfulness. Yet, in less than three years, he lay dead in a Dallas Hospital—the victim of a little thing such as a rifle bullet! The one who had a nation, as it were,

at his feet apparently was without earthly, physical immortality.

He left his mark however!

As others of whom we speak!

Though he was dead, in memory, he had the capability of destroying. He promised his people a great future, if they would just stand with him at the polls and ride with him, as it were, during his rule! Yet, in the midst of the years, he was cut down, never to rise again in this life.

Tragically, however, that part which he had in a no-win war would cost almost five hundred thousand—500,000—of some of America's finest youths their best years, their physical capabilities, or their lives! He made his promises as though he were a man capable of performing in time with some assurance of perpetuity. Apparently, however, he had never learned or he never cared for, "Man that is born of woman is of few days and full trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not . . . seeing his

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days are determined, the number of his months were with thee, thou hast appointed his bounds that he cannot pass" (Job 14:1-2,4).

Darkness pervaded his being!

His plight was hopelessness!

Men may quote him as they make some further attempt to delude the people of earth with promises that they will not keep, though they use them with sincerity to establish themselves politically and to exploit the people. But whether then or now, all such promises really are a soliloquy on futility, much-to-do about nothingness, and a tragic dirge on human depravity designed to ensure the doom of all who are deluded by such intellectual devices.

(To Be Continued)

Neither Do I . . .

(Continued from page 1)

Now notice in the fortieth through the forty-third verses of this seventh chapter that the Word of God caused the division. The Word of God caused the division among the religious people. Many of the people, therefore, when they heard this saying: "said of the truth, This is the prophet." The emphasis in the Greek is on the "the." Now what prophet are they talking about? Will you go back

to Deuteronomy 18:15 "God said that there would be a prophet like unto Moses." That was fulfilled in John the Baptist. He was the forerunner of Jesus Christ and I pity Baptists that neglect John the Baptist—the first and the greatest Baptist that ever lived, next to Jesus Christ. Jesus Christ, Himself, said so. You'll get tired of hearing me say that. You'll get tired of hearing me brag on my grandkids, too, but I love to brag on them anyway, and I love to brag about John the Baptist. Because Jesus Christ, Himself, said there's never a greater prophet ever lived than John the Baptist, saith he who was least or last later in the kingdom of God. Jesus Christ, the only man, God incarnate in human flesh, the only one that ever walked the face of this earth that was a greater man than John the Baptist.

But be that as it may, John the Baptist was the prophet prophesied of in Deuteronomy 18:15 as the forerunner of Jesus Christ. Prophesied again in Isaiah the fortieth chapter. I want you to notice in the forty-first verse: "others said, This is the Christ" or the anointed one, the Messiah, but this caused a division because they knew that his home was in Galilee, and so they said: "but some said, Shall Christ come out of Galilee?" Now we won't deal with that for just a moment, because there's a real reason why he came out of Galilee, and if these people would have known the Old Testament, they would have known that Jesus Christ coming from Galilee fulfilled the prophecy of the Scripture, that he really was the Messiah, but you see there's a division here. Some thought he was John the Baptist, some thought he was the Messiah.

But now look at the forty-second verse: "Hath not the scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem where David was?" Well, of course, we know He did, because Luke, the second chapter, tells us that he did, but they didn't know that. Had they known the prophesy and what the name Nazareth meant, they would have known why he was called a Nazarene, but we will get into that in just a moment.

Let's look a little bit further in the forty-third verse: "so there was a division" or a chasm. So everywhere Christ went he didn't bring peace. As far as the universal peace is concerned He brought division. That's exactly what the Word of God will do. The Word of God was sent for that purpose, to divide the elect from the non-elect. Now you might not like to hear me say that, but that's exactly what the Word of God was meant to do. To bring those that would believe to Jesus Christ. That's the only purpose for the Word of God. Jesus said that: "I came to seek and to save the lost." He came not to call the righteous, but the sinners unto repentance.

I was talking to a lady one time in Wheelersburg, and she was talking about the good people. How we ought to bring in the good people and how we ought to do things, and preach and teach things so the good people would come. I said "I'm sorry, but Christ didn't die

(Continued on page 3, Column 1)

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Neither Do I

(Continued from page 2)

for any good people and he won't save any good people, he only saves sinners." That's all he came to do, was save sinners. If you're here this morning and you're not saved, and you're not saved because you think you're good, I'm sorry, Jesus Christ didn't come for you. He came for sinners and unless you're led by the Holy Spirit through the Word of God to seek and to acknowledge that you're a sinner, doomed and damned and on your way to hell, you'll never know what it means to be born again through the Spirit of God, through the Word of God.

I want you to notice in the forty-fourth, forty-fifth and forty-sixth verses that the civil servant knew more about Jesus Christ than the religious people of this day did. I heard Dusty Rhoades say this one time and it shook me to my shoe laces, but as I got to thinking about it I realized that there was a strong possibility that what he said was true. When he stood in the pulpit and said: "Many bartenders know more about the Word of God than some Baptists do." Now he was doing that, not to make fun of Baptist or anything, but to shake some people and wake them up.

I want you to notice that religious people were divided over who Jesus was, but notice the profound effect he had on the civil servants in the forty-fourth verse. It says: "and some of them would have taken him; but no man laid hands on him." Why? It wasn't His time. He was protected by God. No man takes his life.

I've heard people say that Jesus Christ died of a broken heart over your sins and my sins. No, He didn't. His heart was broken in Gethsemane, and I can prove that. He didn't die of a broken heart. All the time, from Gethsemane until they hung Him yonder on Calvary's cross, Jesus Christ was suffering the excruciating pain of a man having a coronary heart attack. The outward sac of his heart ruptured in Gethsemane when He sweat as it were, great clots of blood. Jesus Christ did not die of a broken heart. He died because He released His spirit. It was time.

In John 19:30, He said, "It is finished" and when He said "It is finished," He bowed His head and said, "Father into thy hands I commend my spirit." He released His spirit. He never died until it was time, and He didn't die, physically speaking, until He released His spirit out of his human body. A man will tell you anything, but don't you believe it unless you can read it in the Word of God. The reason why, in the forty-fourth verse, "no man laid hands on him" was because no man could until it was His time.

I want you to notice in the forty-fifth verse, "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man

spoke like this man." They were so intrigued with what Jesus Christ was saying that they forgot why they were sent. They were sent to take Him, but they were so moved, so intrigued by what He was saying that they forgot what they went for. He had a tremendous, profound effect on sinners, but He never did anything for religious people and the reason for that is, as we have already said, He came not to call the righteous, but the sinners to repentance. If you are good and self-righteous, I'm sorry, you'll just have to die and go to hell. But if you're a sinner and need a Saviour, you're being led by the Holy Spirit of God through the Word of God to confess Jesus Christ as your Lord and Saviour, he'll save you, but He doesn't save anybody but sinners.

I want you to notice in the forty-seventh to the fifty-second verses the ease with which the religion is dismissed and rejected as being God. Now always, unless I forget it; I want to keep before your mind that the war that is being fought, being either won or lost in your heart and life is not but one thing, and that, is Jesus Christ, a sovereign God, or isn't He? You say, what do you mean, preacher? I mean just this—men will say, "Will you come and receive Christ as your Saviour?" To begin with, you cannot come and receive Christ as your Saviour unless He first receives you, and you cannot be saved until you are led by the Spirit of God through the Word of God to bow to the Lordship of Jesus Christ. Romans 10:9, "If thou shalt confess with thy mouth the Lord Jesus," or that Jesus is Lord, unless you have been led by the Spirit of God by the Word of God to see yourself doomed and damned and on your way to hell and you cry out as in the Greek, in the desolation of your heart, "My God, have mercy on me," you're never going to be saved.

You don't think so, you go back to Abraham, to the seed the Bible speaks about. Abraham there in the fifteenth chapter of the book of Genesis was alone with God and he prepared the sacrifices that God told him to sacrifice. He had them divided and laid out as God told him to. Then they should hence, according to oriental custom, Abram should have locked his arms with somebody and they would have walked together down between the divided pieces of those blood sacrifices, and the oriental teaching is that by doing this two people are bound together until one dies. That's where we get our marriage vows.

But, children, this didn't happen to Abram. God put him to sleep and in the horror of great darkness in Abram's life, God walked by him with a burning lamp down between those pieces of blood sacrifice and thereby, God bound himself to Abram by an eternal covenant that cannot be broken. Abram can never be lost, because he is bound to God by an eternal covenant. But, children, that's not eternal security, that's an eternal



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For October 26, 1980

Ruth 1:19-22.

Intro:—The paths of a child of God are many and varied in the experiences they undergo in this life and they reflect the spiritual condition of the saints; but above this, we must understand God is using these movements to strengthen or correct His children as well as further the gospel. If we look, I am sure we can see this truth working out in our own lives. In this lesson, we follow Naomi and Ruth back to Bethlehem where God continues to unfold His purpose.

VERSE 19

"So they two went until they came to Bethlehem." The arising and arrival of these two women was, to use a well-known term, neither accidental nor incidental. In God's providence, they were moved and carried to Bethlehem. He had ordained their removal and arrival and had arranged the means to accomplish it. On some occasions it is known ahead of time what God's purpose is in sending or bringing individuals to particular places (Acts 15:9,10; 11:13, 14). Sometimes the prophecy has been made but individuals do not realize they are being used of God to carry out His purpose, such as Caesar Augustus taxing the peo-

covenant that produces eternal security, but that is God binding himself, and so we come next to Jesus Christ the Lamb of God. If He is not God, we have no eternal sacrifice and we have no eternal covenant. We have no security, and that's where the war is fought and won or lost. Is Jesus Christ God or not? If He is and you have been brought into a covenant relationship with Jesus Christ, you say, My Lord and my God, and you become the purchased possession of Jesus Christ. You're bound to him eternally, because His love is shed abroad in your heart by the Holy Spirit which is given unto you according to Romans 5:5. From that moment on, the greatest burning, yearning desire of your heart is to do the will of God.

Jesus said: "because it is written in the book, I come O Lord to do thy will" (Heb. 10:6-9). Then it tells you in Philippians 2:5: "Let this mind be in you which was also in Christ Jesus," and, children, if you are born again today by the Word of God, through the power of the Holy Spirit, you have acknowledged that Jesus Christ is God and not only have you acknowledged this, but you have been brought by the Holy Spirit to bow to the Lordship of Jesus Christ. He is now your sovereign and the greatest desire of your heart is to do whatever He would have you to do, and anything short of that is not salvation.

Now I want you to notice in the forty-seventh through the fifty-second verses. The Pharisees and the religious people simply dismissed and rejected Him because they couldn't acknowledge Him as God. They refused to bow to him as the Messiah, the God, and any person who professes to be saved and refuses to obey the Word of God is a person who has not bowed to the Lordship of Jesus Christ. Jesus said in John 14:15: "If you love me, you will keep my commandments" (John 15:16). "You have not chosen me, but I have chosen you and ordained you."

Predetermined, predestinated, you go forth and bear fruit and the first of the ninefold fruit of the Holy Spirit in Galatians 5:22 is love. Jesus said in John 10:27-28: "My sheep hear my voice and I know them and they follow me and I give unto them eternal life." To (Continued on page 5, Column 1)

ple, which carried Joseph and Mary to Bethlehem (Luke 2:1-7), and even in the death of Christ on the cross (Acts 4:27,28). Many times, however, God moves people without showing why (Acts 8:26, 27). Sometimes God moves people who are reluctant to go, such as Lot (Gen. 19:16), Jonah (Jonah 1:1-3), and even the disciples who had settled down in Jerusalem (Acts 8:1-4). Therefore no movement, either of the saved or of the lost is insignificant.

"And it came to pass, when they were come to Bethlehem, that all the city was moved about them."

Why would the arrival of two widows cause such a response? This shows us the hand of God in the affairs of men. Some insignificant, humanly, event can cause churches to be changed completely. Who would have thought finding a baby in the bulrushes would have been used to bring about the events in Egypt? Things which seemingly shouldn't have any affect on people have been used in amazing ways. On the day of Pentecost, without any advertising or city wide campaign, thousands were brought under the sound of the gospel from "out of every nation under heaven" (Acts 2:5,6) and 3,000 were saved.

"And they said, Is this Naomi?"

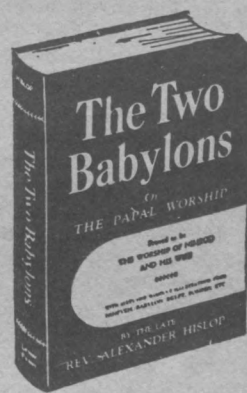
A radical change had taken place, a change so noticeable that people shook their heads in disbelief. How wonderful, when in salvation a change takes place which is evidenced publicly. When Saul of Tarsus was converted, neither saint nor sinner could believe it (Acts 9:21,26) for there was a complete turn about (II Cor. 5:17). He was truly a new creation and it was seen in manifestation. However, how sad when because of disobedience

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ence people's words, actions, and activities are changed for the worse. When Peter said, "Thou art the Christ, the Son of the living God" (Matt 16:16), he manifests true repentance and faith, but when he denied Christ with an oath and said, "I do not know the man," how startling it is to those about him. Our testimony does have an effect on those about us. Naomi and her family undoubtedly were well known before she left, and must have made an impression on the city. Now they can only wonder what has happened.

VERSE 20

"And she said unto them, Call me not Naomi, call me Mara." She no longer is pleasant, but bitter. How many times do the saved allow events, many times brought on by disobedience, to cause them to become bitter and to blame God or the church? Again, like Jacob, they cry out "all these things are against me" or like Elijah, they sit under the juniper tree and cry out to die.

"For the Almighty hath dealt very bitterly with me." She had failed to learn the lesson, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Yes, thank God, He "dealeth with us as with sons" (Heb. 12:6-8). What a difference between her response and Job's when he said, "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord" (Job 1:21).

VERSE 21

"I went out full, and the Lord hath brought me home empty." Her spiritual eyesight was covered over because of sin (II Pet. 1:9). She failed to see God in mercy had given her a great blessing in Ruth. Many times, we count our losses outwardly, instead of counting our blessings spiritually. The prodigal son went out full, materially, and came home empty, only to find the best robe and the fattest calf (Luke 15:12-24). Yes, even in poverty, the child of God is rich (Rev. 2:9).

"Why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?" If she only realized, God was for her (Rom. 8:31-32).

VERSE 22

"So Naomi returned." All was not lost or over.

"And Ruth the Moabitess, her daughter in law, with her." We, as well as Naomi, will learn to appreciate this fact more and more as we pursue this story.

"Which returned out of the country of Moab." This also is a vital thought, for God recovers His elect out of the place of a curse into the place of blessings.

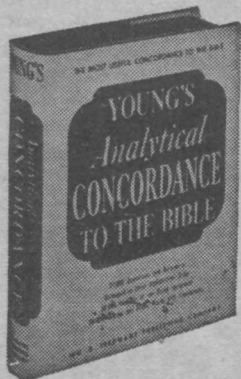
"And they came to Bethlehem in the beginning of barley harvest." In order to appreciate this thought, one would have to study the different feasts set forth in the 23rd chapter of Leviticus. In all of the feasts from the feast of the passover to the feast of tabernacle, we find the Person and Work of Christ set forth, and all of our blessings as a result thereof. "Bless the Lord, oh my soul." Please study these feasts as your heart will be blessed.

Conclusion: It is our prayer you are either in Bethlehem spiritually, or you are journeying towards it. God help us to abide in the house of bread and enjoy the still waters and the green pastures.

(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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"In light of our modern day knowledge, how do you explain the story of the burning bush that burned, but was not consumed?"

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In the light of modern day knowledge, there is little or no enlightenment pertaining to a correct understanding of the word of God; but, rather, there is a definite trend toward apostasy in many modern so-called churches.

Jesus said: "If . . . the light that is in thee be darkness, how great is that darkness" (Matt. 6:23)!

Then, in this sense, the light of our modern day knowledge, apart from the knowledge and wisdom of the word of God, is gross darkness; in other words, such light is dark light, in their having not the light of salvation, as found in Christ Jesus.

Therefore, I can not use the light of modern day knowledge as a standard, or criterion, by which a correct judgment can be made in rightly dividing the Word of God.

Hence, I must turn to the holy Scriptures for guidance and wisdom, in order to correctly understand and explain the story of the burning bush that burned, but was not consumed.

The answer, then, is that God was present in "the bush" (Ex. 3:4). It was this presence that preserved the bush from destruction; yes, it was this presence that preserved the Israelites; too, it was this presence that preserved the three Hebrew children in the fiery furnace (Dan. 3:25); then, too, it is this, alone, that preserves Churches and keeps all true believers with Christ in them, the hope of glory.

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How do I explain the account of the burning bush? I explain it the same way that I explain the account of the three Hebrew men who were cast into the fiery furnace that was so hot that it burned to death those who cast them in, yet the three received no harm. Not even their hair was singed. (Dan. 3:27).

I explain it the same way that I explain the account of the widow's meal barrel never going empty in Elijah's Day. (1 Kings 17:16).

I explain it the same way that I explain the account of the sun standing still for almost a day in Joshua's day. (Joshua 10:13).

I explain it in the light of our modern day knowledge the same way that the people of other ages explained it in the light of their knowledge—the only way that it can be explained. The God who created Heaven and earth, the God who set the universe in space, the One who established what we know as the laws of nature and the laws of science, saw fit to suspend those laws in the above-mentioned instances in order to show His power and to bring about His purposes.

For years, as an electronics teacher, I taught my students that "energy can neither be created nor destroyed." To this statement should be added, "by man, but only by God."

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The burning, inconsumable bush is a miracle, and a miracle cannot be explained. Scientific knowledge has increased more in the last fifty years, than all previous years combined, but we must hasten to remark that the ultimate advances of natural science will forever be destitute of ability to explain any of the miracles of God.

There has never been, nor can there ever be a controversy between Scripture, and true science. But unproven hypothesis, such as evolution of the species, is not true science, and the Bible is an irrevocable witness against this God-defying and human-debasing theory. Natural science or modern day knowledge has much more work than it can ever handle in resolving the mysteries and wonders in which God has shrouded nature, without attempting to explain the super-natural.

Christ asks natural man and the question is yet pertinent, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:12). The least super-natural work (if there was less and greater with God) is infinitely too big for the greatest human laboratory, and the burning bush will not lend itself to natural scrutiny. Let the rejector of the miracles of our Lord be reminded that, according to the law of evidence, those who reject the testimony of an eye witness, must assume the burden of proof to the contrary.

The flame-ridden and imperishable bush (Exodus 3:2) is a type of Israel in Egypt's iron furnace of affliction. They were under the vicious and unrepenting pressure of the Pharaohs yet they were not destroyed. The succeeding centuries since the Egyptian bondage has not been less bitter for Israel, but Israel has been miraculously preserved through all of them.

The lesson that Russia and the Arabs should learn from the account of the burning bush is, that the Jews are an indestructible people, and that every effort to annihilate them is but an exercise in foolish futility. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out" (Rom. 11:33).

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From the start, let me make a very firm and clear statement. I do not explain or interpret the word of God to correspond to modern day knowledge. Our modern day intelligentsia think they can explain everything. When the saints are taken away in the rapture, they will find an explanation to cover the mass disappearance.

No explanation is necessary beyond what God tells us. "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed" (Ex. 3:2). It burned with actual or literal fire but it did not burn up, period. God who created all things can certainly control His creation. If He wishes to send fire and yet not consume, He can do so. Hell will be a fire that does not consume. "Where their worm dieth not, and the fire is not quenched" (Mark 9:44).

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"And behold, the bush burned with fire, and the bush was not consumed" (Exodus 3:2). I don't explain it. I just believe it. Miracles are not susceptible to explanation but to faith. Miracles are not to be explained, but are to be believed.

If I must explain this, I can easily do so in one word—God! One who does not believe in miracles does not believe in the true God of the Bible. One who does not believe the miracles of the Bible has not yet been the subject of the miracle of salvation. Salvation is a miracle. We might call it the greatest of miracles. Since I have, praise the Lord, experienced the miracle of salvation, I have no difficulty in believing in Bible miracles.

"In the light of our modern day knowledge" the question asks. I make bold to say that we do not have any more knowledge about what fire would ordinarily do to a bush than Moses had. Moses knew that fire would ordinarily consume

a bush. This is why he turned aside to see this great sight. Moses knew the properties of fire as well as we do. Moses knew that he was face to face with a miracle and this is what drew his attention to the sight.

I laugh at the efforts of "modern day knowledge" to overthrow the Bible. All so-called knowledge that is opposed to anything in the Bible is knowledge falsely so-called. Paul tells Timothy in 1 Timothy 6:20 to avoid the opposition of science falsely so-called. Science is the Greek word for knowledge. One can only know that which is true. One can believe a lie, but he cannot know a lie. All truth is harmonious. There are no contradictions between the Bible and true science. There may be contradictions between the theories of science and the truth of the Bible. But when science finally learns the truth it will agree with the Bible.

I believe in miracles because I believe in God. Therefore, I explain the burning bush that was not consumed in the fire. This is a beautiful picture of how Israel has long burned in the furnace of affliction, yet has never been consumed. Also, of how the Lord's true Baptist Churches have burned in the fires of persecution, yet have not and cannot be consumed thereby. Praise the Lord!

If In Debt — Tithe

(Continued from page 1)

dows of heaven and pour out a blessing so big there would not be room enough to receive it. So I decided to begin tithing, and I nailed the purpose down, with Malachi 3:10.

On the first of the following month I drew my salary I took out one-tenth and put it aside for the Lord's work. During the first two months it went pretty hard, and I had to pray harder and hang on harder to Malachi 3:10. It looked for a little while as if God had forgotten about opening the window. But I set my jaw and hung on. I kept a careful account to be sure that I was fair with God, even to the penny. Then things began to come to pass. Ways came to me to earn more money—ways

I never dreamed of. Altogether unexpectedly, my salary was increased. I have not the space here to detail the different means that suddenly came to my hands for making more money, I wish I could tell you about it some time face to face. It is like a thrilling romance.

In less than a year I was out of debt and buying my own home. Up to that time I had lived in a rented house. I saved up something against old age. That was all wonderful, but the greatest joy was in the dispensing of the "Lord's tenth." It grew to much more than a tenth—more than double that amount. Formerly it made me grit my teeth to hear a missionary sermon or any appeal for money for the church or charity—I was so helplessly in debt. But now I rejoiced that every clear call that I could believe was from the Lord for His work, because there was always something in the Lord's treasury and I was His trusted servant to hand it out.

How I wish somebody could have told me this story when I was fifteen! How much joy I have missed! How much financial misery I have suffered! How different it could have been if I had just known! Before I began to tithe, financing seemed to have a curse attached: since I began to tithe, it is full of blessing. For twenty-two years I have not worried about money. Oh, sometimes there is close figuring, but it is always with the consciousness that the Lord, my Senior Partner, and I are figuring together and I know it will work out—and it does.

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Neither Do I . . .

(Continued from page 3)
whom has He given eternal life? To those who are following Him. Romans 8:14: "As many as are led by the spirit of God, they are the sons of God."

Now I want you to notice the argument is finished. Nicodemus has spoken in the fifty-second verse, "They answered and said unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet." Now if they would have known the prophets, they would have known that Isaiah said a root of David, a branch. A branch means a virgin shoot and that is exactly what the word Nazareth means. Virgin Shoot. They would have known because the prophecy of Isaiah said, and he shall be called what? A Nazarene. A virgin shoot, a vein, a root out of David. Now the people rejected Him because they didn't believe that He was God, and if you are refusing to bow to the Lordship of Jesus Christ, I don't care how many times you have confessed Him as your Saviour, I don't care how many times you've been baptized, I don't care how many Baptist churches you've belonged to, if you're never been led by the Spirit of God through the Word of God to bow to the Lordship of Jesus Christ and crown Him sovereign God upon the throne of your heart, you've never been saved. That's all there is to it!

I want you to notice then in the first through the ninth verses of the eighth chapter. The conviction of conscience versus the conviction of the Holy Spirit, and in the first five verses you have this woman taken in the very act of adultery brought to Jesus Christ,

but notice the motive for which they brought her to Jesus Christ, not because she was a sinner and needed salvation, but they brought her that they might ridicule her and they brought her to Jesus that they might find something to accuse him of. Their motives were all wrong. Their motives were wrong because their hearts were wrong and their hearts were wrong because they had never crowned Jesus Christ the sovereign God upon the throne of their hearts. Out of the abundance of the heart the mouth speaketh and I don't care what anybody says. I don't care what old Dr. Blowhard says or anybody else. A person who is truly born again with the crown of Jesus Christ sitting upon the throne of his heart, when the Word of God speaks, he may not like it, he may not understand it, but in the final analysis, he will obey it, because he loves Him and he can't help himself.

I want you to notice that the whole question here is in the fifth verse. Will He obey the law or will He not? Because Moses in Deuteronomy 22:22-24 said that anybody caught in the act of adultery should be killed. Man, that sure would wipe down the population of the world today, wouldn't it? Talk about capital punishment, we couldn't find enough cemeteries to bury them in today.

I want you to notice then that the whole discussion hinges on this: the fact that they brought the woman to see if He would keep the law or not. They wanted to see whether He would keep the law or not, because they didn't believe He was God.

Now I want you to notice then in the sixth through the eighth verses, what it was that Jesus wrote on the ground. I'm going to

tell you right now, I don't know. So we're not going to speculate on that. If I knew I'd tell you, but the Bible don't tell you and there's no use in my speculating on things that's not in the Word of God. And if it's not in the Word of God, I suppose God doesn't want us to know what it is. If He had wanted us to know what Jesus wrote on the ground, He would have told us. So I don't know and when I don't know I will be honest and tell you I don't know. So I want you to notice then the sixth verse. It says, "This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not." Now what did He write? I don't know, but I know this, He ignored them and therein is a lesson. The next time somebody comes around and says, "Hey, did you hear what so and so did?" Just ignore them. Just ignore them.

I want you to notice, it isn't what Jesus wrote on the ground that's important here, because the Bible doesn't say so. If God had thought it important, God would have put it in there. The thing that is important is that He ignored their accusation. Accusations mean nothing because we are not to go around accusing people. Accusing people of being mean and ugly and all these other things. That's not what we're to do. I want you to notice in the seventh verse: "so when they continued asking him, he lifted himself, and said unto them," and I want you to notice

bit further to the eighth verse: "And again he stooped down and wrote on the ground." He simply ignored them again. You see Jesus is not listening to accusations. I remember Dr. Smith, who was one of the teachers at Moody said somebody, I don't know who it was, came along and said, "Do you know so and so?" and Dr. Smith said, "Yes, I know who you're talking about" and he went on to tell what all this fellow was guilty of. When he was finished reporting all the things he was guilty of (unchristian-like doings and carryings-on), he said, "Dr. Smith, what do you think we ought to do with him?" Dr. Smith said, "Let's kill him." That's what the Bible says to do. But it also says, the ones who have no sin, you do the killing.

What am I talking about? The only one who has the right to condemn is God and until you get to be God, you stay out of the condemning business, you hear? Until you can set yourself upon the throne of God, you stay out of the condemning business. I don't care what the other fellow is doing, you have no right to condemn. All you have the right to do is love and pray and try to help. God will do the condemning, and He does it through the law. (We'll get to that in just a moment). I want you to notice in the ninth verse: "and they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst."

Now when you get as good as God you start condemning. Until you do, you stay out of the condemning business. All the Bible says is that "You are to love the Lord thy God with all thy heart, with all thy soul, with all thy strength and love thy neighbor as thyself," and until you're without sin, don't you point your finger at anybody else that has sin in their lives. You just pray for them and try to help them. I want you to notice that the conscience will always drive a person away from Jesus Christ. It's only the Holy Spirit through the Word of God that will bring a person to Jesus Christ.

John 16:7-11 tells us that Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you and when he comes, he will convict the world of sin." Not your conscience, not your preaching on sin, and getting people under conviction of their conscience. I used to do this when I was a young preacher. I've had as many as forty people weeping on the front pews of the church and somebody saying, "Oh, they're weeping their way to Jesus." No, they're just getting their conscience cleared up. I had been preaching on a whole lot of sins. But when you start thinking about bowing to the Lordship of Jesus Christ, when your whole body and spirit belong to Jesus, if you love Him, and His word is your greatest command, if you love Him, you give yourself wholeheartedly to Him and you crown Him a sovereign God on the throne of your heart; He isn't just first in your

life, He is all your life, then you begin losing people.

You begin losing those conscience-stricken people. They say, "Well, look preacher, if I got to do all that, then I'll go to some church where they are not quite so hard on me." Well, be that as it may, I want you to notice in the tenth and eleventh verses, "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?" Why couldn't the religious people condemn her? Because religious people, Christians, believers, are only sinners saved by God's grace. The only difference between myself and a harlot, the only difference between myself and a drunk in the gutter, the only difference between me and the stumble-bum or the box-car stiff in the rescue mission is, I'm a sinner saved by God's grace and mercy, and he's a sinner who hasn't experienced God's grace and mercy. But I'm no better than anybody else and you're no better than I am.

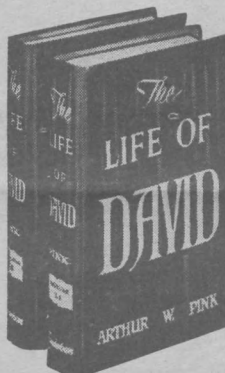
I like one bumper sticker I've seen. One that says, "Believers aren't perfect. They are just forgiven." I like that, but the very best, now I'm talking about the best of religious people, in the day of Jesus Christ could not point their finger at this woman and condemn her, who was taken in the very act of adultery. Why? Because they're no better. They are just sinners, that's all we are. We're just sinners. That's the reason why Jesus said, "except your righteousness exceed that of the Pharisees." When the Pharisees couldn't even point a finger and condemn a woman taken in the very act of adultery, how on earth did you and I get into the condemning business?

I want you to notice in the eleventh verse, "She said, No man, Lord." Did you notice that word, "Lord"? That's where it all begins. When you are willing to bow to the Lordship of Jesus Christ. When you are willing to confess that if you ever escape hell, if you ever get to heaven's glory, if you ever are saved and see eternal life, it's not by works of righteousness that we have done, but it's by His grace. It's by the washing or the regeneration of the Holy Spirit by His grace and mercy that we are brought to a saving knowledge of Jesus Christ.

Now notice in the eleventh verse, "And Jesus said unto her," (and this is the phrase that intrigues me), "Neither do I condemn thee." You mean that the eternal Son of God, God incarnate in human flesh, when He walked the face of this earth and came face to face with a woman who in just the last few minutes of time had been caught in the very act of adultery, He didn't condemn her? That's what the Bible says. Why didn't He condemn her?

Go back with me to John, the third chapter. I want you to notice in John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "For—the 'for' connects the seventeenth verse to the sixteenth verse (Continued on page 6, column 4)

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He went directly to the heart of the matter: "He that is without sin among you, let him first cast a stone at her."

You, whose lives are pure in the sight of God, you can accuse somebody else of wrong. But the next time you see the preacher doing something wrong, or you think he is doing something wrong, or the next time you see anybody doing anything that's wrong and you want to point your finger at them just remember, when you point that finger, you've got three more pointing back at you. Brother, Jesus said "get the 2x10 out of your eye so you can see clearly to get the toothpick out of your brother's eye." Your business is not to go around accusing people. Your business is not to be casting accusations. I don't care what people do. This woman had committed adultery and they had caught her in the very act and Jesus said in actuality, if your life is pure then you can accuse her, but if your life is not pure you have no right pointing your finger at her.

Let's go on and let's look a little

THE BAPTIST EXAMINER
OCTOBER 11, 1980
PAGE FIVE

APATHY, APOSTASY AND APOSTLES

By G. RUSSELL EVANS

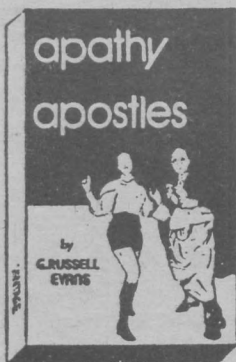
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The God Of Revival

(Continued from Page 1)

and out among those bleaching bones.

As the lonely prophet stood there amidst the dead, reflecting upon the strange sight before him, he was suddenly arrested by a voice that came from the skies; a voice that made him start, as it brought to him the remarkable question, "Son of man can these bones live?" I suppose Ezekiel's first instinct must have been to say "No" at once—the thing seemed so utterly impossible. But the prophet knew something of the power of Him who spake, and lest he should seem to be limiting the One with whom all things are possible, he answers wisely, "O, Lord God, Thou knowest." He says in effect, "It rests entirely with Thee, Lord. No human power is able to perform this hopeless task. They cannot live unless Thou hast purposed to put life into them. Then, and only then, the impossible becomes capable of fulfillment—O Lord God, Thou knowest."

Now God begins to unfold His plan to the astonished prophet, who is bidden to prophesy unto the bones, and say unto them, "O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold I will cause breath to enter into you, and ye shall live; And I will lay sinews upon you, and will bring up flesh upon you and cover you with skin, and put breath in you, and ye shall live and yet shall know that I am the Lord."

Immediately as the prophet proceeds to obey the strange command of God, there comes a fulfillment of the Divine promise—there was at once a commotion among them, and under Divine direction the scattered bones came together—not one missing its way or place, but joining up in perfect unity to form again the same body of which they were once a part.

As Ezekiel saw this response to his message, he continued to prophesy with increased vigor, and now he sees sinews and flesh coming by degrees upon the bones, and finally skin covering them; so that instead of a valley full of bones he now sees a valley full of bodies but the one great essential was still lacking; there was no breath in them, they were still lifeless.

Once again God is heard speaking to the prophet, and this time he is bidden to prophesy to the wind: "Prophesy unto the wind . . . and say . . . Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live."

As Ezekiel obediently prophesies the second time, there comes from Heaven, in answer to his prayer a mighty life-giving breath which sweeps down the valley, entering into those lifeless bodies as it passes, till man after man springs to his feet; not only living men, but men who are prepared for service—an exceeding great army. After God has been at work, the valley of ghastly skeletons has given place to a mighty army, if need be, for battle and for war.

We are distinctly told in verses 11-14 what the primary meaning of this strange vision is—it is a graphic word-picture of the future restoration of Israel in their own land as a great and powerful nation. Scattered throughout the

world for centuries, and possessing no national life, they are yet to be brought back to the land of promise, and there, in the purpose of God "a nation shall be born in a day."

But I want to use it as an illustration of the fact that "The God of Revival lives today." In other words, I see in this vision the God of revival at work in His mighty regenerating power.

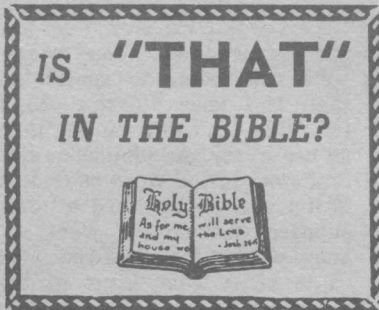
1. **The Condition of the Unsaved Multitudes.** It is just such a scene as Ezekiel saw when he was carried out into the valley of this vision, that God Himself sees as He looks out on the world around us. One could scarcely find a more striking picture of the spiritual conditions of the unsaved person than that furnished us in this chapter, actually dead in sin, and no more capable of enjoying God's presence, or responding to God's voice, than the lifeless bones which filled this valley long ago. How true were the words of warning to our first parents in Eden's garden: "In the day that thou eatest thereof, thou shalt surely die." Thus devoid of spiritual life, under the divine edict, "He that hath not the Son hath not life, we understand afresh the force of our Lord's words to Nicodemus, "Ye must be born again."

2. **The Commission of the True Evangelist.** Ezekiel was bidden to undertake a seemingly hopeless task—he was to proclaim to those lifeless bones in the Word of the Lord, with the encouraging assurance that it was God's design to bestow upon them the miracle of life. How apparently foolish it was for Ezekiel to address those lifeless bones and expect any result, but in the certain knowledge that God had commissioned him to do it, he performed his task, with the result already seen.

And we who have been called to evangelistic work, have been commissioned by God to do exactly the same thing as Ezekiel did—we have been bidden to proclaim to men and women "dead in trespasses and sins" the wonderful message that God has promised eternal life to as many as believe in His Son. We have the same encouragement held out to us as Ezekiel had, and if only we are ready to obey the command as he was, the result will be the same, for Ezekiel's God still lives. There will be a quickening of the dry bones and an awakening unto life of dead souls, throughout the world, for it still "pleases God, through the foolishness of preaching, to save them that believe."

But every evangelist and worker has first to face this question that Ezekiel faced. "Son of man, can these bones live?" Is it possible that through my humble instrumentality, men and women may be awakened from their sleep of death, and brought "from death to life?" Alas, humanly speaking, the task is hopeless, but since God has revealed His desire to save right on to the end of the age, through the medium of the old-fashioned Gospel, then I take up my confidence that the miracle which Ezekiel saw can be repeated today.

3. **The convincing power of the Inspired Word.** As Ezekiel prepares to obey the Divine command he was conscious at once that, along with the words he uttered, there was a strange power that caused the bones to stir and



Question:—

WHAT WOMAN PREACHER TAUGHT FORNICATION?

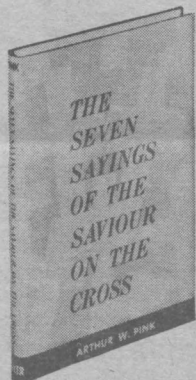
Answer:—The prophetess Jezebel of Thyatira, Revelation 2:18-20. "And unto the angel of the church in Thyatira write; . . . Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols." It is possible that the woman's real name was not Jezebel and that the writer called her that name because of the similarity of her character to that of the wife of Ahab. See First Kings 21:25 and Second Kings 9:22.

move as he spake, and as he went on with his God-given message, he saw a remarkable change come over them. Under the power that accompanied the Word of God in his lips, bone joined to bone, and flesh and sinew and skin covered them. What a picture of the disturbing and convicting effect of the inspired Word of God.

If it were possible for us to see the effect of the Word of God upon

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the hearts and consciences of those who listen to us, we might often see something akin to that which Ezekiel saw; a movement among the dry bones; a stirring of conscience, an awakening of desire, and a longing for the peace which comes through the forgiveness of sins.

4. **The Converting work of the Holy Spirit.** Though there has been a marvelous effect upon the dry bones as a result of Ezekiel's message, there is still lacking the one vital essential—the breath of life—and Ezekiel realizes that this is a work that God Himself must do, for He alone has the power to impart either natural or spiritual life. So he is bidden to lift up his eyes to Heaven, and call upon the wind of God to breathe upon the slain. He has done his part in delivering God's message, with remarkable results; now he prays for the impartation of life by God Himself, and as he prays the wind of Heaven blows; and as Ezekiel watches in amazement, the breath came into them and they lived.

What a picture of the converting work of the Holy Spirit. What a change was wrought in that valley by the coming of the Wind of God. But no less remarkable change can be wrought in our ministry today if we, like Ezekiel,

learn the great lesson, and pour out our hearts in earnest supplication to God for the endowment of soul-winning power, the blessed coming of the Wind of God, the heavenly-life giving breath. Every man who has counted for God in any age, and who has moved his generation in any measure to repentance and faith, has been a man who, like Ezekiel, cried to the Wind of Heaven to "breathe upon the slain."

Neither Do I . . .

(Continued from page 5)

and tells why Jesus Christ was sent of God to the world. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

What are we talking about? The law condemns people. The law had condemned this woman to death. But no man could fulfill the law because all men are sinners and Jesus didn't come to this earth to condemn. The law had already condemned her. She knew she was guilty. Jesus Christ came to save the people, to save the lost—all that will acknowledge Him as the Lord and Saviour can be saved. That's what He came for. Not to condemn. That's what He sent you and me for, to preach the gospel, to tell people that in Jesus Christ, there is salvation from sin.

Get out of the accusation business. Get out of this thing of pointing your finger at people and saying, "You have sinned." So what? So have you. You know better than anyone else. You don't have to accuse the sinner of sin. They know it better than anyone else. We're not here to condemn. We're here to tell people about Jesus, and if we do that, we will stop all the gossip and all the tongue wagging and all the backbiting and all these other things in church. You want to stop people from talking mean and ugly to one another and about one another? Just tell them what the Bible says. That only God can do that. When God Himself came to this earth in the person of Jesus Christ, He didn't condemn people. The law had already condemned them; He came to save those who put their faith and trust in Him. He told you and me, "Ye shall receive power, after the Holy Spirit has come upon you; and ye shall be witnesses unto me."

It is not up to you to gossip, and backbite and find fault and condemn people about sin in their lives. It is for you to tell them

that there is hope in Jesus Christ. "Neither do I condemn thee. Go and sin no more." How could He say that to her? Because she had acknowledged Him as Lord. And people who acknowledge Jesus Christ as Lord, who have come to know Him in that eternal covenant relationship, don't want to sin anymore. I didn't say they didn't, or that they couldn't, but they don't want to. The moment they do, they confess their sin and He is faithful to forgive them of their sin, and to cleanse them from all unrighteousness.

Children, the message this morning is, Jesus Christ didn't come to condemn, the law had already done that, the law declared the whole world guilty—everybody's doomed and damned and on their way to Hell. Jesus came to save us, those who put their faith and trust in Him. And that's all He told you and me to do. Don't you point your finger at me and say, "The preacher's got this habit in his life and he's got that habit in his life, and if he's the kind of Christian he ought to be, he'd get that habit out of his life." What about the habits you've got in your life? That isn't what Jesus Christ sent us to do. He sent us to tell the people, "Sinners, look up! there's hope in Jesus Christ."

God told Moses to hang the serpent in the wilderness on a pole according to John 3:14. He did that, that all who looked could live. God, in the person of the Holy Spirit, in the forty-fifth chapter, twenty-second verse of Isaiah said, "Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none other."

That's what you and I ought to be doing this morning. Don't you point your finger at me and say, "That preacher drinks too much coffee, and talks too loud when he's preaching, and he doesn't treat his wife the way he ought to. He doesn't do this or he doesn't do that." Just pray and remember me. You and I have just as many weaknesses and just as many sins in our own life, and the only hope any of us have is in Jesus Christ. The law condemns, but Jesus Christ saves.

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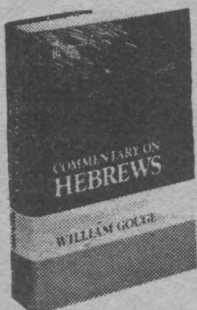
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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

ANCHORAGE, Alaska (EP via RNS)—The Bible Belt now stretches across the Arctic Circle. Moral Majority, Inc., the national political arm of the fundamentalist-evangelical movement, has become a more potent force in Alaska than anywhere else.

The group held absolute control over the Republican Party here this year, sending 150 of the 280 delegates to the state convention, and it controlled all of the 19 delegates it sent to the national convention in Detroit. A key architect of that victory, Dom White, sums up the goal of the group as a drive "to awaken a sleeping segment of society to the overall moral decay of our country."

Mr. White, a soft-spoken Kentucky native, might be considered the mechanic of the Alaska revival in his role as executive director of the local chapter of Moral Majority. The spiritual leader, Mr. Jerry Prevo, is the pastor of the largest Baptist congregation in the state. Mr. Prevo has debated civil libertarians on local television and has assumed the role of spokesman for the fundamentalists in the state. But it was Mr. White who coordinated the political victory.

Mr. White feels that Moral Majority is more than a passing convulsion in Alaskan and national politics. For support, he refers to a December 1979 Gallup Poll which showed that more than 80 percent of the country believes that the Ten Commandments are still valid.

"People are beginning to wake up," he said. "It's very startling to hear people like Barry Goldwater get up and say that Detroit might be the last convention, that we could have less than 1,000 days of freedom left in this country. Conservative or evangelical religious leaders have been saying this for a long time. The nation that forsakes God will fall."

CHARLOTTE, N.C. (EP via RNS)—"I don't think God is a Republican or a Democrat."

With that comment television evangelist Jim Bakker disassociated himself from the political activities of such fellow preachers

as Jerry Falwell and Pat Robertson, who are active in conservative political causes and identify with Ronald Reagan's candidacy.

Mr. Bakker said he will not endorse any political candidates. He made the statement at a news conference in connection with the dedication of a \$2.6 million auditorium for his PTL (Praise the Lord) religious network center at Heritage U.S.A., just over the state line in York County, S.C. His comments were made a few days after some 75 persons, mostly fundamentalist ministers, met at Durham, N.C., and organized a North Carolina chapter of Moral Majority, the most prominent of national evangelistic political groups, and which is headed by Mr. Falwell of Lynchburg, Va.

WARSAW (EP)—Poland's largest Protestant Church supports the demands of the workers on strike. The Bishop of the Protestant Church of the Augsburg Confession in Poland, Janusz Narzynski, said in an interview that he was glad Poland had "such a mature working class" that refuses to let itself be browbeaten. The Lutheran bishop thinks the workers' desire for improvements in the economic and political situation in Poland is "well-founded and justified."

Bishop Narzynski said that the pastors of his church referred to the present situation in their sermons. In his opinion the recent developments in his country do not present any danger for Europe. They are a purely internal, Polish affair. "I am surprised when people abroad try to tell us what to do and what not to do. Just as a strike in the Federal Republic of Germany does not endanger in any way, neither does a Polish strike threaten Europe," he commented.

Around 80,000 of Poland's 100,000-strong Protestant community belongs to the Protestant Church of the Augsburg Confession. The Church has 122 local congregations with 300 preaching stations and 122 pastors. Almost 90% of Poland's 35 million inhabitants belong to the Roman Catholic Church. In its first official statement the Catholic Church expressed sympathy with the workers who were striking for a better life and for the observance of human rights. At the same time the Church appealed to the strikers to show "moderation."

BAD BLANKENBURG, West Germany (EP)—The Evangelical Alliance has no intention of being a movement "alongside the churches." Its main concern is to work together with "brothers and sisters in the Church." Speaking at the close of the 86th annual conference of the Evangelical Alliance in the GDR, Baptist pastor Mansford Kern explained that in its ministry the Alliance concentrated on the prayers of Christians for and with one another, on evangelism and social service. Pastor Kern is chairman of the Evangelical Alliance in the German Democratic Republic. Among other things the Alliance also is eager to support the activities of the East German Conference of Evangelists and to strengthen its cooperation with that body.

NEW YORK (EP)—Soviet and American church leaders—including heads of two Lutheran bodies—have joined in urging their countries to scale down the arms race in the face of an increased risk of global war.

At a three-day conference in Geneva recently following the meeting of the Central Committee of the World Council of Churches, eight church officials from the USSR and nine from the U.S. declared that the two great powers are under "an urgent moral imperative to take immediate initiatives towards disarmament, including a coordinated step-by-step

reduction of nuclear arms."

The conferees, in a communique aimed at their respective churches, said they met in a period of sharp deterioration in Soviet-American relations and in the context of increased international tension. "This tension is particularly connected with the continuing race in nuclear and conventional arms," they said. The communique called for the ratification of the second strategic arms limitations treaty (SALT II) as soon as possible for subsequent rapid progress towards SALT III.

EDMONTON, Canada (EP)—Evangelist Billy Graham's eight-day crusade in this energy-rich Canadian province drew large crowds to the spacious Northland Coliseum in the capital city. During the crusade, which was held from August 10, to 17, a total of 126,000 people attended the meet-

forced in August. She had promoted Florida orange juice since 1969. Citrus commission officials, however, have not ruled out the possibility of renewing her contract later on.

ST. LOUIS (EP) There's not much evidence of religion in the People's Republic of China, according to a church evangelism executive who spent nearly two weeks there recently. Irwin Kolb, Lutheran Church—Missouri Synod executive secretary for evangelism, said the religious revival some have spoken about in China is "very controlled."

In terms of Christian activity, Mr. Kolb said, China is at "ground zero." He said government tour guides in the four cities he visited—Beijing, Nanjing, Guzzhou (Canton), Kunming—were generally reluctant to speak about religion. Though this seemed less true of the younger guides, he added, even their interest seemed "very guarded."

In general, he said, "people are still cautious and suspicious about the new, more lax policy toward religion and the church." He said he thinks providing Bibles and literature, taped messages and radios, in limited amounts, brought by visiting groups and tourists, may help Chinese Christians. Christian activity in the home "seems to be the only way the church there can grow," he suggested.

MOSCOW (EP)—Dissident sources report that Alexander Ogorodnikov, founder of the Russian Orthodox Seminar and Discussion Group, was put on trial September 3. Ogorodnikov, 29, is charged with participating in anti-Soviet activity.

He is the third Soviet dissident leader to be tried within three weeks in what is considered to be the latest step in the government's campaign to silence the few remaining Soviet non-conformists.

Ogorodnikov's trial opened in the closed city of Kalinin, 140 miles north of Moscow. Sources said Ogorodnikov was charged with violating Section 70 of the Penal Code, "Anti-Soviet Agitation." If convicted, he could receive seven years in a labor camp followed by five years internal exile.

GLENDAL, Calif. (EP)—A demonstration took place in Huntington Beach, Ca., in support of persecuted Christians in the Soviet Union, and other communist countries. The demonstration, held September 13 was organized by the Pentecostal Church of God in Pomona, Ga. and other churches in the area, and Evangelism to Communist Lands, a Glendale based mission that supplies Bibles and practical help to the Church in communist lands.

Those taking part in the demonstration included Congressman Robert K. Dornan, author of one of three bills and two resolutions in support of persecuted Soviet Christians, currently under consideration by Congress, and Arkady Polishchuk, a well-known Soviet dissident and Western Representative for the Soviet Christian Emigration Movement.

Missionary To New Guinea Eld. Fred T. Halliman



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WASHINGTON (EP)—Charging that the head of the Internal Revenue Service violated the First Amendment's religion guarantees, the Baptist Joint Committee on Public Affairs has joined a legal brief challenging the denial of tax exempt status to the controversial Church of Scientology.

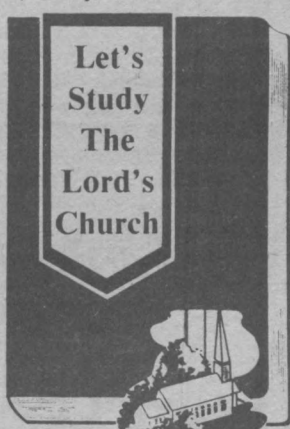
The Joint Committee filed a brief jointly with the National Council of Churches to protest the removal of tax exemption for the sect during tax years 1970-72, a removal based on an "unprecedented assertion" that a religious organization's tax exempt status depends on following what IRS Commissioner Jerome Kurtz called "accepted public policy."

Nevertheless, the brief filed with the Ninth Circuit Court of Appeals in Sacramento, Calif., also emphasized that the Baptist Committee and the National Council of Churches are unwilling to concede that "in a theological sense" the Church of Scientology is actually a "church" or "religion." They entered the case, the brief explained, because IRS has stipulated throughout the case's history that Scientology is a church in the legal sense.

The brief also pointed out that while the National Council and Baptist Joint Committee "wish to make clear that they do not condone the alleged illegal acts which are among the issues," they are also convinced "that there is no connection between such acts and the tax exemption."

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ings, and 4,358 registered public decisions.

Church leaders here are concerned that the area's spiritual vitality has lagged behind the incredible prosperity brought by new discoveries of oil, gas, and coal reserves. In messages and media interviews, the evangelist repeatedly warned that wealth and technology brought with them personal, family and social problems that threatened everyone.

The Edmonton crusade was the 62-year old evangelist's first week-long engagement since he cut back on his activities in the spring. Ahead of him, however, is a taxing schedule, including crusades in four major Japanese cities during October, and November crusades in the Nevada gambling centers of Reno and Las Vegas.

MIAMI (EP via RNS)—Anita Bryant, the professional singer who rallied evangelical Christians and others to defeat a 1977 homosexual rights ordinance in Miami, has been cut from the payroll as a television advertising booster for the Florida oranges.

Miss Bryant had survived repeated rumors that her political activities would lead to a cancellation of the contract with the Florida Citrus Commission. But citrus commission officials instead cited Miss Bryant's recent divorce as a major factor in their decision to drop her. The expired \$100,000 contract has been made with a Miami production company run by Bob Green whom Miss Bryant di-

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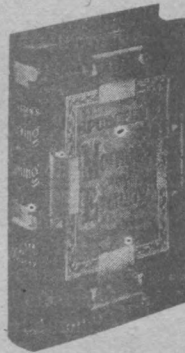
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Justification

(Continued from page 1)

power which can lay hold on and drag into Court those whom God has justified. Their sins, in fact, are gone. God has cast them behind His back and will never remember them again.

The second point we wish to consider relative to justification is that a justified person is a **restored person**. Here is where God's pardon differs from the governor's pardon. They differ in that the governor's pardon does not restore a person, while God's pardon does. The governor, when he pardons a person, merely frees that person from the sentence which was imposed. The person, however, is not restored to the extent that he receives back all that was lost due to his mis-doings. There is an old song illustrates my point. The song states, in essence, "The judge will say I'm a free man, but my name will never be free. I will always be an ex-convict and branded where ever I go."

God, on the other hand, restores all those whom He pardons. He restores them to divine favor. He goes so far as to clear their record and their name. We, in fact, have, in the record of the Prodigal son, an excellent example of pardon and restoration. The Prodigal was not only forgiven, but he was also restored.

The third point we should consider is that justification involves **adoption**. It is the custom today for adopted children to enjoy all the rights and privileges of those who are born into a family. We, in like manner, when being justified, are adopted into God's family with all the rights and privileges of real sons. It is as stated in the following passages:

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together" (Rom. 8:15-17).

We see, then, that the justified are the most fortunate people upon the face of the earth. There is none who can equal them. They, in fact, are even triumphant in death. May we, then, since justification is the jewel of jewels, seek out its source. We know the source of water, but where is the source of justification? We will find the answer to our inquiry in Romans 3:24 which states:

"Being justified freely by His grace."

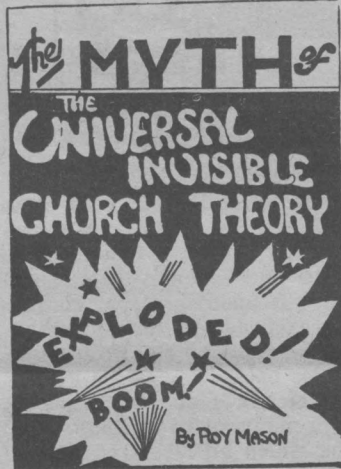
We see, then, that the source of justification rests in the grace of God. It is "Amazing grace how sweet the sound, that saved a wretch like me."

A study of Scriptures will clearly show that Paul and others emphasized on numerous occasions that our works are not the source of justification. The following passages are examples of what the Holy Scriptures have to say on the matter.

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him, that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:1-5).

We may say, then, without question, that the source of justification rests in the grace of God and not in our own efforts. Rowland Hill, when speaking at a fair many years ago, has given us an excellent example of that which is before us. Mr. Hill, when speaking at the fair, observed some merchants who were selling their wares at an auction. He turned to his audience and said, "I'm going to hold an auction, too. I'm going to sell wine and milk without money and without price. My friends over there," he said, pointing to the auctioneers, "find great difficulty in getting you up to their price. My difficulty is getting you down to my price."

Mr. Spurgeon said, "If I could



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preach justification to be bought by you at a sovereign apiece, who would go out of this place without being justified? If I could preach justification to you by walking a hundred miles, would not we all be pilgrims tomorrow morning, every one of us? If I could preach justification by whipping and torture, there are very few here who would not whip themselves, and that severely, too. But when it is given freely, freely, freely, men turn away."

Let us now consider the ground of justification. We will find the ground of it to be the atonement of our Lord Jesus Christ. It, in fact, is as stated in the following passages:

"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. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

Last of all, let us observe that the results of justification is peace—peace with God—peace that passeth all understanding or comprehension. It is as stated in Romans 5:1 "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

May our Lord bless you with the message He has set before us!

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PAGE EIGHT

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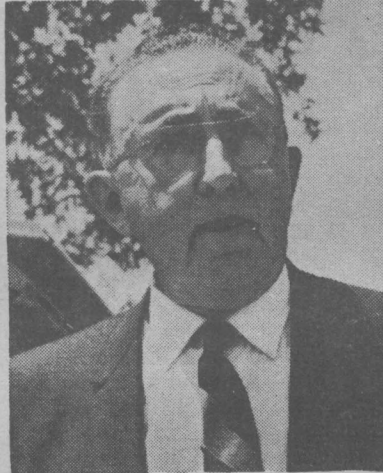
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DO THE DEAD KNOW OF WORLD EVENTS

By ROY MASON
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This is a highly important matter, and one that most every person is interested in. Those who hold to the doctrine of "Soul Sleeping" of course, deny that the dead know anything. The Bible says that "the dead know not anything," but reference is there to the BODY—not to the spiritual self that lived in the body.

Then many people DON'T WANT TO THINK THAT THE DEAD



ROY MASON

the "heroes of faith." The 12th chapter says "seeing we also are compassed about (or encircled) with so great a cloud of WITNESSES . . ." The picture is that of a great stadium filled with spectators. Who are the spectators? None other than the "heroes of faith." They are WITNESSES. A witness is one who SEES. What do these witnesses see? They see us running the Christian race. If the heroes of faith are looking on—seeing—then, aren't all the saved doing the same? Just let this passage say what it wants to say, and we have the conception clearly before us that the dead know what is taking place here.

5. Luke 16:22-31. Here is a passage that relates to the WICKED dead. Note that the wicked man in torment recognized Abraham and Lazarus. He had his memory. He knew he had some brothers back on the earth—he knew their number and he knew their unsaved state. How could he unless he knew what was taking place here? Abraham knew the same things and knew about Moses and the prophets. All of this argues unmistakably for the truth that the dead know what is taking place on the earth.

6. Revelation 6:10. Here we have THE SOULS of those who had been killed (their bodies were sleeping), and they are asking how long it will be before God will avenge their death at the hands of the wicked men. You will observe that they remembered how they had died; at whose hands, and that it was on the earth. Likewise, they knew that their deaths had not at that time been avenged. All of this speaks of conscious existence and knowledge of things both in Heaven and on earth. Desperate attempts are made to explain away of these Scriptures just submitted, but it requires artificial juggling to make them mean other than what we have just suggested.

A PROBLEM

Some will say, "How can the saved be happy and know that their loved ones are living in sin?" That is God's problem, and He will certainly solve it. The problem of making us happy is God's problem, and He will certainly solve it. The problem of making us happy is God's problem. We know that there will be no unhappiness in His presence. We shall see everything in a different light then, for we shall see things from God's viewpoint. God knows what is taking place here, does He not? And is God happy or unhappy? You know the answer to that question.

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