

THE PERSEVERANCE OF THE SAINTS

M. E. HOLMES

Philippians 2:12-16.

A good find in the church constitution is if a church states that it uses as its interpretation of Bible doctrine the New Hampshire Confession of Faith. I understand most Baptist churches today do that. But in the New Hampshire Confession of Faith there is a statement on the perseverance of the saints. I don't know whether people don't read it, or whether they've never read it, or whether they were never given a copy of it to read, or what has happened, but there are very few people called Baptists today who understand or know anything about the doctrine of the perseverance of the saints.

Now the moment I say eternal security even a freewill Baptist will know what I'm talking about, but I'm not talking about eternal security. You can't find those terms in the Bible and I like Biblical terms. Now I believe salvation is eternal. Do not misunderstand me. But I don't like the terminology of eternal security, unless it is based on the sovereignty of God, because there is no eternal salvation apart

from God's sovereignty. I don't know how man can say (and I've



MARTIN E. HOLMES

had men, Baptist preachers, say this to me) that they do not believe the doctrines of grace, yet they believe that salvation is eternal. Now those two terms are contra-

dictory, one to another because there can be no eternal salvation unless you have a sovereign God who is in control of all things at all times. I mean, the two thoughts are synonymous. They have to be. You can't have one without the other and that's the reason why you'll never hear me talk about eternal security, but you will hear me talk a lot about the perseverance of the saints.

The statement in the New Hampshire confession of Faith reads thusly and I'm going to read it. Break it down into four sections, because this is what your constitution of the church believes in and I'm going to break it down into four sections and we'll look at it in a moment. Then we will begin at the twelfth verse of the second chapter of Philippians and go through the sixteenth verse. But to begin with, we have to define the word "perseverance."

The word perseverance means to do something consistently; to be consistent in what we're doing. Now if there's anything that bothers me, it is to have somebody that's inconsistent. Now I can

stand somebody that's wrong as long as they're consistently wrong. But what I can't stand is somebody that's inconsistent in being right. If they're going to be wrong, if you're going to disagree with me, do it consistently. I mean, don't jump on one day and off the next time. People do this, you know. If you agree with the preacher, they'll agree with you and if you disagree, they'll disagree along with you. Then they'll come over here and they'll talk to another person and if he agrees they'll agree. You never know where they stand, in other words. But the word persevere means to be consistent; to be consistently doing something or to continue consistently in something.

So this statement says "We believe." I don't know whether you know it or not, but this is what you're supposed to believe. That's the reason why I'm using it. Because your constitution says this and I read it, and I have a copy of it in my pocket. It states, and I like it, I'm not objecting to it. Every church I've ever pastored has the same thing, a lot of people didn't know about it, but it

starts out by saying, "we believe." Then there are four statements.

The first statement is, "We believe that such only are true believers as endure unto the end." "Then said Jesus to those Jews which believed on him, if ye continue in my word, (or if you persevere in other words, if you persistently do this thing or are persistent in this thing), then are ye my disciples indeed; And ye shall know the truth, and the truth shall make ye free" (John 8:31-32). But those who shall know the truth are those who consistently follow Jesus. That's perseverance. That's the first statement "that such only are true believers as endure unto the end." Then the second part of that statement, "that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors." Now listen closely, their persevering attachment fastens on Jesus Christ and never leaves. In other words, they are consistently following Jesus. They persevere—"their persevering attachment to Christ is the grand (Continued on page 3, column 2)

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

ACCURSED PREACHERS

C. W. DICKERSON
Coeburn, Va.

THE PROBLEM

The Gospel was preached unto Abraham, Galatians 3:8, 16; Acts 3:25, and by it he was saved, 430 years before the law was given. (Gal. 3:17; Gen. 15:6; John 8:56). And, also, before circumcision was given (Rom. 4:10). Yet he was saved! Further, Galatians 3:16-17 make it clear that the giving of the law did not alter in the least the manner in which salvation is received today. Sinners are saved just as Abraham was (Rom. 4:20-25; Gal. 3:26,29). Now, how did the false teachers of Paul's day seek to pervert the Gospel? Acts 15:1 gives the answer.

By teaching Gentiles that they had to be circumcised and keep the law in order to be saved. The church at Antioch carried this matter to the Jerusalem Church for solution. The Jerusalem Council resulted, of which we read in Acts 15:6-29. There, after much discussion, the Jerusalem Church, the apostles, and the Holy Spirit Himself, decreed that Gentile believers were not compelled to be circumcised and keep the law! Read Acts 15:23-29. Really the law (Continued on page 7, column 4)

In the apostle Paul's day, false teachers were constantly opposing the Truth which he preached. Note Acts 15:1; Galatians 5:8,12. In consequence thereof we have the book of Galatians. In chapter one, verse 7 of that book, those troublemakers were charged with the awful sin of perverting the Gospel! The next two verses list the curse which the Holy Spirit, through the apostle Paul, pronounces upon all who commit such terrible sin. One term used to describe the false teaching was "another gospel" which is not another. Paul tells us, in 1 Corinthians 15:1-4, the Gospel which he preached; "Moreover, brethren, I declare unto you the Gospel . . . how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day, according to the Scriptures . . ." This is the gospel, God's power unto salvation to those who believe, for therein is revealed the righteousness of God, without which no one is saved. (Rom. 1:16-17; 10:4).

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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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"AMAZING GRACE"

By JOE WILSON
Winston-Salem, N.C.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Eph. 2:8,9).

Amazing grace! how sweet the sound,

That saved a wretch like me!

I once was lost, but now am found,

Was blind, but now I see,

'Twas grace that taught my heart to fear,

And grace my fears relieved;

How precious did that grace appear

The hour I first believed!

Thro' many dangers, toils and snares,

I have already come;

'Tis grace hath bro't me safe thus far,

And grace will lead me home.

When we've been there ten thousand years,

Bright shining as the sun,

We've no less days to sing God's praise

Than when we first begun.

The Lord has promised good to me

His Word my hope secures.

He will my shield and portion be

As long as life endures.

Yea, when this heart and flesh shall fail

And mortal life shall cease,

I shall possess within the veil

A life of joy and peace.
The earth shall soon dissolve like snow
The sun forbear to shine,
But God who called me here below
Shall be forever mine.

John Newton

Amazing Grace is surely a favorite song in many churches. I will say that it is a sovereign grace



JOE WILSON

Baptist song. I will say that many people sing it who do not believe it. And if we do not believe a song, we should not sing it. The man

who believes that men are saved by free will should not sing Amazing Grace. He should sing Amazing Free-will. The folk who believe that one is saved or kept saved by works, should not sing this song. They should sing Amazing Works. The Campbellites should not sing Amazing Grace, they should sing Amazing Water. In fact, only sovereign grace believers should sing this song, for they are the only ones who believe it.

Grace is such a wonderful, blessed and glorious word. It is so full of meaning, that no tongue can describe it and no mind fully take it in. I desire to, in part, endeavor to measure some of the fulness of this word.

Let us look at this grace from the standpoint of Who it is that shows this grace. It is shown by the True and Sovereign God of the Bible. Well, that makes it great, doesn't it? For a great God can only show great grace. He is everything and we are nothing. Why does He even bother to concern Himself about us? Oh! As we compare ourselves with Him (contrast is a better word), and realize that He shows grace to us, truly we are amazed at this wonderful grace. Then, we need to remember that this God Who shows such grace is the one sinned against. Oh, how we have rebelled against Him, cast His holy (Continued on page 8, column 3)

THE TITHE, GOD'S DECREE UNDER LAW AND GRACE

By Benji F. Dotson

The doctrine of the stewardship of possessions is based upon the proposition of divine ownership. That God is the creator of all things, is set forth in His immutable word. That God made claim as its owner, is set forth plainly in the Scriptures. In Exodus, chapter 19, verse 5, God declares, "All the earth is mine." David declared when he brought rich offerings to the Lord, and laid them upon the altar, "Who am I, and what are my people, that we should be able to offer willingly after this sort? And all things come of Thee, and

of Thine own have we given Thee" (1 Chron. 29:14).

Israel's poet sang in Psalms 24:1, "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." Again, in Psalm 50:10, "For every beast of the forest is mine, and the cattle upon a thousand hills." In Hag-gai 2:8 God declares: "The silver is mine and the gold is mine." God also says in Ezekiel 18:4, "Behold all souls are mine." Respecting the believer, in 1 Corinthians 6:19 we read: "Ye are not your own, ye are bought with a price." God has a claim on the Christian, not only by creation, but by the claims of His redemptive work.

1. THE LAW OF THE TITHE
The Hebrew law of the tithe is found in Leviticus 27:30-33. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." This is called the first tithe, and sets apart to God, the owner of the land, one tenth of its produce, including animals. This went for the priestly tribe of Levi, the tribe of tabernacle servants that had no other inheritance in Israel (Num. 18:20-24).

Out of the tithes received by the Levites, they were to give a tithe to the priest; this was called a tithe of the tithe (Num. 20:26-28). (Continued on page 8, Column 5)

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The Baptist Examiner Pulpit
A Sermon by Ray Waugh, Sr.
WINDOWS ON THE WORLD

In our generation, and perhaps some others as well, windows have had a rather confusing place. Within the lifetime of many of us there was a concern for more and more windows in a house or in a place of business. In fact, in some instances, one's evidence of affluence or the lack of it was marked by the number of windows of which one could boast.

Then, there came a most fearful moment in history when "the lights went out all over the world."

In those days of blackout lights and concern that the enemy not be afforded any light, windows became "things" over which were hung anything that would keep out the light or keep the light from getting out. Then, following some frightful moments when it seemed that our enemy "crouched" on an island just a few miles from our shores, it became the supposedly sensible thing to make both houses and places of business with as few windows as possible.

WINDOWS ON HISTORY
Archaeologically and historically, windows have had a rather checkered relationship with men. Some data enable us to know that windows in other days and even today in some areas of the earth are simply holes in huts or hovels. Other data enables us to know that windows in other days and today were and are designed to provide evidence of religious and business affluence. Still other data (Continued on page 2, column 1)

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Windows On World

(Continued from page 1)

enables us to know that some win-
dows have had the utilitarian pur-
pose of providing openings for mil-
itary weapons while some win-
dows today are designed to pro-
vide energy for various human
uses.

In the not-too-distant past, men
took advantage of the technological
improvements which had been
made in glass-making, and they
began to give considerable place
to windows as decorations. Some
who supposed they were in the
service of God often gave their
lives sacrificially to the decora-
tion of places called churches and
cathedrals. In the early days of
these decorations, the "stained
glass windows" were supposed to
let in the light of Him who had
made the rainbow and to prevent
the entrance of evil spirits. In a
very real sense, the stained glass
was used rather superstitiously.

Needless to say, such religious
cultism took on a rather bizarre
emphasis, and with one supersti-
tion leading to another, men be-
came the abject slaves of that su-
perstition to which they were giv-
ing themselves. Consequently, the
truth of the Word of God which
was already in disrepute among
these piteous religious creatures
was mocked with more and more
unscriptural doctrines and godless
methodologies. And the "stained-
glass enclosures" which were some-
times called "churches" and some-
times "cathedrals" really became
darkened haunts for demons and
those who rejected the Word of
God as they pursued their unabashed
service to the Devil.

Across the centuries, not many
people who have developed a reli-
gious or supposed devotional in-
terest in stained glass, or a sup-
posed religious proclivity in the
presence of stained glass, have
been aware that worship was not
the initial purpose of such decora-
tions. Tragically, however, there
are multitudes even in this hour
who suppose that stained glass pro-
vides a worshipful atmosphere or
an environment which is conducive
to worship.

All who are so enslaved have
never comprehended the meaning
of, "In him was life; and the light
was the light of men. And the light
shineth in darkness; and the dark-

THE BAPTIST EXAMINER
NOVEMBER 1, 1980
PAGE TWO

BRIEF NOTES

Elder Hal Brunson is pleased to
announce the organization of a
Sovereign Grace New Testament
Church in Little Rock Arkansas.

The church was organized in
April under the authority of the
Park Place Baptist Church of Lit-
tle Rock. Bro. Brunson assumed
the pastorate in June.

The church holds to the doc-
trine of Free and Sovereign
Grace, as well as emphasizing the
autonomy of the local, visible
body.

We invite all interested readers
in the Little Rock area to worship
with us.

Tabernacle Baptist Church, 16809
Ironton Road, Little Rock, Arkan-
sas 72206. For further information,
phone 1:501-562-7289.

Elder David Goetz has resigned
as pastor of the Grace Missionary
Baptist Church of Kirksville, Mis-
souri. He has accepted the pasto-
rate of the Highland Meadows Bap-
tist Church of Memphis, Tenn. His
new address is 3841 Denver St.,
Memphis, Tenn. 38127.

The New Testament Baptist
Church and Pastor Dan Phillips
of Bristol, Tennessee would like
to announce their series of meetings
to begin on November 3-9th. Elder
Sam Wilson, Pastor of the Grace
Baptist Church of Gladwin, Michi-
gan will be the speaker. All with-
in driving distance are invited to
attend.

ness comprehended it not" (John
1:4-5). Being in such unscriptural
and such unspiritual darkness,
these have no way of understand-
ing the truth of the Lord's true
brightness as it is demonstrated
in, "The city had no need of the
sun, neither of the moon to shine
in it; for the glory of God did light-
en it, and the Lamb is the light
thereof" (Rev. 21:23). But these
who worship in a stained-glass at-
mosphere, as it were, with can-
dles on occasion for even more at-
mosphere in darkened temples can
never really know the wonder of
the brightness of the Son of God.
Satan's subtlety is something be-

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yond the capability of men, in their
human capacities, to fathom or
to circumvent. Often, today, men
indulge themselves in a supposed
worshipful aura or atmosphere and
realize not that their every effort
is satanic in origin and in issue.
By such device, they may impress
men of a godless world with their
religion, but they fall short of im-
pressing God with their righteous-
ness. They may impress men with
their flesh or the works of their
flesh, but is it evident they have
never learned that "All our right-
eousnesses are as filthy rags; and
we all do fade as a leaf; and our
iniquities like the wind, have tak-
en us away" (Isa. 64:6)

Quite obviously these have never
understood, "Whatsoever is not
of faith is sin" (Rom. 14:23) and
"Without faith it is impossible to
please him" (Heb. 11:6). These
who seek for the aura or the at-
mosphere of worship behind stain-
ed glass windows have apparently
forever missed, "Faith cometh by
hearing, and hearing by the Word
of God" (Rom. 10:17) and the
seemingly impossible truths,
"Cursed be the man that trusteth
in man and maketh flesh his arm"
(Jer. 17:5) and "Not by might, nor
by power, but by my spirit, saith
the Lord of hosts" (Zech. 4:6).

WINDOWS FOR LIGHT

Windows, however, need not be
supposed superstitious pagan
means of excluding demons and
devils. Neither need windows be
devices of evil or the means for
doing obeisance before the Devil
himself. Rather, as most things
which God provides or permits us,
windows can have purposeful and
functional benefit for men. They
can be used as decorations in our
homes and businesses. They can
be functional elements in our ev-
eryday lives as we use them to let
in the light of the sun or the stars
and to keep in the heat or to keep
out the cold.

In a very real sense, we can use
them as our "windows on the
world" at times. At other times,
we may just as effectively use
them to keep the world out, as it
were.

Perhaps we would not be amiss
in noting that a house may very
well be dark except for windows
which let in the light. So, too, our
lives may be darkened cesspools
of human depravity except for the
light of God's love which dispels
the darkness of our sin-sick souls
with the brilliance of Him who is
"The true Light which lighteth
every man that cometh into the
world" (John 1:9).

Without really stretching our
imagination, I believe that we can
assert with some confidence that
Jesus spoke of this truth in a most
marvelous and wonderful manner.
Although we may be quite certain
that the people of that day knew
nothing of the substance and
variety of window materials avail-
able to us today, Jesus neverthe-
less, could use the windows of that
day metaphorically to express a
wonderful truth.

His words are simple, but they
are very distinct. They are unmis-
takable, "If thine eye be single,
thy whole body is full of light,
but if thine eye is evil, thy body
also is full of darkness" (Lk. 11:
34). The room of a house that is
without light and separated from
the lights of a city is especially
dark in the dead of the night. Yet,
when the morning comes and the
sky is clear, the morning beams of
the sun break through without shat-
tering the pane. Then, the whole
room of the house becomes filled
with light.

During the early days of the en-
ergy crisis, when we went to work
an hour before the sun came up,
a minimum of lights were being used
in our businesses. Then, the sun
would come over the horizon and
make a brilliant entry through win-
dows, making the artificial light-
ing unnecessary.

Such may be a poor analogy. Yet,
in a sense this is what Jesus does
when He enters by His Holy Spirit
into the darkened, sin-sick souls
of men. There may be nothing but
total darkness within, then Jesus,
by His Holy Spirit, enters and by
His Light new life begins. God
dramatizes for us the depths of
that darkness which exists in the
unsaved soul with His Word, "You
... who were dead in trespasses
and sins" (Eph. 2:1). Then, with
the same dramatic impact, He ex-
plains, "You hath he quickened
who were dead in trespasses and
sins" (Eph. 2:1); that is, God, in
His sovereignty, made alive that
which was dead!

God's light enters and the dead
are made to live!

Tragically, however, this "true
Light ... was in the world, and
the world was made by him, and
the world knew him not" (John
1:9-10). This is the plight of the
piteous creatures of the earth.
They may futilely expose first one
side of their beings and then an-
other to the lusts of the world and
lose that the heat of those lusts

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**LETTERS TO
THE EDITOR**

Castle Road Baptist Church
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October 12, 1980

Dear Sister Churches,

Grace be unto you and peace
from God our Father and the Lord
Jesus Christ.

Recently we here at Castle Road
Baptist received a letter from Bro.
John Imah, pastor of Calvary Bap-
tist Church of Calabar, Nigeria in
Africa.

In this letter Brother John made
known to us some of his needs of
the church and school in Nigeria.

We here at Castle Road would
like to provide all of his needs,
yet God has not granted us the
means to do this. So with this let-
ter we are asking if you can help
us.

If you can help, we here at Castle
Road will act as a central point in
receiving materials and offerings
on Brother John's behalf. We will
give a receipt for all materials re-
ceived and will later send out a
report of all that was sent for Bro.
John.

Brother John Imah's needs are
as follows:

- (1) Efik Bibles (at least 60 at
5.00 each)—these are for the stud-
ents that do not understand Eng-
lish.
- (2) Good Christian literature,
study aids and books.

or the experience of those lusts is
evidence of light. In truth, how-
ever, all such walk in deep dark-
ness and know not the Light. They
may even suppose that they have
found the way to personal enlight-
ment, when, in fact, their every ef-
fort only intensifies the darkness
in which they walk.

While in the bonds of such sa-
tanic darkness, these cannot know
that "the flesh lusteth against the
Spirit, and the Spirit against the
flesh" (Gal. 5:17). Neither can
they know that "the spirit that
dwelleth in us lusteth to envy"
(James 4:5). In the darknesses of
their depravity, these cannot know
that if their "eye were single" (Mt.
6:22), truly centered or focused on
"the true light" (John 1:9), even
Jesus, the Son of God, said their
"whole body would be full of
light" (Matt. 6:22).

Sadly, however, such have a
(Continued on page 3, Column 1)

(3) English Bibles.
(4) Tracts—Brother John says
that there is a hungering for the
Word of God among his people.

Brethren, please pray about this
Macedonian call from this pas-
tor and church in Africa. We trust
you will seek God's will toward
the helping of this missionary en-
deavor. If you believe that God
would have you to help us—mark
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By Merciful Grace,
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Windows On World

(Continued from Page Two)

problem. They do not know the Light because they walk in darkness. They do not experience the brightness of the Lord of Glory and His Presence because they have never known faith. And they cannot know faith because they have never learned, "Faith cometh by hearing and hearing by the Word of God" (Rom. 10:17).

WINDOW OF FAITH

Yet, when God opens one's being to the experience of the Saviour's presence and His brightness, Heaven's beam of holy enlightenment is there. Then, as another in an earlier day, one can respond, "Lord, what wilt thou have me to do?" (Acts 9:6).

Yes, when God opens a person's being to the window of faith, he experiences the Saviour's brightness, and the beam of heavenly enlightenment is there. Fear is gone and faith becomes a way of life—not faith in self or faith in things which lead ever to greater spiritual darkness, but rather faith in Christ Jesus through the Word. Such faith is like that of him who could say, in all confidence and with a clear conscience, "I die daily" (I Cor. 15:31).

God informs us with infallible and immutable word, that when the Holy Spirit bears the brightness of Christ through "The eye that is single" (Mt. 6:22), the darkness is gone, and "the whole body is full of light" (Mt. 6:22). In such a moment a holy, wonderful, and new change takes place in a person's life. That person becomes "a new creature; old things are passed away, and behold all things are become new" (II Cor. 5:17).

Similarly, let us ever remember that a house, even with windows, remains dark until the light shines into it. This certainly was true of the bodily house of the Apostle Paul, the house of his mortality. It is understandable, then, that we should be advised, "What? Know ye not that your body is the temple of the Holy Spirit who is in you, whom ye have of God, and ye are not your own?" (I Cor. 6:19). The Apostle knew that he once had a body, but that it was full of darkness, even though he had been a religious zealot. Then, the light of God shined into his heart and mind and he became a new creature in Christ Jesus.

How sovereignly remarkable it is that the one who "persecuted the church of God, and wasted it" (Gal. 1:13) should have had the darkness of his lost condition dispelled by the brightness of "Christ" who "is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30). How sovereignly remarkable that this newly begotten child of God should have detailed for us the wonder of the truth, "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

How sovereignly remarkable that he who would declare "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31), "The gospel of Christ is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek" (Rom. 1:16). "If thou shalt confess with thy mouth that Jesus is Lord and believe in thine heart that God has raised him from the dead, thou

shalt be saved" (Rom. 10:9), and "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast" (Eph. 2:8-9), should have declared without regard to baptism (immersion), good works, or any interim ecclesiastical relationship, "Lord, what wilt thou have me to do?" (Acts 9:6). How sovereignly remarkable it should have been that this one who "neither received it of man" (Gal. 1:12) should have been the one "To make all men see what is the fellowship of the mystery" of the church, "which from the beginning of the world hath been hid in God, who created all things by Jesus Christ" (Eph. 3:9).

As the beams of the sun can bring light into a darkened room, through a window pane, so the wonder and the brightness of the Son of God, truly the Son's Beams from the very realm of God's Heaven, brought life eternal into the sin-darkened heart and mind of Saul who double-mindedly had "kicked against the pricks" (Acts 9:5). Wonderfully, the window to his being, if you will, his "eye became single" and his "whole body was full of light" (Mt. 6:22). So it is that the Son's Beams of heavenly truth by His Word and through faith can bring the light of eternal life into the darkened person of a lost one even today. As the beams of our solar sun bring us light, warmth, and physical blessing, so the Beams of the Son of God bring the light, the warmth, and the spiritual blessings of God's love, His presence, and His care.

In a very real sense, once our "eye is single," once God opens the window of our being to the Son's Light, then the darkened shadows of our depravity and loss are dispelled forever. In His wonderful and marvelous grace, He, then, provides that the passing clouds and winds of human trouble, trial, and testing should be like that of "Christ's sufferings: that when his glory shall be revealed, we may be glad also with exceeding joy" (I Peter 4:13).

Truly, by the window of faith through the Word which God opens into our being, He enters in the person of the Holy Spirit, the Comforter! According to God's promise, the Holy Spirit comes to "abide with" us "forever" (John 14:16). He comes with the light of His Holy Word for our sin-sick selves. He comes with the warmth of His Presence to provide surcease for troubled hearts and minds. He comes with the assurance of God's confidence in the midst of our trials and our testings. Sovereignly, He opens our window of faith!

Sovereignly, He does this by His Holy Word!
His Grace, then, becomes our sufficiency!

(To be continued)

Perseverance

(Continued from page 1)
mark which distinguishes them from superficial professors."

Go back with me to John 6:67-69, "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, To whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art



For November 10, 1980

Ruth 2:8-11.

Intro:—As we follow the divine providence of God in bringing Boaz and Ruth together, we learn many practical and precious lessons. However we must ever keep before our eyes the spiritual lessons in relation to eternal things: for without this we would have only the temporal. It is apparent that many professing churches major on the temporal in their mad rush for numbers and popularity. In this lesson the words of Boaz and the response of Ruth is most instructive.

VERSE 8

"Then said Boaz." Both the words of the redeemer and the works of the redeemer bring comfort, consolation, and assurance. To have one who has both the wisdom and the power as well as the position to help the needy, and then to hear his words of grace to one, especially one who is unworthy, is blessed indeed.

that Christ, the Son of the living God." Where else can we go? The grand mark of that which distinguishes them, these true believers from superficial professors, is the fact that they have a persevering attachment to Jesus Christ.

Now, thirdly, in that statement it says that a special Providence watches over their welfare. Go back with me to the sixth chapter of the Gospel of Matthew. I want you to notice and you can pick out a lot more Scriptures than what I'm giving you today. I'm just giving you one or two of each of these things. In the sixth chapter of the Gospel of Matthew the thirtieth verse, "Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Or all true believers have a special Providence that watches over their welfare constantly.

Now notice the last part of that statement, "That they are kept by the power of God through faith unto salvation." Go with me to I Peter 1:1-5, "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." So the statement that this church professes to use as an interpretation on Bible doctrine on perseverance is, "That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation." I like that. That's a good statement. That means and states for all to hear that I believe, and I trust you believe it, too. That all who are truly born again will be marked by their consistency in fol-

(Continued on page 5, Column 1)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Mephibosheth heard words of grace (II Sam. 9:7); so did the prodigal son (Luke 15:22-24). This is true of all lost sinners who have ever been saved.

"Unto Ruth." Here we have a personal message. Again, every one who has ever been saved is given a personal call (II Thess. 2:14).

"Hearest thou not, my daughter." There was every reason outwardly for Ruth to be refused a place in the field and she surely had no reason to think she would be readily and freely received into the family. Therefore to hear the words, "my daughter," would be good news indeed. We too can rejoice, for spiritually, the believer in Jesus Christ has been placed as one of the King's sons or children (Gal. 4:6; Eph. 1:19).

"Go not to glean in another field." She receives not only words of comfort, but also words of instruction and admonition (Matt. 23:20). All she needed would be provided here. She would have all blessings through Boaz (Eph. 1:3). She would find both provisions and fellowship. Would God, professing Christians would learn to glean in the field of Boaz and not be enticed to the other fields of false religions and worldly churches.

"Neither go from hence." At first thought Ruth might have felt Boaz was saying she was not welcome in the land of Israel, but he quickly assures her she is to stay. This is to be a permanent relationship. She is to continue there (Acts 2:42).

"But abide here fast by my maidens." Ruth was not left to her choice, but given specific instructions as to what was best for her. The commandments of Boaz would have been received by some as re-

strictions on their freedom, but not so with Ruth. God's commandments are not grievous to the believer (I John 5:3).

VERSE 9

"Let thine eyes be on the field that they do reap." Many times, we are like Lot; we look on the fields that are well watered (Gen. 13:10), but may we realize it is far better to find our satisfaction in the "green pastures" of the Shepherd of Psalm 23. To enjoy the beauty and bounty of these fields bringing peace and contentment.

"And go thou after them." She was to find both enjoyment and employment. Yes, we should be united with the other members of the family and of the church in worship and walk and work (Acts 2:42).

"Have not I charged the young men that they should not touch thee?" Every effort was made to make her at ease. She was to be respected as a sister by the young men (I Tim. 5:2). Surely among the Lord's people there is to be proper affection (I Thess. 5:26).

"And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn." Boaz had made ample provision for the needs of his household, and of course, one basic need was water. Our Master, the Head of the house, also has made ample provisions so we have the wells of salvation from which to draw. Spiritually, may God raise up young men to draw water to give to the congregations of the Lord, and may the saints learn to go to the vessels to drink.

VERSE 10

"Then she fell on her face, and bowed herself to the ground." She was brought to true thanksgiving, adoration, and humility by the attention given her and by the gracious attitude of Boaz. We truly believe that salvation by grace produces the same response among the saints. How we should always be at the feet of the Lord Jesus in recognition, realization, and utter dependence (Luke 7:45, 46; Mark 5:15).

"We love Him because He first loved us" (I John 4:19).

"Why have I found grace in thine eyes that thou shouldst take knowledge of me, seeing I am a stranger?" Ruth was overwhelmed at the transaction which had taken place and in her joy, she also knew what she was, or would be, was wholly by grace (I Cor. 15:10).

VERSE 11

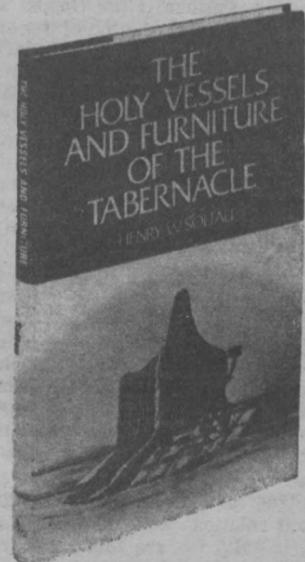
"And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore." The faith and obedience of Ruth manifested the fact that God works in us both to will and to do of His good pleasure (Philip. 2:13). Ruth evidenced the fruit of the Spirit (Gal. 5:22). Works do not save, but they do prove salvation (Eph. 2:8-10). Ruth's light so shined before men (Matt. 5:16). Ruth had heard, seen, believed, confessed, and was obedient. So is every one born of the Spirit (John 3:8).

Conclusion: Are you a recipient of the gracious invitation of God to not only come and drink (Isa. 55:1), but to abide in the care of the Shepherd and to follow His servants? If so, I believe there will be similar evidences to those in the life of Ruth.

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

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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"Could you please expound John 12:32 in relation to effectual calling. Is it possible that God gives men grace as they receive it? That is, if men will accept the truth, God will give them more truth; if they reject the truth, God will finally say "Let him alone, he is joined to his idols" (Hos. 4:17)?"

CLYDE T. EVERMAN

108 Burdall Ave.
Ft. Mitchell, Ky.

Lay Member
Calvary
Baptist Church
Ashland, Ky.



The statement in John 12:32, "And I, if I be lifted up from the earth, will draw all (men) unto Me," does not infer that every son of Adam be drawn to Him. Note that the word "men" was not in the original. The "all" refers to all of God's elect. The "all" here is the same "all" as in John 6:37, "All that the Father giveth Me shall come to Me . . ." The same "all" as in John 6:39, "And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day." Again the same "all" as those in John 6:45, "And they shall be all taught of God".

The promise, "I will draw all unto Me" means that after His crucifixion He would draw men of all nations and kindreds and tongues to Himself, to believe in Him and to follow Him. After His crucifixion He was to be the magnet to which His elect of the whole world were to be drawn. These are the ones for whom Christ prayed in John 17:20, "Neither pray I for these alone, but for them also which shall believe on Me through their word."

The drawing in John 12:32 is the effectual call, "All that the Father giveth Me shall come to Me" (John 6:37). No where in the Bible does it teach that Christ will begin to draw one to Him and then stop for any reason. (Phil. 1:6) "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

HANSFORD HOLMES

306 Bream St.
Charleston, W. Va.
25312

LAYMAN,
TEACHER
and
WRITER



In "signifying what death He should die" (John 12:33), Jesus said: "And I, if I be lifted up from the earth, will draw all unto me" (John 12:32).

This "drawing" of "all" is limited by the Father's objective, just as Jesus said: "No man can come to Me, except the Father, Who hath sent Me, draw him . . ." (John 6:44). Then, further, as to this limitation, Jesus said: "All that the Father giveth Me shall come to Me . . ." (John 6:37).

Also, concerning the objects of

God's election in His redemptive grace, this drawing is limited only to His pre-chosen people, just as it was said, as written: ". . . thou shall call His name JESUS; for He shall save His people from their sins" (Matt. 1:21).

This drawing power of both the Father and the Son, as the objects of His elective grace, was very early in the Father's mind, as it is written that God, "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:9).

So we find that, in time, God's "effectual calling" is consummated in accord with His eternal purpose only in respect to His pre-chosen people. They are such whom He did predestinate and, in His own time, called (Rom. 8:30). They, only, are His vessels of mercy afore prepared unto glory (Rom. 9:23, 24).

In this, all things are for the elect's sake and, particularly, the ministrations of the Gospel, which to them is the saviour of life unto life. But, presently, it is the will of God that His chosen people (and others) should promiscuously dwell together, as He sends them forth to generally minister His Gospel of grace in the calling out a people for His name; yes, in the calling of them by His matchless grace, He effectually separates them from the non-elect, in making them a peculiar people to Himself. So, in this, all others are left inexcusable.

In this, it must be understood, that God, alone, in calling of men to salvation, takes the initiative. The call is never to sinners to regenerate and convert themselves, because it is only the pure work of the Holy Spirit in answer to the efficacy of the blood of Christ Jesus. In this ministry of the Gospel of the grace of God, Christ was once offered only to save His pre-chosen people. This is never repeated.

Indeed, neither is the Gospel an offer, but a proclamation of the unsearchable riches of His grace, peace, pardon, righteousness, life, and salvation by Him alone. This proclamation of the Gospel is never on the basis that God will give grace to men because of their willingness to receive it; neither does God promise more truth to those who, on their own, receive a little truth.

Then, on the other hand, if they reject truth, what will their status be? Will God finally give up in exasperation and say: "Let him alone, he is joined to his idols" (Hos. 4:17)? But, in this reference to Hosea, we see Israel's inveterate idolatry, especially the ten tribes, of which Ephraim was a base of worship. Yet, they were pledged to obedience under covenant relations with the Lord God. So, in this, we are told that "the wrath of God is revealed from

heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18). Then, instead of counseling God, Israel, in their wilful ignorance, were "destroyed for lack of knowledge" (Hos. 4:6). So it was said: "My people (covenant) ask counsel of their idols, and their staff declareth unto them; for the spirit of harlotry hath caused them to err, and they have played the harlot, departing from under their God" (Hos. 4:12). Being thus joined to idolatry with Ephraim as the base for idolatrous worship, it was said that "Ephraim is joined to idols; let him alone" (Hos. 4:17).

Also, this was true of Jerusalem, when the Lord would "glean the remnant of Israel" (Jer. 6:9) from those of whom it was said: "Behold the word of the Lord is unto them a reproach; they have no delight in it" (Jer. 6:10). It was then that it was declared: "Reprobate silver shall men call them, because the Lord hath rejected them" (Jer. 6:30).

JOSEPH M. WILSON

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"And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

"Thy people shall be willing in the day of thy power . . ." (Psa. 110:3).

The doctrine of effectual calling is most assuredly a doctrine of the Word of God. We see here that: God has an elect people, they will be made willing to come to Christ by the power of God, and this will take place at the predestinated time.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37).

In this Scripture we learn that God has a people He has given to Christ. That, though man by nature will not come to Christ (John 5:40), these elect will come, and that they are eternally secure.

God does not give men grace as they receive it. This would leave it up to man and make God to be helpless before the will of man. The truth is that man receives grace as God gives it. This makes man's receiving dependent upon God's giving. Please note that there is a vast difference between giving and offering to give. That which one offers to give may be accepted or rejected, but that which is given is of necessity received. If man receiving more truth depended upon his first accepting truth, all would die in spiritual ignorance, for "No man can say that Jesus is Lord, but by the Holy Ghost" (1 Cor. 12:3) "and the natural man receiveth not the things of the Spirit of God," (1 Cor. 2:14). Hosea 4:17 may be interpreted by Matthew 7:6, "Let him alone" by "neither cast ye your pearls before swine."

John 12:32 teaches the effectual call: Note that "men" is in italics and thus not in the original. We must note that in many cases in the Bible, "all" does not mean everyone who ever has, does, or will live on the earth. The "all the world" that should be taxed in Luke 2:1 for example. "All" in John 12:32 means all the elect. This is clear because the Lord does not try to draw them or offer to draw them, or draw them part way, say one step, and the rest is up to them. The lifting up here is not our preaching, but is Christ's death on the cross. This death effectually

paid for the sins of God's elect and guarantees the work of the Holy Spirit which will draw all the elect unto saving faith in Jesus Christ. Please note that the "all" referred to here "will" not maybe, "be drawn" not an attempt but an effectual act, "unto" not part way, "Me," that is, Jesus Christ in a saving experience.

"more truth" without first having some truth. However, be it understood, is receiving spiritual truth, lost man is absolutely abundant bounty.

There is a broad distinction between receiving something and accepting something. To accept, there must be some kind of action on the part of the acceptee. From Genesis to Revelation you will not read once where anybody was ever asked to accept Jesus as their Saviour. Such language has been coined by Arminianism, and plants a false premise in the minds of those who love darkness rather than light. The "six water pots" referred to in John 6, received water up to the brim, but they surely did not make a decision to receive the water, or take the first step toward it, nor could they reject the water which was poured in to them. Some person may remonstrate by saying, "Why, that's foolish." It is not half as foolish, as Arminian preaching. Spiritually speaking, lost men are as cold, adamant, and empty as those six water pots, but bless God, a number of Adam's hell deserving children are chosen to be the receptacle of God's free grace. Being born again and receiving Christ is a simultaneous work of the Holy Spirit (John 1:12-13), whereby God pours His redeeming grace into the hearts of those chosen to be sons of God before the foundation of the world (Eph. 1:4). It is not a matter of the sinner accepting Christ, it is a matter of God accepting the elect sinner in Christ (Eph. 1:6).

It is true, God gives spiritual truth to people who desire it (Mt. 5:6; James 1:5). But let us remember, lost men cannot desire spiritual truth, on the contrary, it is foolishness unto them, and they despise it (1 Cor. 2:14; Rom. 1:28). Christ said to His people, "And ye shall know the truth, and the truth shall make you free" (John 8:32). The Arminian would have you believe that grace and truth are obtained by freedom, when in fact, the reverse is true, freedom is realized by grace and truth. The will is not free until grace and truth emancipates it from the bondage of fallen nature and empowers it with the ability to choose pleasingly unto God. The time appointed wherein God leaves the reprobate outside the gospel pale is known only to Him and in times gone by there was a great host that was never brought under the sound of the gospel of grace (Acts 14:16).

(Continued on page 5, column 1)

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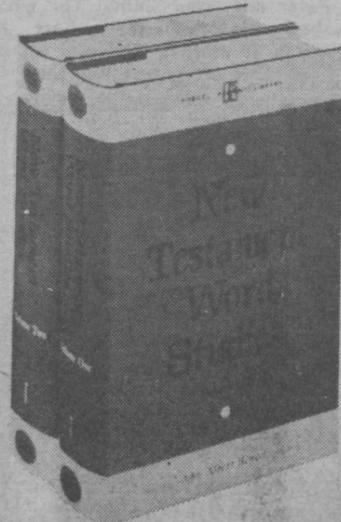
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(Continued from page 4)

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Kings Addition
Baptist Church
South Shore, Ky.



I am sure the main problem that you have in this verse are the words "all men". First of all, the word "men" is in italics which indicates that it was not in the original Greek, thus the verse actually reads ". . . will draw all unto me."

Now the word "all" has various meanings. Sometimes it means every member of the human race. For example: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

Sometimes the word "all" deals with certain people in a certain locality. "But if we shall say, of men; we fear the people; for all hold John as a prophet." (Matt. 21:26).

Other passages deal with God's elect only. This passage is one of those. Jesus made this clear in John 6:37 and 39. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day."

We see then that He will draw all (His elect) unto Himself.

As for the passage in Hosea, you have added to this passage. God did not say "if they reject the truth, He will finally say . . .". He said simply "Ephraim is joined to idols: let Him alone" (Hos. 4:17). We are not to continually strive to get someone saved. We witness and leave it up to the Lord. If he is joined to his idols go on to someone else. If God saves him as a result of your witnessing, then praise His name.

Perseverance

(Continued from page 3)

lowing Jesus Christ. "My sheep hear my voice and I know them and they follow me." I like that. I never grow weary of thinking about that verse. Now let's go back to Philippians the second chapter and begin with the twelfth verse and work our way through to the sixteenth verse and see if we can use this passage of Scripture to point out the perseverance of the saints. We'll break this up into two sections, the first one is the twelfth and thirteenth verses. Now I want you to notice in the twelfth and thirteenth verses, the first word in the twelfth verse. It is "Wherefore." Now it is "wherefore" that we might go back and review what we have been reading. It goes on to say "Wherefore, my beloved, as ye have always

obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."

Now that statement has been misused by Freewill Baptist since time immemorial. They say, See, works do enter into your salvation. That's not what that's saying. I don't force the Bible to say something that it doesn't. Check the "wherefore." The "wherefore" refers back to the twenty-seventh verse of the first chapter. So we go back to the twenty-seventh verse of the first chapter and then we read, "Only let your conversation be as it becometh the gospel of Christ;" Now the word conversation means your behavior, the way we order our conduct, our deportment, our behavior. In other words, I am only to live in such a way that my life will bear witness to the saving grace of Jesus Christ. That's the way I'm to live consistently. Now I'm not saying I do, but that's the way I'm supposed to, and that's my goal in life.

Matthew says, in Matthew 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Now, children, I can't be that perfect, but that's my goal. That's where I'm headed. Everyday I want to be more perfect tomorrow than I was today. I want to be more like Jesus tomorrow than I was today. That's my goal in life. That's the way the Holy Spirit deals with our hearts.

In this twenty-seventh verse of the first chapter of Philippians we read: "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand (How?) "fast." I mean you're locked in on this thing. Just like a pilot when he gets that plane up to 33,000 feet or 36,000 or 37,000 or wherever he's going to take it, he locks in the automatic pilot and that plane will stay there as long as that automatic pilot is locked in. So we are to be locked in. That's what the word "fast" means. When I was born again or when you were born again out of the Spirit of God through the Word of God, we were locked in on Jesus Christ. We became flesh of His flesh and bone of His bone. We became a part of the family of God. We are locked in on Jesus Christ.

So we are to stand fast, locked in. How? In one Spirit, one Holy Spirit, one faith, one Lord, one baptism, one God and Father that is in you all, and we are to keep the unity of the Spirit in the bond of peace. Because there is only one Holy Spirit, then there can only be one Spirit in the church, and that's the Spirit of godly unity. That's all. There's no room for anything else. We should never, ever set out to do anything that we are not in the unity of the Spirit on. Now if you don't think so, you go with me to first Corinthians the first chapter where Paul talks about church discipline. It says, "and when you have met together with (What?) the mind of Christ." Until a church is in spiritual unity it cannot practice church discipline, it cannot do anything. We are to be locked in. Locked in on Jesus Christ. Locked in, in one Spirit and that's the Holy Spirit. The Holy Spirit is not the author of confus-

ion. But He is the author of decency and order. When disunity enters into a church it is because the saints are not consistently following Jesus Christ. Therefore they are not persevering. There can be one of two things wrong. Either they're not saved or they haven't gotten really and truly into the will of God.

Now I want you to notice Paul goes on to say as he qualifies this thought of being locked in on Christ in one spirit with one mind. Paul, again in I Corinthians the fifth chapter, when the church had met together to discipline this man, said, "when you are met together with the mind of Christ." The one mind that is to conform this church is the mind of Jesus Christ. He is the Shepherd. He is the Head of the church—not the pastor, not any one man or one woman in the church. Jesus Christ is the Head of the church and until the church can meet together with the mind of Christ, they cannot do business, they cannot do anything because Jesus Christ is the Head of the church.

Notice then, if a church can get into disunity, they have not one spirit, they have not one mind, they are not locked in on Jesus, because somebody is not living a consistent life. They are not persevering. There's one of two things wrong. Either they're not saved or they're out of the will of God. I want you to notice, Paul goes on to say in that twenty-seventh verse, "Striving together for the faith of the gospel." My whole life, my whole spirit, my whole mind, my whole life is given over to promoting the gospel of Jesus Christ. That's all life is about. It's not about making money. It's not about building houses. It's not about buying automobiles or clothing.

You remember when Gehazi ran off from Elisha and he traced down this great general of the army, Naaman, and he lied about his master. He said my master sent me. Naaman gave him all he wanted in treasures as far as gold and silver and clothing was concerned and Gehazi took them back to Elisha's house or to the house of God, and he hid them in the house of God and he went back to Elisha, and Elisha said, "Where wentest thou, Gehazi?" And Gehazi lied again.

You know that's the thing I don't like about lying, you've got to tell another one to get out of it. I heard somebody talking here the other day and someone that was talking to him said, "Do you still lie like you used to?" and the fellow said, "No." He said, "Why?" He said, "I quit lying." The other fellow said, "Why'd you quit?" He said, "I had to have too good a memory. If I tell the truth, I don't have to remember anything because it's always the same, but if I tell a lie, I have to have too good a memory." He quit lying because his memory is getting bad.

Gehazi lied again. When Elisha said, "Whence comest thou, Gehazi? And he said, Thy servant went no whither." I haven't been anywhere, Lord, "and Elisha said, Went not mine heart with thee?" Didn't my heart go with you when you went out today? Is it a time to receive money, and to receive garments? No. It is just a time to live in such a way that the faith of the gospel is honored and glorified and gotten out. Everything else is secondary or somebody is not consistently following Jesus.

I want you to notice then that Paul exhorts these Philippian believers in this twenty-seventh verse of the first chapter of Philippians, to live as citizens of Heaven should live. Why? Because in Ephesians 1:3 and 2:6 he told them that they were lifted up in heavenly places in Christ Jesus. Lifted up in heavenly places! Now I may not look like it, but right now, I'm living in Heaven. Now I know my old body is down here on earth, but I am flesh of His flesh and bone of His bone and He is in Heaven and I'm in Heaven in Him. Right now, my citizenship, all that I'll ever own, all that I'll ever have is in Jesus Christ in glory. Everything

"A Prayer For The Baptist Examiner"

MRS. FRANK PARRISH
Courtland, Virginia

Thank you, Lord, for T.B.E.,
I think it is mighty fine;
It has meant so much to me,
Been receiving it since "39".

This paper You used as an instrument,
To bring about my salvation;
Lord, I know it was heaven-sent,
It has brought me much inspiration!

It has thrown much light on Your Holy Word,
'Tis truly my Bible commentary;
To search the Scriptures, my heart it has stirred,
And taught me that truth is quite necessary.

Only in eternity will it be known,
The good that this paper has done;
There are many to whom the truth has been shown,
And many lost souls to Christ have been won.

Now, Lord, there can be no denial,
T.B.E. has weathered many a storm;
But by Your grace, through the fiery trials,
Calvary Baptist Church has kept fighting on!

Lord, I remember that Thanksgiving Day,
Just before You took Bro. Gilpin home;
Even now, it seems, I can hear him say,
"Sail on! Sail on, and on, and on!"

The truth, I know, will surely prevail,
And Lord, this is my earnest prayer:
Please keep T.B.E. coming in the mail,
'Til Jesus comes in the air!

down here is going to burn. I'm going to be left a pauper down here on earth. All that I'll ever have is what I have in Jesus Christ. My citizenship is in Heaven. Paul was telling these people to live like the citizens of Heaven ought to live.

Then I want you to notice, going on in Ephesians 2:12, "Wherefore" going back to the twenty-seventh verse, "live like citizens of heaven ought to live." Then, you notice, it goes on in the last part of that twelfth verse to say, "Work out your own salvation." Or carry out the truths of salvation. What are the truths of salvation. What are we to James 1:22 and James says, "But be ye doers of the word, and not hearers only, deceiving your yourselves." Those who hear the Word, and the Word does not work in them, are deceived. Anybody who says they are saved and their salvation does not cause them to do good works for Jesus Christ, is deceived. I am justified by faith. That faith is a gift of God, but my faith is justified by my works. Paul said, "We are his workmanship, created in Christ Jesus unto good works which hath before ordained that we should walk in them." (Eph. 2:10) "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go forth and bring forth fruit, and that your fruit should remain" (John 15:16).

So if I am truly saved, daily, in fear and trembling, I am bringing my life to Jesus Christ and saying "Lord, here it is. Here is my heart, here is my body. What do you want me to do with it?" James said you are not to say, "I'll go to this city or that city and buy and sell and do this or do that," but you're to say, "If it is God's will I will do thus and so. If it isn't, I won't." You see that's why Paul was say-

ing here to these Philippians that they should live like citizens of Heaven ought to live. Bring your body and lay it—your heart, your life your all—lay it at the feet of Jesus. Work out your salvation or carry it out in fear and trembling saying, My Lord, here I am. You bought me. I belong to you. Do with me as you see fit.

Perseverance—that's not eternal security, but then, I believe in perseverance. I believe in diligence in our serving, our consistence in serving Jesus Christ. I know that this works in me. I know that I have to do this. I know that I have to daily deny myself and take up my cross and follow Him, as in Luke 9:23. I know that in Romans 12:1, I daily have to present my body, a living sacrifice, holy, acceptable unto God which is my reasonable service. How do you know it? Look at Philippians 2:13. "For it is God which worketh in you both to will and to do of his good pleasure." It is God who is doing the work in me. It is God's good pleasure to do this work in me. So I have to do it. I can't help myself. It's God working in me and this is the most difficult thing in the world to teach, but look at Philippians 1:6: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

If a person is truly born again, they can no more help following Jesus than they can help sleeping when they are sleepy, or drinking when they are thirsty, or eating when they are hungry. It's natural for you to eat when you're hungry. It's natural for you to sleep when you are sleepy, and it is natural for you to follow Jesus when you're (Continued on page 6, column 1)

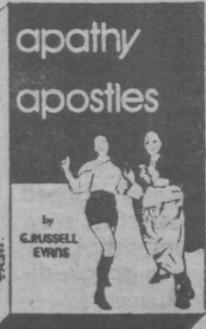
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Perseverance

(Continued from page 5)

born again. Because it is God working in you. God is in you in the person of the Holy Spirit. His love is shed abroad in your heart by the Holy Spirit as it is given unto you and you will follow Jesus because you love him. John 14:15, "If ye love me, keep my commandments." It isn't that we do it to stay saved, we do it because we are saved and we can't help ourselves. We have to follow Jesus and anytime you see a child that has to be forced to do something, that child doesn't love and respect his parents or he would do it simply because he loved and respected his parents. You wouldn't have to force him to do it. I've talked to fellows who won't go to church and I say, Why? and they'll say, because Mom or Dad forced me to go when I was a kid. I usually say, Well, how come you're so mean they had to force you when you were a kid? You sure haven't changed a whole lot. Have you? Still having to force you to do things. People who love and respect their parents do things because they love and respect them. They don't have to be forced to do it. Anytime we have to be forced to live for Jesus Christ, then we have put it on a legalistic basis. But when we are born again and the love of Jesus Christ comes in our hearts, we find ourselves with fear and trembling coming to God and saying, Lord, it's your body, it's your life, it's your heart and we do it because it is God's will. It is His good pleasure to see Jesus Christ honored and glorified through us.

Now look at it in the fourteenth, fifteenth and sixteenth verses. Paul begins to explain what it means to live as a citizen of Heaven. What it means to persevere. What it means to live a consistent Christian life. "Do all things." Notice that "all things." Did you ever notice how many times they appear in the New Testament? Jesus said them in Matthew 23:18, "All things are given unto me in heaven and earth." John said in John 3:35, "The Father loveth the Son and hath given all things into his hand." Romans 8:28 says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Ephesians 5:20 tells us it is the will of God that we (do what?) praise God for all things. Do you notice how often these words, "all things" appear?

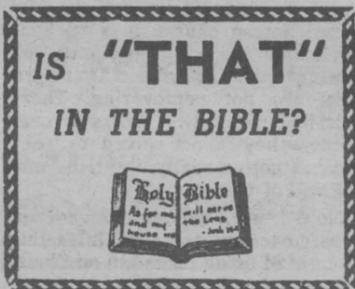
Why am I to do all things without murmurings and disputings? Because Jesus Christ is in control of all things. He is the sovereign God. He is in control of Heaven and earth. Everything rests in His hands. If I'm born again, I want him to have all things and there-

fore, I give him all things and I don't stand around and crab and gripe about it. I shouldn't. Sometimes I do. I'll admit it much to my chagrin and shame-facedness. There's times when I murmur and complain about the things I have to do. But I should do them with great joy, because they are the things that Jesus has given me to do. Anyone who grunts and groans because they have to read the Bible or pray, or because they have to go out and talk to someone about Jesus, or because they have to give their tithes and offerings, or because they have to clean the church or anything else like that, they sure don't love Jesus Christ very much. Because the Bible says we are to be consistent. We are to live like citizens of Heaven. We are to do these "all things" of Jesus Christ without any murmuring, not any disputing.

What does the word "murmur" mean? You know what it means to murmur. Somebody talks behind their hand and you can't tell what they are saying. You know they are saying something, but you can't tell what it is. It's when a little group of people get over here and a little group of people get over there and they mumble and grumble about things they don't like. You know what's the matter with people like that? They are not making a consistent life for Jesus Christ. They're out of the will of God. I don't care whether it is you or me or who it is, we are to do all things without this. Why? Because we're citizens of Heaven. We belong to Jesus Christ lock, stock and barrel. We love him. His love is in us. Therefore, we ought to do what we do with great joy, praising God for all things instead of standing around and murmuring.

Anytime you see a church, and the only one I know anything about is a local New Testament Baptist church. Anytime you see a little group of people over here and a little group of people over there, and they're murmuring and complaining about something they don't like in the church, you just mark it down in your little black book, you've got some people in the church who are not saved or they are out of the will of God. They're not persevering. They are not living consistently as people who are citizens of Heaven are to live. Because right here it says to do all things without this sort of thing. Why? Coming back to the twenty-seventh verse, first chapter, because we are to live in such a way as to become the gospel. We are to do all that we do to the honor and glory of God.

Now I want you to notice, we are to do it all without disputings. Now what are disputings? Disputings are when we quit murmuring. They have worked themselves up into a frenzy now, begun to get red in the face and begun to stomp now. Christians never get mad. Just sinners get mad. Christians just get upset. But you sure can't tell which is which when they are mad or upset. They both look the same. They get red in the face and go to yelling and stomping and snorting. That's somebody that has been murmuring. They started murmuring, they started building—this explosion didn't come all at once. It's been building up like a head of steam and the reason it started to build is because they don't love Jesus Christ. They are not persevering. They are not living a consistent Christian life. They are not living like citizens of Heaven ought to live. They are not praising Christ for all things.



Question:—
HOW MANY OTHER SIMONS IN THE NEW TESTAMENT BESIDES SIMON PETER?

Answer:—Eight:
Simon the Canaanite, alias Simon Zelotes, Matthew 10:4, Mark 3:18, Luke 6:15, Acts 1:13.
Simon the brother of Jesus, Matthew 13:55, Mark 6:3.
Simon the leper, Matthew 26:6, Mark 14:3.
Simon the Cyrenian, Matthew 27:32, Mark 15:21, Luke 23:26.
Simon the Pharisee, Luke 7:40-44.
Simon the father (?) of Judas Iscariot, John 6:71, 12:4, 13:2.
Simon the sorcerer (Simon Magus) Acts 8:9-24.
Simon the tanner of Joppa, Acts 9:43, 10:6-32.

Just like the children of Israel murmuring, "Lord, we are sick of this light bread." Well, I don't blame them in a sense. I don't like the stuff either, but then I wouldn't complain. If that's all I had to eat, I would toast it and eat it and shut up about it. But anyhow, God gave them flesh to eat. They murmured about the water, and they murmured about this and they murmured about that, and every place they murmured, God built a cemetery. So many thousands died here, so many thousands died there, every place you read where the children of Israel murmured in the wilderness, God built a cemetery. Why? Because you don't build a cemetery for the murmurers. You're going to have to have a full-blown dispute and a church just torn asunder and split and people going every which way. When an explosion comes it just blows people every which way. What do you do? You stop the murmuring. How do you stop the murmuring? Start telling people that Christians don't murmur. They don't complain. They praise God for all things. They live consistent lives. They persevere. They live like citizens of Heaven ought to.

Look at the fifteenth verse. Why do we live without murmurings and disputings? "That ye may be blameless and harmless; the sons of God." Now what does that mean? That means just this: This is what the world ought to see in a New Testament Baptist Church. They ought to see a church without any fault in it, no defects. You say, "Preacher, there are no such things as perfect churches." I know that, but as far as the world is concerned they ought to be. If we have any dirty linen to wash, if we have any complaints to make, if we have any murmurings to make, they're to be kept in the family. They are not to be put out where the world can see them. We're not to go out and bad-mouth the church. We are not to go out and bad-mouth the people. We're to keep our problems among ourselves and work it out to where Jesus Christ is to be honored and glorified. We're to be consistent. Regardless of how we feel or what happens to us, Jesus Christ is to be honored and glorified. Therefore, as far as the world is concerned, as far as the world knows, there's nothing but idealistic, ideal loving, conditions in this church. It is none of the world's business if we have our little problems. We'll pray them out. That's perseverance. That's consistency.

Not this idiotic eternal security that you can go around murmuring and still be saved. You know if you're saved you can't ever be lost, so if you don't like it here just quit and go someplace else, and if you don't like it there just quit and go somewhere else, and just murmur and complain. The Bible doesn't know anything about

that. All the Bible knows about is people who live lives that are consistent because they love Jesus Christ and they just can't help themselves. They don't murmur. They don't complain, and if they do they are reminded of what they are doing by God the Holy Spirit and they get alone with God and they weep over their sin. They ask for deliverance from their sins and disobedience.

I want you to notice why we are to be that way. "We are living," in that fifteenth verse, "we are living in the midst of a crooked and perverse nation." If there was ever a more crooked nation and a more perverted nation than the nation of the United States is in the eyes of the eternal God, I don't know where it is. Because we have had as much or more truth preached to us than any other nation under God. Children, the only light there is in this world that is true light is the light of the New Testament church. Jesus Christ said, "Ye are the light of the world." The only light this world has as to the truth. I mean the whole counsel of God. I mean the act of salvation. The way a church is to be conducted. What a church is. The fact that the Church is the Bride of Christ, and so on and so forth. The only light that God has in this world is the New Testament Church, and she ought to be polished and clean and pure, and shining brightly in the darkness of this perverted and ungodly nation.

I want you to notice, it goes on to say, "Among whom ye shine as the lights." Did you notice that? Lights. Plural. To whom is this letter addressed in Philippians? It is addressed to a local New Testament Church. Well, New Testament churches are the lights of the world. How can they light up this ungodly, perverted nation if their light has gone out? If our chimneys are all fouled up and the light can't get through, the world has not light. We are the light of the world. How we ought to live in unity with one heart, with one mind, with no murmurings, no complaining, but in love with Jesus Christ, in love with one another, settling our differences with the love of Christ and with the mind of Christ and going on! They show the world what Jesus Christ really looks like.

I want you to notice in the sixteenth verse, "Holding forth the word of life." I've got a picture somewhere at home of a friend of mine who has died and gone on to glory. One of the best pastor friends I guess I ever had, Old Bob Payton, pastored the Redbud Baptist Church in Harmon, Ky. Old Bob and I were standing one time and Bob said, "Martin, take hold of my Bible," and I held it as we stood in front of the sign. I held on to one corner of the Bible and Bob held on to the other. I don't remember anymore who took the picture, whether it was my wife or who it was, but Bob said, "Martin, that's what she stands on. That's what the Baptist church stands on." The Word of life, the Word of God and anytime we stop obeying the Word

of life, anytime we stop obeying the Word of God, we no longer shine as lights and the world grows a little bit darker. The world is going to keep on growing darker and darker until the glorious light of Jesus Christ appears and takes us away. But the World is going to get darker and darker, because the churches are getting smaller and smaller and the light is getting dimmer and dimmer.

I want you to notice, he says in that sixteenth verse, "Holding forth the word of life; that I may rejoice." And this frightens me. We're going to close with this. What does Paul mean when he says "that I may rejoice"? I'll give you two passages of Scripture, then I'll close.

Go with me to I Thessalonians the second chapter, I want you to notice I Thessalonians 2:19-20, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." The only thing I'll have to joy over is you in the presence of Jesus Christ. Children, if you haven't done right, I'm the one that is responsible. You don't think so? You think I'm stretching the point? Let me give you my second passage of Scripture.

Go with me to Hebrews the thirteenth chapter. You think a pastor doesn't have a responsibility to love and lead the people that Jesus Christ has given him? Weep over them, pray over them, suffer with them, be patient with them, do anything he can within his power, that's right with God, to lead those people. Look at Hebrews 13-17, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy." It will be no joy when I stand before Jesus Christ, if the membership of this church is not part of the Bride of Christ. There's going to be no joy in glory for me or for anybody else that has pastored this church if the full membership of this church isn't a part of the Bride of Christ.

There's not going to be any joy to the extent there would have been. That frightens me. So I beg of you, I beseech you, I plead with you in the name of Jesus Christ, "present your bodies, a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:1-2). Live like citizens of Heaven because my only joy when I stand before Jesus Christ is in you that are coming.

O, I plead and pray to God every day that everyone of you will be so faithful in your fellowship of this local church, so faithful in your service of Jesus Christ that you will be included in the Bride. I really do! I mean that with all my heart! Not only are you going to lose joy if you're not, but so am I. I beseech you, I beg of you, to live a consistent life for Jesus Christ, because you love Him and you can't help yourself.

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

WHEATON Ill. (EP via RNS)—The Carter presidential campaign is trying to undercut the impact of the "new Christian right" by cultivating the support of other American religious groups. "Our strategy is, we are not going to get any of them so we're making a concerted and very legitimate effort to communicate the president's message on all the issues, not just the "flag issues," to as much of the American religious community as we can get to," said Mr. Robert Maddox, Jimmy Carter's special assistant for religious liaison.

Dr. Maddox, a 43-year-old Georgia Baptist minister, discussed the conservative evangelical political movement and its impact on the campaign with reporters here. Though the movement's "dimensions are unknown" and its members are "very noisy," Mr. Maddox said, the Carter campaign is "taking them very seriously. We would be stupid not to. They are a serious factor. We regard them as another public-interest group we have got to address."

"Throughout the president's term in the White House, we have included many clergymen from across the board for every major event, every major briefing," said Dr. Maddox. "Jimmy Carter has not ignored the evangelicals." But the president, himself an avowed evangelical Christian, doesn't want to treat evangelicals as a voting block to be wooed, said the presidential assistant.

ST. PAUL, Minn. (EP via RNS)—Jerry Falwell, leader of the Moral Majority, told a throng attending an "I Love America" rally on the steps of the Minnesota Capitol here that he is "for" the public school system.

He made the comment after representatives of the Minnesota Education Association came into the crowd with signs proclaiming "Keep Church and State Separate," "Give Public Schools Some Credit," "Our Kids Need the Public Schools" and "Save Our Public Schools." "While we need Christian schools, we will always need public schools," Mr. Falwell said. "I salute you, representatives of public schools. God bless you."

Mr. Falwell, pastor of Liberty Baptist Church in Lynchburg, Va., and preacher on the Old-Time

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Gospel Hour, said it is because he supports public education that he favors "the return of voluntary prayer" to public schools. But he said he would be opposed to any written or mandatory prayer just as he would be opposed to requiring a Jewish, Muslim or fundamentalist prayer.

CUPERTINO, Calif. (EP via RNS)—Former Black Panther Leader Eldridge Cleaver has endorsed Republican presidential nominee Ronald Reagan because President Carter "turned his back" on blacks after the 1976 election, he said. Mr. Cleaver, who converted from militant Marxism to born-again Christianity in 1975, supported Jimmy Carter in the 1974 campaign. "But after watching him over the past four years I feel he hasn't lived up to expectations," he said. The United States, he added, "has become the laughing stock of the international community" as a result of Mr. Carter's foreign policy.

Mr. Cleaver, who led a Christian mission crusade for several years, has since developed his own sect called "Christlam," according to the Religious News Service, in which he has sought to combine elements of Christianity and Islam.

MILTONVALE, Kansas (EP via RNS)—Mr. Gary Brooks climbed to the roof of the First United Methodist Church here and casually ate his lunch.

He doesn't usually go aloft for lunch or anything else. It's just that he promised his congregation if they doubled normal attendance one Sunday he'd do it.

Normal attendance at the church in Miltonvale, population 600, is 40. But 91 showed up in answer to the preacher's challenge. But Mr. Brooks had the last laugh. "We had set that day to kick off a whole series of events for the fall season, and I thought it would be nice if there were a lot of people attending church," he confessed.

AKRON, Pa. (EP)—A regional consultation and workshop on the draft at First Mennonite Church, Bluffton, Ohio, September 6 was the first such meeting held for Mennonites and Brethren in Christ congregations throughout the United States. The meetings are being organized by Mennonite Central Committee Peace Section U.S.

At the Bluffton consultation and workshop 120 gathered to talk about the draft and registration. Invitations were sent to pastors, youth sponsors, draft counselors and draft age youth in Mennonite, Brethren in Christ, General Conference and Conservative Conference churches in Ohio. Don Blosser, Goshen College professor, presented a theological overview for the Christian peacemaker. Jim Amstutz of MCC updated the group on the current status of the draft and a panel talked about resources the church can use.

DARLINGTON, S.C. (EP)—Lila Watson, emeritus Southern Baptist Missionary to China, Taiwan and Hong Kong, died Sept. 17. She was 88. Appointed to China in 1919, Miss Watson studied language in Peking, then directed a good will center in Hwankhsien for two years. She spent seven years in evangelism in Tsining. She transferred to Taiwan and worked with young people during 1949. Then in 1950 she transferred to Hong Kong, where she was a religious education worker until 1955 and then an editor for Baptist Press until her retirement.

ROCHESTER, N.Y. (EP)—The lure of dollars didn't boost attendance much September 21 at the Lutheran Church of Peace in Rochester, N.Y., but the church didn't lose much money.

Every churchgoer was handed a Susan B. Anthony dollar as part of a scheme to increase member-

ship. Officials of the church which has 284 members, had on hand 250 silver dollars and hoped to give them all away. But only 137 people turned out — 17 more than on the previous Sunday. Attendance normally averages 120 to 130.

Lawrence Luescher, a former advertising man and Church Council vice president who dreamed up the giveaway, said most of the dollars wound up back in the collection plate.

NEW YORK (EP via RNS)—In response to the recent flexing of fundamentalist Christians muscle in politics, the National Council of Churches has declared no one can claim a monopoly on Christian interpretation controversial issues. In a statement issued at Interchurch headquarters here, the NCC executive committee meeting said, "There can be discerned no exclusively 'Christian vote,' nor can 'single issue' political pressures serve the interests of our total society."

The committee which meets twice a year in between semi-annual Governing Board meetings, also urged a greater U.S. government response to the crackdown on dissidents by the military junta in South Korea. Economic and political sanctions were urged against the regime of General Garcia Meza Tejada in Bolivia where political kidnappings, murder, torture have been reported.

In the election season statement, the executive committee said, "Christians must not abdicate their responsibility because there is no 'pure' candidate, no absolutely correct and clear course of action." In an indirect reference to the political evaluations undertaken by outspoken television and radio evangelists, the statement argued: "Christians may not agree on all political decisions, but they are enjoined not to hold one another in contempt for all stand before God's tribunal."

WASHINGTON (EP)—Monday, November 3 is the date. An estimated one million Baptist women of the world will meet in thousands of churches and hundreds of private homes to observe the annual World Day of Prayer sponsored by the Women's Department of the Baptist World Alliance.

Kerstin Ruden of Stockholm, Sweden, Women's Department chairman, said that some of the meetings will be in large churches in metropolitan areas, some will be in village chapels in the Third World nations of Asia and Africa, and some will be "a gathering of two or three" in isolated spots where larger meetings are not possible. The significance of the day, she said, is that women in more than a hundred nations will be participating on the same date, using the same program material, and praying for agreed upon objectives.

Women's Day of Prayer was inaugurated in 1948, originating at the suggestion of Mrs. Ruden in Sweden who felt that simultaneous prayer across national borders would help heal the wounds of World War II and point women to common commitment to Christian purposes.

KALININ, Russia (EP)—A court in Kalinin, USSR, has sentenced the founder of the Christian youth seminars in the USSR, Alexander Ogorodnikov, to five years' labor camp and six years' exile. Mr. Ogorodnikov, a 29-year-old lay member of the Orthodox Church, was accused of "anti-Soviet agitation and propaganda," although his activities had been of a purely religious nature. Neither his friends nor his relatives were allowed to attend the trial, which had been declared public.

In its initial statement on the trial, the Swiss institute "Faith in the Second World" called the sentence "Stalinist." The heavy sentence was undoubtedly due to the fact that the seminar that Mr. Ogorodnikov had founded in Moscow had been copied in other cities such as Leningrad and Smolensk.

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Accursed Preachers

(Continued from Page 1)

was given to convince mankind of the utter impossibility of being saved by one's own efforts, Galatians 3:10,11, and so drive us unto Christ Jesus to be saved by Him. (Gal. 3:19-24). After being saved, victorious living is accomplished by the power of the Holy Spirit prompting love into the Lord Jesus in our hearts. (Romans 8:1-3).

PERVERTERS OF THE GOSPEL

Titus, although a Gentile Christian, present at the Jerusalem Council, was not compelled to be circumcised (Gal. 2:1-3). Moreover, James, Cephas, and John (Gal. 2:9), gave their approval. The entire Jerusalem Council acknowledged the truth of what Paul preached! This should convince all doubters. The false preachers of our day teach the necessity of keeping the law, as did those of Paul's day. Teaching the possibility of losing salvation, inevitably involves keeping the law, for "... sin is the transgression of the law" (I John 3:4). Those who so teach, do not know the meaning of salvation. "Quit your meanness and join the church" usually sums up this message. The poor sinner thus resolves to reform and start working to gain Heaven. This is not salvation, they are yet under bondage. The one who trusts the Saviour for salvation, is, in Christ, dead to the law (Gal. 2:19-20), having been crucified with Christ. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear" (Col. 3:3-4).

"The wages of sin is death," (Rom. 6:23), and we are dead, executed with Christ in His death. The one who trusts Jesus to save him is no longer under the law (Rom. 6:14). And, "... where no law is, there is no transgression" (Rom. 4:15; 5:13). Where there is no transgression, there can be no condemnation. "Blessed is the man to whom the Lord will not impute sin" (Rom. 4:8). O, the blessed liberty wherewith Christ hath made us free! (Gal. 5:1,13). But, as one drop of poison contaminates a glass of water, so a little heresy turns salvation-by-grace into salvation-by-works. By Galatians 4:21-31, Paul illustrates the two systems. Ishmael, the bondwoman's son, not of the grace line, could not inherit with Isaac, the son of Sarah the free woman. In 4:31 and 5:1 he, in substance, says, like Isaac, we are free born. "Stand fast therefore in the liberty wherewith Christ hath made us free." And, as in Hebrews 6:1-9, where a case is supposed in order to expose the awful result of the disgrace to Christ if one were to lose his salvation so here, nobody is charged with having done as mentioned in verses 2 to 4. Always it is prefaced by "if". Note 3:4 and 4:11. The detailed account in 5:2-4 of the results of trying to be saved by works, is sandwiched in between verses 1 and 5 in both of which he says, "We (you and I) are standing in liberty, not bound by law, waiting (here the same "we" of verse 1) for the hope of righteousness by faith." None of us are going to do as verses 2 to 4 detail. We are free born. When we sin, we are chastened of the Lord (Heb. 12:5,6), but we are forgiven (I John 1:9), in order that, as the Lord says, we may not be condemned with the world (I Cor. 11:32). God's curse is deserved by anybody who

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perverts such glorious teaching, thus turning from the only way of salvation!

AN INFLEXIBLE PRINCIPLE

Galatians 5:2 in part says that, "... if ye be circumcised, Christ shall profit you nothing." Verse 3 brings out the meaning of verse 2. Simply the rite of circumcision is not the thought. It is, if circumcision be received with the purpose of securing one's chances of Heaven. This is perceived by the fact, that, by so doing, as verse 3 declares, one becomes bound to do the whole law. Doing so, one refuses the liberty which Christ offers, and instead chooses the bondage of the law. Note verse 1. He who so chooses, has "fallen from grace", i.e., from the grace plan, to the false substitute of works. Inasmuch as circumcision was given more than 400 years before the law, it is no part of it, but if it be received as being necessary to salvation, one is bound to do all the law. (Galatians 3:10, 11). This is highly significant, because it establishes the principle that whatever one may add to Christ for salvation, henceforth Christ profits him nothing; he is bound to do all the law, and is under its curse! After being saved, one should be baptized, but to teach that one cannot be saved before baptism, is to pervert the Gospel! And, it earns God's curse! We are perfected only in Christ (Heb. 10:14). Adding to the Gospel renders it null and void, for grace and works do not mix (Rom. 11:6).

THE PROPER MOTIVE

Salvation is a gift. (Ephesians 2:8-10). One is created in Christ Jesus unto good works, not by (Continued on page 8, column 1)

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Accursed Preachers

(Continued from page 7)

good works. Reader, are you trusting the Saviour, or yourself? The motive behind the deed determines its quality. There is a vast difference between trying to buy salvation by one's works, and in working for the Lord because you love Him! Here, Romans 8:1-8 helps us. Verse 8 explains that the unsaved man cannot please God. Therefore, whatsoever he might do in order to save himself, it is a dead work (Heb. 6:1; 9:14). He lacks the only acceptable motive, love (John 14:15). If one is striving to live a good life in order to get to Heaven, he has the same motive which prompts another to be circumcised in order to improve his chances of Heaven! In this way, he perverts the Gospel, and renders the Saviour of no effect unto himself (Gal. 5:1-5). All this in spite of the fact that Titus 3:7-8 emphasize that the sure way of getting a saved person to maintain good works, is by teaching him that he has eternal life. Being saved, the assurance of it will nurture in his heart love to Christ. (If an unsaved man thought that he had eternal life, he would take his fill of sin. A saved man will not). Romans 8:2-4 illustrate the principle set forth by Titus 3:7,8. Verse 2 describes the state of the saved person. He has been delivered from the law of sin and death by the Spirit of life in Christ Jesus! Praise the Lord! Then verses 2 and 3 declare that one so

blessed will fulfill the righteousness of the law. Let no one dispute the Lord's Word! Only by such an one, and in this manner, is the righteousness of the law fulfilled.

DEDUCTIONS AND CONCLUSIONS

The church which holds to the teaching which brings the curse of God upon him who preaches it, could not possibly be a church of Christ. Being so, it cannot bestow valid baptism. If any member of it has trusted the Saviour to save him, he has eternal life of course, and will surely go to Heaven. But any service rendered in that church, helping to propagate this heresy, will be burned at the Judgment. Note (1 Cor. 3:11-15). Again, without true baptism, even though saved, he will not be a member of the Bride of Christ. He will only be a guest at the Supper! (Revelation 19:9). I would urge every saved member of such a church to heed the admonition of II Corinthians 6:14-18, which is "... Come out from among them, and be ye separate saith the Lord." Be baptized by a church which preaches the Gospel, and thus helps poor sinners get ready for Heaven. Help support and propagate the Truth! Doing so, the reward is certain! And, how happy you will be!

All denominations except Baptist and Catholic began since the year 1500 A.D. Since the Lord Jesus started His first Church while He was here upon earth, He has always had one or more at any time, He so promised (Mat. 28:

18-20). All others are too young. The Catholic denomination got under way hundreds of years after the Saviour started His first Church, which was composed of people having Baptist baptism. No doubt the Catholic, in its beginning, contained many apostates from Baptist churches (I John 2:19). Unhappily today, many so-called Baptist churches are unscriptural in doctrine and practice. To all such, the Saviour warns that they worship Him in vain, who teach for doctrines the commandments of men (Matt. 15:9). Confronted by this statement of Christ the Lord, how can any one imagine that one church is as good as any other? Again, **Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven**" (Matt. 5:19). See how important it is to be right, my friend? May the blessed Lord help us all to be so.

To the unsaved, remember John 3:16 says, **"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."** If you ever get saved, and may God grant it, be sure and be baptized in a Scriptural church, and thus get a full reward for your service!



"Amazing Grace"

(Continued from Page 1)

law behind our back, and plunged into the depths of black, and vile sin. Not only are we worse than filthy rags in His sight, but we have hated Him and done all we could against Him. Yet, praise His name, He has determined to show grace unto a multitude of such fallen wretches. Truly, such grace is amazing indeed.

We can then look at this grace from the standpoint of those to whom this grace is shown. As already said, we are vile and wicked and have sinned greatly against Him. We have been utterly unconcerned about our lost condition and our need of salvation. We did not seek Him. We did not desire Him. We did not want His salvation. Yet, He saved us. Think of Manasseh, who had a godly father, but who sinned as few others had, even putting idols in the courtyard of the Lord's house. Think of Saul of Tarsus, a self-righteous bigot, a murderous persecutor, doing all he could against the name of Jesus. Think of the woman at the well. Living in sin, unconcerned about spiritual things, ignorant of the True God, seeking the water of this life. Think of yourself. What had you ever done to deserve such glorious salvation? Yes, when we look at the ones to whom grace has been shown, we see that it is amazing grace. We should also consider the innumerable multitude to whom this grace is shown. For the elect are a multitude no man can number. Each one individually and all together show grace to be amazing indeed.

Then we can look at what grace does for those to whom it is shown. Oh, 'tis not a small thing! What we need more than all else put together that which is most important to all—that which no man could give us—that is what amazing grace has done for us. Grace unconditionally elects those who shall be saved. It is a sovereign election. How glad I am that it is not conditioned upon anything in man. For if it were, who among us could hope to be in that predestinated number? God has exalted His grace in that oftentimes, His choice has been of the vilest of men. Grace redeems us. Would you measure the grace of God? Then measure the heights of the exalted state of Christ ere He came down to earth. Then measure the infinite perfection of the life that He lived upon the earth. Then measure the depths of His suffering on Calvary when He endured the wrath of a thrice holy, sin-hating God against all the multitude of the elect of God. Yes, He did. He took their place. He bore their guilt. He suffered in Himself all they would have suffered in an endless hell. And by this death, Christ through

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grace redeems us.

On the basis of this redemption, the elect are clothed upon with the spotless robe of the righteousness of Jesus Christ. Through this redemption the elect are washed from the filth of their own sin and made whiter than the snow. Then grace calls us with an irresistible call. Oh, think of this. We would not have chosen for ourselves and God chose us. We could not have redeemed ourselves—and God redeemed us. But even then we would not come. We loved our sins. We turned a deaf ear to the general call of the gospel. We had no interest in, concern about, or desire for the salvation of the Lord. But Amazing Grace would not be defeated in its desire and purpose. The Holy Spirit came in efficacious power. He wrought the miracle of regeneration within us, and lo, we were willing, we were desirous, gladly did we come in repentance and in faith to Jesus Christ. It was the same grace of God that provided the feast of good things, that gave us the hunger and thirst and brought us to the banqueting house and His banner over us was love. When we consider our depravity and deadness and inability and unwillingness — and then consider that mighty power that made us willing at the appointed time. Yes, it is Amazing Grace of God that saved a wretch like me.

But Amazing Grace is not yet done. I am not yet in Heaven. The devil is against me. The world is against me. How, oh! how will I ever make it all the way to Heaven? 'Tis grace has brought me safe thus far and grace will lead me on.' Yes, God's Grace will never let me go of a one upon whom its favor is set. God set His grace upon an elect number before all worlds began, and He will have with Him in glory, each and every one of them. We are once saved, always saved. Grace will keep us forevermore.

Now note that the grace of God is upon a chosen people. That Christ effectually atones for their sins, and theirs only. That the Holy Spirit irresistibly brings them to the salvation experience of repentance and faith. That they are kept by the power of God. Now this is grace. And this only is grace: Bible grace. Men who do not believe these truths may use the word "grace" and sing "Amazing Grace" all they want to, but they don't believe in the Bible doctrine of salvation by the amazing grace of God. I call them parrot theologians. A parrot learns to say words without having any idea what those words mean. So, many people say the word "grace," and have no idea at all what that word means as used in the Bible. But

those who are Spirit taught in the things of God sing with the spirit and with the understanding of the Amazing Grace of God.



The Tithes, God's . . .

(Continued from Page 1)

Having paid the first tithe, the Jew was called upon to pay a second tithe, which was expended in the courts of the temple, in entertaining the Levites and the tither's own family (Deut. 12:17-19).

II. THE TITHE AND THE GOSPEL

The law respecting the tithes, as set forth above passed with the passing of the laws of the law dispensation. But as law of spiritual privilege and recognition of God's claims upon all our possessions, it is still in effect. Its rejection does not threaten one with the anathema of God, but the failure of the Christian to observe it, brings leanness of soul, and shows lack of understanding concerning the great issues of stewardship.

The tithe did not begin with the law, for Melchizedek received tithes of Abraham at least four centuries before the law was given. The tithe was practiced under the Abrahamic covenant, a by-faith covenant, nearly five hundred years before Moses received the commandments on Sinai. A lawyer told the writer, that in case a law was repealed without a direct statute to take its place, the national would be thrown back on the law that was in force before the law was enacted that was repealed.

This answered our query concerning the appeal of the law in its relation to this dispensation of grace. In Galatians 3:19 we are told: **"The law was added because of transgressions, (how long?) till the Seed should come."** It tells when it was added and when repealed. Added at Sinai and repealed at the death of Christ.

Before the adding of the law, the tithe was practiced under the Abrahamic covenant, a by-faith covenant. Now that the law is abrogated the Abrahamic covenant is in full force, and the tithe operates in the realm of faith. There are millions who could testify to the blessings that have been received under its ministrations.

To have given tithes to Melchizedek, the only dual type of Christ in the Bible; for he was both king and priest, and withhold them from Christ the anti-type, would be to acknowledge the superiority of Melchizedek's order to that of the priesthood of the Lord Jesus Christ. We must not give greater allegiance to Melchizedek than to Christ; for Christ has been exalted far above all principalities and powers; and alone in Him dwelleth all the fullness of the Godhead bodily.

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