

THE SOVEREIGNTY OF GOD AND ISRAEL

Martin E. Holmes
Ocala, Florida

Scripture Romans 11:1-36

In Romans chapters nine, ten and eleven we have been or are dealing with the thought of GOD'S Sovereignty and Israel as a Nation. So many today believe that GOD, has forever, cast off Israel as a Nation and hence we find, arising around the World, an Anti-Semitic Movement and much opposition to any people or Nation who demonstrates any loving consideration for Jews and especially, Israel as a Sovereign Nation. Let me go on record, now, that I believe GOD loved Israel, chose her to be HIS special people, set her aside during this time period of the Gentiles, but still loves Israel and will again deal with her, judge her and restore her, to her former glory during the Tribulation Period and the Millennium, which is known to

Israel, as her Golden Age.

Examine with me Romans 11:1. Paul begins this verse by saying, "I say then," In the question that follows, Paul so states this question, in the Greek Text, that it demands a negative answer. The "then," introduces this question in such a way that we know we must consider again, what has been discussed in chapters nine and ten of Romans. There can be no doubt that chapter nine teaches, without any equivocation, GOD is utterly Sovereign in the salvation of man and saves whom HE pleases, when HE pleases and under any circumstances that HE is pleased to use (Ephesians 1:11).

In chapter ten there can be no doubt that Paul is teaching, that Israel, as a Nation, has deliberately sinned against knowledge of GOD and is, therefore, without excuse before

GOD (Romans 1:18-25). The words "cast away" mean to



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thrust from oneself and to repudiate. Paul's answer to such an unthinkable thought is, "GOD forbid," or perish such

thinking. In order to offer more proof that GOD has not repudiated HIS people, Israel, Paul uses himself as an example. Paul states, for the Local Church at Rome, "for I am also an Israelite. Notice Paul doesn't refer to himself as a Jew here, but as an Israelite. An Israelite is a Jew and as such is a member of the Theocratic Nation of Israel and an heir of the promises of GOD to Abraham, Isaac, Jacob and David. These promises can only be fulfilled by GOD to the Nation of Israel. Read carefully, I Chron. 17:7-15 and take special note of verse twelve and see if GOD doesn't promise to David and through him, to the Nation of Israel, a Dynasty of Kings, the last of which, is to be an Eternal King.

In verses two, three and four some of you Brethren are either going to have to change your

minds about GOD'S future plans for Israel as a Nation, or deny that you really believe in some of GOD'S stated plans and purposes. The first statement in verse two should convince anyone that GOD has not thrust off, forever, Israel as a Nation. It is impossible for GOD to cast off, forever, anyone HE has foreknown. The word "foreknowledge" means to know someone or someones, as being HIS own personal possession, in the Eternal Past, because HE chose them to be HIS own. This may not suit you as a definition of the word "foreknowledge" but all of the facts are in this definition. Now, Paul, uses as his illustration of the fact GOD has not cast off, forever, Israel as a Nation, the Prophet Elijah (I Kings 19:1-10, 18).

Elijah is hiding in a cave.

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PATIENCE AND FORGIVENESS

by Aaron West
Goshen, Ind.

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual prayer of a righteous man availeth much" (James 5:8-11, 16).

Patience and forgiveness are two characteristics that stand out from all others, save the love of Christ. When we begin to see the patience and the much forgiveness that Christ had, we can see that great love that was

there on the old rugged cross when He shed His precious blood for our black sins. How we should follow His example, and take up our cross, and follow closely to Him everyday.

We find that Christ was very patient and longsuffering in His ministry and death. By His patience and longsuffering He is able to provide us with the same. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness" (Col. 1:10-11). Through the suffering of Christ, He obtained much patience.

Likewise, through our suffering we will also obtain patience. "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience, and patience, experience; and experience hope;" (Rom. 5: 3, 4).

Here is the example and proof of what tribulation or suffering will give us! This does not mean that we are to go out and stir up trouble for the purpose of patience, but not to be worried about suffering because it will benefit us in the end. Neither is this saying that we will enter into the Great Tribulation that we might have hope for the Lord's return. Tribulation hardens us like a soldier training for the

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do that they ought not to do. Please understand, we are not saying that you will be lost if you do those things, nor are we saying that you can be saved by not doing these things. Salvation is eternal and it is through the finished work of Christ. There

are, however, some things in the life that a Christian ought not to do because it will hinder his testimony and stunt his spiritual growth.

The first thing we want to discuss is dancing. Some people say "What's wrong with dancing?" I say "What good is it?" Does the dance strengthen the soul to resist temptation? "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). Does the dance help you see the way of escape or does it instead introduce new temptations? Does the dance lead to a clearer conception of God and duty? "I opened my mouth, and panted: for I longed for thy commandments" (Psalm 119:131). Does the dance cause you to pant after God's commandments or does it cause you

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SHOULD WOMEN WEAR PANTS?

by Furman Jones

The Bible is the final authority on every subject. Christians are to accept all scripture as inspired of God. (II Tim. 3:16). In Galatians 3:10 we read: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." This is prefaced with these words: "It is written." Where is it written? In Deut. 27:26 we read: "Cursed be he that confirmeth not all the words of this law to do them."

The Pentateuch, the first five books of the Old Testament, is known as "the book of the law." Moses was the human author, but he was inspired of God. None can deny that Deuteronomy is included. (Deut. 27:26).

Jesus approved "the book of the law." He said in John 5:36-47: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Can we do away with the Ten Commandments? While we are

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The Baptist Examiner Pulpit

A Sermon by Dan Phillips

DEACONS ARE NOT CALLED OF THE LORD, AS PREACHERS ARE

by Dan Phillips
Bristol, Tennessee

In Acts 6:1-17, "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations."

The twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, who we may appoint over this business.

But we will give ourselves

continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them.

And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

We see that the Lord did not call these deacons, nor did the apostles call them or select

them. The twelve who were preachers and leaders of the church were led of the Spirit to see that the Lord did not call them into the ministry to wait on tables (secular work) but to pray, study and be prepared to preach the gospel at all times.

They called the church together, they didn't take it upon themselves to appoint the deacons to this office, but called the church together and asked them to pick the men, then they together voted or appointed them (the church in action) to do the secular work and business at hand.

After they had elected them for this office, they prayed and laid their hands on them. They

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DEACONS

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were chosen to serve tables, to
distribute food to the widows of
the church; however, these
widows "must be widows in-
deed." (Look at I Tim. 5:1-16).

From all indications the
deacons now are to be the ser-
vants of the church, and the
pastor's helper, to seek out trou-
ble and bring it to the attention
of the pastor. The deacons were
to relieve the Pastor of his
burden of serving, that he might
have more time to study, pray
and preach. Deacons should
help visit the sick and do door to
door visitation and invite people
to church. The deacons should
pray for the pastor and see that
he is taken care of, that is, that
he has food on the table and
money to pay his bills. The
pastor in order not to embarrass
his people, must drive a late
model car, wear the best of
clothes and keep his bills paid.
Late model cars cost alot of
money and so do good clothes.

In order to look our best, we
sometimes have to take on
secular work. Due to sickness of
ourselves or our family we owe a
lot of hopsital and doctor bills.
It costs a lot for gas to visit the
sick, and to look for new
members, visit the loved ones of
our church-people who are
either in trouble or need
counseling.

Churches seem to never worry
about their pastor needing a
raise each year, yet they will
strike on their job if they don't
get a big raise. Deacons are to
see that their pastor's need is
taken care of by bringing it to
the attention of the church.

Deacons should be faithful in
church attendance, that they
might lead others to do likewise.
They are to be honest and lead
others to be so; they must be
wise and be their own man, that

is, they are not to let their wives
tell them what to do. (Read I
Tim. 3:8-13).

A deacon must not be a novice
(young in faith). They
should be sound in the faith, a
sound Baptist, know the doc-
trines of the Bible, believe and
stand for them.

A deacon must be the hus-
band of one wife



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(Monogamist): he must not be a
Bigamist or a Polygamist; he
can not have but one wife at a
time. A deacon's wife must be
grave, that is, she must be
serious, one of respect, not a
slanderer, or accuser of others;
she is not to be a gossip, she
must be sober and faithful in all
things.

A deacon must rule his
children, keep them in church,
and know where they are at all
times, raise them to respect the
ministry, the church, and, most
of all, to fear God.

Look, I Timothy 3:13 says,
"For they that have used the
office of a deacon well pur-
chase to themselves a good
degree and great boldness in
the faith which is in Christ
Jesus."

The New Testament pictures
the deacon-ship as an exalted of-
fice, to never bring disgrace on
the office, or the Church.
The Bible has nothing to say
about a Deacon Board, but
plenty to say about his job as a
deacon.

He should be proud of his of-
fice and if he is, he will do his
job well and he will gain the
respect of the people and, most
of all, the respect of our Blessed
God. So if the Church calls you
to be a deacon, use the office
well.

I Timothy 4:15 says,
"Meditate upon these things;
give thyself wholly to them;
that thy profiting may appear
to all."

SOVEREIGNTY

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from Queen Jezebel, and is ter-
ribly upset and asking GOD to
let him die. If Elijah would have
remained where Jezebel could
have gotten ahold of him, she
would have taken care of his re-
quest and he would not have
had to ask GOD to let him die.
O, well, I reckon we all have our
"strange" moments in life. Eli-
jah answered GOD'S question
to him by saying, that all of
Israel is apostate and he is the
only true worshipper of GOD
left in Israel. In I Kings 19:18,
GOD told Elijah, "I have
reserved seven thousand unto
ME, in Israel." Reserved
means that GOD had set aside,
for HIMSELF, in Israel, seven
thousand that loved and served
HIM. Now in Romans 11:5, 6
Paul points out that even as in
Elijah's Day, so in the day of
Paul, and also, in our day, GOD
has HIS elect remnant in Israel.
There will always be a remnant

The wisest among us is a fool in some things.

in Israel until the LORD comes,
for GOD chose Israel, as a Na-
tion, to be HIS own personal
possession, in HIS Grace and
Mercy and not of any merit or
worth on their part.

In Romans 11:7-10, Paul
begins by asking another ques-
tion. Paul answers his own ques-
tion by pointing out there is a
difference between Spiritual
Israel and Non-Spiritual Israel.
The difference is not of the peo-
ple themselves, but because of
GOD'S Electing Grace, on the
part of Spiritual Israel and HIS
blinding of Non-Spiritual Israel.
GOD chose whom HE would,
out of the Nation of Israel,
allowed the rest to continue in
their unbelief and rebellion and
overruled it for HIS own honor
and Glory. In Psalm 76:10, we
read, "Surely the wrath of
man shall praise thee, the re-
mainder of the wrath shalt
THOU restrain." Some folk
call this Divine Reprobation,
but whatever you call it GOD
still chooses whom HE will and
uses, anyway HE so desires,
whom HE will.

So it is, GOD by Judicial
Decree decides whom HE will
save, elects them to salvation,
calls them unto HIMSELF by
the HOLY SPIRIT through the
Word and allows all others to be
blinded more and more by
Satan's working in their hearts
and minds (II Corinthians 4:3,
4).

Paul, in verses eight, nine and
ten now quotes from two Old
Testament Prophets to confirm
his teachings. Verse eight is
quoted from Isaiah 29:10 and
verses nine and ten are quoted
from Psalm 69:22, 23. When
GOD decrees to save some HE
also must decree to leave others
in their reprobate condition, as
none can be saved except by
GOD'S Electing Grace.

In Romans 11:11-24, we
begin the second section of
Romans Eleven. Here we see
that by GOD'S Sovereign Plan
to temporarily exclude Israel as
a Nation, is GOD'S Sovereign
way of bringing salvation to
many Gentiles. It would be pro-
fitable if you would take time, at
your convenience, to read Acts
15:13-18.

In Romans 11:11, Paul
begins by asking another ques-
tion that is stated in such a way,
in the Greek Text, so as to de-
mand a negative answer. This
question could be worded thus-
ly, "These did not stumble so as
to fall their complete Spiritual
ruin, did they?" "GOD forbid
or perish such thinking." Be-
cause Israel stumbled, GOD
has opened the door of salvation
to the Gentiles, with the view in
mind, of causing this to provoke
Israel to jealousy.

In verse twelve, Paul con-
tinues his argument by saying,
since Israel's fall has enriched
the world, by opening the door
of Salvation unto the Gentiles,
how much more will their
restoration, by GOD'S Grace,
enrich the world. GOD has, in
HIS Sovereignty, maintained
Israel as a distinct people all of
these years, and because of this,
their culture has enriched the
world. So, how much more will
Israel be an enrichment to the
world, when GOD restores them
to their former Glory.

In Romans Eleven, verses
thirteen, fourteen and fifteen,
Paul continues to amplify on the
thoughts set forth in verses
eleven and twelve. In verse thir-
teen Paul turns his entire atten-
tion to the Gentiles, for he is the
GOD-appointed Apostle to the
Gentiles, as Peter is to the Jews
(Acts 13:46, 47; Galatians 2:7,
8). I magnify (do honor) my
ministry by faithfully discharg-

ing my GOD-given task. In
verse fourteen, Paul is still ad-
dressing the local Church at
Rome, referring back to verse
twelve, he further illustrates his
argument by saying, he was not
only fulfilling his GOD-given
task in his zealotness for the
ministry of the Gospel to the
Gentiles, but he also hoped this
would provoke some Jews to
jealousy and they would be saved
through his preaching of the
Gospel.

The "if" in verse fifteen Paul
used here is not the "if" of a
hypothetical thought, but the
"if" of a fulfilled condition. So,
in view of this fact, GOD has set
aside, Israel as a Nation, so the
Gentile World could hear the
Gospel and many, of them, be
saved. Now, if this be true, and
it is, then, what shall the
restoration of Israel, as a Na-
tion, be, but giving of life to the
dead?

Children, GOD'S Promise to
the world, through Abraham, is
still. "And I will bless them
that bless thee, and I will
curse him that curseth thee:
and in thee shall all families
of the earth be blessed"
(Genesis 12:3). Now, you couple
this thought with GOD'S Prayer
Request to all people in Psalm
122:6-9, and you should have
great motivation for our kind of
local Churches to be very
zealous for the work of Jewish
Missions.

In verse sixteen, if we are not
careful, we will make more pro-
blems for ourselves than we can
solve. The word "first fruit" ap-
pears in Numbers 15:18-21.
Here the Israelites are told to set
aside a portion of the dough of
each baking of bread, for a loaf
for the Priests. I believe the
thought in Romans 11:16, then,
is since the Patriarchs, and
especially Abraham, were set
apart by GOD, unto Holiness
and Destination, so, the bran-
ches of Israel, as a Nation, were
set apart, by GOD, for the same
purpose. This setting apart by
GOD, does not include every
Jew, but just the GOD-chosen
Seed of Abraham, which in
time, include some Gentiles.
But the election of some Gen-
tiles, by GOD, unto salvation,
will never negate the Promises
of GOD to Israel, that are theirs
through Abraham and the
Patriarchs.

In Romans 11:17-24, Paul
begins a series of verses that br-
ing words of warning to the
Local Church at Rome. Verses
seventeen and eighteen are one
sentence and, therefore, contain
one thought. In verse seventeen
the words, "some branches
broken off," refers to 70 A.D.,
when Titus and his Legions
destroyed Jerusalem and the
Temple. From this time on, any
who had doubts as to GOD'S
choice of the Local New Testa-
ment Baptist Church as the
channel through which HE
would bless HIS people, should
forever be settled. I know they
haven't been. Jews still worship
or try to, at their Synagogues
and men still build buildings
and use them for a Meeting
Place for folk to gather on the
LORD'S Day but, Children,
this doesn't alter the fact, that
when GOD allowed the Temple
to be destroyed by Titus and his
armies, the only other place
GOD had on this earth to do ser-
vices for HIM was the local
New Testament Church pat-
terned after the one JESUS
started while HE was here on
earth. The local Church is the
GOD-anointed channel for
Teaching, Preaching and
Evangelization. Any other chan-
nel has been invented by man
and has not GOD'S Stamp of
Approval on it.

At this time it would be well
for you to go back to Matthew
28:17-20, and then, to I
Timothy 3:14, 15 and read these
verses carefully and thoughtfully.
The Gentiles, a
people, "without CHRIST,
aliens from the Com-
monwealth of Israel,
strangers from the Covenants
of Promise, without hope and
without GOD, in this world,"
(Ephesians 2:12), were, by
GOD'S Grace and mercy,
grafted into GOD'S Family and
were made to be partakers of the
fatness of GOD'S promises to
Abraham (Galatians 3:26-30).
Now, Paul warns the folk in this
local Church at Rome, to be
careful about boasting against
Israel's Spiritual condition and
thinking they were superior to
Israel because of GOD'S Grace
and Mercy extended to them
and HIS setting aside of Israel.

In verses nineteen and twenty
and twenty-one, Paul continues
his warning to these folk by say-
ing, "It is GOD who worketh
all things according to the
counsel of HIS own will"
(Ephesians 1:11). In verse nine-
teen, Paul warns these folk not
to think themselves superior to
Israel because GOD had tem-
porarily set Israel aside and was
now dealing, primarily, in call-
ing, to salvation, Gentile people.
He explains to them, GOD set
Israel aside because of their
pride and unbelief, therefore,
we Gentiles are to accept, with
all humility of heart and mind,
GOD'S Call to salvation. Verse
twenty-one is one of those verses
GOD has put into HIS Word,
from time to time, for a warning
that the lack of humility,
thoughtfulness, loving-
kindness, gentleness, etc. on the
part of professors of salvation,
could be the evidence that one is
not truly saved though they be a
baptized member of one of our
kind of local Churches. Where
The HOLY Spirit's fruit is not
found in the heart and life
(Galatians 5:22-24), that person
could be well cut off and cast
away, from that local Church,
when the LORD comes for HIS
own (Romans 8:5-8).

In Romans 11:22, the word
"behold" is best illustrated by
the old cross arms at a Railroad
Crossing, that bears this ad-
monition, "Stop, Look and
Listen." So, now, you stop, look
and listen, to what Paul has
been and is now saying. In these
next three verses, twenty-two,
twenty-three and twenty-four,
remember children. GOD'S
Goodness is HIS Grace and
Mercy in your Salvation (Psalm
23:5, 6), but GOD'S Severity is
HIS Judgment on the unbeliev-
ing and rebellious. It would be
well if you, now, turned to
Hebrews 5:9 and gave this verse
a very careful reading. Here, in
verse twenty-two is not the
teaching of some Baptist, called
the Doctrine of Eternal Securi-
ty, but here is the teaching of the
Perseverance of the Saints. The
grand mark that separates the
possessor from the professor is
the persevering love of the
possessor for their LORD that
will keep them following HIM
all the days of their lives (John
10:27-30). In verses twenty-
three, the "if" is again the "if"
of a fulfilled condition and could
read, "when" they, Israel, cease
to live in unbelief, will be
grafted in to GOD'S Family
again.

Verse twenty-four begins with
a "for" which causes us to look
back at verses twenty-two and
twenty-three. In verse twenty-
four we find Paul telling this
local Church at Rome, they
were, contrary to Spiritual
Nature and Natural Nature, cut

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out, by GOD'S Grace, of the unspiritual life and by GOD'S Grace brought into the Family of GOD. Then Paul continues by saying, if this was GOD'S plan and purpose for them, easier would it be, for GOD, to bring back into HIS Family, the natural branches, Israel.

Verse twenty-five is one of those "spinner" verses. Those of you who play dominoes know what I mean by a "spinner." Paul doesn't want this local Church at Rome to be ignorant of the fact, that the day is coming when GOD will complete HIS plan and purpose for the Gentiles and will again return to HIS purposes for Israel, as a Nation. It would be well for you, at this time, to return to Acts 15:13-18 and, again, give these verses a careful reading.

We now approach, with fear and trembling, the last section of Romans eleven, where Paul informs the local Church at Rome of Israel's Salvation, as a Nation, by GOD'S Grace and Mercy. Brethren, there may be, many of you, who read these thoughts of mine on these three chapters in Romans, who will disagree with part or all that I have written. But, Brethren, allow me to say here, what I have written thus far and what I shall write, to finish these thoughts, are my own personal convictions after thirty-six years of prayerful study of the Word of GOD and thirty-six years of Teaching and Preaching the Word of GOD. So, if you find you must disagree with me, please be Christlike about it. For if you are not, it will cause me to wonder if you really are a Brother in the LORD.

In verses twenty-six through thirty-six, Paul explains the mystery he didn't want the local Church at Rome to be ignorant of. (Vs. 25). In the first twenty-five verses of Romans eleven, Paul has written of GOD'S setting Israel aside, blinding their eyes and hardening their hearts so they wouldn't believe and be converted. "But now," GOD'S purpose for the Gentiles has been fulfilled. Now, GOD will return to HIS purpose for the Nation of Israel to bring about their salvation from their sin and rebellion.

Paul, in verses twenty-six and twenty-seven, quoted from Isaiah 59:20, 21; Jeremiah 33:25, 26, and Micah 4:6, 7. I would like to copy these verses, out of the Word for you, but this article is too long now and it would be better for you, if you turn to them and read them, out of the Word, for yourself. Verses twenty-eight and twenty-nine are very precious to the hearts of all of the Children of GOD. At this time, Israel, as a Nation, is the enemy of the Gospel; but this is according to GOD'S plan and purpose for the salvation of the Gentiles. But when it comes to GOD'S Sovereign Selection of Israel, they are, the elect and beloved ones of GOD (John 13:1). "For," verse twenty-nine, GOD's gifts and GOD'S calling unto salvation, whether it be Jew or Gentile, are without change of mind or attitude of heart and mind.

In verses thirty and thirty-one Paul explains, to this local Church at Rome, that GOD'S Grace and Mercy was turned to the Gentiles because of Israel's unbelief and now, because of their (Israel's) unbelief, they can receive of the same gift and calling of Grace and Mercy the Gentiles were the recipients of. In verse thirty-one GOD has, as in Romans 3:19, shut all, up in

unbelief. Now HE can show Grace and Mercy to all HE chooses to show Grace and Mercy to (Romans 9:14-18).

In Romans 11:33-36 Paul, as he thinks of the wondrous Plans and Purposes of our Sovereign GOD, gets carried away in the Spirit, and begins to wax eloquent in his praise of GOD'S utter Sovereignty over all things. GOD'S thoughts are not our thoughts and GOD'S ways are not our ways. We cannot fathom the Infinite Mind of our Infinite GOD with our small finite minds. We cannot possibly reconcile GOD'S Sovereignty and human responsibility, we must just accept them both as truths taught in GOD'S Word. Brethren, if I have learned anything from my thirty-six years of Prayer and Bible Study and of Teaching and Preaching the Word, I have learned, that GOD, has, in every generation, an elect remnant in Israel, which HE will call unto HIMSELF.

It is our beholden duty, as a local New Testament Baptist Church to make the Gospel clear and plain, so all that hear it can, if they are moved by The HOLY SPIRIT, repent and believe. We also, are to make clear and plain, I believe, that GOD has an Elect Israel, that HE is going to call unto HIMSELF in the days, weeks, months or years to come.

Thank you and may GOD bless you, each and everyone.

PATIENCE

(Continued from Page 1)

military service. If we have a trouble-free life with no sorrow, heartaches or the like, what need of Heaven? If there is all joy and peace here, why Heaven? Patience is a characteristic for all of God's people and it is one that we should want because our Precious Saviour and Lord was the beginning of this patience. "Better is the end of a thing than the beginning thereof; and the patience in spirit is better than the proud in spirit" (Ecc. 7:8). You say, "Well, I'm not going to stand for it and that's that. No more." Why be so proud? It seems we have such a hard life. Just trouble, trouble, trouble. Some more than others. But look at Jesus and our troubles are minute compared to His. Patience means to wait upon the Lord. "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this" (Ecc. 7:10). Are we not all guilty at some time of this same statement. "Surely oppression maketh a wise man mad" but "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." Our Bible tells us that "All things work together for good to them who are the called according to his purpose." As our scripture afore said, that tribulation worketh patience, so we know that the end is better than the beginning. Christ was victorious in the end because of His patience through tribulation. And we can be victorious! And why not? Who can withstand the Hand of the Lord? None, I would say. Had He not been patient He would have given up long before His mission was completed. But He has shown us that by patience we can accomplish all things and that by Him.

He tells us to be patient in looking for His return. In order to be patient for His coming we must be looking. What need of patience if we are not constantly



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

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Colossians 1:4-8

Intro.: A good introduction to any letter or sermon is to assure the people of your concern for them, and to lay a foundation for the content of the message. This the Apostle Paul does in a most impressive way. May it serve as a basis for the ministers and teachers of our day. Paul is writing, of course, under inspiration, to the saints and faithful brethren to confirm them in the faith and to prepare them to deal with the false teachings which were prevalent at that time. It is well for us to realize while men slept, the Devil sowed the tares. It seems

looking for His coming. "Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass" (Psalm 37:7).

Now let us talk briefly about the doctrine of forgiveness. Through the death of Christ our sins and iniquities were forgiven. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given HIMSELF for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 4:32-5:1, 2). We say many times how hard it is to forgive one another and look over each others faults, but let us consider those many sins and faults that we have and how that Christ was willing to give Himself for us even though we were not worthy of such forgiveness. "But, that's different," you say. No, my friend, "Even as God hath forgiven you." "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

Christ did not wait until we got right and then forgave us, but while we were yet sinners. Throughout the Word of God we have example after example concerning the forgiveness of God and those that trespassed the Laws of God. While we were dead in trespasses and sins Christ died for us. He gave His precious blood for those awful sins. Ought not we to forgive those who have trespassed against us? Certainly, it is not an easy thing to do, but yet we must follow Christ. It wasn't an easy job for Christ to go through trial after trial and tribulation after tribulation for our trespasses either. What great love He had! To understand the trials of that death far extends all realms of the human mind. The forgiveness of God through Christ left us spotless and clean. How precious is the doctrine of forgiveness! How precious is the Lord Jesus Christ, who died for a wretch like me. My sin and depravity is far past my human conception, but thanks be to Christ He overlooked my faults and gave His life for me. What more could we want? What more could we ask for? Christ has given us all! He FORGAVE us. Praise Him! Praise Him! Jesus, our Blessed Redeemer!

apparent this is surely evidenced in this age.

VERSE 4

"Since we heard." The affairs of any church are generally known, whether it be good or bad. It is usually noised abroad (Acts 2:6). Of course, the enemy or the world is always looking for something to gossip about in regard to churches. Sad to say, they generally find something, or create something in which they can do this. For this reason, churches and individual Christians should be watchful, and by godly living keep down all rumors. However, in the immediate context, Paul has received a report concerning the church at Colosse and like John, it caused him to rejoice (I John 4). Love rejoiceth not in iniquity, but in the truth (I Cor. 13:6).

"Of your faith in Christ Jesus." The Godward evidence of salvation is a faith created by the quickening power of the Spirit using the Word of God (Rom. 10:17; Eph. 6:17). It is the gift of God (Eph. 2:8). It does not come by flesh and blood (Matt. 16:17). It is evidenced in a confessing of faith (Rom. 10:9, 10) and by a life of good works (Eph. 2:10; Heb. 11:17). So a child of God can confidently say, "I know Whom I have believed" (II Tim. 1:12).

"And of the love which ye have to all saints." Here is the earthward evidence of salvation. The child of God seeks to "do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10); a love both in word and in deed. This is the kind of love shed abroad in our hearts by the Holy Spirit (Rom. 5:5); a love which gives (II Cor. 8:1-5); a love related to the love God has for us (I John 4:11). This is how God works in us both to will and to do of His good pleasure (Philip. 2:13).

VERSE 5

"For the hope which is laid up for you in Heaven." Faith, love, and hope is the Godly triangle which one without the other would be imperfect and incomplete. Therefore, in our Christian experience where you find one, you find all three. This hope is the "anchor of the soul, both sure and steadfast, and which entereth into that within the vail" (Heb. 6:18-20). Paul was "in hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2) and is expressed in Romans 8:23-25. Faith and hope join hands in giving assurance to the child of God, and produce love and obedience.

"Whereof ye heard before in the word of truth of the gospel." We heard, (Vs. 4) because you heard. It can be said of all of the elect, "In Whom ye also trusted, after that ye heard the Word of Truth, the gospel of your salvation" (Eph. 1:13). The gospel had come to the Colossians like it had come to the Thessalonians (I Thess. 1:5). Therefore, they were called by the gospel (II Thess. 2:14). It had become "the power of God unto salvation" (Rom. 1:16). This gospel is identified in I

Corinthians 15:1-4. This is the gospel which is to be preached unto every creature (Mark 16:15).

VERSE 6

"Which is come unto you." In the providence of God by the wind of Divine inspiration and by the chosen vessel of God (Acts 9:15), the Word of the Gospel had come. Paul himself, it appears, did not bring the gospel personally, but had reached those who did bring it.

"As it is in all the world." Both to the Jew and Gentile and to the North, South, East, and West and then in prospect (Acts 1:8), praise God, the gospel has never ceased to be preached and is still marching on. May God permit us to have a part in the spread of the gospel.

"And bringeth forth fruit." It was accomplishing that whereunto God had sent it (Isa. 55:11). It was effectively at work (I Thess. 2:13). They had received seed into the good ground and were bearing fruit (Matt. 13:23). So again, the fruit of the Spirit was evidenced in their lives (Gal. 5:22). The Holy Spirit bears witness (Rom. 8:16) by bearing fruit.

"As it doth also in you." This would bring joy to them by assuring them and would also cause them to realize this was not an isolated case, but there were others.

"Since the day ye heard of it, and knew the grace of God in truth." It had begun in regeneration, was manifested in justification, and in sanctification (Rom. 8:29, 30; II Thess. 2:13, 14).

VERSE 7

"As ye also learned of Epaphras." They had heard through Epaphras of God's wonderful works (Eph. 1:11).

"Our dear fellow servant." The message was the same as if Paul had preached it himself. This is true of all Bible preachers (II Tim. 2:2).

"Who is for you a faithful minister of Christ." I don't know of a more blessed expression to describe a pastor. A faithful minister of Christ is one who, out of love, and through study, rightly divides the Word of Truth and proclaims all of the council of God; thereby feeds the church of God. He also reproves, rebukes, and exhorts with all long suffering and doctrine (Eph. 4:15; II Tim. 2:15; Acts 20:26-28; II Tim. 4:2).

VERSE 8

"Who also declared unto us your love in the Spirit." A faithful minister will commend and defend his flock, as well as reprove and rebuke. The Spirit is mentioned only in this verse, but His ministry is seen throughout the Book.

Conclusion: We should be listening to hear a good report concerning the saints in other places as we seek to be faithful where we are.

(EDITORS 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).

When the outlook is bad, try the uplook.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

Please explain who the principalities are in Ephesians 3:10.

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This is an interesting passage which shows an aspect of our churches that we do not think of so much.

Our churches have the commission to go and preach the gospel to the lost. They are to baptize those who are saved through the preaching of the gospel, and then teach those who are saved and baptized (Matt. 28:18-20). The church service is to be a place to worship, an oasis in this desert of sin, a place of fellowship, etc.

This passage tells us the church service is something else. It is the place where angels hear about redemption. You see, angels know nothing about redemption for there is no redemption for fallen angels.

"Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into" (I Peter 1:12).

Angels are in attendance to every church service. One of the reasons that a woman is to wear a covering (veil) in the church service is because of the angels. "For this cause ought the woman to have power on her head because of the angels" (I Cor. 11:10).

The angels attend church services to observe our actions or life as well as our teachings. "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle (theatre) unto the world and to angels, and to men" (I Cor. 4:9).

The principalities of Ephesians 3:10 are angels.

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According to the gift of the grace of God, as given to the apostle Paul by the effectual working of His majestic power, he was commissioned "to preach among the Gentiles the unsearchable riches of Christ, and to make all see what is the fellowship of the mystery, which from the beginning of the (ages) hath been hidden in God, Who created all things by Jesus Christ" (Eph. 3:8, 9).

This, according to Ephesians

3:10-12, was "To the intent that now, unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, According to the eternal purpose which He purposed in Christ Jesus, our Lord, In Whom we have boldness and access with confidence by the faith of Him."

In this instance of God's eternal purpose for His obedient principalities and powers, He relates only to them who inhabit heavenly places without any hint of conflict between believers and the spiritual hosts of wickedness, as is related in Eph. 6:12 concerning evil principalities and powers, known as "the wiles of the devil," who are "the rulers of the darkness of this world," with Satan as "The prince and power of the air, the spirit that now worketh in the 'sons of disobedience' (Eph. 2:2).

Those "principalities," then, of Ephesians 3:10, must be good angels, in order to merit such enlightenment, which could never have been accorded to evil angels. Perhaps those angels of that host of principalities were "all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14).

Relating to the fruitage of their ministry, Jesus said: "Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth" (Lk. 15:10).

Then, too, in respect to the preaching of "the Gospel...with the Holy Spirit sent down from heaven," we are told that the angels desired to look into these things (Eph. 1:12). So, in consideration of the fact that angels, as God's appointed ministers, were custodians of the heirs of salvation, it is possibly legitimate and natural that they should be desirously interested in looking into these things (I Pet. 1:12). This fulfillment of this desire was, perhaps, the intent of the instruction in Ephesians 3:10, as relating to "principalities and powers."

But, in the study of the Scriptures, we find that there are two distinct orders of "principalities," that of good angels, as related to Ephesians 3:10, who were, in the economy of God, to be further enlightened by the ministry of the church, concerning "the fellowship of the mystery, which from the beginning of the ages hath been hidden in God, Who created all things by Jesus Christ" (Eph. 3:9). Presently, then, "the manifold wisdom of God, by the church, is made known to the principalities and powers" (Eph. 9:10). This, in the highest sense, relates to the heavenly places.

Then, too, indirectly, and on a lower plane of heavenly places, there is another order of principalities and powers, against which we wrestle (Eph. 6:11-12), who are only spectators with slanted views concerning the ministry of the Gospel in respect to the redemptive wisdom of God.

So, when God, the Father,

raised up Christ from the dead and set Him at His right hand in the heavenly places, He elevated Him far above all principality and power, and might and dominion, and every name that is named, not only in this age, but also in that which is to come (Eph. 1:20, 21).

Thus Satan is mortified, sin is condemned, and the sinner is saved, in being justified before God. Yes, God is truly just, because of the efficacy of the shed blood of Christ Jesus, whereby the ungodly believer is justified, yet not in his ungodliness, but from it, as it is written, "Thou shalt call His name JESUS; for He shall save His people from their sins" (Mt. 1:21).

So, then, "without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the nations, believed on in the world, received into glory" (I Tim. 3:16).

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"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:10).

I am assuming that this question relates, not to all parties involved in this verse, but to those referred to as 'principalities.' On the first day of creation week (the time element I mention is much disputed, but the fact that follows is not). God created a vast multitude of spirit beings. These beings differ from man in nature, as they are spirit beings and man is body and spirit in his essence. These spirit beings may assume bodily forms, but do not possess a body as part of their essence. These spirit beings are more frequently referred to, and best known to us as angels.

A multitude of these angels sinned against God and fell. The elect angels were enabled by God to continue in their unfallen state and are confirmed to remain in that state. I believe the fallen angels are those beings referred to as demons in Scripture. These spirit beings, more frequently referred to as angels, are the beings referred to in Ephesians 3:10 as principalities and powers. Principality refers to their positions, and powers refers to their authority in those positions. These two words and other statements in Scripture indicate that there are differing ranks among these spirit beings.

It is debatable whether the principalities in Ephesians 3:10 refer to good angels only or to the wicked as well. I did lean strongly towards the former, but looking at the occurrence of this word in Ephesians 1:21 and 6:12, I am forced to the position that principalities here refers to good and evil spirit beings.

Now, these good and evil

spirit beings are present at all meetings of the Lord's true Baptist churches. Some of these spirit beings, not all of them are at each meeting. As these spirit-beings are present at the meetings of the Lord's churches, and observe God's working in and through His churches, they learn much concerning the manifold wisdom of God. We see here what a high and honorable position the church occupies, and one of the many things God accomplishes through His churches. This should cause us to be more interested in, concerned about, and prayerful for the church. This is one of many scriptures which leads me to take the position that the best, and really the only, Bible school for the young, newly called preacher, is the local church of Jesus Christ.

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The following answer is given on the assumption the word "principles" in the question should be "principalities."

Ephesians 3:10: "...Principalities and powers in heavenly places..." This is a reference to heavenly angels who desire a great comprehension of God's multi-sided grace and manifold wisdom. The intermediate agency whereby this wisdom may be gained is the church. Thus it is, the church becomes the school of learning for the holy angels. Peter, speaking of the gospel of grace, and the things which relate to it, says, "...Which things the angels desire to look into" (I Pet. 1:12). It is with the church that holy angels assemble, and look to for discovery of the mystery revealing the relationship of the church to Christ. God's providential grace issues forth in various ways and times in behalf of the redeemed; however, the richest of God's blessings which a redeemed person may experience on earth is to be added to the church which is the Bride of Christ.

Angels will never be in the church as participants, but do attend the worship services of the church as spectators on the sidelines. They are passionately interested in the church, for it is by the medium of the church that their view of God's grace is infinitely broadened.

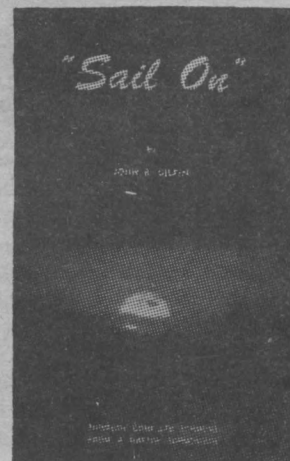
No better example of this grace can be given than the person of the Apostle Paul, who at one time hated Christ, and persecuted His followers unto death (Acts 22:4). To Paul was given the apostleship to the Gentiles from whom the Lord would build His church, not exclusive Jews, but made up primarily of Gentiles. From this innumerable host of redeemed Gentiles, who were formerly idol worshippers, utterly ignorant of the true God, and spent all their time fulfilling the desires of the flesh and the mind; God has taken and elevated a number of them to bridal status, which is the very extreme of their previous condition.

The church is a reality and has been for nearly two thousand years. The mystery of its composite existence (Jews and Gentiles), and nature (local and visible), was locked up in God's secret counsel from before the ages, but has been made known in this age to those chosen from the family of God to be in the church. The only answer we can give as to the high honor and great privilege of being in the church, is "...Even so, Father; for it seemed good in Thy sight."

The Holy or Holies in the wilderness tabernacle contained the mercy seat upon which the images of the angelic order of cherubims constantly looked. It was upon this seat the blood of the yearly passover sacrifice was sprinkled, and the offering being accepted by God meant atonement for all Israel. The acceptance of the sprinkled blood had a deeper meaning and special significance for the Levites than it did for the rest of Israel, for they were the tabernacle functionaries and teachers in Israel. The office of tabernacle Priest afforded an intimacy with the Shekinah God that the other tribes in Israel knew nothing of, and so it is, while the blood of Christ was shed for the elect family of God, it purchased for the church an intimacy with God and elevated the church to an executive status that Israel nor the family of God can ever realize.

Angels in attendance at the worship services of the church is one of the reasons Paul gives for the wearing of a head covering by women in public worship (I Cor. 11:10). Angels know the order of creation, and that the token of a woman's subjection to man is a veiled head or comparable covering. Angels as ministering spirits are present in the churches, this awesome truth should restrain the churches from taking any undue

(Continued on Page 5, Column 1)



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FORUM

(Continued from Page 4)

liberty with divine things, and cause them to approach the throne of grace with a reverential fear that far exceeds that of the ancient priesthood of Israel.

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The principalities and powers in verse 10 are the holy angels. The Williams and Beck translations give these as "rulers and authorities in heaven." Paul in using the words "principalities and powers" is describing the ranks and orders of the angels in heaven, of which there is an innumerable company. (Heb. 12, 22). He tells us that it is by the church that the angels, even the higher orders of the angels, learn of the manifold wisdom of God. This is astonishing, and overwhelming, that the angels of God are being taught by the church. It is amazing to think of the angels' high and exalted position, yet it is from the church they learn of the "manifold wisdom of God." Someone has well said that the church is a school for angels and each member of the church a teacher.

What do the angels learn in the church? They learn of the way of salvation. In I Peter 1:2 we are told concerning salvation, "—which things the angels desire to look into." As they see us, watch us, and know us, they see and learn how God protects and is with us through all trials and troubles. They see how that promise Christ made concerning His church - "the gates of hell shall not prevail

against it" (Matt. 16:18) is kept to the fullest. It is from the church, "the pillar and ground of the truth" (I Tim. 3:15) that the angels learn of all the things that in ages past had been kept hidden from them.

WOMEN

(Continued from Page 1)

not saved by keeping the commandments, after we are saved it is our fervent desire to obey them all. We are not saved by keeping the law. Christ paid with His blood for our transgressions and kept perfectly the law in our place. We could not keep the law anyway.

Often Christians sin, but "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jn. 1:9). If we do not confess our sins, can we expect forgiveness? And we hate the sins for which we have repented.

Now Deuteronomy 22:5 is in "the book of the law." It says: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord our God."

Concerning the prohibition to women, John Gill says, "It being very unseemly and impudent, and contrary to the modesty of her sex." Referring to the prohibition to men, he says: "NEITHER SHALL A MAN PUT ON A WOMAN'S GARMENT; which would betray effeminacy and softness unbecoming men, and would lead the way to many impurities, by giving an opportunity of mixing with woman, and so to commit fornication and adultery with them: to prevent which and to preserve chastity this law seems to be made; and since in nature a difference of sexes is made, it is proper and

necessary that this should be known by a difference of dress, or otherwise many evils might follow; and this precept is agreeable to the law and light of nature."

Today we keep hearing of epidemics of venereal disease. Until the last few years we did not hear of epidemics of these diseases. Sin always brings trouble.

"All that do so are abomination unto the Lord our God." The people who do so, not merely the sinful practice, but also the guilty people themselves, are hateful to God.

You women who wear pants, slacks, etc. are abomination to God. Do born-again women wish so to offend God? Certainly not!

It will not do any good to say the pants women wear are made for women. Every honest person must admit that pants for centuries have "pertained to men." All knew the man was supposed "to wear the pants."

The main trouble is that human nature since the fall in Adam is naturally in rebellion against God. We know Eve sinned first, being deceived by Satan. Adam sinned knowing better, and all his descendants since are under his curse. Nevertheless, God said to Eve, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." (Gen. 3:16).

The husband should love and honor his wife, but he is the "head of the wife" (Eph. 5:23), and is commanded to rule over her. Most women object to this, but it is the consequence of sin. Remember, your rebellion is against God, and He is almighty and will bring you into judgment.

Women are to cover their heads in church to show subjection (I Cor. 11); they are to keep silence in the churches (I Cor. 14:34), not teaching anyone in church or usurping authority over men (I Tim. 2:12); and they are not to wear any clothing that pertains to a man. Women who rebel in these matters should not claim to be Chris-

"I AM BOUGHT, WITH A PRICE"

Two natures striving within me,
Each would have the upper hand;
Each wants to reign over me,
This I must understand!

My flesh would like a life of ease,
For the things of the world it loves;
But God, my spirit wants to please,
And has set its affections above.

Satan often comes to entice,
And my will power seems to have flown;
But I hear God's word, you are bought with a price,
And you are not your own!

Be ye holy for I am holy,
Put on God's armour, and stand,
Do all things for MY glory;
These are God's solemn commands.

The example, my Saviour has set;
For when Satan tempted Him sore,
With God's Holy Word, temptation was met,
'Til Satan left, to tempt Him no more.

If I make this wise decision,
To read God's word, and obey,
And for the flesh, make no provision,
I'll grow stronger in Christ each day!

Mrs. Frank Parrish
Courtland, Virginia

tians.

If your pastor has not taught you these things, he is either ignorant or too cowardly to go against the evil nature of sinful women. If your husband is not man enough to be the head of the wife and demand that you obey these things God commands, you are to be pitied. Adam had no business allowing Eve to lead him, and men today should do as Adam should have done, obey God and put the woman in her God-given place.

Some women have the gall to go to church without a covering on their heads, wearing pants, carrying on unscriptural activities, teaching, preaching, leading in public prayer, and pretending they are serving God. "Behold to obey is better than sacrifice" (I Sam. 15:22).

Too many men do not act like men. They want to wear long hair and follow every lust. They seek not to follow God or to take

the God-given responsibility of being head of the wife and provider for the families. God will hold men responsible for their failures. The man who allows his wife to wear pants or slacks is more guilty than the woman and will give account to God.

A good example for men to follow is Joshua. To Israel he said: "And it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the other side of the flood, or the gods of the Amorites, in whose land ye dwell; BUT AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD." (Josh. 24:15).

Joshua could speak for himself and his household. He had some manhood. Every woman should wish she had a husband who could and would rule his own house well. To rule well is to rule according to God's rules.

When things are run by ungodly people, times are dangerous. "In the last days perilous times shall come." (II Tim. 3:1). Men are disobedient to God, women are refusing to obey their husbands or God, so it follows that children are disobedient to parents. (II Tim. 3:2). "Perilous times" are here. Wars and rumors of war, terrible increases in crime of all kinds. — are not these the fruits of disobedience?

You women who blatantly ignore God's commands show no love for God. However, what should concern you most is whether God loves you. "For whom the Lord loveth he chasteneth." (Heb. 12:6). If you can wear pants and God does not chastise you, then God does not love you.

If God does not love you, your eternal doom is sealed. You need not argue with the preacher to try to justify your sin, but you need to listen to the almighty God to whom you must give account.

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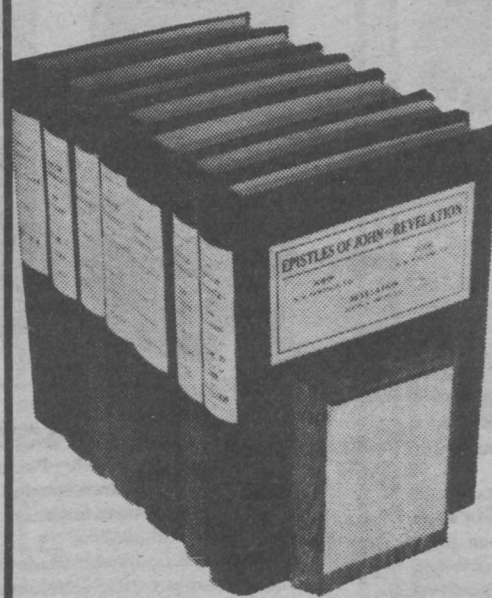
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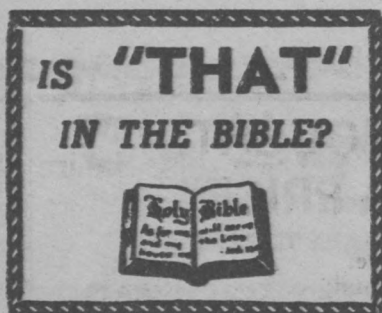
This seven-volume Commentary utilizes the works of more than a dozen distinguished Baptist teachers and theologians who lived in the 1800's. It is a helpful set of books to any person who desires to better understand the Bible. I often refer to it in preparing articles and sermons. I regret that the writers were in the main a-millennial.

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THE BAPTIST EXAMINER
JANUARY 24, 1981
PAGE FIVE



Question:—Who went fishing naked?

Answer:— Peter, John 21:7 — "Now when Simon Peter heard that it was the Lord, he girt his father's coat unto him, (for he was naked,) and did cast himself into the sea."

BEHAVING

(Continued from Page 1)

to pant after your companion? Does the dance in any way bring glory to God?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

You know as well as I do that sex is the basis of the pleasure of dancing. Look at the clothing worn at a full-dress affair or should I say an "undressed" affair. Instead of low-necked dresses, they wear no-necked dresses. Instead of the right size dress they are two sizes too small.

One person said he was in favor of clean dancing. Well, I am in favor of sweet smelling skunks, but where can you find them. If you think that the dance isn't full of lust, trying having one with the rule that all men must dance with his own wife all evening and see how many would stay for the entire dance.

The dance is guilty of killing modesty, virtue, morals and Christian influence. One evangelist said that a dancing foot and a praying knee will not grow on the same leg.

Listen to what Jesus said, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:27, 28). Read what John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever" (I John 2:15-17). "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:17).

Next we want to consider card playing. Please understand that I am not saying all forms of amusement are wrong. There is a difference between games of skill, such as checkers, and games of chance. When people play cards they will often times bet huge sums of money over the turn of a card. They will conceive many ways and methods of cheating in order to get the right card at the right time. Ungodly men would rather spend an evening in a smoke filled gambling room than anywhere else.

The quickest way to get on your feet is to get on your knees.

Liquor is the companion of cards. The card pack is the infidel's dictionary, the blasphemer's lexicon, the harlot's handbook, and the gambler's bible. Some may say that they never play poker for money. May I ask, what is the difference between playing poker for \$15.00 or bridge or euchre for a \$15.00 prize?

Many people just play "harmless" games at home. My friends, the card playing game - whether it has a picture of an old maid or the ace of spades - is the kindergarten of the gambling saloon. One man said, "Gambling chloroforms the soul, it freezes the milk of human kindness, it kills all feeling for the spiritual, it lowers man to the level of the Roman soldiers who gambled for the vesture of Christ beneath the cross." One man told an evangelist that he taught his son to play cards at home so he wouldn't learn in the gutter. The evangelist asked him if he also brought a barrel of beer and a prostitute into his home so his son could learn sin there instead of somewhere else.

The Bible says "abstain from all appearance of evil" (I Thess. 5:22). Abstain means to withhold oneself from participation.

AN ALTAR IN A BAPTIST CHURCH?

by Roy W. Snell
Charleston, W. Va.

The evangelical segment of Christendom is so conditioned by long practice and tradition and the "this is the way we have always done it" theory that many of the Lord's elect condone and actually encourage unscriptural doings in an attempt to evangelize the lost. A majority of us, even in the Baptist assemblies have heard the invitation "Come to the altar" or "Find an altar of prayer and pray through." There are no scriptural grounds to be found

in the New Testament for sinner or Christian to "come to an altar," and there is not a single hint written there that anyone is to "pray through."

The present day altar or mourner's bench is simply part of the furniture and, as such, carries no efficacy and has absolutely no redeeming qualities as far as the quickening of a soul is concerned. A little word study might be in order here to enlighten the Baptists in regard to the altar.

The word altar in the Hebrew of the Old Testament always had to do with a place where clean animals or doves, and the blood thereof, were sacrificed to a holy God. This word was mizbeach and literally meant "slaughter place."

The identical word in the Greek is thusiasterion and

literally translates into "a place of sacrifice" which corresponds precisely with the Hebrew meaning.

Now, good pastor, without intending any sarcasm, will you yet invite that sinner to "bring your bloody sacrifice and walk the aisle to this slaughter place."

This may exercise some of the readers, but nevertheless, this undefendable practice is Arminian (free-willism) methodology to the core. You can thank the ministry of Charles G. Finney for introducing such unscriptural shenanigans in the U.S. in the latter half of the nineteenth century. You see, a man originated all this decisionism, altar/mourner's bench approach, and search as you may, you will not find justification for it in the Word which our sovereign Lord has left us.

APATHY, APOSTASY AND APOSTLES

By G. RUSSELL EVANS



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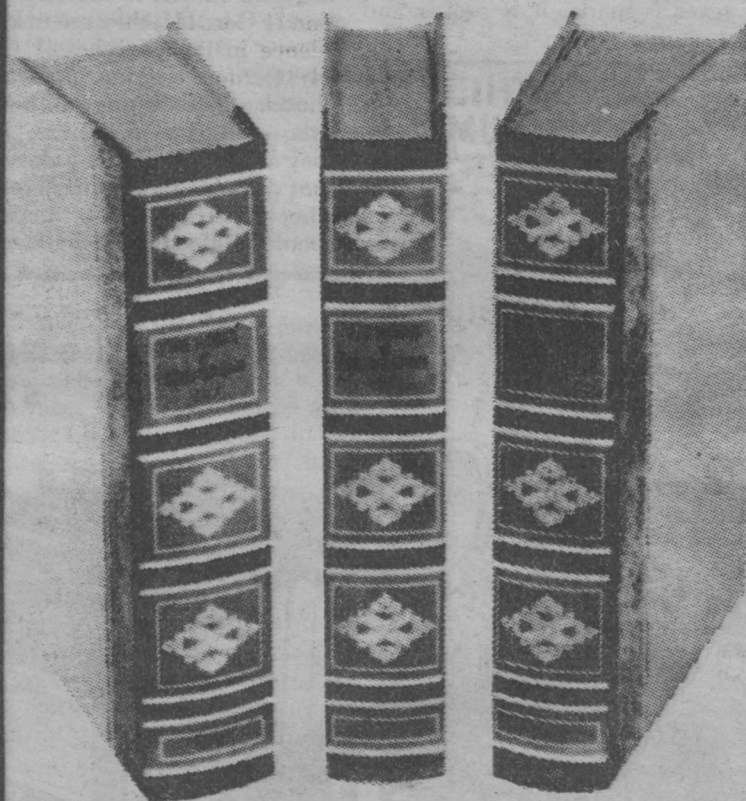
of 32 denominations (including Methodist, Presbyterian, Episcopalian) are helping in financing communists and terrorists, rioters and Angela Davis; condemnation of America; promotion of world government; forced busing; total amnesty; civil disobedience — to name a few of the 101 facts in this shocking book.

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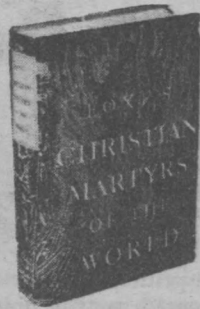
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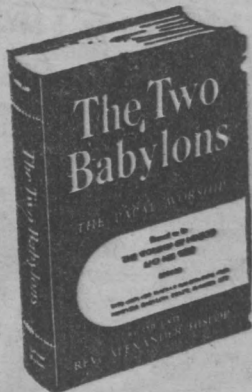
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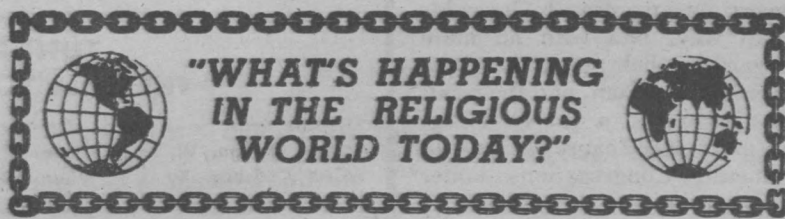
If you have worth-while knowledge, let others light their candles at it.

WATCH THAT TONGUE

Psalms 39, verse 1: "I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me."

Surely we need heed this warning. We need face this statement squarely for in our day many a sin is committed by the tongue. How much trouble we have in our churches today due to the little member, the tongue. To keep the tongue from sinning the psalmist says in the latter part of this verse, "I will keep my mouth with a bridle" or I will get me a muzzle for my mouth. I guess in modern day language we could say we need zippers for our lips. And surely we do, for with our tongues many a time we scatter evil. With our tongue many a time we do as the psalmist realized here, speak evil while the wicked is before us.

—Selected



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

FORT WORTH (EP)—Now that he's finally free of criminal charges and has rediscovered religion, millionaire Cullen Davis is battling a new enemy: the "humanist conspiracy" that, he says, is corrupting America.

Mr. Davis, who was acquitted in two highly publicized trials of killing his 12-year-old stepdaughter and the lover of his former wife and then of plotting to kill a divorce judge, says his first goal is to reintroduce "moral education" to the schools.

"I have an idea about what should be done," says Davis, who runs the 80-company Kendavis Industries empire. "One thing I'm attempting to do now is to solicit the help of the Masons in bringing about better moral education in the schools. I just started on this project, so I

don't have a plan formulated yet."

The public learned that Mr. Davis and his new wife, Karen, had become "born-again" Christians last spring when they joined the First Baptist Church of Euless, a Fort Worth suburb. Now Mr. Davis says he's "trying to do my part to turn this country right-side up. The liberals have turned it upside down, and most of them operate under the banner of humanism."

WASHINGTON (EP)—Sex discrimination cases figured prominently in Supreme Court actions announced here in early December, including a challenge to the all-male military draft registration law.

In what may prove to be the most emotionally volatile case it handles this term, the high court agreed to decide if last year's draft registration law illegally discriminates against men by requiring males only to register for a possible draft. A lower federal court in Pennsylvania has already ruled that the 1979 statute violates the due process clause of the Fifth Amendment. But the federal government, whose appeal was filed with the court by solicitor General Wade H. McCree Jr., argues that registration of men only does not constitute invidious and unconstitutional sex discrimination.

MADRID, Spain (EP)—1980 has been the darkest year for Soviet evangelicals since the Kremlin leadership pledged to respect fundamental freedoms at the first Conference on Security and Co-operation in Europe held in

Helsinki, Finland, in 1975, according to Evangelism to Communist Lands.

From November 11-17, 30,000 hunger-striking Christians in the Soviet Union and Eastern Europe prayed that, together with the 96,000 signatures collected in the West for their support, an impact would be made on mass media and government officials to sincerely do their utmost in the battle for religious freedom in Communist lands.

"Many Western government delegates have criticized the Soviet Union for its tightening of the Jewish Emigration Policy. However, it is shameful that no one speaks out about the 30,000 Soviet evangelicals wishing to leave because of everyday persecution for their religious beliefs," says Mr. Arkady Polishchuk, himself a Jew and former editor of Soviet periodical "Africa and Asia Today," and frequent contributing writer for "Pravda" and "Izvestia."

AKRON, Pa. (EP)—The Mennonite Central Committee is among the many agencies responding to the needs of Italy's earthquake victims. The Italian government is asking for house trailers to provide shelter for survivors in areas which are too high in altitude, and too cold for tents. It is requesting 1,000 for the city of Potenza alone. MCC is buying two trailers; in addition, five trailers which MCC helped provide after a previous earthquake in 1976 will be moved to the present disaster zone. MCC's initial budget of \$30,000 for response to the earthquake includes funds to help particularly needy people such as widows and orphans.

NEW YORK (EP)—The Salvation Army's disaster relief workers in Italy have distributed 11,000 baskets of food, 15,000 items of clothing, 3,000 blankets and 23,000 personal care products to survivors of the recent earthquake, it was reported by International Headquarters in London. A mobile canteen is delivering hot food, coffee and tea to persons in isolated rural areas.

BARNWELL, S.C. (EP)—Douglas and Cathy Storey made professions of faith, joined the church, had a church wedding and were baptized — all on the same day. Though they say it is no "big deal," the events of that single day trace the pattern of life over many years for most people.

Mr. Storey had attended Mount Olivet Baptist Church for as long as he can remember but had never made a profession of faith in Jesus Christ. Cathy

Missionary To New Guinea Eld. Fred T. Halliman



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of faith in Jesus Christ. Cathy describes herself as a nominal, but inactive Catholic. Their pastor R. C. Johnson, was "surprised and delighted" when they made a profession of faith and asked for church membership on the morning of the day they were to be married. Though they promised to be at the baptismal service later that afternoon, Johnson admits he didn't expect them.

They were married at 5:30 that afternoon. The pastor hurried from the wedding to conduct a baptismal service in nearby Hurricane Creek. The Storeys were there. After being baptized together, they began their honeymoon trip from the baptismal site.

LEWISBURG, PA. (EP)—Prison chaplains are "too easily ignored by other clergymen," says Bryn Carlson, who is chaplain pastor at the federal penitentiary here. Clergy, who are able to show concern for the sick and others who are not responsible for their condition, sometimes have a judgmental attitude towards prisoners, he explains. "And this attitude spills over to the people who work with prisoners."

Mr. Carlson, immediate past-president of the American Protestant Correctional Chaplains Association says strong leadership from the association could do much to make a prison chaplain's life easier. "There's a lot of stress on us, and we need professional and peer support, as well as other programs organized...to help us cope with the unique challenges we face...." he observes.

"I think a lot of people find God in prison," he says. "Prison reflects the ultimate of the naked human condition. I compare it to the Israelites who wandered in the wilderness for 40 years. It was in this desolation and wilderness that they found God."

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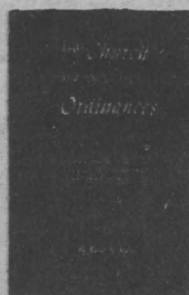
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HOW BAPTISTS ABUSE THEIR DEMOCRATIC FREEDOM

By Roy Mason
(Deceased)

Beyond question the Bible teaches a democratic form of church government. The early churches were not bossed by a pope, by bishops, or by the super powers of a "denomination." Each congregation was free and self-governing. An instance of church democracy is shown in the selection of deacons. (See Acts 6:5-6). The term "Church" is not used in the sense of comprising all of the church groups of a certain section. Instead we read of "the churches of Galatia, etc."

Through the centuries there have grown up great ecclesiastical organizations such as the Roman Catholic Church in which there is no democracy and in which the individual has no say-so. Also there is the Methodist Church governed by bishops, and the Episcopal church which limits individual freedom, etc. Baptists have continued a free people until recent years when there has been an ef-

fort to render the individual church a mere "Cell" of the "Denomination." That effort grows even stronger and stronger, until many Baptist churches are "captive organizations" under the almost complete domination of the "Denomination."

Democracy among churches, as democracy in government of a nation, is a precious thing. Baptists are abusers of democracy. This abuse is manifested in a number of ways. We shall notice a few of them: **IN DISREGARD TO AUTHORITY**

A Baptist church was never meant to be characterized by anarchy. While pastors are not to be bosses, the Lord meant that they should be church leaders. The very term "bishop" by which a Baptist preacher is designated means "overseer." (See Hebrews 13:7,17). The term "pastor" means shepherd, and a shepherd is to lead a flock—not to be led by the flock. Many a Baptist church is characterized by anarchy.

Members go on a rampage, with every one wanting to have his own way, and with no more regard for their pastor than if he were a hired man, and the result is a fight and a quarrel to the disgrace of the cause of Christ in general. Congregations under tight ecclesiastical control don't have these disgraceful brawls. Democracy is fine, but when it is abused a church is actually worse off than the group under strict and inflexible control.

FAILURE TO APPRECIATE THE PRIVILEGES OF DEMOCRACY

Thousands don't appreciate their privilege to vote in governmental affairs. They are not enough concerned to go to the polls, but they gripe aplenty when things go wrong. Likewise the average Baptist makes no effort to be present at the business conference of his church. Often he will attend prayer meeting, then get up and leave before business meeting, when he doesn't have to. If he were told that voting privilege had been withdrawn from him, he would "blow his top," but the truth is he doesn't value that privilege.

ASSUMPTION OF POWER BY DEACONS

The office of deacon is a high office and a useful one, if regarded in the light of the Scriptures, but often the office is perverted. Deacons were originated to look after "business" interests of a church (See Acts 6:3). They were designed to be helpers of pastors, to lift the burden of material things from their shoulders such that they could give time to "prayer and ministry of the Word." Today, many "boards" of deacons are hirers and firers of pastors. We think of an instance in which just recently some deacons had a secret meeting and the outcome was a request for the pastor to resign. The church as a whole had nothing to do with it. Things were cooked up and the pastor resigned contrary to the wishes of the church as a whole. That is not either Scriptural or democratic.

DICTATORSHIP OF CHURCHES FROM "HEADQUARTERS"

This we have already mentioned, but it should be enlarged upon. Theoretically, a Baptist

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church is not to be dominated by any group anywhere. Practically most Baptist churches are dominated from top to bottom by denominational authority. They carry on an enforced co-operation. Woe unto that pastor or church which does not buy denominational literature, have the various prescribed auxiliaries, and fail to give to "the whole program." Such are regarded as having "departed from the faith, and worse than an infidel."

LETTER TO THE EDITOR

Dear Sir:

Greetings in the name that is above every name, even the name of our Lord Jesus Christ. We of Sovereign Grace Baptist Church pray this finds you enjoying the blessings of our Sovereign God.

We felt that a letter of explanation should go with this check. We (as surely all the Lord's churches) have seen our treasury dwindle to a point that we were forced to lessen our expenses. Still we have a desire for the work of Brother Halliman, and know of the blessing and encouragement he has been to us as well as others. So we will continue our support as best we can.

Please pray for us that God may grant us some more people that our support may again be as it has been in the past, also that we may continue the work God has called us to.

Our church prays for all of you weekly and trust you will remember us in your prayers. May God's riches blessings be with you at these times of decision, and until He comes to receive us in the air. Even so, come quickly, Lord Jesus! Sovereign Grace Baptist Church
Tulsa, Oklahoma

SOME FACTS ABOUT "THE MOTHER OF JESUS"

MILLIONS of deluded Romanists worship Mary, "the Mother of God." To her was given the great honor of being Jesus' mother: the mother of His human body—not "the mother of God," for God has no mother. And of course, we fully believe in the Deity of Christ; but He was God from all eternity. Let us consider a few important facts about Mary, the Mother of Jesus.

1. Mary was a member of the fallen human race, and as such came under the condemnation of Romans 5:12. The Roman Catholic theory of the "immaculate Conception" (which means the sinlessness of Mary) is pure imagination. Mary admitted her sin and need of a Saviour when she said in Luke 1:47 — "My spirit hath rejoiced in God my Saviour."

2. Mary was a firm, devout believer in the Bible and in the God of the Bible — and as such her faith was rewarded by the performance of the Lord. Elizabeth said of her, "Blessed is she that believeth; for there shall be a performance of those things which were told her of the Lord" (Luke 1:45).

3. Mary was not only a faithful Bible reader, she was a Bible student, for she knew well the Old Testament Scriptures. This becomes clear by a reading of her exaltation of the Lord, called the Magnificat. See Luke 1:46-56.

4. Mary exalted the Lord at all times, and took a humble place. Her humility is most commendable:

"He hath regarded the low estate of His hand maiden...His mercy is on them that fear Him...He hath exalted them of low degree" (Luke 1:48, 50, 52).

5. Mary like every true Believer, not only believed in the Deity of her Son, but pointed others to HIM, urging all to put their faith in Him and obey HIM. "Whatsoever He saith unto you, do it" (John 2:5).

6. Mary was a truly yielded soul, desiring above all else to do the will of God: "And Mary said, Behold the handmaid of the Lord; be it unto me according to Thy word" (Luke 1:38).

7. Mary was a true worshipper, and said in adoration, "My soul doth magnify the Lord" (Luke 1:46). She and Joseph faithfully attended all the regular and special worship services. They went every year to Jerusalem "at the feast of the Passover" (Luke 2:41).

8. Mary was a praying woman, and when "the disciples continued with one accord in prayer and supplication" awaiting Pentecost, Mary was one with them (Acts 1:14). —Christian Victory.

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