

USING THE NAME OF THE LORD IN VAIN

by
Dan Phillips
Bristol, Tenn.

The Calvary Baptist Church has meant a lot to me in the last twenty some odd years. Twenty-one years ago, I attended the first conference at Calvary Baptist Church, not as a speaker, but I was present. I have met a lot of brethren and a lot of people who later became my friends. I have a lot to be thankful for during that period and it is through those friends who caused me to be stronger in my faith of the sovereignty of God, church faith and your views on episcopacy. I do appreciate Calvary Baptist Church and you're my friends and I count it a privilege to have

known this church throughout these years.

An old preacher told me twenty some years ago, "Dan, always be ready to preach because you may go to a church and they may not have a pastor or the pastor may not want to preach and he will ask you to preach. It's going to be embarrassing if you're not ready." I've always remembered that and I'm always ready to preach. I'm not the best preacher in the world, but I do believe in preaching the Bible, and I'm always ready to preach if you ask me. I was ready to preach last night. I wasn't sure what I was going to preach but I was ready to preach.

In the book of Exodus 20:7,

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him



DAN PHILLIPS

guiltless that taketh His name in vain." I know that we are living in a time that people have no real God and people use the name of the Lord in vain as they would any common word without any shame whatsoever. Our T.V.'s, radio programs, places of business, and people do not care what they say or what kind of language they use. This morning I would like to bring out a few things. I don't want to take too much of your time, but this is something we should seriously consider. I'm concerned about a lot of God's creatures that use the name of the Lord in vain without perhaps realizing this is bad. Because of our children, because of our friends, because

of what we say we are, because of our influence, we've got to watch our language. We have all kinds of maniacs, somebody said, and one of the most common types in this country in which we live is swear-maniacs. They like to swear.

It is pathetic the way the language is being used today in our society and in most of our T.V. Shows. I don't like most of our T.V. shows. I like to watch the news and other things along that line and I'm guilty of watching other things, too, but you see a show that looks like it's going to be pretty decent and clean and the first thing you know, out comes a bad word. You wouldn't want it to be used in

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MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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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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FIFTY POINTED QUESTIONS AS TO AFTER DEATH — WHAT?

By the late H. A. Ironside

Fifty pointed questions for the consideration of those who deny the everlasting and consciousness of all while in the disembodied state.

1. What did our Lord mean, when He said not to fear those "who kill the body, and after that have no more that they can do," if the loss of the soul is the same as physical death?

2. A soul which cannot be killed with the body, is it not mortal?

3. Have you noticed that Scripture uses the terms "mortal," "Mortality," and "immortality" in relation to the body? (See Rom. 8:11; I Cor. 15:53).

4. If a spirit cannot live without a body, how do you account for the existence of God, who "is a Spirit?" (John 4:24).

5. What of the angels, who are called "spirits?" (Heb. 1:7, 14).

6. How do you account for the prolonged existence of demons, who are wicked and lost spirits? (Luke 8:27-29; Mark 1:23-26).

7. What of the angels that sinned, who are reserved under chains of darkness unto the judgment of the great day? (Jude 6).

8. How could the people of Sodom and Gomorrah be suffering the vengeance of eternal fire, if they were annihilated, or totally unconscious, when destroyed by material fire? (Jude 7).

9. When the Lord told the thief on the cross, "To-day shalt thou be with Me in Paradise," (Luke 23:43) did He mean that He should be fast asleep, and know nothing?

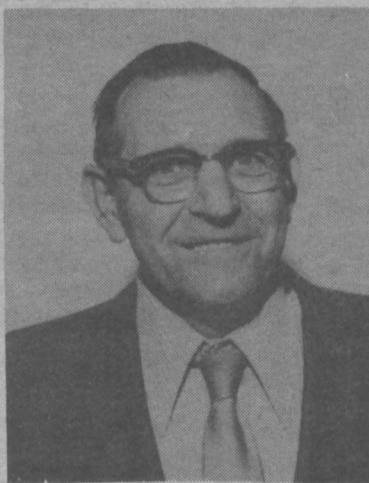
10. How could Abraham, Isaac

(Continued on Page 6 Column 5)

A GREAT INHERITANCE

by Robert Hoskins
Mansfield, Ohio

I Cor. 1:30: "But of him (Christ) are ye in Christ Jesus,



ROBERT HOSKINS

who of God is made unto us WISDOM, and

RIGHTEOUSNESS, and

(Continued on Page 5 column 2)

THE PROPER CARE AND FEEDING OF A PASTOR

by Moishe Rosen
San Francisco, Ca.

Most church members don't know how to treat their pastor! If you want to be a considerate church member, there are some things you ought to know that your own minister will never tell you. Few pastors will put themselves in the precarious position of stating what benefits they feel they should receive

take devilish delight in relating to their fellow church members those things about the pastor that represent his shortcomings. Pastors are human! Some may have bad habits or may make grammatical errors; other may quarrel with their mates, or devote too much time to personal affairs at the expense of their ministry to the congregation. You don't help your church to grow by detracting from your minister's credibility through faultfinding. If he has a character flaw that you regard as severe, go to him and speak with him respectfully, following the Scriptural admonition to exhort an elder as a father (I Timothy 5:1). Above all, pray for your pastor, that he might be able to live up to his own ideals.

The Pastor and His Time

Some church members want their pastor to join every civic group in town because they feel this is good for their church image in the community. As worthwhile as some of these groups may be, they take precious hours away from his duties in the church, from his prayer and study time and personal family time. This kind of community involvement should be left strictly to the discretion and wishes of the individual minister.

Many pressing responsibilities claim a pastor's time. He should spend between 20 and 40 hours a week in study, prayer and preparation for his

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from their ministry because they deem it improper to seek for themselves the remuneration and respect due their office. Nevertheless, proper care on the part of church members in certain sensitive areas will aid both the pastor and the church in fulfilling their God-given roles.

The Pastor and Gossip

One thing that hurts ministers the most is that some church members like to gossip. They

THE NAKED TRUTH SALOON

A Message from
James N. Lawrence,
Proprietor

Friends and Neighbors: Having just opened a commodious shop for the sale of liquid fire, I embrace this opportunity of informing you that I have commenced the business of making: Drunkards, paupers, and beggars for the sober, industrious and respectable portion of the community to support. I shall deal in family spirits which will incite men to deeds of riot, robbery and bloodshed, and by so doing, diminish the comfort, augment the expenses and endanger the welfare of the community.

I will on short notice, for a small sum and with great expectations undertake to prepare victims for the asylums, poor farms, prisons and gallows.

I will furnish an article that

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The Baptist Examiner Pulpit

A SERMON BY JOE WILSON

THE TRIALS OF JESUS

"Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away" (John 19:16).

This article will be a somewhat detailed study of the trials of Jesus. I do not refer to the many trials and afflictions of His earthly life, but to the so-called judicial trials which immediately led to His crucifixion. If you desire to get the most out of this study, you need to read Matthew 26:57-27:26; Mark 14:53-15:15; Luke 22:54-23:25; & John 18:12-19:16. These Scriptures give the accounts of His trials. Interwoven in them is

also the denial of Peter and the suicide of Judas. It was not until I prepared this sermon and preached it to my church some months ago, that I ever had any clear idea of this matter. It proved a great blessing to me and to our church. I urge you to study this article and the Scriptures given very carefully.

In these trials of Jesus we see the awful depravity of man. We see the wickedness of man and his hatred of right and of God in the actions of the Pharisees and others involved. We see the weakness of man to do what he knows is right in the life of Pilate. We see here the con-

descension of our Lord Jesus Christ and His great love for His people. These trials all took place from probably a little before midnight until a little before 9 a.m. of the next day. Our Lord had no sleep this night. He was hurried from one trial to the other, and mocked, beaten and scourged. Then after this sleepless night with all its indignities and persecutions, at 9 a.m. the next day He allowed men to take Him and nail him to the Old Rugged Cross where He hung for six hours and where He suffered the Hell of God's Wrath against the sins of the

(Continued on Page 2 Column 1)

10 COMMANDMENTS FOR S.S. TEACHERS

1. Thou shalt have no selfish pleasure before thy duty to thy Sunday School Class.

2. Thou shalt not make unto thee any personal engagement, nor any trifling excuse for being away from the class on Sunday. Thou shalt not bow down thyself to questionable amusements (movies, etc.), nor to any conduct unworthy of the emulation of thy pupils.

3. Thou shalt not take the responsibility of a Sunday School Class in vain, for the Lord will not hold him guiltless who taketh light a God-given task.

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Trust not the world. It never pays what it promises.

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE
JOHN R. GILPIN, Jr.
Acting Editor

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TRIALS

(Continued from Page 1)

elect of God, and where He paid their sin debt, thus securing and guaranteeing their eternal salvation.

Let me first briefly set forth these trials, and then look at them more in detail. The Jews were, at this time, subject to the vast and powerful Roman Empire. The Jews had some civil power allowed them by Rome, but must often subjugate their decisions to approval and ratification by the Roman judicial authority, especially as it related to a death penalty, for the Jews could not at this time pass and execute the sentence of death. There were three Jewish or religious trials of Jesus. A preliminary hearing before Annas who was father-in-law to Caiaphas the high priest. Annas had been priest, but had been deposed by the Romans. However, he retained great power with the Jewish Sanhedrin. This hearing is recorded in John 18:12-23. Then there was a Jewish trial before Caiaphas and the Sanhedrin at night where Jesus was condemned to death and mistreated badly. This is recorded by Matthew and Mark especially. Then there was a formal trial in the morning by the same group to ratify the decision of the illegal night trial. This is recorded by Luke and referred to by Matthew & Mark.

There were then three Roman or civil trials of Jesus. First, He was brought before Pilate. This is referred to by all four Gospels. Then He is taken before Herod which is told us in Luke. He is returned to Pilate, where He is finally delivered to be crucified: this is in all four Gospels.

Let us look first at the preliminary hearing before Annas. There is some difficulty as to what was done before Annas and later before Caiaphas, but it seems best to refer the matter in John 18:12-23 to a hearing before Annas. As I have said,

this man had great power and influence with the Jews and with Rome. He owned the Temple monetary traffic which Jesus had twice condemned. Here Jesus was questioned as to His disciples and His teaching. He replied that His teaching had been done openly and those who heard Him could tell what this was. He was struck in the face (slapped), because of this answer, to which He submitted with a mild rebuke. Annas sought to get Jesus to testify against Himself which was contrary to Jewish law. There were no witnesses against him at this time. His being smitten was unusual, wicked, and contrary to law.

He was then led away to Caiaphas and the Sanhedrin for



JOE WILSON

trial. In the meantime the chief priests and officers of the Sanhedrin had been out trying to find false witnesses against Jesus (Matt. 26:59). These religious leaders hated Him so badly that they would go to any lengths to destroy Him. But even this effort failed, for they had trouble finding false witnesses, and when they finally found two who would perjure themselves, their testimony did not agree and was thus useless. Caiaphas, who was presiding judge, then misused his office, and began to browbeat the accused, and demand that Jesus answer against Himself. Jesus then testified that He was the Messiah and warned of His coming again in power and glory. The judge then prompted the others to give a verdict against Jesus Christ. These religious hypocrites then proceeded to spit on Jesus and smite and buffet Him and mock Him. Oh, what a horrible scene! It would not be allowed today in the courtroom of any civilized nation on earth. And this was enacted in the courtroom of the religious leaders of Israel. See them crowded around Him and beating on Him. More like wild animals than religious reverends (Matt. 26:57-68).

Then very early in the morning (see Luke 23:66-71), there was a formal meeting of this same group to ratify and confirm the decision of the illegal night trial. This was in part simply a repeat of the night trial. It was merely a form and show to cover up the illegality of the night trial. The charge against Jesus was that He claimed Deity: He claimed to be God. If this claim were not true, it was punishable by death according to Jewish law. But they never offered any evidence against His claim, but condemned Him by His own testimony thereto. Thank God that He is God, for otherwise He could not be our Lord, Our God, and Our Saviour.

Let us notice the illegality of these three trials. They were illegal according to Jewish law of that day. Brethren, the trials of Jesus were not legal trials where proper evidence was presented and a defense allowed. These men did not want to

know if Jesus were guilty or not. These trials were murder. They determined to murder him before the trials began, and the trials were only an attempted whitewashing of their murderous designs. I list some things that were done which were absolutely contrary to their own laws relating to trials. 1. Some of the judges had taken part in the arrest. 2. The arrest was based on a bribe. 3. The judges were prejudiced in the case and thereby disqualified to act as judges. 4. The preliminary examination before Annas had been made without charges and without witnesses. And the attempt was made to obtain damaging testimony from the accused. 5. The judges themselves were out seeking false witnesses against Jesus. 7. The trial was at night which was contrary to their law. 8. The accused was adjured by the judge to witness against Himself. 9. The judges did not seek to guard the rights of the accused which was demanded by Jewish law. 10. The guilty verdict was given without a day's wait after the trial which was demanded by Jewish law in capital cases. 11. The verdict was given on a religious feast day. 12. The verdict was given without any legal evidence presented. The whole matter was contrary to their own laws and constituted: not a fair trial, but legal murder. They had passed a sentence of death. But Roman law did not allow them to execute this. So they must take Jesus before Pilate and make some charges that would result in Jesus being condemned by Roman law.

Now, we look at Jesus' first trial before Pilate: the first of three Roman trials. John 18:29-32 tells of this. John 18:28 is likely the outstanding example in history of religious hypocrisy. These Jews would seek false witnesses, break every law they had about trials, then lie on Jesus before Pilate to get Jesus killed—but they would not enter the hall of judgment lest they defile themselves and be unable to eat the passover. Has the depravity and hypocrisy of man ever shown forth in more horrible actions? When Pilate asks the charge against Jesus, the Jews seek to evade this and obtain conviction without a

charge. But Pilate will not be deceived thereby. John 18:31 shows why they must have Pilate's sentence against Jesus. John 18:32 is most interesting. Jesus had foretold that He must die by being lifted up (John 12:32) which spoke of death by crucifixion. This was the Roman way of execution. The Jewish way was by stoning. God Sovereignly ruled in all these matters to bring about the death of His Son in the prophesied way. Since Pilate would not be pressured at this time or tricked into passing sentence, the Jews formulated a three-fold charge against Jesus which, if proved, would obtain sentence as they desired. We see this in Luke 23:2. They charged Him with: 1. Perverting the nation. 2. Forbidding to pay tribute (tax money) to Caesar. 3. Saying that He was a King and spreading treason against Rome. This three-fold charge was totally false and invented by wicked men to obtain their sinful desires. Pilate thought he saw a way to get out of the fix he was in, so he referred the matter to Herod and sent Jesus to Herod for trial.

Now we have the trial before Herod which was the second Roman or civil trial of Jesus. This is recorded in Luke 23:6-12. Herod had long desired to see Jesus. Not that he wanted to hear Him preach, or to know Him as Lord and Saviour, but he hoped to be entertained by seeing Jesus perform some miracle. Herod questioned Jesus much, but Jesus refused to even speak to this man who had murdered John the Baptist. The chief priests and scribes vehemently accused Christ before Herod, but Herod would not pass sentence. He did have his soldiers make mockery of the son of God. He then returned Jesus to Pilate.

We now have the second trial of Jesus before Pilate, which is his third Roman or civil trial and which ended in His crucifixion. Pilate informs the Jews that neither he nor Herod had found any fault in Jesus, that he would chastise Jesus and release Him, Luke 23:13-15. Why would this man not have the courage to follow his convictions in this matter? He was a weak man, and desired popularity and

KING'S ADDITION CONFERENCE SCHEDULE SET FOR APRIL 3-5

The King's Addition Baptist Church Bible Conference will begin on Friday, April 3rd, at 7:00 p.m. and go through Sunday afternoon, April 5th. Noon and evening meals will be provided for all who attend. Motels are available within 15 miles of the church. Anyone desiring more information may call Pastor James Hobbs at 614/259-2402. The theme will be "Coldness in our Churches." The program will be as follows:

FRIDAY EVENING

Breakdown of Family Unit Harry Balmer
Homosexuality and Equal Rights Amendment Luther Hilton
Abortion and Capital Punishment John Lenegar

SATURDAY A.M.

Our Lowering Moral Values Ray Brown
Bible Creation vs. Evolution Willard Pyle
Does God Want to Save Everyone E. G. Cook

SATURDAY AFTERNOON

Love for the Rapture Oscar Mink
Love for the Word Dan Phillips
Love for the Brethren Jim Crace

SATURDAY EVENING

Regeneration and Hardshellism Joe Wilson
Fear of God Sam Wilson
Election and Evangelism Robert Patton

SUNDAY A.M.

Lost Art of Prayer David Goetz
Revival and Do We Want It Aaron West
Christian Living Wayne Mowris

SUNDAY AFTERNOON

Love for Church and Correct Organization Don Pennington
Church Authority and Mission Boards Mike King
Heaven James Hobbs

LETTER TO THE EDITOR

Editor, The Baptist Examiner:

A reader asks The Forum about the use of "divining means to find water." The answers given affirm that actual divining is contrary to Scripture, and references are given. However, all but one of the replies expresses belief that dowsing, or water-witching, may be a natural phenomenon and hence all right for Christians.

Dowsing is not a natural phenomenon! Briefly, here are several reasons.

Quite a number of professional dowsers do not even go to the locality where they are requested to find water. They do their dowsing over maps! Obviously the results cannot be explained as due to some unknown force between underground water and a forked stick. Some dowsers claim their sticks tell them how deep the water is beneath the surface by the number of steps they take between the first indication of the water and the strongest movement of the stick. Some say their sticks will answer any "yes" or "no" question.

Besides dowsing for water, the forked sticks are used to find oil, minerals, underground cables, and even missing persons. The stick has to "know" what is being sought!

Dowsers tell that they mentally "talk" (pray?) to the stick and ask the specific question to be answered.

Novices may be helped to acquire the ability to dowse through physical contact with a performing dowser.

Dowsing is an occult art. Many Christians are naive about this, and instead of being encouraged to do it they should be strongly warned to have nothing to do with it, and furthermore they should be cautioned about allowing anyone else to dowse on their properties.

Sincerely,

Bolton Davidheiser
La Mirada, Calif.

authority in this world, no matter what the eternal cost would be. Why would he even chastise Jesus when he admitted that He was innocent? Pilate then sought to deliver himself from this dilemma by a custom of that day. The Romans sought to keep their subject nations satisfied with Roman control as best they could. They knew that the multitude of Jews gathered for the passover in Jerusalem constituted a potential trouble to them. So they adopted the custom of releasing some Jewish prisoner at the feast time. Pilate suggests the releasing of Jesus according to this custom. But the Jews were determined to kill Jesus, so they demanded release of Barabbas who was in prison for sedition and murder. They desired a murderer and killed the Prince of Life. Here is the vaunted will of man in action. Here is the free (?) choice of the depraved sinner. Give the sinner his choice, and everytime he will choose sin and satan and reject holiness and Jesus Christ. No man will ever, of himself, choose Jesus Christ. It is only the elect of God, who are drawn by irresistible power and enabled and caused by the grace of God who will believe on Jesus Christ unto eternal salvation. This scene stands recorded in the Word of God as an example of the depravity of man illustrated by the choices he makes. With

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their demand for the release of Barabbas, Pilate asks what he is to do with Jesus. They cry out that He be crucified. Pilate asks why, what evil has He done? But they cry out the more demanding the execution of Jesus Christ.

Pilate's anxiety over this matter is increased by a message from his wife (Matt. 27:19). She had suffered many things in a dream because of Him. She realized that Jesus was a just an innocent person, and feared dire consequences if Pilate wronged Jesus in this trial. We see that all the knowledge of man as to what he ought to do, and all efforts by others, are ineffective apart from the effectual and irresistible working of the Holy Spirit of God.

Now in John 19:1-6 we see a terrible and unjust action of Pilate which seems to be a further effort to release Jesus from death. He has his soldiers put a terrible crown of thorns upon Jesus. See the blood running down that precious face! They mock Jesus as to being a king. They beat Him with their hands. Oh, some day the men before whom Jesus stood, and who treated Him so badly — they will stand before Jesus. What a day that will be for the wicked of earth! Pilate then brought Jesus before the Jews, telling them that he found no fault in Jesus, telling them to "Behold the man." I think that he hoped that by his mistreatment of Jesus, and their seeing Jesus in this shape, would awaken their pity, or at least satisfy their hatred, and they would agree to His release. But Pilate did not know the depth of man's depravity, or the hatred these religious leaders had for Jesus. They cried out for His crucifixion.

Then, upon hearing that Jesus had said He was the Son of God, Pilate had a further talk with Jesus Christ (John 19:7-11). Jesus informs Pilate that he could have no power over Jesus except it be given to him. Praise God, even in this awful situation, God is still in sovereign control of all things, and men are only doing what God determined should be done. Pilate makes one more weak and futile effort to release Jesus. He washes his hands to absolve him of guilt (I call him the first Campbellite), and turns Jesus over to the howling mob that they might crucify Him (John 19:12-16; Matt. 27:15-25). The religious leaders, by lies, by inciting others almost to riot, by deceit had obtained their foul purpose. They had gotten Pilate's consent to the death of the Son of God.

Pilate made several efforts during all this to release Jesus Christ. But he failed to do what was his own responsibility and force the release of one he knew was innocent. Note some of these efforts of this weak man: 1. He, upon the first hearing, announced the innocence of Jesus hoping that would end the matter. 2. He turned the matter over to Herod, hoping to escape that way. 3. He stated that he would chastise Jesus and let Him go. 4. He offered to release Him according to the custom of releasing a prisoner at the Passover Festival. 5. He scourged Him, had Him crowned with thorns, and beaten; then presented Him before the people, hoping they would consent to His release. 6. He made a final appeal for His release. 7. He then turned Jesus over to the howling mob. What a pitiful

figure Pilate makes on the stage of history. Is he not even now in hell still trying to wash his awful guilt away?

Well, we have studied the trials of Jesus. Six in all. Three Jewish or religious trials. Three Roman or civil trials. At no trial was any real evidence of guilt offered. No charge made against Him could be made to stick. All men involved knew that Jesus was truly innocent and undeserving of death. These were not trials. These were not attempts to learn the truth and act justly. These were legal cover-ups for judicial murder.

But let us note Acts 4:27, 28 and learn that these weak and wicked men were still under the absolute control of a sovereign God. With all their hatred and all their sin, they yet did to Jesus what God had afore determined to be done. Praise God for God's sovereign control over all things bringing about His eternally predestinated purpose. Things were not out of hand in all this. They were all in God's hand. God's will was not defeated, but perfectly carried out.

Thank God, that by the sinfulness of man, for which they were responsible and are accountable—yet by this God accomplished the eternal salvation of His chosen people. Had Pilate succeeded in accomplishing the release of Jesus, where would you and I be?

Thank God for the love of Jesus for His people which caused Him to go through such indignity, such shame and reproach, such suffering. Thank God that He was willing to go through this to Calvary and die in my place, and in place of all the elect of God, and bring about their salvation. May this study be a blessing to you as it has to me! God bless you all!

PROPER

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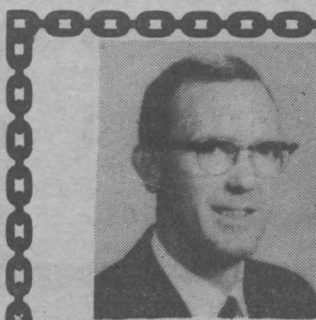
messages. The younger a pastor is in the ministry, the longer it takes him to prepare his sermons. In addition, he must attend board meetings, committee meetings and Sunday School meetings and often must oversee youth work and children's work. In many instances the younger pastor finds himself shepherding a small or new congregation that is less than affluent and sometimes cannot even afford a paid custodian. In such a case the young pastor may find himself to be the chief fund raiser, custodian, secretary and errand boy. These are all areas where church members can help to shoulder the burden by typing letters, making phone calls, vacuuming the sanctuary and mowing the church lawn.

Proper Title of Respect

This is a small matter, but it's important. Even if your minister tells you to call him by his first name, perhaps it's better for your family and other members of your church if you address him in public with a title of respect. He might give you the right to call him Ed, Jim or Joe to help you feel at ease with him, or you may even enjoy a special friend-to-friend relationship with him. Nevertheless there are times when out of respect to his office you should refer to him as "Pastor Brown, Smith or Jones," or at least as "Pastor Ed, Jim or Joe."

Salary or Living Allowance

A neglected fact of Scripture is that the Apostle Paul in I Timothy 5:17 wrote that a pastor deserves double pay. Check it out for yourself. The word "honor" as used in that



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Colossians 2:16-23

Intro.: We should ever remember and meditate on the victory we have through the Victorious Saviour; He Who strived "lawfully" (II Tim. 2:5), and faithfully (Heb. 3:1, 2), the Lord Jesus Christ. He finished the work given Him by the Father (John 17:4) and obtained eternal redemption for us (Heb. 9:12), "blotting out the handwriting of ordinances that was against us" (vs. 4) "and having ing spoiled principalities and powers... triumphing over them in it" (the cross) (vs. 15). So we have been circumcised, buried and risen in Him (vs. 12-13). We are now in the "Kingdom of His dear Son" (1:13) and because of this, we are under grace and not under the law (Rom. 6:14) and free from sin (Rom. 6:18); however, this results in being "the servants of righteousness" (Rom. 6:18) and "the righteousness of the law is fulfilled in us." Now because there is, and was in Paul's day, a misunderstanding over the relationship of the child of God with the Father and how this relationship was accomplished, and because of the relationship of the child of

text is related to the word "honorarium" or "fee." Some interpret this as referring to two different kinds of honor: remuneration and respect. However, the noun is used in the singular form, suggesting only one kind of "honor," and the context clearly speaks of wages. The Apostle Paul set an example of not taking pay for his ministry because he ministered for the most part among new and immature believers. Still, the Scripture teaches that "a workman is worthy of his hire." If the pastor deserves double pay, he should at least be accorded a salary that will allow for a comfortable standard of living.

Many denominations in this country maintain set policies for the welfare of those who minister under their auspices. The specified benefits in such cases include minimum required salaries, hospitalization, annuities and educational allowances. Nevertheless there are many other groups and independent congregations that have no such set policies, and it is to them that this advice is directed.

A good rule of thumb for a pastor's living allowance is not in terms of money, but in terms of the median life-style of the congregation which he serves. If almost all of the people in the congregation live in apartments rather than in single-family homes, then the pastor and his family should be able to afford a nice apartment by community standards. If the church people generally own their homes, the pastor should be accorded a salary whereby he and his family may enjoy the same privilege. Oftentimes church property includes a parsonage. This is a practical and convenient arrangement because the house is usually close to the church and the housing benefit allows for a

(Continued on Page 4 Column 5)

God with the world and with the Old Testament observances, as well as to man-made rituals, Paul admonished the saints to take heed.

VERSE 16

"Let no man." Consider Galatians 1:6-9 where Paul warns against those, whether professed apostle or angel, who preached another gospel. Yes, there are many false prophets gone out into the world (I John 4:1).

"Therefore." Because of the truth, particularly of verses 14 and 15, which tell of the fulfilling and the setting aside of all which was against the saints.

"Judge you." That is, condemn you because you don't follow their standards which have no validity because God has not ordained them, or because they misapply Old Testament rituals. Look at the glorious truth in Romans 8:33, 34: "Who shall lay anything to the charge of God's elect? It is God that justifieth." "Who is he that condemneth? It is Christ that died."

"In meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days." Most people's religion consists mostly in, if not all together, forms and ceremonies. They have an external religion like the Pharisee in the temple (Luke 18:11, 12). They neither worship God in spirit or in truth (John 4:24). Take away their priests and idols and you take away their religion (Judges 18:22-24). Even when they observe some ceremonies which were recorded in the Old Testament, they fail to see these were fulfilled in Christ, and thereby, they do not "rightly divide the word of Truth" (II Tim. 2:15).

VERSE 17

"Which are a shadow of things to come." Any person who is depending either on Old Testament observances or on New Testament ordinances in part or in whole for salvation, is depending on the shadow or picture instead of the real thing; of course this can never take away sin (Heb. 10:4; I Pet. 3:21).

"But the body is of Christ." So "neither is there salvation in any other: for there is none other Name under Heaven given among men, whereby we must be saved" (Acts 4:12). He is the sum total of all ceremonies, ordinances, and types and shadows (Lk. 24:27). Without Christ, baptism, the Lord's Supper, and all Old Testament sacrifices would mean nothing. It is Christ that saves (Matt. 1:21), not the shadows; for all they can do is portray or acknowledge the existence of the reality.

VERSE 18

"Let no man beguile you." There is never a cessation of the Devil's attempts to rob the children of God either of assurance or of faithful service to God.

"Of your reward." The child of God occupies a very special place by the grace of God (I Cor. 15:10) and has very special privileges (Heb. 4:15, 16). It is the Devil's desire to remove the child of God from the place of

blessing by getting him to neglect or to misunderstand his privileges.

"In a voluntary humility and worshipping of angels." That is, by making you think that you are unworthy to come to God through Christ, and to get you to place angels, or in many cases, other departed saints, even Mary, between you, and the only True Mediator (I Tim. 2:5). This is a false humility and is contrary to God's Word. To worship the creation or created beings, whether man or angel, is a sin (Rev. 19:10).

"Intruding into those things which he hath not seen." The false prophets preach much imaginations and speculations, trying to convince others of some so-called vision. I'm afraid we have a recent case of this in Oral Robert's vision of Christ. Of course, here, it relates primarily to angels.

"Vainly puffed up by his fleshly mind." The false prophet who boasts of his humility is inflated by his own superior spirituality and wisdom and sees himself beautifully portrayed in the mirror of his own making.

VERSE 19

"And not holding the Head." The false prophets, or back-slidden Christians, or churches who fail to hold up and hold onto Christ as having the pre-eminence in all things and in Whom we have access to the Father and by Whom all things consist, will become easy targets to trust in their own strength and wisdom and resources (Rev. 3:17, 18). Of course, the false prophets never held Christ to begin with; his depending on other things prove this.

"From which all the body." The church is "the body of Christ" (I Cor. 12:27).

"By joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." What a beautiful picture and description of a spiritual church (Eph. 4:16)! Both a sowing church, or missionary church, and a growing church is the need of our day.

VERSES 19-23

Please read, as we will save space and time by not quoting. Paul, in these verses emphasizes that outward observance without inward experience results not in true spirituality or bringing glory to God, but merely in a false humility, and leads to human tradition and the doctrines of men. Notice, particularly, that these verse do not teach or imply that it does not matter what you eat or drink, or that God's people can be immoral or impure, since all that matters is the spiritual. God forbid! (Rom. 6:1, 2).

Conclusion: These verses are difficult, but are so very needful in this age of apostasy and ungodliness.

(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 17400, Missouri Rd., S.E., Ft. Myers, Fla. 33908.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41101

Why do you think the miracle of the feeding of the 5,000 is mentioned in all the Gospels, as opposed to most of the miracles being mentioned only once or twice?

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Frankly, I have never wondered about it, nor do I plan to do so at this time. I have never tried to explain why God says what He does or when. "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, why hast thou made me thus?" (Rom. 9:20).

I have taken the position that if God says something one time; whether it is a chapter, book of just a few words; we are responsible to abide by it. If He repeats it several times and in different ways then He is merely emphasizing it for some reason. His reasons for doing so are not my concern.

If you are interested in the lessons found in this parable, there are many. Let me just note a few. (1) We who are God's servants should provide all the spiritual food that the people need. "...They need not depart; give ye them to eat" (Matt. 14:16). Remember the world is in a desert place and cannot buy their salvation. We give it to them by preaching the gospel. We provide the message—the five loaves and two fishes—and the Lord causes it to be enough for all His people (2) We never run out when the Lord is in it. "...They took up of the fragments that remained twelve baskets full." (vs. 20). Each servant has a basket to share with others—12 baskets—12 disciples.

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The fact that this miracle is recorded in all four Gospels shows that it is of extreme importance and that we need to study it earnestly.

There are some things about this miracle which makes it different from the other miracles. One, it was the most public of all the miracles of which Christ performed. Many of His miracles were performed in private or in the presence of only a few persons. But this one had more than five thousand witnesses. This was one miracle that His critics could not deny. Second, it was a creation of something, a

bringing into existence of something which did not exist. Out of five loaves and two small fishes, He fed a multitude. In the miracles of healing the sick and raising the dead, He was restoring that which had before existed, but here there was a creation. The only other miracle which He performed that is somewhat similar is the turning of the water into wine. These two are in a class by themselves in that one suggests to us His blood that was shed for us and the other refers to His body, broken to save His people from their sins. Here is the main reason why this miracle is recorded by all four Gospels. It sets forth the body of Christ, the Bread of Life. All of His miracles show forth His mighty power and each is a type of some aspect of salvation. The sick, the lame, the blind, the deaf, the dumb, and the dead, upon which He wrought miracles are pictures of the sinner before he is saved, but this one in a striking way shows forth The Gift of God, the person of Christ, the Bread of Life. (John 7:48-51) "I am that Bread which cometh down from heaven, that a man may eat thereof, and not die."

Some have suggested that Matthew's record of it teaches us of Christ, in a coming day, feeding Israel's poor (Cf. Psalm 132:15). Mark's account teaches us what is the chief duty of God's servants - to break the Bread of Life to the hungry. Luke's account is to show the sufficiency of Christ to meet the needs of man. John's mention of it tells us that Christ is the Food for God's people.

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God is sovereign. That Bible is His Book. He is freed, in His sovereignty to put in that Book whatever He desires, and as few or many times as He desires. We are not at liberty to question God as to His writing of the Bible. But we are to study that Bible and learn all about it that we can. And noticing how many or how few times He says something is a part of that study.

When God says a thing one time, it is true and authoritative and we are to believe it and bow humbly before it. There are many questions relative to what God has placed in the Bible, what He has not written therein, how He has written it, and how many or how few times—questions that we will never be able to answer.

However, I do believe that God has a purpose in all He says in the Bible and in how He says it. He has a purpose in this whether or not I can understand that purpose. I suggest the following as to this miracle and

its four-fold occurrence. It was God's sovereign will to record it thus. It occurred at a turning point in our Lord's public ministry. From this point, His favor with the multitudes began to decline, and opposition began to increase in intensity. This miracle was one of His greatest miracles as to the number affected thereby who were forced to be (some willingly and gladly) witnesses to His mighty power. I consider that this is likely a major reason for its being in each gospel.

This is the miracle that caused many to seek to force Him to become a king, and when He declined, they seemed to lose much interest. Whereas this incident spurred his enemies to greater opposition. But He will be King over the earth in His own time and way, and for a thousand years, praise the Lord.

There are many lessons for us to learn from this miracle, and as we read through the Bible (and we should) we will read this four times, and meditating thereupon and praying about this, we will better learn these lessons.

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Though most of the miracles of Jesus are recorded in only one or two of the four Gospels, it is remarkable that this miracle, alone, is related by all four evangelists.

Thus the gracious and benevolent sentiment of Jesus, as related in this miracle, is appropriately made to supplement God's purpose in each of the four Gospels, which is not peculiar to the other miracles.

This miracle of multiplying a meager supply of food into a bountiful supply, which is sufficient to feed 5,000, signifies a still higher spiritual blessing in Christ Jesus, Who is exemplified as the Bread of Life, Whom not to fellowship with, is eternal death.

How, in His compassion, He commanded and calmed such a large crowd of hungry people to obedience, is amazing. So, in this, He exemplified His credentials, as relating to Himself as the coming King. Yes, in His sympathetic compassion, we find no show of irritation or the slightest trace of impatience; all was calm and deliberate.

But, since the first three Gospels contain much information in common that may be arranged as a synopsis, they are classified as the Synoptic Gospels.

Then, too, peculiar to these three Gospels, I find similarities and differences. This is not surprising, in view of the fact that each of these Gospels is written for a particular purpose, namely: Matthew, to present Jesus as King; Mark, to present Him as

Servant; and Luke (the beloved physician), to present Him as the Son of Man.

However, John, the fourth Gospel, is in a class by itself, in that its declared aim is "...that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (Jn. 20:30, 31).

Hence, in this as well as in the other three Gospels, we find that the nature and dignity of the purpose of the incarnation of Christ as the very Son of God, makes Him unique as Prophet. Yes, of old, God spoke through the prophets; but, now, in the Son, He speaks (Heb. 1:1, 2). Hence, we find that the Old Testament prophets voiced the message of God; but, now, we find that, in the Son, God Himself speaks (c. p. Deut. 18:18, 19) as very God.

Hence, Jesus, because of the very purpose and nature of His mission, chose this particular miracle of the feeding the five thousand to supplement each of the four Gospels, as exemplified thus.

In Matthew 14:14-21, we find Jesus as a compassionate King, healing the sick just before He performs this miracle. This speaks of Him as Jehovah-rapha (Ex. 15:26). Then, in the feeding of the 5,000, we find Him as Jehovah-jirah (Gen. 22:13, 14).

Then, in Mark 6:32-44, we find Jesus serving as a compassionate Shepherd feeding the 5,000 in a green restful place of peace as Jehovah-jireh and Jehovah-shalom (Gen. 22:13, 14; Jud. 6:24).

Then, in Luke 9:11-17, we find Him healing "them that had need of healing," as Jehovah-rapha (Ex. 15:26). Having done this, He commands the 5,000 to be fed for sustenance, as Jehovah-jireh (Gen. 22:13, 14).

Then, finally, in John 6:5-14, we find Him as the Bread of life that came down from heaven to give life that not only enriches but also makes fruitful. Thus Jesus is pictured as the Strengthened and Satisfier of His people in the person of Almighty God (El Shaddai), as related in Genesis 17:1-8.

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The words and the thoughts behind the words of Scripture are all inspired of God (II Tim. 3:16; II Pet. 1:21). Nevertheless, each gospel has its own particular design, and sets forth its own special view of Christ. Matthew's gospel is primarily Judaic in nature, and sets forth Jesus as the Messiah King. Mark wrote for the Romans, and sets forth Jesus as the Perfect Servant. Luke wrote for the Greeks, and sets forth Jesus as the Ideal and eternal Man. John's gospel, written some fifty years after our Lord's ascension sets forth Jesus as the Eternal Son of God. These differences constitute in themselves wonderful proof of the divine inspiration of Scripture, and will be entirely missed. As to why one gospel narrative mentions an event, and the others altogether omit it, or it is mentioned by two of the gospel writers and the other two omit it, cannot be fully answered, except to say: it is according to the divine plan.

Our Lord introduces His public ministry with the miracle in Cana of Galilee, where He turned the water into wine, yet John is the only one who mentions it. On the other hand, all four gospels record the miraculous feeding of the multitudes by our Lord. The raising of Lazarus from the dead is mentioned only by John, but the raising of the dead is also mentioned (Jairus daughter) by the other three gospel writers. All the gospels record some miracles of Jesus, and thereby give testimony to His supernatural power and heavenly authority.

All the miracles of Jesus are of equal greatness. Helpfulness to man was the abiding characteristic of all His miracles, all were done spontaneously, and without advertisement. The need of man and utility was the chief or primary element in all of the miracles of Jesus, and the feeding of the five thousand besides women and children helped more people at one time than any of His other miracles. I am not saying that is the reason why it is recorded in all four of the gospels, but it is the one miracle which at the time of writing of the gospels could muster as proof a greater number of eye and participating witnesses, than of any of His other miracles.

Christ never used His miraculous power for personal ease, gratification, or gain. None of His miracles were ostentatiously performed, they were not done to arouse popular excitement, but, in most cases, were done for the immediate relief of suffering, and all fanfare and public advertisement of His miracles were sternly forbidden. The very opposite is true of the present day charlatans who claim to have the power to perform miracles of healings and the power to duplicate many of the other miracles of Jesus. These quacks and fakes advertise their meetings in all the mediums available to them, and their poor unsuspecting audiences are made to serve their evil designs. However, one day their fraud will be exposed by Him Whose every work pleased God.

PROPER

(Continued from Page 3)

lower salary to be taken from the annual church budget. Nevertheless some pastor's families may not be comfortable with such a living arrangement. Self-esteem, privacy and being free to choose one's place of residence are all important factors to be considered. Besides this, the monetary benefit to the church may be offset by expenses of repair and maintenance for the parsonage. Another factor in favor of a pastor buying his own home is that under IRS rules a home owner enjoys substantial tax benefits in the form of deductions for all housing expenses. In any case, if the pastor were to feel more content in a home of his own choosing, the church might well consider renting the parsonage to someone in the community and adding the amount of the rental to the pastor's salary.

Your pastor has many other needs and expenses of which you may not be aware. As the leader of a faith mission I have found that ministers are extremely generous. They often support Christian causes with their own funds. It is not unusual for Jews (Continued on Page 5 Column 1)

He never rises high who does not know how to kneel.

PROPER

(Continued from Page 4)

for Jesus to receive a gift from a minister that represents his whole week's salary. In addition, because a bishop must be "given to hospitality" according to I Timothy 3:2, pastors must entertain much more than the average church member. That can be expensive.

Then, too, the successful pastor is busier than the average working man in his church and can't do some of the things for himself and his family that can be done by the ordinary layman. He may have to pay for things like shoveling the snow from his front talk in winter, or mowing his lawn in summer. Just about the time he gets ready to repair this appliance, or do that errand, he is likely to be interrupted by some church emergency. It is necessary that he be paid enough so that he can devote as much time as he needs to his flock and leave errands and chores to those whom he can pay.

Another minister's expense involves study materials. Did you know that your pastor will need to spend \$300 to \$600 a year for books and periodicals just so he can do the work of informed preaching?

Other ministry-involved expenses include the cost of attending conferences and denominational conventions, and the all too often forgotten major expense of an automobile. The pastor's car is a business tool, and the pastor should be reimbursed for the use of his car in behalf of the church. Car expenses should be in the same category as office equipment used for church purposes.

Furthermore, most pastors find themselves in a social security trap. Under present law, everyone is covered by social security unless he files for an exemption stating that he is conscientiously opposed to any government help for himself or his family. If the pastor does not file the exemption form, he must pay the full social security tax of a self-employed individual out of his own pocket. If he does choose to file an exemption, he is not covered by social security. Then he is left to provide for his own retirement and hospitalization benefits unless he is fortunate enough to belong to a denomination which makes it a policy to provide for such needs.

Another expense for a young pastor might be an outstanding school debt. Few church members realize that a man who completes college and seminary often graduates owing a considerable amount of money. The debt was incurred in preparing himself for the ministry. His income should be sufficient to allow the repayment of that debt.

The pastor's income should also be adequate for him to afford an occasional private, restful vacation that involves travel and hotel bills. A visit with family or friends, while enjoyable, does not usually comprise a time of rest and privacy.

As a considerate church member you should see to it that your pastor does not have to concern himself too much with money needs. Most pastors spend as many years in school as does a doctor or a lawyer, and they deserve a salary commensurate with their training. Though pastors are willing to humble themselves and settle for little in order to serve God, it is up to you to show your pastor that you understand the value of the position to which God has

appointed him.

What Else You Can Do

If your church is the kind that cannot give your pastor a proper salary and uphold him financially the way that he deserves, there is one thing you can do that is always welcome. Sit down and write your pastor a note. Tell him how much you appreciate him and what he is doing. Be specific. If you were moved to action by a particular message, tell him which one. There's another way you can uphold him. Tell other members of the church specifically how and why you appreciate him so that they might look for the same qualities in him and gain from God what your pastor has to give them. If you know that what you have received from him is of God and you are growing spiritually and are headed in a proper direction because of his ministry, why not tell others outside of the church, too? Through your efforts the congregation may gain new members, and nothing pleases a pastor more than to see God's kingdom grow, especially if it's his own little flock.

A pastor's lot is often lonely and demanding, and even discouraging at times. Your pastor needs to know that you care and that you appreciate him. Treat your pastor well and you encourage him to do his very best for God. A right relationship between the pastor and the congregation will please God and make your church and its ministry a blessing to the entire community.

INHERITANCE

(Continued from Page 1)

SANCTIFICATION, and REDEMPTION:

I. MAN'S GREAT NEED IMPLIED.

If WISDOM, and RIGHTEOUSNESS, and SANCTIFICATION, and REDEMPTION, must be made over to us by God through Jesus Christ, it is clear that being without Christ we are:—

1. Unwise. Foolish and Ignorant with regard to the things of God, reckoning the preaching of the crucified foolishness. Verse 23 reads: "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." So if it is a stumbling block unto the Jews, and foolishness unto the Greeks, then to us that have not Christ, we are unwise. That lets out both Jew and Greek from the knowledge of God. Then if we have no knowledge, how foolish are we?

2. UNRIGHTEOUS.

Righteousness in its deepest and fullest sense can only come through the sacrifice of Jesus Christ. (Rom. 10:4), which reads: "For Christ is the end of the law for righteousness to every one that believeth." So we see that all that have not Jesus Christ are unrighteous. Before we go on, let us read verse 3 of this chapter: "For they being ignorant of god's righteousness, and going about to establish their own righteousness, having not submitted themselves unto the righteousness of God." Let us ask a question: What is the righteousness of God? I say that it is Christ Jesus and none other. William's translation reads: For they were ignorant of God's way of right standing and were trying to set up one of their own, and so would not surrender to God's way of right standing.

For Christ has put an end to

the law as a way to right standing for everyone who puts his trust in Him.

So we see that there is no righteousness outside of Christ; outside of Christ all is unrighteousness.

3. UNHOLY. Natural goodness is not holiness; honesty or truthfulness in character will not alone fit us for the fellowship of God.

Luke 18:9-14: "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are; extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

So we see that we are all unholy without Christ, in Him and Him alone is holiness.

4. UNABLE TO SAVE OURSELVES.

Christ must be to us redemption. The price must be paid outside ourselves.

II Corinthians 5:21: "For he (God) hath made him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in him (Christ)." So by this we see that we are unable to save ourselves, and must depend upon Christ for our salvation.

II. GOD'S GREAT PROVISION REVEALED.

"Christ Jesus made of God unto us." Christ Jesus "in whom dwelleth all the fullness of God" made to us. Colossians 1:19 reads: "For it pleased the Father that in him should all fullness dwell."

1. Wisdom. Christ is the wisdom of God, as He would have that wisdom made known unto us. I Corinthians 1:24 reads: "But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Oh, the depth of the riches of this wisdom! Then in Luke 21:15 are the words of Christ Himself: "For I (Christ) will give you a mouth and wisdom, which all your adversaries shall not be able to gain say nor resist." Then where did the ones that are Christ's get their wisdom? From Christ Himself.

2. Righteousness.

Made wise and righteous by the imputation of our guilt and sin to Christ, and of His life and holiness unto us. Isaiah 45:24 reads: "Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed (enraged, goaded) against him shall be ashamed." Then all our righteousness is in Christ. Hebrews 10:10 reads: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Then our righteousness and sanctification comes by Jesus Christ and Him only. This leaves no room for mere man to glory in.

3. Sanctification.

Not only justified from all

A BABY'S PRAYER (If babies could pray)

I need a Christian home, dear God,
If I could climb or crawl
The mounts in life I'm sure to face,
And stumble not, nor fall.

I need a Dad who has time to play
In the evening when work is done,
I need a Dad who can also pray
For the steps of his little one.

I need a Mom with patience and trust
In the God who is "I Am,"
Who sent His Son that I might know
His great salvation plan.

I need good parents to be sure,
But, also, those who'll care,
Who'll want my soul to be saved,
And bathe my life with prayer.

Good parents are a blessing, Lord,
To many needs they attend,
But a Christian home is needed most
For a life that will never end.

Mrs. J. P. Morgan
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things, but regenerated in nature, and delivered from the bondage and power of sin. I Corinthians 6:11 reads: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." What does it say? It says that we were all sinners of the worst kind. It says we were washed and we are sanctified, and justified in the name of our Lord Jesus, and by the Spirit of God.

4. Redemption.

The final redemption of the body. "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:30). That is deliverance from the presence of sin.

III. HOW THIS GREAT CHANGE IS EFFECTED

1. Christ and His blessings are inseparable. All are in Him. God cannot make us wise and righteous apart from Christ Jesus. In John 6:37, we read: "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out." And, also, in John 6:44 Christ speaking says: "No man can come to me, except the Father which hath sent me draw him: And I will raise him up at the last day."

2. These blessings are made over to us by God. Romans 8:33 and 34 reads: "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." What a comfort that it is His doing! His work is perfect.

He blesses us with spiritual blessings in Christ. Ephesians 1:3-4 says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." So we see that it is Christ that does it all — nothing that we can do to help ourselves. It is Christ and Him alone.

3. These blessings are made over to those who are in Christ Jesus. In Him are hid all the treasures of wisdom. Ye are complete in Him, His workmanship. Ephesians 2:10 reads:

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Then I must emphasize that it is all Christ and mere man.

4. That these God-given blessings, through Christ, are within the reach of all who believe. As many as receive Him receive the privilege of sonship. John 1:12 reads: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Seeing that these benefits are given us of God on the ground of Christ's sin-bearing work through our faith (and that faith is given, also). Ephesians 2:5 reads: "Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved):" Where is works? What have we done to save ourselves? NOTHING! I pray that ye that are Christ's will show it. May God bless all!

USING

(Continued from Page 1)

your home. You wouldn't use it yourself. You would probably ask someone to leave if they used it in your home.

It's a terrible time in which we live. Many of the saints of God, I'm sure, take the name of the Lord in vain and think nothing about it. They perhaps don't realize it. They are so used to saying it they just don't think. They will say, "My God!" I had a deacon, before he became a deacon and right after he started in our church several years ago, he would use that word a lot. "My God, what's this world coming to?" "My God, what do those people think they're doing anyway?" He kept using that, but he didn't realize he was taking the name of the Lord in vain. It wasn't to glorify God. It wasn't to praise God, but just to use the name of God in vain. Now he would have been the first to jump on you if you came out with a word that we class as curse words. But that is taking the name of the Lord in vain.

There are those that use the name of the Lord Jesus Christ.

(Continued on Page 6 Column 1)

Some men, by hating vice too much, come to love men too little.

USING

(Continued from Page 5)

Especially in the second World War, I met so many people throughout the United States and many of them would say, "Jesus Christ!" That's just a by-word, "Jesus Christ." Not to praise His name, not to give Him honor, but just a by-word to be used. Beloved, this is taking the name of the Lord in vain.

Then there are those who use this word, "Holy Hell." Did you ever hear that? I'm sure you have. "Holy Hell," there's nothing holy about hell. It's not a good word to use and it's using the name of something great in vain, holy, holiness, God. It is holy.

Then there are others. My mother used to be guilty of this, "My Lord, don't you ever wash behind your ears?" I told her one day. I said, "Mother, don't do that. That's taking the name of the Lord in vain." It just took that, and the countenance on her face changed and she could see that was true.

Now Satan has slipped these good words in man's language to be used in vain. It is not the words that we need to use in our everyday language, but words that we use when we're sitting around the table, around the fire, around in the living room discussing the things of God. We should use the name of God, the Holy Spirit, the Lord Jesus Christ in a way that it might give Him honor, that it might give Him glory. Now we don't use the name of the Lord in vain all the time. Anytime you take the name of the Lord, make sure you use it to praise the Holy name of the Trinity.

We take the name of God in vain by not taking Him seriously. Did you ever think about that? We all admit there is a God and most of us here would admit that He is sovereign. He does what He wants to, when He wants to, where He wants to, how He wants to. We agree on that. But our belief is just lip service unless we recognize Him as the "all in all" and "the first and the last."

Do we always seek the face of God in our everyday decisions? When we arise in the morning, do we think of God? Now, take God seriously. You're a child of God. When you have trouble, do you think of God? That's what it means. We're prone to look elsewhere rather than to God. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21). There are many that use the name of the Lord, but not everyone that uses the name of the Lord really knows the Lord. A lot of people that have made a profession of faith have probably never had an experience through Holy Spirit conviction with the Lord Jesus Christ and use the name of the Lord in vain. "Ye hypocrites, well did Esaias prophesy of you, saying, this people draweth nigh unto me with their mouth and honoureth me with their lips; but their heart is far from me" (Matthew 15: 7-8). These people haven't taken God seriously. "But in vain they do worship me, teaching for doctrines the commandments of

men" (Matthew 15:9).

This is not seriously taking God into consideration. We talk about God, and then we do not live like God would have us to live with profanity and vain language.

A belief that does not make a radical difference in this life, our everyday lives, a belief that doesn't change us, beloved, is hypocrisy. Someone said, "An empty, meaningless faith may be worse than none." We take God's name in vain by refusing His fellowship. Think about this. You say, "How could I take the name of the Lord in vain by refusing His fellowship? If we say a man is our friend and don't visit him, never write him, never telephone him, we are just simply lying in saying that he is our friend.

Let's say we believe in a mechanic. We will take our car to him when it needs repairs. If we believe in a certain doctor, we will take ourselves, our family and perhaps will recommend him to our friends.

Now, when Adam and Eve sinned, they didn't run to God, but they ran and hid themselves. They knew that they were not fit to appear before God. The fellowship had been broken and they didn't run to God when He came down in the cool of the day, but they refused His fellowship and hid themselves, but you know you can't hide from God. He knows exactly where you are. He knows what you're thinking. He knows us inside out, cross ways, anyway. God knows. He is all knowing. He knows everything about you. Beloved, we take His name in vain and we refuse His fellowship.

How many times through the day do we just stop to place our minds upon God? How many times through the day do we just whisper a little prayer to God? A prayer of thanksgiving that we were able to get out of bed and face the world, that we are able to go to our jobs or school, our place of business? How many times through the day did we thank our God for the food we have and all these things? That's fellowship. But how many times through the day do we fellowship with our heavenly Father? There's something wrong with us. We are prone to go to man instead of going straight to God. As soon as we realize there's something wrong, here we go, to the telephone to call a doctor so and so — Hey, I've got this, I need to see you right away and never even give any consideration to God. Yet we say we are the sons of God.

When I was young and something bothered me, I went to my mother or to my father. I'd say, something is wrong with me, my nose is bleeding or I fell down, you know. I didn't think about running to someone else. Think about it. Do you really fellowship with our Heavenly Father. Do you really consider Him first? I'm afraid we come short, don't we? "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother" (Proverbs 18:24).

You know, we think we have friends. I've known Brother Hobbs for twenty some odd years, I've known Brother Joe Wilson a little longer than that and I guess we have a friendship that no one can break us apart. I guess our friendship is such that we just won't let anybody interfere between us. We prayed all night one night for our churches, our three churches that the Lord has blessed so much. We have been friends for many



QUESTION:—What was said to have been David's only sin?

ANSWER:—The "matter of Uriah the Hittite," First Kings 15:5. — "Because David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite." David had had Uriah killed and took Uriah's wife Bathsheba as his wife. See Second Samuel 11 and 12. To say that David did right except in this matter is to let him off rather charitably, one thinks after reading the David cycle of stories in First and Second Samuel.

years. Brother Jessie, a close friend of mine for many years, people tried to break us up, tried to break our fellowship. We haven't allowed that to happen.

Beloved, Satan tries to break our fellowship with God. He comes in and he causes problems and he wants us to give up, quit serving God. What has God done for us? Where is God when I need Him? Oh, God is longsuffering. He is there. He "is a friend that sticketh closer than a brother." He knows your need. He lets you go for awhile but He's always there when you really need Him. Beloved, don't let man hinder us from fellowship with our Heavenly Father.

We take God's name in vain when we call ourselves, "reverend." Yes, I know. People like to be called "reverend." They'd rather you didn't call them "pastor" or "preacher" but "reverend" and call it real loud. Reverend is found one time in my Bible, Psalms 111:9 and the word there "reverend," I'm quite sure it is supposed to be translated "terrible." "Holy and terrible is his name." Beloved, a lot of men, preachers, take and use that word without considering that god is the only One that is reverend. "Holy and reverend is his name." That's a good translation. We should give Him all reverence, but man doesn't deserve any reverence. Nothing reverent about Jim Hobbs. Nothing reverent about Dan Phillips, Brother Crawford, a man I dearly respect and love, nothing reverent about him. God is reverent.

God called Baptist preachers to be examples to His people. To be an example for others to follow. His life, his actions should be according to the scriptures. There should never be any conflict there. His title should be one that is scriptural. Now if we should know what we should call ourselves, we should not look to the dictionary or to man, we should call ourselves a minister of God. They ordain elders of every city. I see nothing wrong with "elder." I try to use something. If I don't, they will.

We had a revival meeting with Brother Sam Wilson. We put Evangelist Sam Wilson! I knew they'd put something. They wanted to know who the pastor of the church was. I said,

Dan Phillips, and the first paper come out with this ad in it. It was, "Reverend Dan Phillips," and I had to correct that really fast. You had better tell them something because they are going to hand "reverend" on your name.

Now, there have been churches organized in every city and the Bible, at times, says they ordained elders or bishops. I don't see anything wrong with calling ourselves bishops. I figure I'm the bishop of the New Testament Baptist Church. But do you know what would happen if we put that in our newspaper, "Bishop Dan Phillips." I'd get more criticism because the Episcopal people and the Methodists would resent it. So, I guess, we will just have to call ourselves elder instead of bishop or what have you.

In Isaiah 14:13-14 we find Lucifer all shook up, all worked up with pride wanting to be like the most high. When I talk to some of these preachers that call themselves "Reverend," I've asked one or two, "Do you really want to be like the most High?" Oh, yes, we should want to be like the most High. Well let's not take His name. Let's not take His title. Let's be godly, but let's not try to be God. Let's seek after holiness, but let's not say we are living above sin. Beloved, let's live good Christian lives and pattern our lives after the Bible.

We find preachers today doing the same thing that a lot of the Pharisees and some of the heretics of the Bible did by saying that we believe the truth, we preach the truth, but yet like to be called, "Rabbi." They put more stock in their titles than they do their ministry.

Let us look at our own lives daily and let's consider our influence we might have over our congregation, our neighbors, our fellow Christians. Let us try our best, by the grace of God, to never use the name of the Lord God in vain. When we use the name of the Lord, let's do it in praise and thanksgiving and I'm sure it will be used more and people will find little reason to disrespect us.

COMMANDMENTS

(Continued from Page 1)

4. Remember the Sunday School Class to keep it whole.
5. Honor thy calling and thy class that thy days may be long in the success which the Lord thy God shall give thee.
6. Thou shalt not kill thy pupil's interest by thine irregular attendance. (Amen!)
7. Thou shalt be pure in thy faith in the Word of God and in thy interpretation of it in word and deed.
8. Thou shalt not steal the time of thy class and the peace of mind of the superintendent by being tardy (nor the pastor's peace of mind and soul by being absent from preaching service).
9. Thou shalt not bear false witness by failing to practice that what thou teachest.
10. Thou shalt not covet superficial success, but only that which results from careful and prayerful preparation and effort. Attending the teachers and officers meeting will result in much help toward preparing for the following Sunday.

—By J. E. Felty

The couples engagement was "Broken" off for religious reasons; he went spiritually broke, and she worshiped "Filthy Lucre"

SALOON

(Continued from Page 1)

will increase accidents, multiply the number of distressing diseases and render those who are harmless incurables.

I will deal in drugs which will deprive some of life, many of reason, most of property, and all of their peace; which will cause fathers to become friends, and wives widows, children to become orphans and all mendicants.

I will cause many of the rising generation to grow up in ignorance and prove a burden and a nuisance to the nation. I will cause mothers to forget their offspring and cruelty to take place of love.

I will sometimes corrupt the ministers of religion; defile the purity of the church and cause temporary spiritual and eternal death; and if any be so impertinent as to ask me why I have the audacity to bring such accumulated misery upon the people, my honest reply is, "Money." The spirit trade is lucrative and some professing Christians give their cheerful countenance.

From the U.S. Government I have purchased the right to demolish the character, destroy the health, shorten the lives and ruin the souls of those who choose to honor me with their custom.

I pledge myself to do all that I have promised. Those who wish any of the evils before specified brought upon themselves or their friends, are requested to meet me at my bar where I will for a few cents furnish them with the certain means of doing so.

THE NAKED TRUTH SALOON, James Lawrence, Proprietor. (This is a reproduction of an ad which appeared in the Boise Democrat February 24, 1886).

QUESTIONS

(Continued from Page 1)

and Jacob be said to "live unto Him," thousands of years after they had died, if death and extinction of being are synonymous? (Luke 20:38).

11. Do you think all who heard the Lord Jesus relate the story of the rich man and Lazarus, would naturally suppose He meant to teach conscious existence after death in happiness or woe? (Luke 16:19-31).

12. If it is "only a parable," and represents the changed relations of Jew and Gentile after Christ's rejection, as some teach, why is the great gulf fixed?

13. Could you honestly say that they who would pass from Judaism to Christianity or vice versa cannot do so?

14. If "eternal does not mean eternal," why is it put in contrast with "temporal?" — "The things that are seen are temporal, but the things that are unseen are eternal." (II Cor. 4:18).

15. If there is a stronger word for eternal than that used for eternal or everlasting punishment, why is not the stronger word used for "eternal life," the "eternal Spirit," and the "King eternal?" (Matt. 25:46; Heb. 9:14; I Tim. 1:17).

16. If all the solemn statements as to an undying worm, outer darkness, and a lake of fire are symbols, is it to be supposed that the reality is weaker or less than the figures employed to picture it?

17. If final punishment is ex-

(Continued on Page 7 Column 1)

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

PALO ALTO, Calif. (EP)—The Moral Majority and other conservative religious groups are getting more credit than they deserve for affecting the outcome of the 1980 presidential election, a study released February 18 by Stanford University concludes.

A Stanford political science professor, Seymour Martin Lipset, and sociologist Earl Raab said that the election of Ronald Reagan was a result of a moral issues or fundamentalist religion. Their findings are based on a number of polls and surveys showing that the effect of religious groups on the election was "much exaggerated," and that the country's political swing to the right was greater among non-evangelicals than born-again Christians.

In an interview, Lipset, president-elect of the American Political Science Association, said the Moral Majority and other such groups have been "very good at getting publicity" and creating the impression that they are a decisive force in American politics. Lipset likened the fundamentalist movement to the publicity that surrounded the John Birch Society in the early 1960s. "The society is about as strong, or as weak, today as it was in 1960," he said. "...They haven't disappeared. But the press has sort of dropped them. Once the Moral Majority is ignored by the press, people will wonder what happened to it."

KANSAS CITY, Mo. (EP)—Statements by some members of the New Right that the only way to save the country morally is to create a "Christian nation" have raised concern among Jews, said a leading Jewish spokesman, Rabbi Marc H. Tanenbaum of New York. Rabbi Tanenbaum, who serves as national interreligious affairs director of the American Jewish Committee, was interviewed while in Kansas City to speak on the New Right.

"The consequence of a Christian America," he said in the interview, "is that the only

*Prayer is more discussed
and less practiced than
any other doctrine.*

QUESTIONS

(Continued from Page 6)

tion, how will it be possible of Sodom to be more tolerable than that of those of Capernaum? or that of Tyre and Sidon, than Bethsaida and Chorazin? (Matt. 11:21-24).

18. If Judah is annihilated, what special force can you see in the Lord's words, "It had been good for that man if he had not been born?" (Matt. 26:24).

19. In what sense will it be any worse for Judas than for any other lost one, if all are to be annihilated together?

20. If "cast into the lake of fire" results in extinction, how is it that "the beast and the false prophet" are described as alive in it a thousand years after they are cast into it? (Rev. 20:10).

21.

(Continued on Page 8 Column 1)

legitimate religion would be a fundamentalist religion. This could undermine the whole religious pluralism in America."

"Their plan," he said of the New Right, "is to gain the majority of state legislatures so they can reapportion the legislatures to get rid of the liberals and appoint their own people." He indicated that the coalition has the organization, the money and the people so their plan is a real threat.

Rabbi Tanenbaum said the Jewish concerns are centered around several points: 1) The ideology of the movement has focused on creating a mythology that America must be restored as an evangelical Christian nation. "Their diagnosis of the moral malaise of the country was correct. The problem is that the medicine could be worse than the disease. But it is simply not true that America was an evangelical Christian nation. The only time in history during which anything resembling a so-called Christian Republic existed was the establishment of the Massachusetts Bay Colony after 1629." Rabbi Tanenbaum said the Puritan theocracy was completely intolerant of other religious views and only lasted about 50 years.

2) Some of the New Right Christians talk of restoring the "golden age" of the country when our forebears were supposedly deeply religious and highly moral people. Rabbi Tanenbaum said this is also a myth. He said that in pioneer America no more than 10 percent of the people were members of churches; alcohol was a major problem, and violence and vice were widespread.

3) There is a concern about campaigns to elect only "born-again" Christians to public office instead of judging the competence of a person.

4) There is a concern about the apocalyptic rhetoric, which speaks of war between the forces of light and the forces of anti-Christ and that Satan has to be destroyed. "One of the bases of American politics is respect for your opposition. But this is angels and devils, cowboys and Indians. You don't just win; you vanquish."

Rabbi Tanenbaum said that Jews are trying to educate themselves on the facts concerning the New Right, including making a distinction between those evangelicals who do not fall in that category.

WASHINGTON (EP)—President Reagan has named a real estate developer and cattleman as his personal representative to the Vatican. William A. Wilson, a longtime friend of Reagan and head of his personnel advisory committee, will occasionally visit Vatican City to exchange views on international and humanitarian matters with Pope John Paul II and other high ranking Roman Catholic officials, according to a brief statement issued by the White House.

Watchdogs in the church-state field vigorously protested Reagan's appointment. One, Gene Puckett, executive director of Americans United for Separation of Church and State, had told Reagan in a letter

dated Dec. 23 that the president had a good opportunity to prove his support of church-state separation. "Do not appoint an envoy to the Vatican," Puckett said.

The practice of naming a presidential representative to the Vatican began in 1939 when President Franklin D. Roosevelt appointed Myron C. Taylor. After Roosevelt's successor, Southern Baptist Harry S. Truman, became embroiled in public opposition to his nomination of Mark Clark to the position, no president until Richard Nixon in 1970 named an envoy to the Vatican.

GREENVILLE, S.C. (EP)—The outcome of Bob Jones University's tax case "will affect the whole future concept of First Amendment rights in America," Dr. Bob Jones III, president of Bob Jones University, stated at a press conference February 9.

On December 31, 1980, a three-member panel of the 4th U.S. Circuit Court of Appeals in Richmond, Va., ruled 2-1 saying that the Internal Revenue Service can force Bob Jones University to surrender its tax-exempt status because of policies prohibiting interracial dating and marriage. The university has an open-admission policy and enrolls black students. Dr. Jones said in a prepared statement at the press conference that "the rightness or wrongness of Bob Jones University's dating policy is not on trial in the courts. The issue is of far greater significance than that. The courts are deciding whether federal public policy (agency-established policy) is parallel in importance to First Amendment rights in America."

The school administrator said that the university has asked for an en banc ruling by the entire 10 judges of the 4th Circuit Court of Appeals, and school lawyers expect to hear by next week at the latest whether the court will hear the case en banc. If it does, the case could be tied up for six months to a year, Dr. Jones said. If the 4th Circuit Court refuses to hear the case en banc, the university will petition immediately for a U.S. Supreme Court hearing. Dr. Jones said that the university would probably be a taxable institution by the middle of the summer of 1981 if both courts deny the university further redress.

Dr. Jones said that "an adverse court ruling will be a betrayal of all Americans who died fighting for the cause of freedom. Our forefathers left England to get away from state-dictated religion." Calling the IRS "the gestapo," Dr. Jones said that "the government has said that we may believe what we wish but that we may not practice beliefs that are contrary to federal public policy. This puts the government in the business of establishing religion through the taxation of religion that is offensive to certain bureaucrats. The IRS has become the enforcing agency, the gestapo, to force compliance. Congress has given the IRS power only to collect taxes. It has no legal authority to be a policing agency or to declare or enforce federal public policy."

Bob Jones University is first of all an adherent to fundamental, Bible-believing religion that makes the Word of God central in all decisions of life and is secondarily an educational institution. Our educational purpose springs from our religious

motivation and belief."

LUND, Sweden (EP)—Sweden will be completely secularized within 20 years if present trends in society continue, predicts a professor of the sociology of religion at the university here. Goran Gustafsson says that since less and less Christian education is being given in schools and since society is more and more ignoring Christian activities, the danger exists that Swedes now have only 20 years to show if the Christian faith means anything to them. This is so, he says, despite the huge membership of the (Lutheran) Church of Sweden. Almost 95 percent of Sweden is at least nominally Lutheran.

The church itself has documented a drop in the number of people who take part in its activities, and recently, some church leaders have proposed two ways to increase church effectiveness and knowledge of the Bible. Closing half the churches is one idea, suggested to the church's association of parishes by Per-Ola Larsson, one of its board members. Larsson, a priest and also a civil servant working in the Swedish internal revenue office, maintains that shutting sparsely attended churches would free at least, 1,000 pastors and other church workers to do evangelization, counseling and other forms of Christian service within Swedish society. Giving Swedes the Bible with their breakfast is the other idea, proposed by a church committee charged with stimulating an interest in Scripture reading. Noting that fewer and fewer Swedes seem to be familiar with Bible stories and sayings, the committee announced a campaign to put verses on cardboard milk cartons that go to every home in the land.

MADISONVILLE, Ky. (EP)—Copies of the Ten Commandments are being posted in public school classrooms in Hopkins County despite a ruling from the U.S. Supreme Court and an opinion from the Kentucky attorney general.

Last fall, the high court struck down a Kentucky law that required the decalogue to be posted in all classrooms in the state if private money was given for that purpose. Kentucky Attorney General Steve Beshear later said that meant the Ten Commandments already posted should be removed from public school classrooms.

But Patrick O'Neil, superintendent of the Hopkins County school district, has now ordered that the commandments be posted. He acted in response to a vote by the county school board. Assistant Attorney General Robert L. Chenoweth said the state would not try to force compliance with the Supreme Court ruling. But he said the school district was now open to civil lawsuits on the matter.

RICHMOND, Va. (EP)—A Southern Baptist missionary family in Ethiopia and a Theological Education by Extension team in Tanzania were detained briefly by government authorities in early February. Lynn and Suzanne Groce of Missouri and Florida, their three children, and three Ethiopians with them were detained in the Minjir district east of their home in Addis Ababa, Ethiopia after they entered a vacant mission house without clear permission to do so. They were released

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:
New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 71
Ashland, Kentucky, 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:
ELDER FRED T. HALLIMAN,
Sovereign Grace Baptist Mission,
P.O. Box 19, Koroba, via Mendi,
Papua, New Guinea.

ed the next day. In Tanzania, five missionaries and a Tanzania Baptist were surrounded Feb. 11 by 25 Tanzanian soldiers when they went to an airstrip near Masasi to return to Dar es Salaam after teaching TEE courses for several days. They were released four or five hours later.

LAS VEGAS (EP)—Salvation Army emergency disaster mobile canteens and eight volunteers joined firefighters at the scene of the Las Vegas Hilton Hotel fire within an hour of its outbreak on February 10.

The Salvation Army is working with other organizations at a command post to help survivors of the fire, and to provide them with clothing. Eight people died in the fire; approximately 200 were injured, and property damage is estimated at \$10 million.

FORT WORTH (EP)—The first Christian Women's National Concerns leadership conference was attended by 450 women. A more extensive two-day workshop is scheduled for March 13-14 here.

"Women have finally realized how decadent our society has become. Women came from all over the state, not because of one issue or one sermon, but because of a combination of things," said co-director Mrs. Karen Cameron after the six-hour workshop held here in January.

CWNC, a new ministry of the James Robison Evangelistic Assn., is dedicated to "training women to be a positive force in preserving traditional family values and biblical principles." EDITOR'S NOTE: They should have been doing this in their homes already.

TUNE IN TO
THE CALL TO CALVARY

Station	Time	Dial:	Watts:
WEMM, Huntgn., W. Va.	Sun.—7:30-8:00 a.m.	107.9	50000 FM
WCAK, Carlsbrg., Ky.	Sun.—8:30-9:00 a.m.	92.7	3000 FM

QUESTIONS

(Continued from Page 7)

22. What warrant have you to explain, "Thy throne, O God, is forever and ever," and "He that liveth forever and ever," as meaning eternity, while you limit, "tormented day and night forever and ever," to a brief period?

23. Do you really see any hint or thought of annihilation in the expression, "Wandering stars, to whom is reserved the blackness of darkness forever)" (Judge 13).

24. Do not the words just quoted at least seem to picture the lost as comets or stars out of their orbit, for all eternity away from the Sun of righteousness?

25. Can you logically couple the thought of abiding wrath with annihilation? (John 3:36).

26. Could unconscious spirits "desire a better country?" If not, how do you explain Heb. 11:16?

27. If Paul believed that his soul and spirit would become unconscious at death, what did he mean when he wrote of being "willing rather to be absent from the body, and to be present with the Lord?" (II Cor. 5:8).

28. Could one be absent from the body and asleep in the body at the same time?

29. What did Peter mean when he wrote "Knowing that I must

shortly put off this my tabernacle?" (II Peter 1:14).

30. Does it not imply, at least, that he would be living apart from his bodily tabernacle?

31. If souls cannot consciously exist out of the body, why are they so pictured in Rev. 6:9-11?

32. In what sense are some to be beaten with few stripes, and others with many, if all who die in their sins are to be annihilated? (Luke 12:47, 48).

33. Is it honest to say, "Death means extinction, or annihilation," in the face of, "She that liveth in pleasure is dead while she liveth?" (I Tim. 5:6).

34. If death means extinction, did Christ become extinct when He died?

35. If so, do you not see that He could not be "that Eternal Life, which was with the Father, and was manifested unto us?" (I John 1:2).

36. Have you observed that the same Greek word which is translated "destroy" in many passages, is translated lost in Luke 15:32?

37. Would you conclude from this that the prodigal had been annihilated while he was in the far country?

38. If not, is it logical—is it true or false—to maintain that destruction and annihilation are synonymous?

39. Have you observed that in Scripture life and existence are never confounded?

40. If men exist now, who "have not the life" (I John 5:12), why may they not exist eternally without that life—which is eternal life?

41. Christians are said to "have come to...the spirits of just men made perfect" (Heb. 12:23). In what sense have these spirits been made perfect, if unconscious?

42. It is sometimes said that as no human father would cast his child into material fire, so God will never cast sinners into the fires of hell and let them suffer there forever; but is not this an ignoring of what we see every day?

43. Would you allow one you loved to be afflicted with a painful or loathsome disease if you could hinder it?

44. Does not God permit such affliction to go on for years?

45. If He permits great anguish in this life as a result of sin, who can say what sin may entail in the world to come?

46. Have you observed that sinful men eagerly accept the teaching that punishment is not eternal, while holy men have ever received the Bible's teaching as to it?

47. If annihilation is the punishment of sin, why did the Lord Jesus speak of "weeping and gnashing of teeth," following the being cast into outer darkness? (Matt. 8:12).

48. If hell—or rather "hades," is merely the grave, why is it put in contrast with heaven in Luke 10:15?

49. Since the people of all cities of the past have gone down to the grave, in what sense was Capernaum's punishment different from theirs?

50. Caviller? Consider this well: "How shall you escape the damnation of hell?" (Matt. 23:33).

APPRECIATED
COMMENTS

Dear Brethren:

Enclosed is a list of names for a year's subscription to TBE which we forgot to enclose with our offering. We hope to add to this list before long with another offering as the Lord enables us. Keep on printing the whole truth.

Yours in Christ,
Yakima, Washington

Dear Brethren:

Enclosed is a check for \$20.00, \$10.00 for New Guinea Missions and \$10.00 for TBE. My income is a fixed, limited one, but as long as I live and the Lord gives me any income at all I will help support your work. Over the years your dear paper has been a blessing in many ways, with Elder Fred Halliman and his family having been in my home. The work in New Guinea speaks for itself as to what he is doing there. A recent article about the work there in the new Huli area, touched my heart to know that this man of God is willing to go on not knowing if he will get support from back here in the states or not. If this is not the same spirit that was in the Apostle Paul I don't know what is. My prayer is that God will continue to bless Calvary Baptist Church and its mission works at home and abroad.

In His service,
Virginia

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