

ARE YOU BORN AGAIN?

by J. C. Ryle
Canton, GA.

Are you born again? This is one of life's most important questions. Jesus Christ said, Except a man be born again, he cannot see the kingdom of God" (John 3:3).

It is not enough to reply, "I belong to the church; I suppose I'm a Christian." Thousands of nominal Christians show none of the signs of being born again which the Scriptures have given us—many listed in the First Epistle of John.

No Habitual Sinning

First of all, John wrote: "Whosoever is born of God doth not commit sin" (John 3:9). "Whosoever is born of God sinneth not" (5:18).

A person who has been born again, or regenerated, does not habitually commit sin. He no longer sins with his heart and will and whole inclination. There was probably a time when he did not think about whether his actions were sinful or not, he did not always feel grieved after doing evil. There was no quarrel between him and sin; they were friends. But the true Christian hates sin, flees from it, fights against it, considers it his greatest plague, resents the burden of its presence, mourns when he falls under its influence, and longs to be completely delivered from it. Sin no longer pleases him; it has become a horrible thing which he hates. However, he cannot eliminate its presence within him.

If he said that he had no sin, he would be lying (I John 1:8). But he can say that he hates sin and that the great desire of his soul is not to commit sin at all. He cannot prevent bad thoughts from entering his mind, or shortcomings, omissions, and defects from appearing in both his words and his actions. He knows that "in many things we offend all" (James 3:2). But he can truly say, in the sight of

God, that these things cause him grief and sorrow and that his whole nature does not consent to them.

What would the apostle say about you? Are you born again?

Believing in Christ

Second, John wrote: "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1).

A man who is born again, or regenerated, believes that Jesus Christ is the only Saviour who can pardon his soul, that He is the divine person appointed by

(Continued on Page 6 Column 3)

SAVED — BUT NOT CONVERTED

by Roy Snell
Charleston, W. Va.

I mean to make no pretense of having obtained to a high plateau of biblical teaching and theological and doctrinal perception, but—at the same time, I feel that I have learned a thing or two. From my own experience, from observing and listening to others throughout Christendom, and often in the ranks of those called Baptists, I have come to believe that while quite a few have been saved,

(Continued on Page 5 Column 3)

A MISSIONARY CHURCH

by James Hobbs
South Shore, Ky.

We are glad to be here. We trust that you have been blessed with the fellowship around the Word of God. Open your Bibles now to the Book of Acts 1. A very familiar passage of Scriptures, but to those who love the Lord these are not many passages of Scripture that are not familiar.

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day which he was taken up, after that he

through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with



JAMES HOBBS

them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power, but ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen

(Continued on Page 2 Column 4)

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

"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.

VOL. 52, NO. 14

ASHLAND, KENTUCKY, APRIL 4, 1981

WHOLE NUMBER 2319

PRAYER — ITS PRIVILEGE AND POWER

by Robert Hoskins
Mansfield, Ohio

LUKE 11:1-13:

"And it came to pass, that, as he (Christ) was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed by thy name. Thy kingdom come, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us, and lead us not into temptation; but deliver us from evil.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves: For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say,

Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is



ROBERT HOSKINS

his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened

unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish given him a serpent? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

It would appear that while the Lord was praying in a "certain place" His disciples heard Him, and were deeply moved, as never man prayed like this man.

What calmness of spirit, what assurance of faith, what holy familiarity with the unseen Father of Spirits, what an over-awing reality and power there was in these simple utterances of

(Continued on Page 6 Column 1)

BEWARE

"Beware lest thou forget the Lord" (Deut. VI. 12).

We often see such notices as these: — "Beware of the Dog," or "Beware of Pickpockets;" but there is one we never see, and that is, "Beware of Self." "Let him that thinketh he standeth, take heed lest he fall." We read recently of the author of a book on the "Dangers of Alpine Climbing, with Practical Advice to Tourists," having himself lost his life while ascending a mountain. Beware, worker, lest you should fall into the things that you warn others against.

1. Beware of the Word of the Lord to do it (Deut. VI. 12; VIII. 11).

2. Beware of wine — the symbol of earthly pleasure (Jud. XIII. 4-13).

3. Beware of the wiles of self-righteousness (Matt. XVI. 6).

4. Beware of the world of covetousness (Luke XII. 15).

5. Beware of the wickedness of wicked men (Phil. III. 2).

6. Beware of the wisdom of man (Col. II. 8; Matt. VII. 15; X. 17).

7. Beware of wresting the Scriptures (II Peter III. 16, 17).

The Baptist Examiner Pulpit

A Sermon by Ray Waugh

WHY SATAN HATES THE JEWS

For some 4,000 years, God has been presenting a truth in the midst of men which too many zealously resist. Ordinarily, when we think of a lost man, we think in terms of one who is Satan's friend and one toward whom Satan feels a kindred relationship.

There is, however, a marvel of endless truth intimately related to the Jew which is utterly, when we think of a lost man, we think in terms of one who is Satan's friend and one toward whom Satan feels a kindred relationship.

we are making reference when he said, "Satan's one point of attack has always been the Jew."

Out of that world which has come to be known as the Babylonian civilization in which

idolatry, paganisms of many sort, and devil worship were rampant, God chose a man by the name of Abram. We can say without any qualms of uncertainty that Satan was the apparent conqueror of the known world of that day.

Yet, in that world there was one man whom God had chosen. There was one man who could believe God and who was willing to answer His call. The Babylonian world was in a spiritual blackout. The Babylonian world was in a deep, impenetrable kingdom of darkness. In the midst of such satanic darkness, this man Abram not only believed in God, he also believed God.

In such a sinful, godless world, darkness hung over the

peoples as a pallor of doom. Still, it was while Abram was yet in that land that God chose to make His covenant with him. God made this covenant with Abram, the man, but He made it with him regarding his offspring or posterity.

This covenant was an endless promise to a mortal man by eternal God concerning an earthly people who would henceforth stand out in the midst of men and in the midst of the nations of men as none in the historical past had ever done and as none in the future ever would. God made a covenant with Abram, and that covenant pertained particularly to that people whom we today know as the Jews. God's only chosen earthly

(Continued on Page 2 Column 1)

BLESSING

The blessing of existence is good, but the best of all blessings is to have the Embodiment of all blessing, even Christ.

1. The source of blessing is the Father (Eph. I. 2).

2. The channel of blessing is Christ (Luke XXIV. 30).

3. The power of blessing is the Holy Spirit (Gal. III. 14).

4. The promise of blessing is in the Scriptures (Heb. VI. 14).

5. The reception of blessing is by faith (Gal. III. 9).

6. The path of blessing is obedience (Matt. V. 3-11).

7. The character of blessing is spiritual (Eph. I. 3).

8. The outcome of blessing is separation (Acts III. 26).

9. The consummation of blessing is at Christ's return (Titus II. 13).

(USPS 042-340)

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 71, Zip Code 41101.

PUBLICATION POLICIES: All matter for publication should be sent to the editor. All manuscripts sent should be typed and double spaced. All such material becomes the property of TBE and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication. Church news items must reach us one month prior to publication.

The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated any article published in the paper may be copied by other publishers, provided they give a proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on exchange list with the publication copying, it is requested that a copy of the issue containing the articles be sent to our address. All copyrighted materials may not be copied without written consent.

PUBLISHED WEEKLY, except last week of December, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year \$4.00; Two years \$ 7.00
Five years \$14.00
CLUB RATE: 15 or more each \$3.00

When you subscribe for others or secure subscriptions each \$3.00

BUNDLES: 10 to 50 copies to one address \$20.00 for each 10 yearly; 60 to 100 copies to one address \$15.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? — Notify us three weeks in advance. The post office does not forward second class mail unless the addressee guarantees the forwarding postage. They charge us 25c for each "change of address." Please save us this expense and the post office time.

Entered as second class matter March 4, 1978, in the post office of Ashland, Kentucky, under the Act of March 3, 1879.

SATAN

(Continued from Page 1)

nation.

Apart from the Son of God — who, we may note, was a Jew while on the earth — no individual, no peoples, and no nations have ever been hated like the Jews. Humanly, men may say that the Jews suffer because of their sins. There doubtless is this element in the reality of their continuing suffering, for there was that hour when they said, "His blood be on us, and on our children" (Mt. 27:25).

Nonetheless, their idolatries, their murders, their murmurings, their disobediences, and their unkindnesses cannot provide us an explanation as to why the Jews have been hated above all men. All other peoples and nations have been equally guilty of crimes against themselves and their neighbors, but they have not been so universally hated. Rather, these peoples and nations have done the hating!

Thus, we must look deeper for the spiritual truths which men across the centuries have missed so frequently regarding the Jews. We must remember that in the person of Abraham, God made preparations both for a spiritual people and an earthly people — the only one, we need to note — through whom He would bring glory to His Name in the earth.

Subsequently, everytime another Jew has been born into the world, God has manifested His sovereignty in the earth over which Satan is "The prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). Impossible though it may be, everytime another Jew stands forth in his maturity — be he lost or saved — to meet the exigencies of life, to deal with the problems of a business world or to exercise himself in any charitable or religious endeavor. Satan has suffered another stinging defeat.

Though the Jew may be a re-

jector of Jesus as the Messiah, everytime another Jew stands forth manifesting the promise of Almighty God to His servant Abraham some 4000 years ago, Satan is proven once again the conqueror. For all who will hear or see, God dramatized this truth in an eternal context in that hour when Jesus, the Jew, declared "It is written, that man shall not live by bread alone, but by every word of God... Get thee behind me Satan; for it is written, thou shalt worship the Lord thy God and him only shalt thou



RAY WAUGH

serve... It is said, thou shalt not tempt the Lord thy God" (Lk. 4:4, 8, 12).

A spiritual, heavenly wisdom, therefore, has been imparted to every soul who comes to the place where he or she can realize that Satan's major business in bygone centuries has been "to get rid of the Jew," and that this continues to be his major business. Satan and men who are his servants must ever oppose, "Salvation is of the Jews" (John 4:22); first, because most men must ever assume that God is a tyrant when He presumes that men have any need for salvation; second, because all men in their natural proclivities must ever defiantly oppose God's sovereign choice of the Jews out of all peoples of the earth.

It is no marvel, then, that the Gentile conquerors of Babylon, Egypt, Greece, and Rome centered their efforts at one point or another on the tiny land of Palestine. It is no marvel, then that the Arabs, Iranians, Abyssinians, Italians, Modern Egyptians, and perhaps every generation of Syrians have deemed the land of Palestine to be an ever-present "thorn in the flesh," and their ultimate, objective, military and political prize.

Likewise, it is no marvel that for centuries during the Middle Ages peoples by the millions directed their crusades toward the Land of Israel in the pretense of liberation. Similarly, it is no marvel that there have been some peoples in all nations of earth within the Christian Era who have hated the Jews and who moved with purpose to persecute them as a people or to exterminate them.

Needless to say, men are totally incapable of understanding the why's and the wherefore's of their activities. Though they may deem themselves to be the "masters of their destinies," as the "Caesars" of every generation, behind the activities of "the coming, the seeing, and the conquering" of a lost and dying world by godless men are the supernatural powers designed by Satan to destroy the Jew.

Therefore, from India to England, Siberia to South America, Africa to Alaska, and from Australia to Japan there is

the never-ending and seemingly never-dying surge of antisemitism, whether men appear to be savages at heart or civilized sophisticates. The Caesars of old and their far-flung generals often took the extirpation of the Jews to be a valid objective.

Following them, there came the ancient papal authorities whose hatreds for Jews were exercised with pseudo-Christian, demoniacal, and dispassionate meticulousness. Sadly, the Feudal Lords throughout an emerging European society could find no place in their feudal estates for the lineal fleshly sons of Abraham.

Satan, however, was not through. Though he used every device available to him, he was faced still with the continuing reality of the apparently-indestructible Jews. It is no wonder, then, that Satan secured the services of the Czar's, Stalin's, and Premier's of Russia, and the Wilhelm's, Hitler's, and Eichmann's of Germany in his determined efforts to destroy this people whose very existence was and is evidence of his continuing defeat. Though there has been some political maneuvering to counter the stigma, I do not doubt that Satan was behind that decision to turn that ship load of Jews away from our shores during World War II, and that Satan was behind our Nation's stand against the Jews in the United Nations in more recent days.

Thankfully, Satan's efforts to exterminate the Jews to this very hour have been stymied and stalemated by the Sovereign, Almighty Hand of our great God. Though Satan may employ demon-possessed mortals in a continuing antisemitism and attempted "liquidation" of the Jews, the only successes which he knows are the exorbitant wastes of humanity in general and an ultimately incomprehensible price of eternal torment for himself and all who would serve him. Understandably, his failure to exterminate this people only aggravates his hatreds and intensifies the demoniacal activities of those in his service.

God, in His sovereign determination, has permitted Satan to turn loose his demon-possessed, demon-controlled, and demon-directed mad men in every generation, but the hour of Satan's final defeat is at the door. We may be assured, therefore, that leaders today will be no more successful in this hour of human history or in the one that will follow than the "Caesars" were in their's. Likewise, we can know that the religious monsters and masters of this hour will be no more successful in their deliberations and devices than the ancient Babylonians, Egyptians, or the religious Romans scattered throughout the earth in subsequent generations.

Rather, their doom is determined! Satan's doom is assuredly sealed, even now! The Lake of Fire and Brimstone was created by Almighty God to receive "the son of the morning," who became "the adversary," every people, and every nation who would follow Satan in his depravity of anti-semitism, Jew-baiting, badges of indignity, pogroms, and attempted semitic extirpation is even now at the door.

The Word of God is literal, and it is without recall: "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years... And

when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea... And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night forever and ever... And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:2, 7-8, 10, 15).

The Devil, Satan, hates the Jew. He hates the Jew because he knows, whether anyone else does or not, that it will be a Jew who will "bruise his head," as we read in, "And I will put enmity between thee and the woman, and between thy seed and her seed; He shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). Satan knows that when his head is crushed, it will be all over. In that hour, "There shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him; they shall see his face, and his name shall be in their foreheads; and there shall be no night there, and they need no candle, neither light of the sun for the Lord God giveth them light: and they shall reign forever and ever" (Rev. 22:3-5).

God began a sovereign, omnipotent, and omniscient wonder there in the land of Babylon when He gave life through faith to a mortal Abram. Then, one day, when the resurrected and ascended Jesus returns to begin the bruising of Satan's head, there shall come to pass the reality of, "And so all Israel shall be saved, as it is written. There shall come forth the deliverer out of Zion and shall turn away ungodliness from Jacob, for this is my covenant unto them, when I shall take away their sins" (Rom. 11:26-27).

Needless to say, the pages of history hold many mysteries which our mortal minds cannot fathom. The progress of humanity, if it may appear to be such from the human perspective of some, is full of the wonders of God's provisions which we cannot comprehend. Though our knowledge of the Jew may seem to be incomplete, in that concluding hour of human history, we shall understand why the Jews have been Satan's one particular object of contempt, hatred and extirpation across some 40 centuries. With Almighty God Himself, in that hour we shall rejoice in the final fulfillment of, "I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed" (Gen. 12:3).

In that hour, the mystery of the Jew shall have been dispelled. In that hour, we shall see with eternal brilliance and untrammelled clarity that "because God particularly loves the Jew, Satan particularly hates the Jew." Yet, as Almighty God reveals the mystery of the ages, in that hour, He shall receive to Himself particular glory through His particular glorification of His earthly people, the Jews, within the context of His sovereign omnipotent purposes.

MISSIONARY

(Continued from Page 1)

him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a

sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus and with his brethren" (Acts 1:1-14).

The message this evening is on the subject of "A Missionary Church." Thus far as we have heard, the prevalence of the messages have seemingly been to magnify the Lord Jesus Christ in His name and what He had done for us and in a sense to be evangelistic as we strive to serve Him and stand for the truths of the word of God. In order to be what we ought to be in our love for Him then we must be a missionary church. I dare say that the majority of the churches that are represented here this evening and that have been represented during this conference will either have in their name or in the description of their church the term, missionary. I, also, dare say that often times we fail to be what we claim to be. Not that we do not desire to be so and not that we do not strive to be, but simply because there are times that we become a little dilatory or lazy or we become so engrossed in something else that we forget that we have a responsibility in this respect.

If you will note in the text that we have used this evening, we have been reading about the first church, the church that the Lord Jesus Christ organized while he was here on earth. And if you believe the same way I do, then you must believe that our church, if we were to have true history, and not history written by our enemies, we would find that our churches can be traced back to the church at Jerusalem and, of course, that church to Jesus Christ.

To those people who seem to think that it is a sin to bear the name Baptist, I say, I'm sorry for you. I appreciate the name that my Lord gave His church. I appreciate the message and the instructions that He gave to His church and I think, beloved, that we, as servants of His, in His church today have the duty and the responsibility to continue the work as He gave it. Before the Lord Jesus Christ went back to heaven He taught His church some final things. He gave them some instructions and the very last of the instructions He gave to his church was to be missionaries after they received the power of the Holy Spirit. He said in verse 8 of this text, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

We see then that He has given to us, in this passage, the order for our mission work. Our mission work begins at home and spreads until we have begun to touch as far as God has opened up the way for us in the regions beyond. Now as we begin our mission work, we must, of course, understand the order that He gives us in our representation and our service. I mean by that what I usually refer to as "The Great Commission to the Church," where He told the church in Matthew 28:18-20, "And Jesus came and spake

(Continued on Page 3 Column 1)

There needs be more fear that we will not hear the Lord than that He will not hear us.

MISSIONARY

(Continued from Page 2)

unto them, saying all power is given unto me in heaven and in earth. Go ye therefore."

The commission to go is given here and, of course, the teaching as far as missionary work is concerned. "Go ye therefore." Because of the authority given unto Me, you go. That authority or power that is given unto Me is given unto you to go under the authority or power that I give you. You go, therefore, and teach or make disciples of "all nations, baptizing them" those who have been made disciples, "baptizing in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

The commission to the church, beloved, the duty of the church, the members of the church, the preachers of the church, the evangelists of the church, the missionaries of the church is a complete commission. It's not just what some say, one part of it. No evangelist is allowed to just do one part. It is not the duty of an evangelist to go get folks saved. It is the duty of the evangelist, the preacher, the teacher, members of the church to go out and preach Jesus Christ and leave the saving to the Lord. Teach them the things that they should do, such as being baptized and learning things of the Word of God. Not just to learn the so-called fundamental things, but to learn the whole council of the Word of God. That is the duty, the commission of the church. That is the order of the church. It is the responsibility of the church to do so.

As we look in the book of Acts we see how that the missionary church of Jerusalem fulfilled this commission. We have, of course, the first great sermon recorded in the second chapter of the book of Acts. The sermon that was delivered to them on the day that the authority came to them from the Holy Spirit. When He entered into their lives, when He baptized the church at that time, on the day of Pentecost, we see the power of God as it began to work with the church there and we see them as they began to witness. I call your attention, beloved, to the fact that God gave them great power. Then after this, Peter stood up and preached to the people. Preached to them the things of the great Lord Jesus Christ.

It tells us in Acts 2:43, "And fear came upon every soul: and many wonders and signs were done by the apostles." And it tells us that in Acts 2:41, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." God began to work through the church. They began to witness. We see them as they witnessed in Acts 3:6, "Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." We see them as they preached to individuals. We see them as they went into the homes. We see them as they preached to the multitudes. As they witnessed the power of the Almighty God.

Yea, we see in Acts 6:7 where it says, "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great

company of the priests were obedient to the faith." It says that the numbers of disciples multiplied in Jerusalem greatly. It was said of them as the high priests said in Acts 5:28, "Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Brother, they witnessed, they preached, they told of the work of the Lord.

Then we see the church as it was scattered. Scattered because they did not continue with the commission as the Lord Jesus Christ had told them. They filled Jerusalem, but they did not go on until the Lord forced them to go on in Acts 8:1, "And Saul was consenting unto his death, and at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles." The apostles remained there. The church remained there. Many of the people went out and they began to preach and to witness in other places. We see them as they began to witness from place to place.

For instance, in verse five, "Philip went down to the city of Samaria and preached Christ unto them." Philip went to Samaria and then he went into the desert to preach to the Ethiopian eunuch in verse 35, "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." See them, beloved, as they spread out. And as they go into the regions beyond and into Judaea into Samaria and then later into the uttermost part of the earth.

The Gentiles received the Word. We see how the work began to go, to spread out into the Gentile world. We see how the people at Antioch heard the Word and we see how that the church at Jerusalem sent people out there. If you will notice in Acts 11:1, "And the apostles and brethren that were in Judaea heard that the Gentiles had also received the Word of God:" They heard that the Gentiles had begun to receive this word.

There was a great number in Antioch that heard about it. It says in Verses 22-23, "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." And it tells us that he remained there with them. He taught them for a year. He became a part of the church of Antioch. The church at Jerusalem sent him to Antioch. Here were some people that had been saved as the brethren had been there preaching and they had heard the message. People had been saved and so the church at Jerusalem sent someone there to organize this church at Antioch and to teach them the things that they needed to know.

We see then that Barnabas goes under the authority of the church of Jerusalem to Antioch. He goes there and teaches these people and he joins and becomes a part of them. In Acts 13, we see Barnabas as he is sent out from Antioch as a missionary to the world beyond. Acts 13:1-3, "Now there were in the



Colossians 3:1-4

Intro.: In this age of modernism and worldliness in the churches, plus a gigantic misunderstanding about what being spiritual is, surely the lesson contained in the verses before us is needful. One fact to always remember as we study the Word of God is that intermingled with doctrine, you always have the practical. This is a truth every minister needs to keep in mind as he ministers to the churches (Acts 20:28-I Tim. 4:16).

VERSE 1

"If ye then." Directed to each saint personally with the understanding of their knowledge of the fact, so since it is true. It is true doctrinally, as this is the way God works in salvation, but it is also realized experimentally in each child of God. There can be no quickening without the giving of life. There can be no shining in our hearts without light being its product. There can be no spiritual translation or resurrection without one being taken from one realm into another (Eph. 2:1,5; Col. 1:13; II Cor. 4:6).

"Be risen with Christ." In Adam all died, so in Christ, or the second Adam, all of the elect are crucified and raised (Rom. 5:12). What a glorious position the child of God has (Eph. 2:6)! He has been placed at the King's table as a son (II Sam. 9:11; I John 3:1; Rom. 8:17). This position is permanent, for it is based on the finished work of Christ. We have been raised once for all. Risen is in the aorist tense so it is a completed work.

church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Who sent them away? The church at Antioch sent them away, but what does it say in verse 4, "So, they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." What do we see then? We see that the Spirit of God spoke to the church at Antioch. Separate these people for this work. The church at Antioch separated them and they were sent forth by the Holy Spirit which worked through the church at Antioch to send these missionaries out.

Oh, beloved, I tell you it is a precious study to study in the book of Acts how the Lord works through His church, to see how the church went out and presented the Word and how the message went forth and people were saved and churches were organized. They sent forth others and they did the same thing and all the churches were organized. Oh, how it blesses our hearts to see how God teaches us how things should be

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

"Seek those things which are above." We are to covet earnestly or to desire supremely as the prime object of our lives, the above things. They are above the things of this earth because of their immense value and profitableness, and because they are eternal (Matt. 6:33; II Cor. 4:17,18; Matt. 6:19,20).

"Where Christ sitteth on the right hand of God." The very fact that Christ is in Heaven is what makes it so glorious, for without Him all else would lose its value and beauty. The first thing that caught the Queen of Sheba's eye was the wisdom and prosperity of Solomon (I Kings 10:7). How this should be true of the greater than Solomon; the unspeakable gift of God! He is seated in Heaven, having finished the work of redemption (Heb. 1:3; 9:12). He is seated as King of kings and Lord of lords. (Compare Isa. 6:1). He is seated, awaiting the time He shall return to receive us (John 14:1-3). He is seated as the victorious Saviour (I Cor. 15:57). He is seated, watching over the needs of the sheep (Rom. 8:34). He is seated at the right hand of God, meaning, He has the approval of the Father on His work (Matt. 3:17).

VERSE 2

"Set your affection on things above." The child of God is to focus his attention and interest on heavenly things. He is to think on those things that are true, honest, just, pure, of good report, virtuous and praiseworthy (Phil. 4:8). He is to lift up his eyes on high (Ps. 121:1,2). One who delights in the Word of God, in reality, is

done. We don't need to have some men to tell us how to do things. God gives us a blueprint for everything. I tell you, beloved, everything He teaches His people to do, was done from the very beginning. He always gives His people a blueprint as to how it is to be done in sections, showing them and guiding them step-by-step everything they were to do. We see them as they did it, as they followed His teachings.

I often wonder why men come to think that God's instructions are not good enough. I recall one time looking at one of the smaller books of the Bible, I believe it was the book of Jude, and I was thinking about this book and how it was just a few words. A few verses actually, where God gives us some great lessons. Then I picked up a book out of a bookstore about the book of Jude and it was a pretty thick book. I thought of that and I said, "Now look at that, God tells us in a few words and man has to try to explain it to us in multitudes of words and if you really look well, you'll find that he was so wrong in so many places in his explanation." God teaches us. He shows us. He shows us how things are to be done. Why do we have to find other ways of doing it? Why not just do it like He shows us to do?

We see, beloved, that as these disciples went out under the authority of the church at Antioch, that they went out under that authority and if you study (Continued on Page 6 Column 5)

setting his mind on things above (Psa. 1:2; I Tim. 4:15).

"Not on things on the earth." Many professed Christians have pitched their tent towards Sodom because they only saw the plains were well watered. They had the downward look instead of the upward look. Abraham, in contrast to Lot, "looked for a city whose builder and maker is God." Moses esteemed the reproach of Christ greater riches than the treasures in Egypt. (Heb. 11:10,25-27). Paul saw the crown of righteousness (II Tim. 4:8).

VERSE 3

"For ye are dead." To spend time and money on the old man is wasteful.

"And your life is hid with Christ in God." Even though the new man is inward, in a very real sense we can say he is not here, for he is risen. The glorified Willard Pyle, spiritually, is seated with Christ in Heaven! Yes, our person in in Heaven, as well as our citizenship (Phil. 3:20). As we bring ourselves to realize this, we are changed into the same image from glory to glory (II Cor. 3:18). Notice the security we have in this expression, "hid with Christ in God." (Compare John 10:28,29).

VERSE 4

"When Christ, Who is our life, shall appear." In Him is life (John 1:4). "I give them eternal life" (John 10:28). He gave us Himself, therefore, "I give unto them eternal life" (John 10:28). He gave us Himself, therefore, "I in them, and Thou in Me" (John 17:21-23). So He is the Way, the Truth and the Life (John 14:6). We cannot, and would not, exist without Him. So again, our life, as well as our inheritance, is preserved in Heaven (I Pet. 1:3-5). However we must never lose sight of the fact that Christ is in us, by us, and for us, even while we are on this earth (Col. 1:27; II Tim. 4:17). Also this verse is a wonderful reminder of the soon appearing of Christ (Heb. 10:37).

"Then shall ye all appear with Him in glory." As He appears in the air (I Thess. 4:16,17), we in resurrection or rapture appear with Him. "When He shall appear, we shall be like Him" (I John 3:2) and with him. We shall participate in His glory!

Conclusion: In view of this we exclaim with Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out...For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen" (Rom. 11:33,36). Read also the 100th Psalm. May the Spirit of God raise us to this plane in our state as we view it on our standing and as we express it in our baptism (Rom. 6:4).

(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 17100, Missouri Rd., S.E., Ft. Myers, Fla. 33908.

THE BAPTIST EXAMINER
APRIL 4, 1981
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

In regard to election and predestination (Romans 8:29-30, Ephesians 1:5, Romans 9:11-15), how do you reconcile the following verses:

II Chron. 19:7
Joshua 24:15 & 22
Prov. 24:23

Matt. 7: 7-8
Luke 11:9-10
Rom. 2:11

Rev. 3:20
Rev. 22:16-17

JAMES
HOBBS
Rt. 2, Box 182
McDermott, Ohio
45652



PASTOR
Kings Addition
Baptist Church
South Shore, Ky.

First, let me say that it will be impossible to answer this question as it should be answered in the space that we have here in TBE Forum. To answer it properly and completely would require the entire space in TBE. On the other hand, it has been answered in many ways and many times in the past.

You have asked about the verses that speak of having no respect of persons (II Chron. 19:7; Proverbs 24:23; and Romans 2:11). Most of these Scriptures are referring to judgment, and there will be no respect of person when God's judgment falls on man for his sins. As far as God's mercy is concerned, we see that He has no respect of persons here also. He saves from every walk of life, every class of people, and every race and nationality.

Matthew 7:7-8, and Luke 11:9-10 are verses that say "ask and ye shall receive, seek and ye shall find." If you read the context, these verses are written to the disciples and not the lost. These are promises to His servants so they have nothing to do with God's elective purposes. God's will is seen in the Scripture to His people as being both directive and permissive. Under His permissive will we, who are saved, can ask and expect to receive.

The verses in Joshua 24:15 and 22 are where Joshua was reproving the tribes of Israel because they had allowed Balaam to enter their lives. He preached of the error in serving other Gods and told them to choose this day who they would serve. Again, this was to God's chosen people and as His servants they were to serve God rather than false idols. They could have chosen Balaam, but had they done so they would have been chastened severely.

Revelation 3:20 is a Scripture much abused. Every Arminian preacher uses this to try to get people saved and it is easy to see that the Lord is talking to a church here and not individuals. It is a gross misuse of Scripture to apply this to the unsaved. It has absolutely nothing to do with salvation. The church at Laodicea has become so cold that the Lord is outside, and He is saying either open up or warm up and start magnifying Him or He will remove the candlestick.

Your final Scripture is one of

the "whosoever." "Whosoever will, let him come." This passage as well as "whosoever believeth" in John 3:16 limits salvation to those who "will" or who "believes." We say without fear, anyone who will come or believe in Jesus will be saved. Those who won't will not be saved. Of course, since man's nature is dead in sins, no man will come unless God gives him the grace to come. "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" (John 6:44. See also John 6:65).

HANSFORD
HOLMES
506 Bream St.
Charleston, W. Va.
25312

LAYMAN,
TEACHER
and
WRITER



Paul, in speaking of God's eternal, unfailing purpose through the Gospel for His elect-people, with them, he said: "...we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. 8: 28-30). Then, in Ephesians 1:5, Paul speaks of God "Having predestinated us unto the adoption of (sons) by Jesus Christ to Himself, according to the good pleasure of His will." So, in illustrating, Paul relates to the example pertaining to the children of Isaac and Rebecca. He said: "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth). It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:10-13).

Then, in relating how God's mercy is under the sovereign will of God, Paul challenges thus: "What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Rom. 9:14, 15).

In the foregoing Scriptures, we find that neither good nor evil works are moving causes for God to predestinate, in that God, alone, has the prerogative to choose. "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" (Eph. 1:4).

In preceding Scriptures, I find that God wills nothing in time, but what He willed before time. Yet, also, that He can only be justly chargeable with any unrighteousness. In this consideration, I am asked to reconcile the following Scriptures:

First, we find that Israel (under law-covenant conditions) must learn certain things, since they said, in accepting that covenant of law, "All that the Lord hath spoken we will do" (Ex. 19:8). So, in 2 Chronicles 19:7, we have this first Scripture: "Wherefore, let the fear of the Lord be upon you: take heed and do it; for there is no iniquity with the Lord our God, nor respect of persons, nor taking of (bribes)." This Scripture speaks of God, as dealing in justice without respect to persons; in this He cannot be bribed.

Second, still under law-covenant works conditions, Israel is challenged thus: "And if it seem evil to you to serve the Lord, choose you this day whom ye will serve, whether the Gods which your fathers served that were on the other side of the (river), or the Gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord... And Joshua said unto the people, ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said we are witnesses" (Josh. 24: 15, 22). Salvation was not in consideration in this quotation, it was obedience (perfect) in respect to service under law-covenant conditions, as was promised. In judgment in respect to such works, we are told that "It is not good to have respect of persons in judgment" (Prov. 24:23). Third, this Scripture also related to law-conditions in respect to judgment without mercy. This is justice. Fourth Scripture, in Matthew 7: 7, 8, we find Jesus encouraging His chosen disciples how to pray. He said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Here faith is assumed; they had already been called of the Lord.

Fifth, similar instruction is given in Luke 11:9, 10.

Sixth, in Romans 2:11, we read again that (in judgment) "there is no respect of persons with God." Here, again, judgment is in perspective in regard to pagan moralizers.

Seventh, we have Revelation 3:20, as relating to believers in the church of Philadelphia, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." This is not, as many suppose, an invitation to sinners to open their hearts to the Lord and be saved; but, rather, an invitation to fellowship, as believers.

Eighth, we have Revelation 22:16, 17, where we read that "I, Jesus, have sent Mine angel to testify unto you these things in the churches. I am

the root and the offspring of David, And the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." This speaks of the "whosoever wills" of believers in the churches. This, also, speaks of such as are related in John 3:16. This relates to God "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:9).

Concerning all others, read Jeremiah 6:30 and Jude 4.

OSCAR MINK
219 North Street
Crestline, Ohio
44827

PASTOR
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



II Timothy 3:16: "All scripture is given by the inspiration of God..."

II Peter 2: 20 & 21: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy... came by the Holy Ghost."

All the scriptures cited in the question are in perfect concord. They are given by the omniscient and eternal mind, therefore to explicitly state, or even imply there exists the least variance between them is to set human reasoning above Divine wisdom, and make the whole of God's revealed counsel suspect.

II Chronicles 19:7; Romans 2:11: "...There is no iniquity with the Lord our God, nor respect of person..." "For there is no respect of persons with God." God's elective decree is eternal and unconditional. God is the Sovereign Potter, and all of humanity a helpless and lifeless lump of clay. "...Shall the clay say to Him that fashioneth it, what makest thou?... (Isa. 45:9). God was not motivated by anything outside of Himself in choosing His people, He did not consider their station or nationality of life, for that was as yet future. And as for time and space are concerned, we read, "Known unto God are all His works from the foundation of the world" (Acts 15:18). So then, whatsoever comes to pass in time is the result of God's eternal decrees.

Peter, who thought God's elective decree was restricted to Israel, learned that it went beyond the bounds of Judah, and that it included people of every nation, kindred, tongue, and people. Acts 10: 34 & 35: "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth Him, and worketh righteousness, is accepted with Him." The gospel came to the Jews first (Rom. 1:16), but in order of time only, not in order of preference. Regeneration which is the fruit of God's glorious decrees of election does make His people different, but previous to being born again they were the children of wrath the same as others, and were altogether unprofitable. Every man had his first birth in father Adam, and in Adam all sinned and stood equally condemned before God. "...There is no difference, for all have sinned

and come short of the glory of God" (Rom. 3: 22 & 23; 5:12).

Joshua 24:15 was spoken to God's national people, Israel. It was Joshua's last challenge of and call for rededication of the people, "And the people answered and said, God forbid that we should forsake the Lord, to serve other gods (Vs. 16). Verse 22 is spoken to re-enforce the people's new verbal commitment to the Lord, and they reaffirm it. Every Christian needs to frequently examine himself (II Cor. 13:5), to see how much of the world he is yet hanging onto, and this is what Joshua was admonishing Israel to do. Arminians take Verse 15 out of its context and contend the text teaches that a lost man can determine his eternal destiny by choosing between the God of the Bible, and the God of this world. Such a contention is the rankest nonsense, for the lost man is governed by a nature that is enmity against God, and his subservience to his fallen nature is so absolute, that he cannot do the first thing to please God (Rom. 8: 7 & 8). Man's choice of God is subsequent to the new birth, and is the result of God's electing purpose.

Proverbs 24:23 teaches man is not to allow his judgment to become blurred or biased by his previously held opinions of people and things. Matthew 7: 7 & 8 was spoken by the Lord to His disciples, (Matt. 5: 1 & 2). Luke 11: 9 & 10 was spoken by the Lord unto His disciples, (Lk. 11: 1 & 2). Revelation 3:20 was spoken to the Laodicean church in Asia Minor. Revelation 22: 16 & 17, "...And let him that is athirst come, And whosoever will, let him take the water of life freely" (Vs. 17).

The natural man cannot thirst for spiritual water; on the contrary, the word of God is foolishness unto him (I Cor. 2:14).

John 6:35, "...He that believeth on Me shall never thirst." Faith or belief in Christ generates thirst, it is not first thirst then faith, but God's gift of faith brings a thirst for the things of God. "He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:38).

"And whosoever will let him take the water of life freely" (Vs. 17). The unsaved person lacks both the will and ability to come to Christ (John 5:40; 6:44). Lost man is spiritually dead (Eph. 2:1), and being dead he is both spiritually blind and deaf to the things of the Spirit of God (II Cor. 4: 3 & 4). All whom the Father gave to the Son (John 17:6) in the covenant of election, shall without the loss of one come to Him (John 6:37), but be it understood, "whosoever will" may come, and in fact has come, but no man can come or will to come before God in sovereign and free grace gives him both the will and ability to desire and come to Christ. The "everlasting life" of John 3:16 is limited to "Whosoever believeth," and "He that believeth not is condemned already" (John 3:18).

The doctrine of sovereign un-

(Continued on Page 5 Column 1)

RELIGIOUS BOOKS AND BIBLES

Most Books Discounted

Send for FREE Catalogue.

CALVARY BAPTIST CHURCH
BOOK STORE

P. O. Box 71
Ashland, Ky. 41101 (606) 325-2012

FORUM

(Continued from Page 4)

conditional election glaringly pervades the whole of Scripture, and they who oppose it unconsciously fight against themselves. Election and predestination does not make God the author of sin for God's omniscience is holy as well as all comprehensive, and sin comes to pass in such a way as to leave God without a causative or responsible connection to it. God is the antonym of every exercise of human freewill, and man left to himself will invariably choose that which is dictated to him by the lusts of the flesh. That is why God says to His people, "Ye have not chosen Me, but I have chosen you..." (John 15:16).

JOSEPH M. WILSON

Route 3
1450 Old Hollow Road
Winston, Salem
N.C. 27105
PASTOR
Grace Baptist Church
Stanleyville, N.C.



"Sealed before birth to be lost or saved with no choice." is a poor way of stating the meaning of election and predestination, and actually is more erroneous than true. Man is by nature totally depraved and has desires towards sin, but no desires towards God and holiness. From eternity God sees all men in this condition. He eternally and unconditionally elected some from among fallen mankind and predestinated them to salvation. He eternally and sovereignly passed others by, leaving them in their sins, and predestinated them to hell for their sins.

Man does have a choice in this matter. God puts this choice before man in many Scriptures. Man is responsible for the choice he makes, and accountable to God therefor. All who go to hell choose willingly the path of sin which lead to hell. All who are saved gladly choose Jesus Christ as their Lord and Saviour. All moral beings make their choices according to their nature. The unsaved choose sin because he has a nature that desires sin. In the elect, at the appointed time, God uses the gospel and works the miracle of regeneration giving a new nature. The regenerated one immediately exercises repentance and faith in Jesus Christ, thus choosing Jesus Christ as Lord and Saviour. These truths will answer all the Scriptures in the above question.

II Chronicles 19:7: Men ought to take heed to God. God does not elect on the basis of what he sees in man, or because of any thing man can give, but elects unconditionally. Joshua 24:15, 22: The first choice does not deal with God, but with the idol gods on the other side of the Euphrates, where Abraham came from, or the Gods in Canaan where they were headed. But even when God does command men to choose between Himself and sin, this does not prove that man is able to do so. He is not able, for his nature loves and chooses sin. But God has not lost His right to command because men have lost their ability to obey. The later history shows that in v. 22, they had not truly chosen the Lord, but only pretended to do so.

Proverbs 24:34: God does not have respect of persons. If He chose on the basis of what is in the person, all would go to hell.

Where one evil spirit tempts the busy man, a thousand tempt the idle man.

God's choice is unconditional. Arminians teach that God shows respect of persons, for they say that He elects because of something in man. Matthew 7:7, 8 has nothing to do with the question, but is a wonderful prayer promise to the children of God. The same applies to Luke 11: 9, 10. Romans 2:11 is another Scripture that God does not show respect of persons. No sovereign gracer believes that He does. Election and predestination as taught by sound Baptists also prove that God is not a respecter of persons. Revelation 3:20 has nothing to do with the subject. It does not teach that Christ is knocking at the heart of the sinner and trying to get in. It teaches that Christ is knocking at the door of a true church which is in danger of losing its candlestick. Revelation 22:16, 17 teaches that the sinner who is thirsty and willing is invited to come to Christ. But the depraved sinner, of himself has no such thirst and willingness. Where the soul is thirsty for Christ and willing to come to Christ, it is thus evident that such a one is one of God's elect and that the Holy Spirit has made this one willing by His Almighty power. Election and predestination are true doctrines of the Bible, and there is not one verse anywhere in the Bible that contradicts these truths.

CLYDE T. EVERMAN

108 Burdsall Ave.
Ft. Mitchell, Ky.
41017

Lay Member
Calvary Baptist Church
Ashland, Ky.



If the doctrine of election and predestination means that we are sealed before birth to be lost or saved with no choice, then what do the above verses mean?

To shorten the answer to this question, let us for the moment, set aside Revelation 3:20, and look at the other Scriptures listed in the question. By a study of these Scriptures we see there are three subjects under discussion, namely, election and predestination, free will of man, and that God is not a respecter of persons.

These Scriptures, as well as many others, clearly show that all three of these are Bible truths. Therefore, there is no contradiction, as there is NO contradictions in the Word of God.

Man, being free to choose, let's look to the Scriptures to see what is his choice. Psalm 58:3 says, "They go astray as soon as they be born, speaking lies." Isaiah 53:6, "All we like sheep have gone astray." Psalm 10:4, "The wicked, through the pride of his countenance will not seek after God: God is not in all his thoughts." Psalm 119:155, "Salvation is far from the wicked: for they seek not thy statutes." Romans 3:10-12, "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, — there is none that doeth good, no, not one." John 5:40, "And ye will not come to Me, that ye might have life."

From these Scriptures, as well as many others it can be clearly seen that man in his natural state, will not come unto God, even though he is called to come. "And whosoever will, let

him take the water of life freely" (Rev. 22:17). Man has been running from God ever since Adam tried to hide himself in the garden.

We can see from this, that if God had not elected some, there would not be a single person that would have come to Him. For one would not of his own free will come, but the elect will be drawn to him. "No man can come to Me, except the Father which hath sent Me draw him" (John 6:44). And in John 6:37, we read, "All that the Father giveth Me shall come to Me; and he that cometh to Me I will in no wise cast out." We also read in Acts 14:38, "—and as many as were ordained to eternal life believed."

It has been said that because God elected some and left others in their natural sinful state, that this makes Him a respecter of persons. This is not so. To have respect of persons, is to see something about that person which would cause one to have respect for him over others, such as wealth, wisdom, rank, education, goodness, etc. See James 2: 1-6. The Bible tells us that God predestinated us according to the good pleasure of His own will (Eph. 1:5, 11) and not because of any good He saw in any one of us. To show that He is not a respecter of persons we can read Revelation 7:9, which tells us that there will be "A great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

3:20 which says, "Behold I stand at the door and knock, —." Many a sermon has been preached, using this verse as a text. In these sermons, Christ is pictured standing, pleading with the sinner, to let Him come into his heart. The only thing wrong with this is that there is not a word of truth in it. This verse is telling us that Christ is on the outside of the church of the Laodiceans and is asking His people who are in the church, to invite Him in, that they might have fellowship with Him.

SAVED

(Continued from Page 1)

they have yet to be converted. Many born again, but not yet weaned. The writer of Hebrews tells us that, "For when for the time you ought to be teachers, ye have need that one teach you again...." "And are become such as have need of milk, and not of strong meat." "For every one that useth milk is unskillful in the word of righteousness: for he is a babe." Here, then, is your saved, but as yet unweaned Christian, still a babe in Christ. And regretfully, some seem determined to remain thus even though we are admonished to "go on unto perfection" (Hebrews 6:1).

Those saved, yet unconverted? Of times that earnest and sincere soul who has yet to come out and be separated from some man-made denominational or convention church. That honest man who really desires to serve our Lord acceptably and has yet to grasp the full meaning of grace—still clinging to a measure of free-willism. Even another, and this should not be, that one calling himself missionary or grace Baptist, and yet, refusing and denying, at least, some of the doctrines of grace and the ab-

THE PLACE TO LOOK

The material things are 'out-there'—
Some of value great and small;
And if one heeds his fancies,
He may think he needs them all.

The material things are 'out-there'—
For the determined heart and hand,
A home to own or even a yacht,
A plane or cars and land.

Stocks and bonds may be 'out-there'
If a gold digger one might be;
He may build his barns much bigger,
If wealth is his priority.

Health and wisdom are not out there;
They are gifts from God above!
They are needed for the struggle,
If earthly riches one would love.

Eternal life is not out there,
It's God's personal gift to man!
It is given for the asking,
According to His marvelous plan.

It is foolish to look elsewhere,
Salvation is in Christ alone!
For our sins and transgressions
On the cross He did atone.

Mrs. J. P. Morgan
Charleston, W. Va.

solute sovereignty of our Lord. Assuredly, we all do not learn at the same rate and none of us learn as we should. Even the Apostle Paul recognized this limitation as he wrote to the Phillippian church; "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Jesus Christ" (Philippians 3:12). The word perfect here is that which separates the babe in Christ from the established Christian, meaning simply a mature, rooted and grounded child of God, no longer tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

I hold that the double-minded man of James 1:8 can easily be an immature Christian, saved yet unstable. Born of the spirit, yet not "weaned."

I once knew a young man who I have every reason to believe to be a Christian, yet he had quite a tendency to waver, particularly on doctrinal truths. His own pastor remarked that, "I am fearful that he will always agree with the last person he talks with." Too easily carried about with every wind of doctrine, and too true of too many of the Lord's elect. Remember, I wrote that I was and am learning from my own experience. Being thoroughly indoctrinated in Armanianism from my youth up, I was an unstable as quicksilver for too long, even after I had been irresistibly and irrevocably brought to the Lord Jesus and His cross. Oh, the inestimable patience and long suffering of our Lord with His finite, fallible and mixed-up children!

To the average new Christian the doctrine of "unconditional election" or the teaching of "irresistible grace" is more than likely to be as alien as a sermon preached in Latin, and so it was with me. To this end I know that our Lord would have us to be patient with that brother who has yet to grasp the truth of Ephesians 1:4, & 5, or I Thessalonians 1:4 and II Thessalonians 2:13. Far too often we are prone to try to hurry or rush that new believer into these precious truths and we end up literally using our

doctrines as a club with which to belabor that one. Beloved, this should not be. Any knowledge which you or I have of the doctrines of grace is a gift from God just as surely as our salvation—For what is there that we have that we didn't receive from Him?

Even when we are convinced that someone is ready to be instructed more fully in the delights of sovereign grace, we should give all diligence to begin at the proper place. It is my sure feeling that it is useless to teach a "limited atonement" to one who has not agreed to, first, the absolute sovereignty of our Lord and, secondly, the total depravity of every man since Adam. Instruct such a one fully in those two absolutes and when he sees this, then the rest of the lovely tulip petals will be easily visible. Properly viewed and consented to, those two things will strike a killing blow to that natural pride which causes man to deny pure grace. And soon, then, we are content to leave even the doctrine of "reprobation" in His hands. So let us be patient with that one who heretofore seemed to be content with the "milk." Perchance God will open his heart and mind—and ours!

THE FIVE POINTS OF CALVINISM

By Frank Beck

This booklet of 70 pages discusses the Bible doctrines of depravity, election, atonement, grace in conversion, and eternal security. It contains a very helpful index of subjects, as well as an index of the various Scriptures discussed.

Most people have only heard biased attacks on Calvinism — from its impassioned critics; why not order this booklet and pass it on to those who have not heard the positive side of these doctrines?

\$1.00 Per Copy — Plus Postage

—Order From—

CALVARY BAPTIST CHURCH
BOOK STORE

P.O. Box 71 Ashland, Ky. 41101

THE BAPTIST EXAMINER
APRIL 4, 1981
PAGE FIVE

Satan may build a hedge about us and hinder our movements, but he cannot roof us in and prevent our looking up.

PRAYER

(Continued from Page 1)

their Master! No wonder (It was God Himself) that when He ceased they came with tear-filled eyes, saying, "Lord, teach us to pray." The power of prayer lies more in what we are than in what we say. They pray well who have "holiness unto the Lord" written across their lives. Prayer, wrote a deaf and dumb girl, is "the wish of the heart." If the heart is right with God, then the desires of the heart will be granted, "And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (I John 5:14-15). Desires are plentiful in human hearts, but how few are confidently breathed into the ear of God. Notice here—

I. NEED OF PRAYER

The disciples saw their need of prayer, and asked Jesus, "Lord, teach us to pray" (v. 1). All men pray in the way of wishing, or earnestly desiring but not to the living God. One person said, and this is true of all before we are saved or converted, "I said my prayers to nobody, now I pray to God." We have never learned to pray if we have not learned to speak personally to a personal God (and that cannot be until we are converted and the Holy Spirit is indwelling within us), and to know that He hears us. Intercourse with God is a crying need of the soul of man. We need more than human sympathy. We need a grater than human help. Divine power and compassion are the counterparts of human weakened and need. "Lord, teach us to pray."

II. TEACHER OF PRAYER

"Lord, teach us." Surely, this "Teacher come from God" is well able to instruct us in the way to God. No mortal being can do this. Christ—His whole life was lived in the atmosphere of prayer. He constantly breathed the breath of Heaven. In His every act we hear the voice of His pleading on our behalf. His incarnation, His Holy life, His agony in the garden, His atoning death, and His rising again from the dead were all mighty voices of supplication unto God. He who spent whole nights in prayer had too much to do to be in a hurry or to neglect secret communion with His Father. "Lord, teach us." He teaches us to pray by giving us a deep insight into the poverty of our own natures that we may hunger after righteousness. "Likewise the Spirit also helpeth our infirmities: for ye know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). He teaches us to pray by revealing to us, through His Spirit, of His own unsearchable riches that we may covet earnestly the best gifts, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

III. SPIRIT OF PRAYER

In answer to their requests the Great Prayer Teacher said, "When ye pray, say, Our Father which art in Heaven,"

etc. In putting this prayer into their mouths our Lord was not only teaching the order in which our prayers should be formed, but, we think, the very spirit and condition of the heart necessary to true prayer. Looked at in its subjective aspect, this prayer implies a condition of—

(1) SONSHIP. "Our Father." Before we can say "Our Father" in any real sense we must have received the Spirit of adoption. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15). We must be made sons through receiving His Son ere we can honestly say Father. "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" (John 1:12).

(2) SANCTIFICATION. "Hallowed by Thy Name" (v. 2). His Name stands for all that He is in His holiness, righteousness, love, and almightiness. How can an unsanctified soul hallow, set apart as holy, the great Name of God in the daily life? What communion hath light with darkness? If His Name is to be hallowed in us we ourselves must be hallowed to His Name.

(3) SUBJECTION. "Thy kingdom come." How can we utter this petition if we are not willing that our own hearts and thoughts should be subject to His rule? So, to be able to pray, there must be entire submission to the will of God. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

(4) CONSECRATION. "Thy will be done." To pray "Thy will be done" there must needs be a willingness to do His will.

(5) BROTHERLY LOVE. "And forgive us as we forgive every one." Our prayers may often be hindered for lack of tender-heartedness toward those who may be indebted to us. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). Does this reveal the spirit in which we pray?

IV. MANNER OF PRAYER

"Because of his importunity he will give him as many as he needeth" (Vs. 5-8). The word importunity here stands for "shamelessness," and this is the only time it is used in the New Testament and employed by our Lord in connection with prayer; it is exceedingly expressive. It means that in offering our requests to God for things needful we should take no denial; turn not aside through any seeming providential rebuff, being utterly shameless in our persistent, confident waiting. "And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed" (Exodus 17:11).

V. SIMPLICITY OF PRAYER

"Ask, and it shall be given you" (vs. 9-12). The child in its own way begins to ask as soon as it is born, and the mother has no difficulty in interpreting its cry. As long as we maintain the childlike spirit, prayer will be a simple, delightful, and soul-strengthening exercise. The more we get conformed to the image of Christ the nearer do we come to the very heart of God. And the nearer we approach to Him in our real soul likeness to Him, the more simply and childlike will our prayers be.



QUESTION: — Upon what Bible character was performed a surgical operation with a flint knife?

ANSWER:—Adam, Genesis 2:21 — "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;"

"Ask, and ye shall receive."

VI. EFFICACY OF PRAYER

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (V. 13). The Father will give the Holy Spirit to them that ask Him, and in giving the Spirit He is putting within the reach of each child of His every spiritual blessing. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God" (Eph. 3:14-19).

Many of us have yet to learn what our gracious Father is willing to do for us, and through us, by His gift of the Holy Ghost. As workers together with Him we beseech you that ye receive not this grace of God in vain. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (John 14:12-14).

May I say this in closing, this should be a challenge to every child of God, to make him realize that all we have to do is ask. May God bless all is my prayer!

BORN AGAIN

(Continued from Page 1)

God the Father for this very purpose, and that beside Him there is no Saviour at all. In himself he sees nothing but unworthiness. But he has full confidence in Christ, and trusting in Him, he believes that his sins are all forgiven. He believes that, because he has accepted Christ's finished work and death on the cross, he is considered righteous in God's sight, and he may look forward to death and judgment without alarm.

He may have fears and doubts. He may sometimes tell you that he feels as if he had no faith at all. But ask him if he is willing to trust in anything in-

stead of Christ, and see what he will say. Ask him if he will rest his hope of eternal life on his own goodness, his own works, his prayers, his minister, or his church, and listen to his reply.

What would the apostle say about you? Are you born again?

Practicing Righteousness

Third, John wrote: "Every one that doeth righteousness is born of him" (I John 2:29).

The man who is born again, or regenerated, is a holy man. He endeavors to live according to God's will, to do the things that please God and to avoid the things that God hates. He wishes to continually look to Christ as his example as well as his Saviour and to prove himself to be Christ's friend by doing whatever He commands. He knows he is not perfect. He is painfully aware of his indwelling corruption. He finds an evil principle within himself that is constantly warring against grace and trying to draw him away from God. But he does not consent to it, though he cannot prevent its presence.

Though he may sometimes feel so low that he questions whether or not he is a Christian at all, he will be able to say with John Newton, "I am not what I ought to be, I am not what I want to be, I am not what I hope to be in another world; but still I am not what I once used to be, and by the grace of God I am what I am."

What would the apostle say about you? Are you born again?

Loving Other Christians

Fourth, John wrote: "We know that we have passed from death unto life, because we love the brethren" (I John 3:14).

A man who is born again has a special love for all true disciples of Christ. Like his Father in heaven, he loves all men with a great general love, but he has a special love for those who share his faith in Christ. Like his Lord and Saviour, he loves the worst of sinners and could weep over them; but he has a peculiar love for those who are believers. He is never so much at home as when he is in their company.

He feels that they are all members of the same family. They are his fellow soldiers, fighting against the same enemy. They are his fellow travelers, journeying along the same road. He understands them, and the understand him. They may be very different from himself in many ways—in rank, in station and in wealth. But that does not matter. They are his Father's sons and daughters and he cannot help loving them.

What would the apostle say about you? Are you born again?

Overcoming the World

Fifth, John wrote: "Whatsoever is born of God overcometh the world" (I John 5:4).

A man who is born again does not use the world's opinion as his standard of right and wrong. He does not mind going against the world's ways, ideas and customs. What men think or say no longer concerns him. He overcomes the love of the world. He finds no pleasure in things which seem to bring happiness to most people. To him they seem foolish and unworthy of an immortal being.

He loves God's praise more than man's praise. He fears offending God more than offending man. It is unimportant to him whether he is blamed or praised; his first aim is to please God.

What would the apostle say about you? Are you born again?

Keeping Oneself Pure

Sixth, John wrote: "He that is begotten of God keepeth himself" (I John 5:18).

A man who is born again is careful of his own soul. He tries not only to avoid sin but also to avoid everything which may lead to it. He is careful about the company he keeps. He knows that evil communications corrupt the heart and that evil is more catching than good, just as disease is more infectious than health. He is careful about the use of his time; his chief desire is to spend it profitably.

He desires to live like a soldier in an enemy country—to wear his armor continually and to be prepared for temptation. He is diligent to be a watchful, humble, prayerful man.

What would the apostle say about you? Are you born of God?

The Test

These are the six great marks of a born-again Christian.

There is a vast difference in the depth and distinctness of these marks in different people. In some they are faint and hardly noticeable. In others they are bold, plain and unmistakable, so anyone may read them. Some of these marks are more visible than others in each individual. Seldom are all equally evident in any one person.

But still, after every allowance, here we find boldly painted six marks of being born of God.

How should we react to these things? We can logically come to only one conclusion—only those who are born again have these six characteristics, and those who do not have these marks are not born again. This seems to be the conclusion to which the apostle intended us to come.

Do you have these characteristics? Are you born again?

MISSIONARY

(Continued from Page 3)

it, you'll see that they came back and reported to the church at Antioch. We'll see that they constantly kept in contact with the church, letting them know what they were doing. But we also see, beloved, that other churches assisted in the work. But nowhere do we read where the other churches tried to control the missionaries, other than to assist. Beloved, that's the way that God works. The church that sent out the missionaries is the one he reported back to. They reported to other churches. They told of what God did for them, but they came back to the church that sent them out.

In the book of II Corinthians 11:8, "I robbed other churches, taking wages of them to do you service." He received assistance, material assistance, money assistance from other churches to do the work that God sent him to do. In Philippians 4:14-18,

"Notwithstanding ye have well done, that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things

(Continued on Page 7 Column 1)

Tarry at a promise until God meets you there. He always returns by that road.

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

HILLBORO, Ks. (EP)—The International Assistance Mission, a group of Christian workers serving the people of Afghanistan through medical and rehabilitation programs, has decided on a temporary withdrawal of all personnel. This is the first public statement released by I.A.M. here since the brutal murder on the night of December 30th of I.A.M. workers, Erik and Eeva Barendsen in their home in Kabul. The motive for the murder is as yet unknown, and the investigation continues. The Barendsens had been members of the I.A.M. since 1972.

The I.A.M. recognized the need of its workers to "have a time for recuperation and assessment outside the situation and to reassure their families and supporting agencies." All 22 workers have left the country and are on stand-by furloughs. The majority of the workers have expressed their willingness to return.

BETHESDA, Md. (EP)—Representatives of around 50 Christian denominations, the three major branches of Judaism, and several other

religious traditions gathered for three days at the 4-H conference center here to consider "government intervention in religious affairs." Noting that representatives of more than 90 percent of the adherents of organized religion in the United States were together, conference chair William P. Thompson, stated clerk of the United Presbyterian Church, called it "possibly the most inclusive such gathering in American history."

In opening remarks, Thompson ticked off 17 "problems that... exercised the (six) sponsoring bodies," including actions by state and federal governmental agencies to: regulate fund-raising solicitations by religious bodies, require information about religious groups' efforts to influence legislation, supervise union representation elections among lay teachers in parochial schools, and treat colleges and hospitals as separate from the churches which sponsor them. He also cited "grand jury interrogation of church workers about internal affairs of churches, use by intelligence agencies of clergy as informants..."

reported to them and he told them the great things God had done through their ministry. Beloved, we are to assist other churches in mission work. It should be a sacrifice acceptable unto God. It should be done in a way that pleases him. A missionary church is willing to go and willing to take the message and let the world know that you love the Lord.

You know, we talk about these other denominations and we deplore that they preach such ungodly messages as they do. We look at these fundamentalists and we think, "Oh, my, how terrible it is that they would disregard such precious truths that is found in this Word." But do you want to know something? They put us to shame when it comes to going out and presenting the Word of God. Why do we send missionaries out? Why do we go out? What is the purpose of going out ourselves and preaching about the things of the Lord? Because, beloved, we have the only message that is of any hope and help. We have the message of God. We have the Word of God. We have that which God uses in a great and a wondrous way. The Spirit of God takes that message and He applies it to a dead sinner and the sinner becomes alive.

Oh, I tell you, beloved, as I think about my precious Saviour, I rejoice in the messages we have heard that tells about the fact He has suffered and died on the cross for us, He died in our stead, and He became accursed for us. We look and we think about it and we remember that one day, by the grace of God, the Spirit of God quickened us. Someone told us about the Saviour and the Spirit of God took a hammer and broke that cold, hardened, dead heart. That Word, the seed of God, was implanted and we were quickened and made alive by the power of God.

He said, "Now you go out and you witness, don't you try to

(Continued on Page 8 Column 1)

placing of a church in receivership because of allegations by dissident members," and various forcible efforts to remove persons from the influence of unpopular religious movements.

The bulk of the conference program involved presentations on a variety of current church-state issues, many by lawyers. Two major topics were omitted by design — government aid to religious schools and public policy on abortion. Alluding to the religious diversity involved, Thompson said the "sponsoring bodies can reach their own conclusions about the course they wish to follow" in light of the information and viewpoints discussed.

WASHINGTON (EP)—Renewing his promise to work for passage of tuition tax credits for education at all levels, President Reagan nevertheless asked supporters of the measure to push first for his economic recovery package outlined in an address to the nation Feb. 18. Reagan, who advocated tuition tax credits during his campaign for the presidency, cited the controversial scheme to allow taxpayers who send their children to private schools a credit against taxes owed to the federal government as one of "many other desirable tax changes" he will seek later. Denominations and religious special interest groups are divided on the issue.

WASHINGTON (EP)—Calling tuition tax credit legislation the key religious liberty issue confronting the Congress this session, the executive director of Americans United for Separation of Church and State has urged the defeat of the Packwood-Moynihan bill scheduled for introduction this week. R. G. Puckett said the bill is unconstitutional and, for a host of other reasons, is bad public policy. He added that Americans United will devote its full efforts to explaining the issue to the Congress, the Reagan administration and the American public.

The Packwood-Moynihan bill, practically identical to a bill defeated in the Senate in 1978, would divert about \$1.25 billion dollars a year to parochial and private schools in the form of tuition reimbursement federal income tax credits to parents. The credits would pay for up to one half of a student's tuition up to a maximum annual benefit of \$250. The maximum figure would rise to \$500 the second year for a total tax expenditure of \$2.5 billion.

Since the bill would also give tax credits for college tuition, that price tag could run as high as \$6 billion for the 12 million post-secondary students in the country.

The lead editorial in the March Church & State, the monthly publication of Americans United, details the reasons why the Packwood-Moynihan proposal should fail. A chief factor weighing against the bill, said the editorial, is its unconstitutionality. "Tuition tax credits are a tax expenditure. They would use federal tax policy to provide federal funds to sectarian private schools." But the bill's unconstitutionality is only one reason why it should be defeated, the editorial continues. Such large tax expenditures run counter to the Reagan administration's budget cutting thrust and would be the first step in a program which would grow uncontrollably as

the number of private and parochial schools increased. The bill would also encouraged religious battles, the editorial notes.

"President Reagan and many new senators and representatives won election last November at least in part because of the national mood of 'get the government off our backs'," the editorial concluded. "Tuition tax credit legislation would not only put more government on our backs it would also lead onto our backs the job of financing thousands of private religious institutions over which we would have no control."

MUNICH, Germany (EP)—The Soviet KGB has evidently targeted Baptist groups in Estonia as a major point of concern because of what appears to be a spectacular religious revival taking place in that part of the Soviet Union. According to a report released by Faith in the Second World (G2W), based in Zurich, Switzerland, "believers who come to the capital city Tallinn from outside Estonia will no longer be permitted to visit the Olai Church effective March 1, 1981."

G2W reports that the Soviet KGB fears that the flaring revival in Estonia could spread across the borders of Estonia into other of the Soviet socialist republics.

The Olai Church in Tallinn is used by the Baptist and is widely recognized as the center of many evangelistic activities in Estonia. While the KGB is seeking to restrict the spread of this religious awakening, there is evidence that this "movement of God" has already spread as far as the Finnish border.

NASHVILLE, Tenn. (EP)—A work group to "explore and establish a working relationship" between Southern Baptists and Jews has been formed, according to Bailey E. Smith, president of the Southern Baptist Convention. Smith, who has established a "close relationship" with representatives of the Anti-Defamation League of B'nai B'rith following two controversial statements last year, announced formation of the group during the February meeting of the Southern Baptist Convention Executive Committee.

The Oklahoma pastor said the work group grew out of two meetings — one Dec. 18 in New York City, and the other Feb. 9 in Fort Worth, Texas — between Smith and representatives of ADL. At the first meeting, Smith said, an agreement was made "to explore and establish a working relationship in which Baptists and Jews could improve methods of communication to further mutual respect and understanding."

Smith will chair the Baptist portion of the work group and Rabbi Ronald B. Sobel of New York City, chairman of the national program committee of the ADL, will head the Jewish contingent.

BRIEF NOTE

Elder Gene Kiger of Tulsa, Oklahoma has accepted the call to be the assistant pastor of Grace Baptist Church in Stanleyville, North Carolina. He will assume the duties of this position effective March 29, 1981. Elder Joe Wilson, pastor of Grace Baptist Church and Elder Gene Kiger and all church members ask that the readers of TBE remember Elder Kiger in prayer as he begins this new position.

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.

SEATTLE, Wash. (EP)—PRESIDENT DAVID MCKENNA of Seattle Pacific University was one of three finalists under consideration to be secretary of education in the Reagan Administration, SPU's student newspaper, The Falcon, reports. Nearly two months of "speculation and rumor over the possibility of McKenna's leaving SPU for the cabinet post" was ended, the paper says, when Terrel Bell Utah commissioner of higher education, was named secretary of education.

Dr. McKenna, who has been president of Seattle Pacific since 1968, told reporters that his name was placed in nomination for the cabinet post on Nov. 7 by a long-time friend, Sen. Mark Hatfield (R-Ore.). At that time, he indicated that, if chosen, he would be willing to take the position as secretary of education but would not actively seek the appointment.

RICHMOND, Ill. (EP)—Would you believe someone at the First Baptist Church here gave a condominium as a tithe?

On a "Great Day of Giving," members gave items of material value as well as money. Into the offering plate went pledges for a 2-bedroom condominium valued at \$56,000, 4-place settings of sterling silver tableware, a Honda mini-bike, five lakefront acres near Hayward, Wisc., several feet of copper tubing, two gold watches, 50 bushels of wheat, and a 3M copy machine, plus money.

The condominium and other items will be sold to purchase a building for the church's school, the Richmond Christian Academy for grades K-12, which has been in operation one year. The copy machine is being used for the school and church, and the land in Wisconsin will be used to build a retreat center.

The way to do a great deal for Christ is to keep on doing a little.

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, Catlsbrg., Ky. | Sun.—8:30-9:00 a.m. | 92.7 | 3000 FM |

MISSIONARY

(Continued from Page 7)

save." God forbid, that anyone would come and say, "I'm one of James Hobb's converts." Because, they don't have much, if they're my convert. But, may it please Almighty God, that in that day of judgment, I may see many who heard the message from my lips and the Spirit of God saved. It's rejoicing to know that we have a message that saves. Oh, how we rejoice in that. We know that the power of God works as we hear James. "Of his own will begat he us with the word of truth" (James 1:18). Oh, beloved, he used this message and we as a missionary church have the responsibility of going out and presenting the Word so that others will hear that message and the power of God will use it.

This missionary that we talked about that was sent out by the church of Jerusalem had a concern over this very matter. He said in Romans 1:15-16, "So as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to

the Jew first, and also to the Greek." He's the one that said that he was so concerned and so burdened for his brethren. In Romans 9:1-5, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." He said, Oh, I'm concerned about my brethren. In Romans 10:1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

We need to have a burden to get people saved, not to save them ourselves, not to say, "The gospel is the power of salvation, now won't you let God save you?" Talk about misnomers. That's putting two contradictory forces together. But to stand up and talk about a Saviour who saves a totally dead sinner and to know that a

power, Almighty Sovereign God, will take that message and apply it and souls will be saved. A missionary church desires to see people saved, but they desire to see more than that. They desire to see those that have been saved come to the knowledge of certain instructions of what that they are supposed to do.

Many years ago. I talked to a young man and he said, "I was saved in a Billy Graham crusade." I said, "Well, if you were saved, praise the Lord." I said, "What church do you belong to?" I don't belong to any church. I can serve the Lord better outside of the church." I thought, "Oh, somebody failed." He was saved. Somebody failed. If we could serve the Lord better outside the church, why did the Lord give us the church? What is the purpose of the church if we can serve Him better outside of it. Oh, we could go into many lessons about the church.

But, beloved, when we talk to somebody about the Lord, you will notice a couple of examples. In Acts 8:35-36, as Philip was talking to this Ethiopian eunuch, "Then Philip opened his mouth, and began at the same scripture and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?" How did he know he needed to be baptized? Isaiah 33 didn't say anything about baptism. He had gone to Jerusalem to worship in the temple. They didn't tell him anything here in the temple about baptism. How did he know to be baptized? Beloved, because when Philip preached Jesus, he preached not only Jesus, the Saviour, he preached the Lord Jesus Christ, and to preach the Lord Jesus Christ is to preach submission to the Lord. And submission in baptism is one of the ways that we show that we are submissive to him.

He said, "Here is water, what doth hinder me to be baptized?" "Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (Acts 8:36-37). How did he know that? He heard it in the message. The preaching of Jesus told him this.

Concerning the Philippian jailer in Acts 16; you recall the story of how Paul and Silas were in prison in Verses 30-33, "And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes: and was baptized, he and all his, straightway." How did he know to be baptized? Because when they preached, they preached the whole council.

Beloved, we have the responsibility of not only being missionaries in the respect of going and talking about the Saviour, we have the responsibility of teaching everything about Him. Let us strive to be a missionary church as we go forth to serve our Lord and Saviour in this world.

Write for FREE Book Catalog

CONCORDANCES

| | |
|---|---------|
| Cruden's Concordance - Alexander Cruden | \$ 5.95 |
| Strong's Concordance (Plain) | 16.65 |
| (Indexed) | 21.95 |
| (Paperback) | 12.95 |

CULTS

| | |
|---|------|
| Glossolalia - W. J. Burgess | 1.00 |
| Modern Tongues Movement - Robt. G. Gromacki | 3.50 |
| Tortured for Christ - Richard Wurmbrand | 1.75 |

DEBATES

| | |
|--|------|
| Barr-Evans Debate (Debate on interracial marriage) | 3.95 |
| Debate on Salvation: Is it Conditional or Unconditional - T. S. Dalton and T. R. Burnett | 2.75 |
| Crawford-Alexander Debate (Debate on Election and Predestination) | 7.95 |

DICTIONARIES

| | |
|---------------------------------|-------|
| Davis Dictionary of the Bible | 8.95 |
| Webster's Collegiate Dictionary | 10.95 |

DOCTRINAL STUDIES

| | |
|--|------|
| God's Sovereignty - Elisha Coles | 3.45 |
| The Training of the Twelve - A. B. Bruce | 9.95 |
| Philippians - H. A. Ironside | 4.95 |
| Perfectionism - Benjamin B. Warfield | 5.95 |

GENERAL TOPICS

| | |
|--|------|
| The Greatest Thing in the World - Henry Drummond | 1.25 |
| Textbooks on Trial - James C. Hefley | 6.95 |
| Beyond Death's Door - Maurice Rawlings, M.D. | 5.95 |

EVOLUTION AND THE BIBLE

| | |
|---|------|
| Why Scientists Accept Evolution - James D. Bates and Robt. T. Clark | 1.95 |
| Flaws in the Theory of Evolution - Evan Shute | 3.50 |
| The Genesis Flood - Whitcomb & Morris | 6.95 |

PAPERBACKS ON VARIOUS TOPICS

| | |
|---|------|
| Our Favorites (Poems from TBE) | 1.00 |
| Revelations About the Rapture - John Dennis | 1.95 |
| The Fountain of Life - John Flavel | 3.95 |
| The Plan of God - J. I. Packer | .95 |

PROPHECY

| | |
|--|------|
| The Coming Prince - Sir Robt. Anderson | 3.95 |
| Beyond the Crystal Ball - Merrill F. Unger | 2.50 |
| Israel in Prophecy - J. F. Walvoord | 3.95 |

REFERENCE BOOKS

| | |
|--|-------|
| Halley's Bible Handbook | 6.95 |
| So many Mansions - Kubo and Specht | 5.95 |
| All the Miracles of the Bible - Lockyer | 9.95 |
| Life and Times of Jesus - Alfred Edersheim | 14.95 |

SERMONS AND OUTLINES

| | |
|---|------|
| Beams of Glory - J. E. Cobb | .75 |
| Preaching and Preachers - D. M. Lloyd-Jones | 9.95 |

THEOLOGY

| | |
|---|------|
| Systematic Theology - Louis Berkhof | 9.95 |
| Christian Doctrines: A Compendium of Theology - J. M. Pendleton | 5.00 |
| A Body of Divinity - Thomas Watson (Paper) | 8.95 |
| A Systematic Study of Bible Doctrine - T. P. Simmons | 8.95 |

ON ALL BOOKSTORE ORDERS — PLEASE ADD POSTAGE AND HANDLING

Avoid Delay . . . include Postage and handling with your Order.
IF YOUR ORDER IS:

| | |
|--------------------|------------|
| Up to \$5.00 | Add \$1.00 |
| \$5.01 to \$10.00 | Add \$1.75 |
| \$10.01 to \$20.00 | Add \$2.50 |
| \$20.01 to \$30.00 | Add \$3.25 |
| Over \$30.00 | Add \$3.75 |

Send All Orders To:

CALVARY BAPTIST CHURCH BOOKSTORE

Post Office Box 71, 3339 - 13th Street
Ashland, Kentucky 41101

KENTUCKY RESIDENTS PLEASE ADD 5% SALES TAX

Write for FREE Book Catalog

THE BAPTIST EXAMINER
APRIL 4, 1981
PAGE EIGHT

At Least Five People To
Whom You Can Send TBE
YOU KNOW WHO NEEDS IT!

GIVE 5 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P.O. BOX 71 — ASHLAND, KENTUCKY 41101

SEND 5 SUBSCRIPTIONS, WE'LL RENEW YOURS FREE!

5 SUBS \$10.00

Have This paper Delivered Every Week — For a Whole Year!
(PLEASE PRINT)

1. _____
(A SINNER)

Address _____
Zip Code _____

2. _____
(A PREACHER)

Address _____
Zip Code _____

3. _____
(A SUNDAY SCHOOL TEACHER)

Address _____
Zip Code _____

4. _____
(A CHURCH MEMBER)

Address _____
Zip Code _____

5. _____
(A YOUNG PERSON)

Address _____
Zip Code _____

Enclosed \$ _____ for _____ Subs

Your Name _____

Address _____

GIVE US READERS
We Will Give Them The Truth!