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The Baptist Examiner

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"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them"—Isaiah 8:20.

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WHOLE NUMBER 2322

AN IRRESISTIBLE OFFER OF SALVATION

by C. F. Boerker, Sr.

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

Dear reader, this text speaks of an irresistible offer of salvation for a sinner, who for himself is under the curse of death and is awaiting the sentence of eternal damnation which separates him from the presence of the living and just God. It speaks of the mercies of God in Christ Jesus and His sure salvation.

Let us, in the first place, consider that the salvation of the sinner is the Father's will.

In the second place, that the salvation of the sinner is Christ's mission.

In the third place, that the sinner receives an assured salvation for his soul.

I. We shall consider in the first place that the cause of salvation is the Father's will. "Thy people shall be willing in the day of Thy power" (Ps. 110:3a). God the Father is the sovereign creator of the universe, the omnipotent and almighty Father who in His sovereign will has chosen His people from eternity, making a distinction between His creatures; "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will" (Eph. 1:11). In His unsearchable righteousness and love He speaks to His people in I John 3:1: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God, therefore the world knoweth us not, because it

knew Him not."

He has chosen to Himself a peculiar people, a people equally fallen and guilty of the sin of our father Adam, dead in trespasses and sin. But the Father in His foreordained love

speaks to this people: "This people have I formed for Myself; they shall shew forth My praise" (Isa. 43:21). The Father knows who are His, and who He has chosen and loved in (Continued on Page 2 Column 3)

IS HEAVEN A PLACE, AND IF SO, WHERE IS IT?

W. L. Pettingill

(Now in Mansions Above)

Heaven is a place. From that place the Lord Jesus came down to earth, and to that place He went up from the earth after His sufferings were accomplished. He who knows all about that place says that "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 2:13). Heaven is where the Father's house is, with its "many mansions," and there, in addition to these mansions, our Lord has gone to "prepare a place" for us, that where He is there we "may be also" (John 14:3).

Heaven is the place where He is Whom having not seen we love; in Whom, though now we see Him not, yet believing we "rejoice with joy unspeakable and full of glory" (I Peter 1:8).

Heaven is the place He left one day long ago, saying to His Father, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Psa. 40:6-8; Heb. 10:5-9).

Heaven is the place to which He returned having finished the work the Father had given Him to do, to hear the Father's greeting, "Sit on my right hand, until I make thine enemies thy footstool" (Psa. 110:1; Heb. 1:13).

Stephen the martyr, about to be stoned to death for his testimony, "being full of the Holy Spirit, looked up steadfastly into Heaven, and saw (Continued on Page 6 Column 2)



ROBERT HOSKINS

Christ Jesus unto good works, which God hath before ordained that we should walk in them."

I. GOOD WORKS

I would like to talk about good works according to the Scriptures. Who can perform a

good work in the sight of God? The Scripture makes it plain, that none but the saved can. Ephesians 2:10 says: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Romans 8:8 reads: "So then they that are in the flesh cannot please God." Hebrews 11:6 reads: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Good works are the fruit of the Spirit, and none but the saved have that Spirit. Good works are the result of salvation and not the cause of it as some would have you believe. The Divine order is salvation, then service. We are saved to serve God and others. There must be life before activity. Every man by nature is dead in sin and alienated from the life of God.

The belief that a sinner may work towards salvation is a heresy of the deepest dye or color. In Titus 3:5 we read: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renew- (Continued on Page 3 Column 3)

"THE TRUTH ABOUT CATHOLICS" IS THE DEVIL'S FALSEHOOD

Someone has sent me a booklet titled, "The Truth About Catholics." But I find not a truth in it: the doctrine taught by Catholics is entirely obscured by the author, Peter O'Donnell, a devout Catholic. The object, manifestly, is to deceive Protestants and non-Catholics generally.

One section of this booklet is "The Bible an Authority only in Catholic Hands." Under that ti-

tle there is published a "Parallel" in three columns. In the first, a quotation is made from the "Apostolic Church" (the New Testament). Column two states the doctrine of the Catholic Church—in such a manner that it is forced to agree with the Bible. Then column three which (of course) is out of harmony with both the Bible and Catholics: Here is a sample: "Our Saviour gives pre-eminence to Peter over the other Apostles: I will give to thee the keys of the kingdom of heaven..." (Matt. 16:19). "Confirm thy brethren" (Luke 22:32). "Feed my lambs; feed my sheep (John 21:15, 16)." That is column one.

Column two reads: "The Catholic Church gives the primacy of honor and jurisdiction to Peter and his successors, the Popes."

Column 3 reads: "All other Christian communions practically deny Peter's supremacy over the other Apostles."

That arrangement is carried on through eight paragraphs of different subjects. In every one the Bible is misrepresented, that the practice of the Roman Catholic Church may appear "Scriptural."

I shall strip the first column of its false covering, which will automatically show the corruptions of the Catholic Church. Here it is:

Our Saviour does not give (Continued on Page 5 Column 4)

(USPS 042-340)

The Baptist Examiner Pulpit

A Sermon By Ray Waugh

MONSTROUS "MORAL MAJORITY"

Perhaps not since "The Dark Ages" pervaded the earth under the guise of "Christianity" has anything comparable or more dangerous swept across our world than the so-called "Moral Majority," and its ancillary organizations. These of the "Moral Majority" would have us believe that America's hope is held in the hands of some who would call themselves "Christian Conservatives," and sometimes secondarily "preachers!"

These make a pretense of believing the Bible, when they, in reality, are pursuing their own selfish personal interests. And they ensure that they "leave no stone unturned" as they prevail upon the masses for

their money in their kingdom building. They may be noted and perhaps self-appointed masters of the Word of God, yet they live their lives in defiance of, "Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord" (Jer. 17:5).

They move as though they had never read history. They make their moves as though they were in total ignorance of the fact that most of the men who were humanly responsible for our Constitution and our Bill of Rights made no profession whatever of being vigorously "Christian" or "Conservative." Nevertheless, these men in the early days of our nation's history

and a few men of faith, in wisdom, pursued a course toward separation of Church and State.

If you will, then, America is the product of God ruling and overruling in the councils of men, many of whom were deists and agnostics—men who gave little or no thought to God. Even Benjamin Franklin, though a professed agnostic, realized this and said, "I have lived a long time, and the longer I live the more convincing proof I see of this truth—that God governs the affairs of men."

Now, however, we have the spectacle of some men who profess to be Christian who would have us suppose that men, and (Continued on Page 2 Column 1)

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THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

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MONSTROUS

(Continued from Page 1)

they, as "preachers," in particular, are the key to America's future. One of the foremost of their number — the one who has given the so-called "Moral Majority" its primary impetus opened an office in Washington, D.C., he tells us, so as not to jeopardize his religious organization's non-profit status — has boldly and brazenly declared, "The hope of America isn't in its politicians. The future is in the hands of preachers."

This should give us some insight regarding the level and the extent of his "Christianity." Interestingly, if you will, it appears that he does not mind serving God so long as it does not cost him anything and so long as it does not lead to a cross. As "kingdom-building" Cain, these move to "make a fair show in the flesh" lest they "suffer persecution for the cross of Christ" (Gal. 6:12).

The truth is, these preachers would deceive the people into supposing that those who penned our Constitution and our Bill of Rights, and perhaps the Federalist Papers as well, were "Conservative Christians"! Anyone who is knowledgeable in any degree regarding the history of our nation is aware that nothing could be further from the truth.

If we have the courage to admit it, such were the devices of those who perpetrated "The Dark Ages," and all of their attendant deprivations for earth's teeming masses. Such, likewise, were the deceptions of those who perpetrated "The Dark Ages," the "Inquisitions," and the "Paternalisms" — calling some "Father" who had never been parents in absolute defiance of, "Call no man Father on the earth" (Mt. 23:9) — which yet perpetuate an intellectual solip-

The devil will promise you the whole world, but he doesn't own a grain of sand.

sism. And this, needless to say, leaves an ever-enlarging and ever-lengthening trail of Biblical ignorance and desperate spiritual depravity among multitudes who would have us suppose they are civilization's sophisticates.

I submit to you, then, that if the hour ever comes wherein "the future" of America "is in the hands of preachers," the people of earth once again will be entering another "Dark Age"! Americans and Christians need to be aware of this lowering cloud of worldly darkness which is making its appearance in the guise of "religious rightness." Truly, it is a Babylon of Confusion! A Babylon of Confusion in which God has no part for "God is not the author of confusion" (I Cor. 14:33).

Therefore, Americans and Christians need to realize that the so-called "Moral Majority"



RAY WAUGH

is a monster in our midst! A "religious monster" designed by men — not by God! A monster, if you will, that very well could bring irreversible doom and the end of "The Land of The Free and The Home of The Brave" as we have known it, and as we know it, even in its deteriorating condition.

Almost to the man, the so-called "Moral Majority" consists of parachurch and suprachurch — thereby being anti-Church and anti-Christ — activists whose primary interests are their own earthly kingdoms and their kingdom-building. They are one with the man who ostensibly "moved" to Washington, D.C., lest the non-profit status of his religious organization be jeopardized.

The churches of the Lord Jesus Christ and any given church of the Lord Jesus Christ are a stench in their nostrils. On occasion, they may make mention of the fact that Jesus is returning soon, perhaps even today. And He may! Tragically, however, they use such glorious truth as an unconscionable appeal device to separate the people and their money, that they "might use it on themselves" as another in an earlier day, and noted in infamy! These stress the tenuousness of time for the people before whom they ostensibly minister, yet for themselves time becomes a device which they use in their own demonic and divisive earthly-kingdom objectives and building.

What appalling professionalism!

Appealing to peoples' palpability!

Playing on peoples' gullibility!

As those of "The Dark Ages," these build "buildings" and construct "cathedrals" on the pretense that they have an interest in or are concerned about the future. Yet, even while they build, the enemy of all righteousness, even Satan, in cackling glee—if we may—arranges for the takeover by his

worldly-accredited cohorts and servants. And e're the sun actually rises on their religious kingdoms which they bought with "tithes," "gifts," and "offerings" of widows and orphans and the "abundance" of the affluent, the Bible becomes an ancient document which has little relevancy in their "modern," "liberal," "sophisticated," "scientifically-oriented" religious organizations.

Our responsibility as Americans and Christians, and especially as Baptists, if you will, is very great. If we have even a measure of Scriptural insight and wisdom in the Word of God, we will turn from all such unscriptural devices and designs of men. We shall turn, instead, to live and act in the light of the truth which Daniel learned while dwelling in a pagan land and while subject to a godless dictator, "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4:17).

Certainly, we shall have no part in the monstrous "Moral Majority" which is being designed of men in defiance of God's clearly-drawn Scriptural desires. If we have any spiritual insight, we shall realize before it is everlastingly too late that the monstrous "Moral Majority" is but the prelude to another period of "Dark Ages" in which solipsism will be secured and in which inquisitions will be implemented to ensure the perpetuity of the "religious masters" who have the control and who wield the political rod of subjection!

The hour is extremely late!

Our responsibility is great!

The Word of God is unalterably clear for any who will hear. The message which He ministers to us in love and faith is unmistakable:

"But Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mt. 20:25-28). "Go ye — going — therefore, disciple all nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit: 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. Amen" (Mt. 28:19-20).

IRRESISTIBLE

(Continued from Page 1)

the counsel of redemption to life eternal. He has an eternal love for His own. This we find in these words: "The Lord has appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee" (Jer. 31:3).

Man is but a finite creature, a mere creature who speaks of having a free will, to choose or to reject the DIVINE inscrutable purposes of the Father. Man by nature have no

knowledge that he has sold himself as a slave to Satan, and that he is totally dead in trespasses and sin, unable and unwilling to choose the Divine inscrutable purposes of God the Father. The Father has stated that He loves one above another. As it is written: "Jacob have I loved, but Esau have I hated" (Rom. 9:13). He is the sovereign God, who will "have mercy upon whom He will have mercy, and whom He will He hardeneth" (Rom. 9:18). This saying is hard for man in his unregenerated state. And in his enmity he rejects God's sovereignty, disputing with His maker: "Thou wilt say then unto Me, Why doth He yet find fault? For who has resisted His will?" (Rom. 9:19). But the Lord answereth: "Nay but, O, man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus?" (Rom. 9:20).

In His justice He has cast Satan and all the rebellious angels into hell. For them there is no salvation offered at all. Justly God could have passed by all of His creatures, but in His Sovereign mercy He will have mercy upon whom He will have mercy: "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. 9:15).

Fallen man shall never be able to perform any good in the sight of God. "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good no not one" (Rom. 3:11, 12). God has created man as His image bearer in true knowledge, righteousness and holiness. In this state he could have served the Lord in obedience to His will; fallen from this state the Lord God still demands perfect obedience, and in doing so there is no unrighteousness in Him. Man under sin is spiritually impotent to satisfy God's Holy law, even the most righteous cannot make intercession either for himself or for another: "Because the carnal mind is enmity against God; for it is not subject to the law of God,

neither indeed can be" (Rom. 8:7). The Lord cannot forego His justice, and man not being able to satisfy His demands has come to a totally lost state and condition in himself, therefore the Father in His mercy has provided a Mediator and a Deliverer who is indeed very man and perfectly righteous God, the man Christ Jesus. God's justice required that the same human nature which had sinned, should likewise make satisfaction for sin — Rom. 5:12.

II. This brings us towards our second consideration that the salvation of the sinner is Christ's mission. That Christ from eternity is very God, we find in Prov. 8:22, 23: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning or ever the earth was." Adam broke the covenant of works with His Maker. In eternity God the Father, in the covenant of peace, provided salvation for His people in the son of His bosom, Christ Jesus the Lord. He came in the fulfillment of the promise (Gen. 3:15). He is the MESSIAH who was to come. He was fore-ordained and appointed according to both His divine and human nature. He was anointed spiritually, that is, with the Holy Ghost. He is the Mediator, who was to redeem Adam's lost sons and daughters from their deep fall in their covenant head, Adam.

He was anointed with the peculiar gifts of the Holy Ghost: wisdom, power, and holiness. In His wisdom He knew for whom He came into the world. In His power He was able to deliver the most rebellious out of Satan's possession, and in His holiness He was able to satisfy the Father's justice with His active and passive obedience. In His offices He was likewise anointed with the special measure of the Holy Ghost, as prophet, priest, and king.

As a prophet He is wisdom itself: "And the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (Is. 11:2). He is wisdom also for those who are called out of darkness: "But un-

(Continued on Page 3 Column 1)

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IRRESISTIBLE

(Continued from Page 2)

to them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God," (I Cor. 1:24). Even His enemies, the officers being so astounded at His teaching, answered the Pharisees: "Never man spake like this man."

In His priestly office He was the great high priest who was to come: "Thou art a Priest for ever after the order of Melchizedek" (Ps. 110:4). He has an unchangeable priesthood: "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, Who is consecrated for evermore" (Hebr. 7:28). In His priestly office He alone maketh intercession for His people: "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:17). Thus Christ in His priestly office executeth it both in His active and passive obedience to the Father: "Who through the eternal Spirit offered himself without spot to God" (Hebr. 9:14). As a compassionate Physician He suffered, being tempted of Satan, and rejected by His own brethren who believed not in Him. He suffered especially the anguish of hell in the garden of Gethsemane, sweating great drops of blood, submitting Himself to the Father's will: "Saying, O MY FATHER, if it be possible, let this cup pass from Me: nevertheless not as I will but as Thou wilt" (Matt. 26:39). And in Gabbatha before Pilate's judgment seat He was delivered unto death, while His enemies cried out; away with Him; "His blood be on us, and on our children" (Matt. 27:25). But especially on the cross, at the ninth hour of His crucifixion there Jesus cried with a loud voice, saying: "Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me?" (Matt. 27:46). Thus Christ submitted Himself unto the will of the Father in full consciousness that He suffered all this for His elect people. In His death He reconciled His church with full satisfaction to the glorious attributes of the Father: "And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:16). And in His ascension He perfected for ever them that are sanctified (Hebrew 10:14). And now as the High priest in Heaven He maketh intercession for His own, pleading upon His own merits: "Father, I will that they also, whom Thou hast given Me, be with Me where I am" (John 17:24).

In His Kingly office He rules and governs His church by His Word and Spirit: "O send out Thy light and Truth; let them lead me; let them bring me unto Thy Holy hill, and to Thy tabernacles" (Ps. 43:3). Christ has a Spiritual Kingdom: "He shall reign over the house of Jacob for ever, and of His Kingdom there shall be no end" (Luke 1:33). He protects His people from all their temptations they will encounter here upon the earth: "And I say also unto thee, That thou art

Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it" (Matt. 16:18).

III. Let us now briefly consider the promise the Lord has given in the text: "And him that cometh, I will in no wise cast out."

Are you a sinner? That's a serious question. It's important to know the answer. Sin is the transgression of the law of God. Sin is the depravity wherein we have lost the original righteousness and holy affections towards God. Sin is also the corruption of our moral nature and our inclination towards all evil. By sin of nature we think of inborn sin, but there is still a greater guilt when we have allowed the sin of nature to cause us to commit acts of personal transgression. It is not sufficient that you assent to this, for your self righteousness will not save you. The question is: Do you have knowledge of your sins: the height, the depth, and the breadth thereof, against a Holy and a righteous God, and are without God in the world? If you have no knowledge of the power of the Holy Spirit's conviction, you are still an enemy of God. The power of God works a penetrating conviction: "Against Thee, Thee only, have I sinned and done this evil in Thy sight" (Ps. 51:4). It is unto such who know the sorrows within their heart, that they have sinned against a Holy and Righteous God, and unto those who tremble at His Word. Unto such He gives the assurance that He will not cast them out. "For a broken and a contrite heart to God, Thou wilt not despise." Being taught to hate and abhor themselves because of their inward corruption and enmity against a good and Sovereign God, realizing that they have broken all His commandments, and are not able to keep one of the, they flee under the powerful conviction of the Holy Ghost, as the law condemns them, it cannot satisfy; they plead for mercy unto Christ, with the prayer: "Give me Jesus ere I die." These exercises must be known in the soul. The Lord knows for whom He died, and in the invitation of the gospel He calls them as from the ends of the earth; "COME, SINNER, COME!" What? is it possible that Jesus Christ has spoken these words unto a vile creature as I am? Yea, COME unto ME, and be ye saved: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Is. 1:18). The gates of heaven are open for sinners, day and night.

In the work of regeneration the Lord has given His people three jewels: Faith, Hope, and Love, which are sustained in His hands: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, let everyone that nameth the name of Christ depart from iniquity" (2 Tim. 2:19). However deep and stained your sins are; the blood of Christ Jesus washes and cleanses from all sin. Read Hebrews 11, and behold His great grace in the most desperate conditions, even the murderer at the cross at His right hand found forgiveness at the last hour. For his name was written in the Lamb's book of life, and he was not cast out. For such Christ shall be all in all. And there they shall boast in God, and praise His name for ever — Ps. 44:3.



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Colossians 3:16-20

Intro: The attitudes, actions, and activities of the elect of God are to be above the world's standards; therefore they are to be performed "in the Spirit" out of a heart of love in accordance with the Word of God. So Paul's admonitions in these verses are to be headed with a ready response by the child of God.

VERSE 16

"Let the Word of Christ." His personal word, but also, those words inspired by the Spirit (II Pet. 1:21), for both are equally the Word of God (John 5:46, 47). The Word which is "able to make thee wise unto salvation" (II Tim. 3:15); which is "quick and powerful" (Heb. 4:12); which all the prophets gave concerning Christ (Acts 10:43); which won't return void (Isa. 55:11), and which will endure forever (I Pet. 1:25), etc.

"Dwell in you." The word "dwell" is used of the indwelling

of the Holy Spirit (Rom. 8:11); of the indwelling of God in believers (II Cor. 6:16), therefore "greater is He that is in you, than he that is in the world" (I John 4:4). So God's Word is to find a residing place in the heart of believers. We are, as the Psalmist, to hide God's Word in our hearts (Psa. 119:11).

"Richly in all wisdom." Can apply to God's Word dwelling in us abundantly and thereby fashioning us into the image of Christ, and also, of liberally teaching and admonishing by using God's Word in our services. The Word of God is to have a special place in us individually and in our churches.

"Teaching." Proper instruction can only be done by a Spirit-filled and Spirit-led minister who has been taught the Word of God and thereby is prepared to instruct others. "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20), follows scriptural evangelism and baptism.

"And admonishing." Beseeching people to believe, put to practice, and do what God says (John 2:5; II Cor. 5:20; Rom. 12:1).

"One another." We are to ever "consider one another to provoke unto love and good works" (Heb. 10:24, 25).

"In psalms and hymns and spiritual songs." Biblical singing is a means of both education and edification and motivation. Most modern songs have little, if any Biblical content. This is a field which needs to be cultivated in our churches, for the Devil has sown much false doctrine in our churches by means of unscriptural singing. It is well to note, psalms were sung by the accompaniment of musical instruments. If you eliminate instruments because the world uses them in a wrong manner, then you would have to eliminate singing, for the world also uses it in a wrong manner.

"Singing with grace in your hearts to the Lord." This is the basis for all spiritual singing. It doesn't matter how melodious the voice, if it isn't moved by the heart, it is unacceptable in God's sight.

VERSE 17

"And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus." Not only our singing, but every word we speak as ambassadors for Christ, and every deed we perform as servants of the Lord is to be done with respect to and by the power of the Lord Jesus. David faced the giant in the Name of the Lord (I Sam. 17:45). Therefore, whatever is accomplished, God gets the glory.

"Giving thanks to God and the Father by Him." Where there is no thanksgiving, there is no true worship or service. Thanksgiving is the incense which makes all our words and deeds a sweet smelling savour to God. Of course, it is by Him we are to offer up our prayers and all spiritual sacrifices.

VERSE 18

"Wives." We now come to the home. Where you find weak

churches, you find weak homes. How important the wife is to the home! Where you find a proper marriage relationship, you will find a godly wife; you will find a wife who fears the Lord and thereby gives respect to His Word (Prov. 31:30).

"Submit yourselves unto your own husband." Not as a slave, but as a true help meet in the Lord. God has so ordered the home that each member has his or her proper place just as each member in the church has his or her proper place.

"As it is fit in the Lord." In other words, this is well pleasing to God. Even a wife who has an unsaved husband can carry out the instructions given in God's Book (I Pet. 3:1-5). This does not mean for a woman to live in sin at the command of the husband, nor to cease praying, reading God's Word, or assembling with the saints.

VERSE 19

"Husbands." There are equal and just as vital instructions given to the husband. How beautiful to see both a godly wife and a godly husband. To be the head of the home means more than being boss. A husband is responsible to watch over the home and provide both the material and the spiritual needs under God's enablement.

"Love your wives." A husband who loves his wife will be concerned about her every need and will both provide for and protect her (Eph. 5:25).

"And be not bitter against them." How many times husbands will be polite and thoughtful in public, and then will be a "grouch" at home.

VERSE 20

"Children." As children enter the home, they are to be properly cared for and taught. One very sad fact in our modernistic society is that children are not brought up in the fear and admonition of the Lord. Instead, they are learning the ways of the world by ungodly educators (not all teachers are ungodly) who teach vain philosophy.

"Obey your parents in all things." "Obey" is not a bad word. For a child to honor his parents and show proper respect has its reward. Parents are not always right, but they are to always be honored and respected. My heart goes out to children, as it is a very difficult time for them.

"For this is well pleasing unto the Lord." To know that what we are doing pleases the Lord should bring a smile in our hearts and strength to continue.

Conclusion: Because the next verse is a sermon in itself, we will save it for the next lesson. May we again impress upon you the need to put to practice the principles set before us in these verses.

(EDITOR'S NOTE: If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 17400, Missouri Rd., S.E., Ft. Myers, Fla. 33908.

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APRIL 25, 1981
PAGE THREE

GOOD WORKS

(Continued from Page 1)

ing of the Holy Ghost." II Timothy 1:9, "Who hath saved us and called us with an holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ Jesus before the world began." Ephesians 2:8-9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

All the works that the lost man does cannot bring him into favor with God—his works are dead. And there must be life given to him by God before his works are any good. Ephesians 2:1-2: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh and of the mind; and were by nature the children of wrath, even as others." There is no way into favor with God except through His Son. Ephesians 2:13, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

II. NATURE OF GOOD WORKS

A good work in the Scriptural sense, or any other, is a work that pleases God, and brings upon the doer God's blessings. A man may perform an act that will meet the human conception of a good deed, but God may think otherwise, and reject it as evil. How may one know when he is engaged in doing good? This is a very important question. There are a lot of people who claim to be saved by their works, and there is not much they cannot think of and call it good works. Let us call a few to memory and see if they are: Contests to get people out to church. Flowers for mother on

(Continued on Page 5 Column 2)

The path of the world seems pleasant enough if you don't stop to think where you're going.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

When a backslider dies quickly, (like in an accidental car wreck) do you think he or she goes into the presence of God or do you think God has a special place where he has to cleanse or purge them in order to make them

fit for His presence? Please keep in mind that sin cannot come into the presence of God and He has promised to cleanse and purge us in this life when we confess our sins.

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The cleansing referred to in the question was taken from I John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." A study of this chapter shows that this cleansing is not to make us fit to enter heaven, but to have fellowship with the Father and His Son Jesus Christ while here on earth. In order to have fellowship with God there must first be a relationship with Him. We must be born into His family. This is the birth that Christ told Nicodemus about in John 3:3 where He said, "Except a man be born again, he cannot see the kingdom of God." For that new birth to take place there must first be a putting away or cleansing of all of our sins. Every sin from birth to death must have been paid for. I John 1:7 tells us "...And the blood of Jesus Christ His Son cleanseth us from all sin." Also, in I Peter 1:18, 19 we read: "Forasmuch as ye were not redeemed with corruptible things as silver and gold from your vain conversation —; But with the precious blood of Christ, as a Lamb without blemish and without spot." Again, in I Peter 2:24 we see, "Who His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed." I John 5:1 tells us that, "Whosoever believeth that Jesus is the Christ is born of God."

These verses tell us that if we have faith in the shed blood of Christ all of our sins have been paid for by that blood and that we are the children of God. "Beloved, now are we the sons of God," (I John 3:2). This is our relationship with God and it is eternal, therefore can never be broken, but our fellowship, our walk with God in this life can be broken. Sin in our lives breaks that fellowship and the only way to restore that fellowship is to come confessing that sin and "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Now, as to what happens to a backslider (a child of God with unconfessed sins) who dies quickly, he goes to be with the Lord the same as all believers. Paul tells us in Philippians 1:21, 23: "to die is gain. For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better." In Ecclesiastes 12:7 we are told:

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

No where, let me repeat, no where in the Word of God is there even a hint of a special place where any one goes at death to be cleansed and purged of his sins. Either Christ paid for his sins on the cross and, therefore, cleansed him from all his sins, or he will pay for them himself in hell where he will never be cleansed.

We, that are children of God, do not come into the presence of God with sin. All our sins were taken care of at Calvary and we will stand before God justified (Just-as-if-I-had-never-sinned). "Blessed is the man to whom the Lord will not impute sin" (Rom. 4:8).

All Christians (backsliders included) will go the judgment seat of Christ to receive our rewards. These rewards will depend upon how our lives were spent in His service while here on earth. I am afraid that for many of us I Corinthians 3:15 will be true, where it is said, "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

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If you are asking if there is such a place as purgatory, absolutely not. When a child of God dies he goes directly to be with the Lord. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Phil. 1:23).

My friend, our sins are cleansed and purged through the blood of Christ. We do not have to answer for our sins when we get to Heaven. They are covered. "...Unto him that loved us, and washed us from our sins in His own blood" (Rev. 1:5). "I write unto you, little children, because your sins are forgiven you for His name's sake" (I John 2:12).

We who are saved do not have to answer for our sins when we stand before God at the judgment seat, we answer for our service. "Now he that planteth and he that watereth are one and every man shall receive his own reward according to his own labour" (I Cor. 3:8). We are judged as to how much work we do for the Lord, and not for our sins. Our rewards are determined by this judgment. A backslider will lose his rewards, if he dies in his sins, but not his salvation. "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (II John 8).

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The special place where God has made all of His people eternally fit for His glorious and holy presence is Calvary. "For by one offering He hath perfected for ever them that are sanctified" (Heb. 10:14).

I have known a lot of godly and saintly people in my time, but as yet, I have not known any who claimed to know all their sins from one hour to the next, much less to enumerate and confess them all before they die. Psalm 19:12: "Who can understand his errors? Cleanse Thou me from secret faults." There is ever room in the life of the most dedicated saint to pray, "God be merciful to me a sinner." Legally and positionally, the believer has a righteousness merited for him by Christ which is absolute, and it is on the basis of this righteousness that he enters the presence of God acceptably. "...When He had by Himself (not in cooperation with the sinner) purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3). Hence, the believer has the perfect High Priest and the one and only Mediator acceptable with God, and to Whom he can go in confession of his post-regenerate sins (Heb. 4:14-16; I Tim. 2:5).

However, we need to remember, it is because of the death of Christ that our prayers are heard and answered. The blood of Jesus Christ cleanseth God's people from all sin — past, present, and future (I John 1:7). The shed blood of Christ is the ground of the believer's justification (Rom. 5:9), and justification has to do with the elect's standing before God. Justification declares one righteous in a legal sense, gives the person a right relationship (sons) with God, and eternally frees him from the charge of sin and its punishment. This does not mean God is indifferent toward the sins of believers, but that God sees the believer in Christ, and therefore without condemnation (Rom. 8:1; Acts 13:38 & 39). "Who shall lay anything to the charge of God's elect, it is God that justifieth" (Rom. 8:33).

It is regrettable, but the best of saints die with some measure of unconfessed sins. Unconfessed sin does not in any degree alter their legal standing before

God, but they can be the means of suffering loss at the mercy seat of Christ. One of the chief employments of the saint should be prayer; he should have a lot of time at the throne of grace, for he knows, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12:6).

When Stephen, the first church martyr died, he said, "Lord Jesus, receive my spirit" (Acts 7:59). Stephen did not expect in death to enter a state of torpor or a place called purgatory, but to the immediate presence of his glorious Redeemer. Paul said, death to him would be "gain," and would be "far better" than continuance on this earth. Paul's gain and betterment resulting from death was due to the fact that death ushered him into the immediate presence of Christ (Phil. 1:21-23). Paul desired to be with Christ where he would never again need to confess his sins.

Now let us hear the conclusion of the whole matter from the Word of God regarding them "that die in the Lord," "We are confident, I say, and willing to be absent from the body, and to be present with the Lord" (II Cor. 5:8). For the lost person dying in their sins, death and hell come at the same time (Lk. 16: 22 & 23). For the elect, death is but the dimensionless door to immediate and everlasting joy in the presence of Him Who atoned for all their sins.

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"...To be absent from the body, and to be present with the Lord" (II Cor. 5:8).

When any believer dies, they go immediately into the presence of the Lord. Whether or not they are in good fellowship with the Lord at the moment of death does not enter into or change this. This is a blessed and comforting truth for the dying believer to contemplate, and also, for the loved ones who are left behind.

There is no such special place where one would go to be cleansed and made fit for the presence of God. This smacks of the Roman Catholic heresy of Purgatory. It is most certainly an unbaptistic and an unScriptural conception.

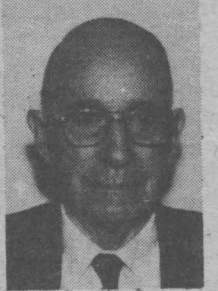
Every believer is fit for the presence of God from the moment of God-given faith in Jesus Christ. They are "made the righteousness of God in Christ" (II Cor. 5:21). They are "clothed upon with the righteousness of God" (Rom. 3:22). They are "justified freely by His grace through the redemption that is in Christ Jesus (Rom. 3:24). The Lord Himself is their righteousness (Jer. 23:6). Every believer is perfectly, completely, eternally justified from all things and clothed upon with the perfect righteousness of Jesus Christ. They can never be more fit for Heaven than at the instant of saving faith. They can never thereafter be unfit for Heaven. They are "accepted in the Beloved" (Eph. 1:6).

The fact that sin cannot come into the presence of God is no hindrance to them, for all their sins have been washed away by

the Blood of Jesus Christ (I John 1:7).

The cleansing that we receive in this life as children of God when we confess our sins (I John 1:9) is not the cleansing of salvation. It is the cleansing for fellowship with the Lord in this life. We cannot have the same joy, blessedness, fellowship, and usefulness in this life when we have known and unconfessed sin in our lives, as when we daily confess our sins unto Him. But this is a time matter and a matter of fellowship. They only eternal or after-life effects this can have is in the matter of rewards. We can lose present blessings and future rewards through unfaithfulness. But none of these things affect our fitness for the immediate presence of the Lord upon death or the rapture. Our fitness is of grace and through Christ, and is not increased or decreased by our good works or by our failures.

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Perpetual backsliders, it seems to me, always have hypothetical problems, which, to them, seem insurmountable. But, not so, with God, in Whom there is no variableness or turning, due to surprises of an accidental nature; in other words, there is no unforeseen "trip-ups" with God, such as would put Him into a quandary as to what to do.

Hence, in the economy of God, I am happy to announce that such problems as are concurrent with backsliders, in conversion, quickly dwindle into insignificance, in that they were wholly resolved by God in Christ Jesus to His complete satisfaction, even before the foundation of the world, as it is written concerning 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).

Though we are joyful recipients of the consequence of our justification by God-given faith, as recorded in Romans 5:1-5, yet we find that God permits iniquities to seemingly prevail against His own people, as was testified by David when he said: "Iniquities prevail against me" (Ps. 65:3).

Then, as God's servant, he confesses both the transgressions of himself and of others of like common faith in the utterance of a prophecy, when he said: "As for our transgressions, thou shalt purge them away" (Ps. 65:3). Then, in the fulfillment of this prophecy, the apostle Paul spoke of Him (the Christ of God) as "upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3).

Then, in Hebrews 9:14, Paul added: "How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"

"Wherefore, in all things it behooved Him to be made like His brethren, that He might be a merciful and (Continued on Page 5 Column 1)

FORUM

(Continued from Page 4)

faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:17). Here "the people," in this quotation, no doubt, was in fulfillment of Matthew 1:21, where we read that "thou shalt call His name JESUS, for HE shall save His people from their sins."

Then David, in prophesying of the coming of Jesus to purge away the sins of His people, said, in pronouncing a beautiful beatitude, "Blessed is the man whom Thou chooseth, and causeth to approach unto thee, that he may dwell in Thy courts." Then he affirmed that "We shall be satisfied with the goodness of Thy house, even Thy holy temple" (Ps. 65:4).

However, in anticipation of this purging from sins in the coming of Jesus to save His people from their sins, God provided a suitable covering for the sins of His people until Christ should come and take them away, as a propitiation for their sins, when their sins were effectually forgiven. It was then that He "was delivered for our offenses, and was raised again for our justification" (Rom. 4:25).

But these offerings, as coverings for sin, could only be offered "in the fourteenth day of the first month (Nisan) at even (as) the Lord's passover" (Lev. 23:5), according to the Hebrew calendar, which is the exact date when the Lord was to be crucified for the sins of His people.

However, in the Old Testament, "atonement" is the English word used to translate the Hebrew word for "covering," which is not a translation of the Hebrew word; but, rather, a theological concept, which is erroneously used to cover the whole sacrificial redemptive work of Christ, irrespective of the fact the Levitical offerings only "covered" the sins of Israel until and in anticipation of the cross, but did not "take away" those sins (Heb. 10:4).

Hence, it was the crucifixion, rather than the Levitical sacrifices, that effected full and complete justification from sins, as related in Romans 4:25. Thus we find that, indeed, God had a particular time and place in the person of Christ, where the sins of His people were purged. So, in contrast to the "coverings," Paul asked the question: "How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9:14). This, being completely efficacious, canceled out the supposed necessity for the so-called doctrine of "purgatory," as a further necessary interlude between death and entrance into Heaven, since "the blood of Jesus Christ, His Son, cleanseth from all sin" (1 Jn. 1:7), as shed at Calvary for all the sins of His people, as provided before their calling to salvation (Mt. 1:21).

Yes, as "preserved in Jesus Christ, and called" (Jude 1), "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other (creation), shall be able to separate us from the love of God, which is in Christ Jesus, our Lord" (Rom. 8:38, 39).

GOOD WORKS

(Continued from Page 3)

mother's day, and the oldest mother gets a prize. Then there is father's day. Donkeys for the one that brought the most to Sunday School. And many many others.

Now for the things that are good works in the sight of God:

1. There is the work of faith this is a good work. To do that which God commands, just because He commands it, is a good work. A work of faith is only possible where there is faith. Works of faith are often opposed to human reason. The eleventh chapter of Hebrews is filled with works of faith. Human reason did not dictate to Noah, or Abraham and others mentioned in this chapter. The only reason behind a work of faith is that God says so. And this is to become a fool in the eyes of the world.

2. There is a labor of love as a good work. Christ said, "If ye love me, keep my commandments" (John 14:15). I Corinthians chapter thirteen emphasizes the necessity of love as an element in good works. Faith works by love. Galatians 5:6 says, "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."

Faith and love are twain graces that God wrought, and where these are, good works will surely follow. The unregenerate, so far as the external act is concerned, may do a good deed; however, the inward motive as well as the outward act is essential to a good work in the sight of God. A cup of cold water given in the name of a disciple of Christ, is a good work while the gift of a million dollars to a cause may fall short of a good work. The acid test for every good deed is, is it done for the glory of God, and from love to Christ? If so—

(1) It will not be done for human rewards. This was the motive of the Pharisees in alms giving. And it is to be feared that many professing Christians want their rewards here and now, and therefore, their motive is to please men rather than God. And I must confess that the greatest temptation has been and is now, to preach to please the people, but I pray that God will not allow that to take place. A good work is done for the glory of God and will be rewarded by Him in the judgment. It is not wrong to please men if they are pleased by our seeking to please God.

(2) A labor of love is not done out of envy and strife. "Love envieth not; love vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil" (1 Cor. 13:4-5).

(3) It will not be done for prizes, banners, etc.; all sorts of means are being resorted to today to keep members active in some form of Christian activity. What is needed today is the faithful preaching of the Word, speaking the truth in love, and in utter dependence upon the Holy Spirit for results.

(4) Acceptable service must flow from fellowship with Christ. If we have not learned to worship in secret, we cannot worship in the public assembly. If Christ is not real to us; if we are not walking and communing with Him, it is but mockery to speak of Him to others. It is on-

ly when He is precious to us that we can sincerely recommend Him to others. Paul said that Christianity in the last days would be characterized by people having a form of godliness, but denying the power thereof, "Having a form of godliness, but denying the power thereof: from such turn away" (II Tim. 3:5). And this is the result of too much public service apart from much secret prayer.

III. THE IMPORTANCE OF GOOD WORKS

Good works are important as necessary evidence of salvation. They do not proceed or procure salvation but manifest it. They are not the cause but the effects of the new birth — created in Christ Jesus unto good works. The works of the Christian come before him in judgment to be rejected or rewarded. This is not true of the believer's sins; they were laid upon Christ and He bore them in His body on the tree. In respect to salvation, the believer's sins were put upon Christ and judged in Him. In respect to chastisement, they are dealt with in this life.

Hebrews 12:5-11: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh whom corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yielded the peaceable fruit of righteousness unto them which are exercised thereby."

The believer will be rewarded for his good works when Christ comes. "Therefore judge nothing before the time, until the Lord comes, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God" (1 Cor. 4:5). That will be the time Christ will manifest to the world our works as by fire. "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's works of what sort it is. If any man's works abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. 3:11-15). So we as Christians should be sure that we build upon that foundation, for that foundation is Christ. I pray that ye will take heed of what you do. May God bless you!

"EASTER"

Many times, approaching the Easter season, Have I wondered what could be the reason; Easter always comes on a different date, Sometimes early and sometimes late!

Oh, I have wondered at Rome's false decree, For between Friday and Sunday there just can't be Three days and three nights as they would tell us, Though most folk accept it without any fuss!

Bunnies and baskets, colored eggs, Hot Cross buns, please tell me, I beg, What have these to do with our risen Lord, And where are they found in His holy word?

Now the customs are pagan, they signify birth, And return of the sun to replenish the earth; But even the name, Easter, should tell us something, For its name comes from "Eastre," the goddess of spring!

And so, once more, the hand of Satan we can thus trace, Cunningly seeking to ensnare, and to erase The significance of the gospel from man's mind; I think 'twas for this purpose, Easter was designed!

But, oh, the heart of Jesus surely must be grieved, To think His blood-bought children would be so deceived; Surely if they stopped to think, they would not be entwined With this festival of "Eastre," or bow down to her shrine!

Now I like to sit in deep reflection, Thinking of Christ and His resurrection; How they crucified Him, oh day of gloom, And buried Him there within the tomb!

They crucified Him, God's sinless Lamb, On April fourteenth, Christ, the great "I Am"; Crucified Him there when God's time was ripe. Of whom the Passover Lamb was a type!

Three days and three nights, the Bible makes plain, In the heart of the earth, Christ would remain; Just as Jonah spent three days and three nights Within the big fish, another true type!

But the grave could not hold Him, for He arose In triumphant vict'ry, to justify those Whom the Father had chosen and given to Him, Oh, He paid the sin-debt for each one of them!

Now Christ was resurrected on the first day of the week, And observance of His resurrection I love to keep; Not as many observe it, just once yearly, I fear, But weekly, on the first day, fifty-two times a year!

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THE TRUTH

(Continued from Page 1)

"preeminence to Peter over the other Apostles." The passages cited do not teach such a doctrine. Matthew 18:18, and John 20:23, both tell us that what Christ said to Peter, He said to all the Apostles. Speaking to all the Apostles, Jesus in Matthew 18:18 says: "What things so ever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven." John 22, 23 reads: "And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them and whose soever sins ye retain, they are retained."

This spoils the Catholic doctrine of "Peter's supremacy over the other Apostles;" for what in Matthew 16:16 is said to Peter, is in the other passages said to have been said to all the Apostles. Peter had no more authority than James or John or Matthew or Jude. Peter was selected to preach the first Gospel sermon to both the Jews and the Gentiles, but beyond that he was merely one of the Twelve. The admonition to Peter to "confirm thy brethren," was occasioned by Peter's coming-denial of Christ and his subsequent repentance; and that was to inform him that

when he should pass the trial, he should join the other Apostles in confirming and teaching both the "sheep" and the "lambs." This did not give to Peter one whit more responsibility for those little ones in the fold, than all the Apostles shared. But Peter was to commit a sin the others would not commit, and from it would be delivered, and so he should remember to strengthen the brethren who might be tempted to do as he was to do. Peter gave no food to the "sheep" than the other Apostles gave, for the Apostles worked together, there being no distinction between them. All were equally authorized. There is not a line in all the New Testament that intimates that Peter was supreme to the other Apostles in any responsibility, save only in the matter of preaching the first Gospel sermon to both Jews and Gentiles.

Now, the doctrine of the Catholic Church regarding the "supremacy" of Peter, is here shown to be a false doctrine because founded upon a perversion of Christ's words to Peter, in Matthew 16:18, 19. And I add to that this assertion; In every parallel given in the Catholic booklet, the Bible teaching is perverted and a false

(Continued on Page 6 Column 1)

THE TRUTH

(Continued from Page 5)

conclusion drawn. That is the only way Catholicism is ever compared to the Bible.

In column 2 there is another false statement made, in these words: "The Catholic Church gives the primacy of honor and jurisdiction to Peter and to his successors, the Popes." There is not a word in the New Testament that shows that Peter has any more "jurisdiction" than the other Apostles had. Nor is it true that Peter had any "successor." Both those words are invented for the purpose of coloring the passage so as to deceive those who will not compare. What should be proved is merely asserted, and that assertion is taken for granted! Thus Roman Catholicism rests entirely upon human assertions.

The Catholic booklet lists 66 Popes that never existed; for the 67th Pope was Boniface III, the first actual Pope Catholicism ever knew. Thus falsehood is employed to connect the Catholic Church with Peter. As to the primacy of Boniface III, in his debate with the Catholic, Purcell, Alexander Campbell asserted: "It is not so honorable to the successors of Boniface III, that the title of Pope in its supreme import, was conferred by so mean a wretch as Phocas the usurper and murderer, and rather as a reward for the temporizing and easy virtue of Gregory the first. Boniface though, in the catalogue of Popes, stands the 66th in descent from Peter, as in truth he is the first Pope of Rome in the sense which is placed in the Catechisms and standards of the present church of Rome" P. 30. Against, page 29: "So far then as we have examined the evidence on hand, the defense of the Bishop, the argument as now developed stands thus: Pope, or universal patriarch, is the first essential element of the Roman Catholic sect. But there was no such personage in existence 600 years after Christ, therefore there was no Church of Rome, in the sense of the creed, during the first six centuries."

Catholicism teaches that it is essential to the existence of the Catholic Church that there be a Pope or universal Head of the Church. But, as Campbell overwhelmingly proved, no such Head existed for 600 years after Christ. Therefore, there is no such thing as a Pope prior to 666 A.D. Away goes the first (?) 66 Popes as Catholics list them. Hence, the line asserted, lacks 66 Papal generations of reaching to the Apostle Peter! Indeed, the first Pope was the "successor" of the murder-wicked tyrant, conferred upon Boniface III the title of "Universal Patriarch." The first person to wear that title (the title of all the Popes from Boniface until now), was Boniface III; therefore, in Boniface III is seen Catholicism's first real Pope.

The entire system of Catholicism thus stands upon a foundation of falsehood and deception. There is not one truth in anything taught by Catholics as a distinctive doctrine of that church. I am ready to be put to the test on that assertion. Find the Catholic doctrine as stated by Catholics, and I will prove by the Word of God that it is wholly false.

—From the Vindicator

HEAVEN

(Continued from Page 1)

the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. The Lord Jesus had risen from his seat upon his Father's throne to welcome his faithful servant into his presence. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7:55-60).

It is in "heaven itself" that the Lord Jesus, as the great High Priest over the house of God, appears "in the presence of God for us," preserving His people, "not after the law of a carnal commandment, but after the power of an endless life," having "an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 9:24, and 7:16-25).

The Son of God in Heaven is the object of the believer's love and desire. The Holy Spirit of Truth is ever calling our attention to the Man in the glory and would have us occupied with Him. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1).

When John the Revelator was caught up into Heaven from Patmos, to be shown the "things which must be hereafter," he gazed, first of all, not upon "things," but upon the "one" who "sat on the throne," who "was to look upon like a jasper and a sardine stone," even his beloved Lord and ours, before whom the four and twenty elders, the four living creatures and the innumerable company of angels offered their praises, saying, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

Heaven, where the Lord Jesus now resides, as well as the earth which He has visited in mercy, is the work of His own hands.

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THE BAPTIST EXAMINER
APRIL 25, 1981
PAGE SIX



QUESTION:—Who prophesied that a pelican and a porcupine would sing together?

ANSWER: — Zephaniah, Zephaniah 2:14, RV. — "...both the pelican and the porcupine shall lodge in the capitals thereof; their voice shall sing in the windows;..." AV has cormorant and bittern.

The Father has said to Him, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail" (Psa. 102:25-27; Heb. 1:10-12).

"This same Jesus," now sitting in Heaven caring for and leading His people is also caring and controlling the universe which He has made. He is "the Father of the ages" and "the mighty God" (Isa. 9:6, 7). "By him were all things made; and without him was not anything made that was made" (John 1:3). "By him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him: and he is before all things, and by him all things consist (that is, hold together)" (Col. 1:16, 17).

It is "this same Jesus," now sitting in Heaven, who "upholdeth all things by the word of his power" (Heb. 1:3). The whirling worlds were set whirling by his mighty hand, and by him each of them is kept in its own path and place. The force that men call gravitation, attraction, and by other names, is just the power of JESUS!

It requires great power to keep the earth in its orbit. It has been calculated that a million Niagara Falls would not in a million years develop the energy displayed by the earth in a single second as it rushes along in its path about the sun. In its revolution about its own axis its speed at the equator is over a thousand miles an hour, and in its journey around the sun it moves along at the rate of over eleven hundred miles a minute, and yet there is no power of which man has knowledge that would be able to change the length of earth's day by a second in a hundred thousand years.

But earth is by comparison but a tiny speck in an ocean of infinitude. It is so small that a telescope located on the nearest fixed star, though ten thousand times more powerful than the mightiest telescope now in existence, would not enable an observer to see our planet.

Think of the sun itself, 1,300,000 times as large as the earth, with its family of planets, Mercury, Venus, and Mars alone being smaller than the earth with all the others much larger. Think of the untold suns and solar systems in addition to ours. Three hundred million stars are now

photographed by our telescopic cameras, and we know not how many other millions there are. Heavenly objects are located by present-day astronomy which are so far from us as to take thousands of years for their light to reach us, though light travels over 186,000 miles a second.

And above all this—Jesus, "who is over all, GOD BLESSED FOREVER" (Rom. 9:5). By Him all things hold together! He upholdeth all things by the word of His power! And this is the One who died for us. Blessed be His holy name for ever and ever!

There are at least three heavens known to Scripture, for Paul declares that he was "caught up to the third heaven... into Paradise" (II Cor. 12:2-4). There may be even more than three heavens (meaning perhaps, (1) the region of the clouds; (2) the place of the planets and stars; and (3) the place of God's throne), but how many so ever there may be, it is clear from Scripture that the Lord Jesus is now, in His bodily, corporeal presence, enthroned at the highest point in the universe, presiding over the world which He has made, "far above all principality, and power, and might, and dominion, and every name that is named" (Eph. 1:21). On His journey to that place where He is now seated "on the right hand of the throne of the majesty in the heavens" (Heb. 8:1), and he is now "made higher than the heavens" (Heb. 7:26). He is literally above all things.

The Scriptures always speak of heaven as "up" from the earth. This we have already seen in our present study.

But which way is "up"? If we say it is in a direction at right

angles with the earth's surface wherever we may happen to be, then it would follow that from every point on the globe from North American and from China it would be in exactly opposite directions. In that view of it, "up" would mean everything in general and nowhere in particular.

If it be said that the matter is of no importance anyhow, it is sufficient to remind ourselves that the Scriptures teach that the Lord Jesus rose from the dead in a body of flesh and bones, and that in that body He is now living in Heaven. Also, that the children of God who have fallen asleep in Christ are now "absent from the body and present with the Lord." That means that Heaven is somewhere in particular, and not everywhere in general, and that our subject is far from being unimportant or inconsequential. The Scriptures are not silent on the subject we are studying, as we shall see.

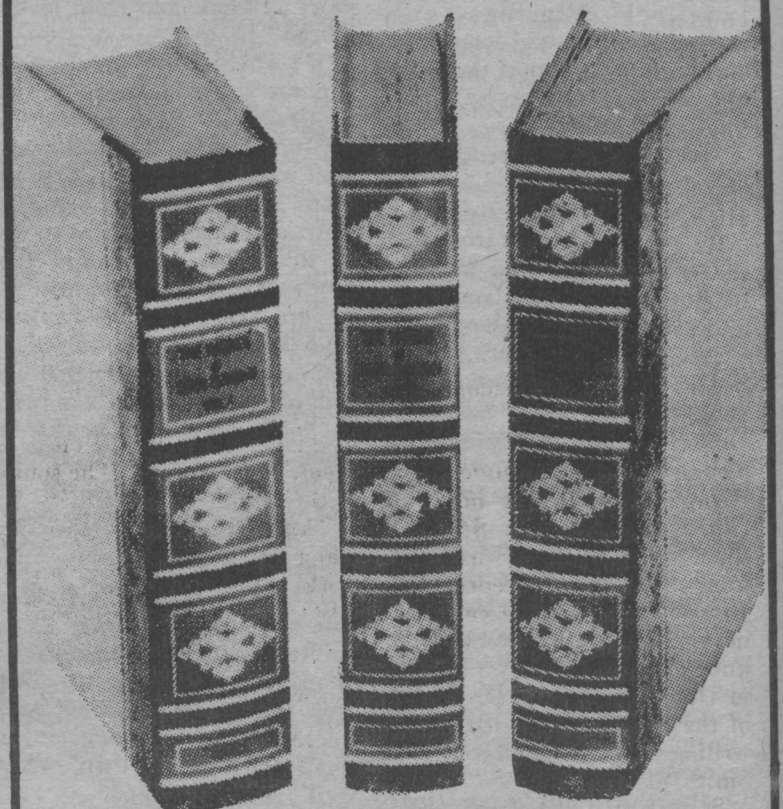
In Isaiah 14:12-14, some one, evidently Satan, appearing as the real ruler of Babylon, the "prince of this world" (John 12:31; 14:30), is addressed as follows:

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High."

The Revised Version translates Lucifer, "daystar." The phrase, "fallen from

(Continued on Page 8 Column 1)

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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

RICHMOND, Va. (Ep)—Reports of the killings of a Baptist pastor and one of his church members in El Salvador and the withdrawal of American Baptist Convention missionaries have been confirmed by the Southern Baptist Foreign Mission Board. The reports indicated Pastor Salvador Rodriguez of Chapeltique Baptist Church and an unidentified woman member of his congregation were slain by a paramilitary-type rightist group, reportedly about Feb. 27 in the rural area where the church is located. The two victims were reported to have been among four who received letters warning they would be killed.

Churches in El Salvador are reported packed for services and there is great demand for Bibles and other literature.

El Salvador's ruling junta has been under severe attack from both leftist guerrillas and rightist forces with more than 20,000 reported killed in fighting within the past year.

SAN FRANCISCO (EP)—A 150-year-old document that raises questions about the succession of church leadership after the death of Joseph Smith, the Mormon prophet, has been acquired by the Church of Jesus Christ of Latter-day Saints. According to reports from sources outside the Salt Lake City church, the document is a blessing by the Prophet Joseph, as Mormons refer to Smith, delivered to his son, Joseph Smith III. The blessing, these reports say, forecast that the son, called Young Joseph by historians of the church, would become the leader of that church.

The text of the document showed that the blessing, dated Jan. 17, 1844, contained this key statement:

"Fore he shall be my successor in the Presidency of the High Priesthood and a Seer, and a Revelator and a Prophet unto the church which appointment belongeth to him by blessing and also by right."

Instead, Brigham Young became leader of the church in 1847, and in 1860, some 16 years after Joseph Smith died, Young Joseph founded the Reorganized Church of Jesus Christ of Latter Day Saints in the Middle West with its headquarters in Independence, Mo. Joseph Smith's descendants never belonged to what now is known as the Mormon Church in Utah, the largest and richest of the churches founded on the writing and teachings of Joseph Smith.

Sources in Salt Lake City said that a young Mormon collector of historical documents had turned up the blessing. He found it among papers acquired from the heirs of Thomas Bullock, who had been a clerk to the Prophet Joseph and later to Brigham Young. The sources said the document first was offered for sale to the Utah Mormon historical office and was rejected. Then it was offered to the Reorganized Church, which proposed trading a copy of The Book of Commandments, printed in the 1830s and valued at \$10,000. Meantime, the Utah church historian's office reopened negotiations and acquired the

document. Guarded statements March 18 by spokesmen for the two main branches of Mormonism indicated that they have conferred about the newly discovered document and will announce a decision on what to do about it. A source who asked not to be identified indicated that the document may be treated by the Utah Mormons as a "father's blessing to his son," which is a less formal document than a patriarchal blessing and which would not have to be construed as an instruction to the church to follow the son.

VIRGINIA BEACH, Va. (EP)—It's a "soap" with a new scent. It's called "Another Life." It's a half-hour continuing drama, and it's being unwrapped for the nation's television program executive in New York at The National Association of Television Program Executives, March 13-18 meeting.

It's the innovative programming debut of Continental Broadcasting Network, the "new kid on the block" among America's independent television producers. It's described by Continental as bringing "a new dimension" to dramatic serials by presenting "fresh viewpoints on tough problems."

"We are extremely pleased and very excited to announce June 1 as the air date for 'Another Life,'" said Robert F. Aaron, executive producer of the show and executive vice president of Continental. The distinctive difference between "Another Life" and its counterparts, said Aaron, is expressed in the underlying theme of the serial: that "faith in God can overcome the trials of life."

"Another Life" will not avoid "dealing with the provocative subject matter of promiscuity, adultery, child-abuse, drug abuse, aberrations of personality, jealousy, pride, fierce ambition and lust" — all of which lure over 100 million people every week to view some form of "soap" opera. "The difference between our serial and others is that Scott and Terry Davidson will demonstrate that they have the courage and inner strength to handle whatever life visits on them," said Aaron. "The source of their strength is God."

"Another Life" is the first major entry into the competitive world of television "soaps" since NBC introduced "Texas" last year as challenger to the long-running ABC giant, "General Hospital." In some ways, it's like a David taking on the network Goliaths," observers have suggested.

MONTGOMERY, Ala. (Ep)—Westside Baptist Church has become the first predominantly black church to affiliate with the Alabama Baptist Convention. Westside constituted as a church March 8, and immediately asked to affiliate with the Montgomery Baptist Association. The church, while a mission of Trinity Baptist Church, had been a part of the association.

ROME (EP)—A priest and two women have been accused of a bogus exorcism scheme in which they tied up young women, covered their bodies

with ice and recited prayers over them, police said. In some cases, the three burned a sign of the cross on the young women's foreheads, Police Commissioner Paul Nash said in an interview. Nash said police believe the suspects, The Rev. Domenico Bernardini, 56; Rusa Rosati, 70; and Iole Fabiani, 43, were not sincerely attempting to free the women of evil spirits, but wanted to cheat them out of money.

A spokesman for the Salesian Order in Rome said Bernardini was released from his vows 12 years ago at his request because of mental problems, was later taken on by the diocese of Latina south of Rome, but does not have a parish. Police said Bernardini wears clerical garb. Nash said he believes the suspects swindled from 50 million lire — \$50,000 — from the women who were persuaded to work for free or donate their paychecks to the priest after they had been "liberated" from "demons."

The commissioner said he fears the three have organized other bogus "exorcism" ceremonies still taking place undetected in many private houses in Rome. The Roman Catholic Church permits exorcism in some cases, but it may be performed only by a priest with the specific permission of a bishop.

WASHINGTON (EP)—A pair of prominent Southern Baptists criticized proposed cutbacks by President Reagan in federally funded programs to treat victims of alcohol abuse. Foy Valentine, executive secretary of the SBC Christian Life Commission, and former Carter White House aide Bob Maddox questioned the proposed cutback of more than 75 percent of the budget of the National Institute on Alcohol Abuse and Alcoholism. Under the president's proposed 1982 budget, funds for the Rockville, Md. - based agency would be slashed from \$161 million to \$37.9 million.

Under the proposed Reagan budget, the agency's authorization to spend \$123 million of its \$161 million current budget would be removed. Those funds would be consolidated with similar funds from some 40 health service programs and sent directly to the states to spend as they choose, following an across-the-board 25 percent cutback. Governors would then be allowed to use their discretion in spending the so-called "block grant" so no state would be obligated to spend any portion of the funds for alcohol-related programs.

Valentine, who head the ethical and moral concerns agency, said: "The continuing fight against alcohol and its pushers in business and advertising ought to be bipartisan." Many alcoholics, he said, are among "the truly needy." Reagan has repeatedly vowed would be spared from budget cuts. "Particularly deserving of society's compassionate help are the families of these alcoholics," Valentine continued, "most often abused wives and neglected children." Maddox, former President Carter's liaison with the religious community, said in Washington that while all Americans "want to check inflation," the nation "surely does not have to hazard human life in the process."

LONDON, Ontario (EP)—Canadian evangelist, DR. BARRY MOORE, recent-

ly returned from a month's ministry overseas. "The tremendous need of the masses tugs at my heart," he said, "and when I see them stream forward to make their decision for Jesus Christ, the joy I experience is indescribable."

Dr. Moore was the featured speaker at the Mar Thomas Convention with daily attendances upwards to 7,000 during the seven days. A crusade was held in Cuttack, in the State of Orissa. this was the first time that an evangelistic crusade had ever been held in this Indian city of 200,000. Following the ministries in India, the team visited Singapore, the Philippines and Guam, with meetings in each location.

MAYWOOD, N.J. (EP)—A major figure in U.S. church journalism is dead at 69. ERIK W. MODEAN, for 31 years head of the News Bureau at the Lutheran Council in the USA and its predecessor, the National Lutheran Council, died suddenly at his home here March 8 of an apparent heart attack. He retired Oct. 15, 1976. Before coming to the NLC in December, 1945, Modean was Protestant editor of Religious News Service in New York City and associate editor of Protestant Voice, a now-defunct weekly newspaper published in Fort Wayne, Ind.

BRIEF NOTES

The New Testament Church of Bristol, Tennessee and Pastor Dan Phillips would like to announce the fact that they will not have a Bible Conference this year, but are looking forward to having one next year.

PRE-PUBLICATION SALE
Elder E. G. Cook, pastor of Philadelphia Baptist Church of Birmingham, Alabama would like to announce the fact that they are again publishing Bro. Cook's most help book entitled "Let's Study Revelation."

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Dear Bro. Waugh c/o TBE:
Greetings in the name of our Precious Lord and Saviour Jesus Christ. This is just a note to say how much I appreciated your answer to the Southern Baptist. Give honor to whom honor be due, and Brother I

The Baptist Examiner Financial Report March, 1981

Balance,	
Feb. 28	\$3,178.92
Receipts	4,440.76
Total	
Receipts	7,619.68
Expenditures	
Labor	958.80
Printing	2,040.07
Postage	553.02
FICA on Labor	256.23
Miscellaneous	
(refund to sub)	3.00
Total Expenditures	3,811.12
Ending Balance,	
March 31	3,808.56

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believe that our Lord had you preparing all these years to be the one to answer that "bunch." It as great, I really appreciated your answers.

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THE BAPTIST EXAMINER
APRIL 25, 1981
PAGE SEVEN

No man truly walks with God reverently who does not walk with men reverently.

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

HEAVEN

(Continued from Page 6)

heaven," as well as the pride leading to the fall points unmistakably to Satan (see Luke 10:18; Rev. 12:7-12; I Tim. 3:6).

But the identity of the person in view is not important in our present discussion. The passage throws much light upon the question as to where heaven is.

1. It is "above the stars of God."

2. It is "in the sides of the north."

3. It is "above the heights of the clouds."

That heaven is above the stars of God and the heights of the clouds we have already learned, but here we have the additional information that it is "in the sides of the north."

The "mount of the congregation" referred to in this passage is evidently just another name for that place in the heavens which is above all things and where the throne of God is located. In Psalm 82:1, God is seen standing "in the congregation of the mighty" where "he judgeth among the Gods" (Compare Job 1:1-6; I Kings 22:19-22; Dan. 4:17).

What is the meaning of the words, "in the sides of the north?" The Revised Version reads, "in the uttermost parts of the north."

A similar expression occurs in Psalm 48:2 touching Mount Zion, "the city of the great King." Though described as "the joy of the whole earth," it is evident that the earthly Jerusalem is not in view, for the earthly Jerusalem is not "on the sides of the north," nor "in the uttermost parts of the north." Therefore we conclude that the city here seen is "Mount Zion, the city of the living God, the heavenly Jerusalem," seen also in Hebrews 12:22.

A significant passage is found in the Seventy-fifth Psalm bearing upon our study. In the first verse God is addressed as follows:

"Unto thee, O God, do we give thanks, unto thee do we give thanks; for that thy name is near thy wondrous works declare."

Beginning with the second verse, God himself speaks:

"When I shall receive the congregation I will judge uprightly."

Here is a suggestion of the "mount of the congregation" seen in Isaiah 14.

"The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah. I said unto the fools,

Deal not foolishly: and to the wicked, Life up not the horn: lift up not your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge."

Here it is implied that the throne of God, where he receives the congregation and judges uprightly, is in the north. Since it is not in the east, nor in the west, nor in the south, it must be in the north.

North is in the same direction from every point on our earth's surface; it is the same from China as from America, the same from the Antarctic as from the Arctic.

And north is "up" from everywhere. Whoever heard anyone say "down north" or "up south"? It is always "up north" and "down south."

How significant it is, too, that the geographic and magnetic poles of the earth are always kept pointing north! Who can tell why the magnetic needle in a compass points to the north star?

And there is yet another point of tremendous interest in connection with this study. In the northern heavens, in the constellation of the Swan, the telescopic camera reveals an apparently empty space where there are no stars, though the region all around is thickly "peppered" with them. Astronomers differ as to the meaning of this phenomenon, some saying there is a "rift in the sky" and others that the apparent abyss is a dark nebula. When doctors disagree we shall not attempt to decide, but it may be wondered if the Holy Spirit had any reference to this when he said of God through Job.

"He stretcheth out the north over the empty place, and hangeth the earth upon nothing" (Job 26:7).

Also, we may well wonder whether there is any connection between this "empty place" in the north and the fact that, as astronomers now inform us, our sun, with its whole family of planets, including, of course, the earth, is traveling in a northerly direction at the rate of twelve miles a second or twenty-one times as fast as the speed of an artillery shell. We seem to be headed in a straight line. If there is any curve in our path, astronomy has not been able to detect it. Northward we are hurrying at the rate of four hundred million miles a year.

What does it mean? Whither are we going? Is it possible that our Lord Jesus Christ, the mighty God, the Father of all ages, is bringing us into that "empty place" and up nearer the place of His own abode in the highest heaven, "in the uttermost part of the north"? Who can tell?

"O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him and to him, are all things: to whom be glory forever. Amen" (Rom. 11:33-36).

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