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## SOME PROPHETIC MATTERS

# 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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## CRUCIFIXION OF THE LORD OF GLORY

by Willard Willis  
 Monroe, Ohio

"Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of

And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw

the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among

(Continued on Page 4 Column 5)

## THE PRICELESS CHURCH

by O.B. Mink  
 Mansfield, Ohio

Eph. 5:26: "...Christ also loved the church and gave Himself for it."

We are living in a price-conscious age, a time when everybody is looking for a purchase discount. The retail merchants are displaying signs which read, 30%, 40%, and even 50% off on many items. Many tricks and gimmicks, such as rebates and coupons are used to lure the customer, and relieve him of his hard earned wage. I do not mean to imply that all retailers are dishonest, but false advertising and underhanded sales methods have a direct bearing on the price the unsuspecting customer pays, and are used to cover or camouflage the real cost of the item.

While these dubious and cheap business practices have become a part of the free enterprise system, and come under the heading of, acceptable com-

petition, there is no room to give them a pious polish and use them to promote the church. It is appalling to see what is sup-



O.B. MINK

posed to be Christian churches carrying these shady business methods over to the field of

(Continued on Page 6 Column 3)



JOE WILSON

TIST EXAMINER. You asked what the editor of TBE might think about these articles. I have been asked to write relative to this matter. I write this as a personal letter to you, but also as an article to appear in TBE. I have enjoyed and been blessed

by reading these articles, and find that I am much in agreement therewith.

The image vision in Daniel 2 and Daniel's inspired interpretation thereof constitute a very important part of Bible prophecy. We surely see here the kingdom of Babylon which existed at that very time. This was followed by that of Medo-Persia, and that by Greece, and that by Rome. This history being a fulfillment of the prophecy. Mr. Brown is surely right in interpreting the ten toes as the coming of a ten-part kingdom in the territory of the old Roman Empire which will constitute the revived Roman Empire of the end-time. I do not know that we absolutely have to equate the ten nations of the Common Market with this ten toe kingdom of the end time. But I do believe that this is most likely true. Surely the entrance of Greece in January can well be a very significant element in the fulfilling of this prophecy.

Mr. Brown's analysis of the Antichrist in this paper is the

(Continued on Page 6 Column 2)

## THE CHRISTIAN AND THE MORAL MAJORITY

by Roy Snell  
 Charleston, W. Va.

Everyone who can hear, read or see knows that prior to the last election there was an organization formed which is known as the Moral Majority. As might be expected this group has been under fire from the liberal leaning and socialist minded people all over our land. As soon as they made known their plans and goals the battle was joined. For the greater part the opposition has come from individual writers and commentators via the press, radio and television but recently a counter movement was formed which is

dedicated to combating much of those aims and goals sought after by the Moral Majority. This aspiring little band is calling itself the Immoral Majority.

Practically all of the announced ends to which the Moral Majority say they are now working are matters to which any thorough-going-Baptist child of God could say "Amen." These gentlemen have spoken out in no uncertain terms against abortion, our shameful and shambles of a foreign policy, coupled with our pitifully weak defense against even the smallest of aggressors, pornography, homosexuality, unchecked obscenity on television, the appalling rate of inflation and all the corruption among those in places of authority; "spiritual wickedness in high places" if you will. Surely with all the blatant and open permissiveness and the morass of corruption so prevalent in our land, God's elect should be concerned and should take legitimate Christian action to combat this situation.

I was approached at the onset of the forming of the Moral Majority and, at first glance, it appeared that possible I should become an official member and fight for the return of a measure of morality and decency in our land — uniting with others to lend weight to a work that ostensibly would be pleasing to our Lord. Even as I considered the matter, I was restrained in the inner man and soon I knew that I could not become a member of the Moral Majority. I am first a Christian and then a Sovereign Grace Baptist, and if my good Baptist brethren have taught me

(Continued on Page 3 Column 2)

(USPS 042-340)



WILLARD WILLIS

them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

## The Baptist Examiner Pulpit

A SERMON BY JOHN R. GILPIN

## "TRUST"

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength" (Isa. 26:3, 4).

I might say that the word "trust" is typically an Old Testament word. It corresponds to two New Testament words, "faith" and "believe." These two words in the New Testament correspond in meaning to the word "trust" in the Old Testament, and they mean approximately the same wherever they are used.

This word "trust" is used 152 times in the Old Testament.

There are four Hebrew words that are translated "trust," and I want to give you a sample of each of these four words.

We read:

"The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to TRUST" (Ruth 2:12).

The word "trust" as used here, means "to take refuge." This girl from Moab by the name of Ruth had left her home, her people, and everything as far as her fleshly ties were concerned, and had come to the land of Palestine, and had cast her all on the God of the Jews. It says, referring to her act, that

she had come to the Lord God of Israel, "under whose wings thou art come to trust." So the word "trust," as it is used here, means "to take refuge" in the Lord God of Israel.

The word "trust" is used also with the idea of "to lean on." The Psalmist David said:

"What time I am afraid, I will TRUST in thee" (Psa. 56:3).

The idea here is that the Psalmist is going to lean on the Lord.

We have another usage of this word "trust." Listen:

"He TRUSTED on the Lord that he would deliver him" (Psa. 22:8).

(Continued on Page 2 Column 1)

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# The Baptist Examiner

## THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.  
Acting Editor

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## TRUST

(Continued from Page 1)

The word that is used here means "to roll on." He rolled on the Lord. In other words, he had just rolled his burdens on the Lord.

There is a fourth use of the word and that is when Elijah says:

"Although thou sayest thou shalt not see him, yet judgment is before him; therefore TRUST thou in him" (Job 35:14).

The word that is translated "trust" here means "to stay upon." In other words, just depend upon, or stay upon, the Lord. Don't stay on anybody else or anything else, but stay on the Lord.

So we have four meanings for this word "trust." As I say, it is found 152 times in the Old Testament, and there are four Hebrew words that are translated "trust." In Ruth 2:12, it means "to take refuge." In Psalm 56:3, it means "to lean on." In Psalm 22:8, it means "to roll on," and in Job 35:14, it means "to stay upon." Put them all together, and what does the word "trust" mean? It means if you are trusting in the Lord, you are taking refuge in Him, you are leaning on Him, you are rolling your problems over on Him, and you are trusting-staying-abiding, upon Him.

That is the meaning of the word that is used 152 times in the Old Testament.

### I

#### WHO CAN WE TRUST?

Oft-times the question arises, "Who can we trust?" Haven't you heard people speak thus?

I remember an experience years ago. A husband and wife whom I knew, were members of the church of which I was then pastor. I thought they were getting along perfectly. They had four or five children. I was sure he was a good husband and she was a good wife. Then without any thought of what was taking place, all of a sudden she divor-

ed him. I remember that he said to me, "Who can you trust?"

I recall an incident in my first pastorate when a young girl was courted by a man for two years' time. She had no knowledge of anything else except that he was a single man. For two solid years she was courted by him. In the course of time, they kept talking about marriage. He would come out on the weekends from Cincinnati. She knew nothing about his family, nothing about any relatives that he had. The last thing she thought of was the fact that he was a married man. However, when she was soon to be delivered of a child by him, and when she and I confronted him to talk with him about the matter, he admitted that he was married and had a family in Cincinnati. I remember her statement. She said, "Brother Gilpin, who can we trust?"



JOHN R. GILPIN

I saw, one morning, a man whose business it was to take the money out of the offering box of the church of which I was the pastor, steal from the church. I saw him doing what I thought he had been doing for sometime. I saw him take money out of the box and put it in his pocket. What had caused me to think it, was that one Sunday I had a special offering myself, and when the offering was put into the box, and the report was made, they didn't report as much money coming from the box as I had personally put in. So that had caused me to be suspicious, and it caused me to watch.

Then, one Sunday, I saw his hand go into that box and I saw him take the money out, and as he was counting it, I saw him peel a bill off the bottom of the pile of money, crumple it in his hand, and put it in his pocket. That was proof to me. I said to myself, "Who can we trust?"

Once I had a letter from a dear old man over in West Virginia, where I held a revival meeting in the church of which he had been a member, and I became acquainted with this man some thirty years ago. They called a new pastor sometime ago. They didn't know too much about him, but he appeared to be the best, probably, that they could secure, and they called him. It wasn't long before they learned definitely that he was an Arminian. In the letter that I got from this elderly man, he said, "The pastor said in my hearing that if Jesus Christ turned the water into wine at Cana, He was a bootlegger. He also said in my hearing that the five points of Calvinism is damnable trash." Then he said, "I am 84 years past, have been retired for 20 years. I now have no church home. There's none who believe the Bible in this town or any place close to it. Who can we trust?"

Sometime ago, in West Virginia, a man who was the head of an insurance company falsified the financial records of that company. Of course, it

ultimately came out that the insurance company was bankrupt, and that they had bankrupted a great number of smaller individuals - individual insurance agencies who had placed their insurance with this large company. I remember talking with one of these individuals who owned his insurance agency. He had placed practically all of his insurance that he had sold with this one company that was now bankrupt, and he himself was bankrupt as a result thereof. As I talked with him, he told me of his experience. He said, "Brother Gilpin, who can we trust?"

### II

#### WHAT GOD SAYS ABOUT TRUST

God tells us not to trust ourselves. Listen:

"He that trusteth in his own heart is a fool" (Prov. 28:26).

Notice, He says that you are foolish even to put your trust in yourself.

Well, if I can't put my trust in myself, I would like to find somebody that I can trust. I ask, who can we trust? Then I turn to God's Word and I find that it says:

"It is better to trust in the Lord than to put confidence in man" (Psa. 118:8).

The psalmist thus says that it is better to trust in the Lord than to put confidence in man, as if to say that you can't have any confidence or any trust in man.

Who, then can we trust? I turn to the book of Micah and I find that Micah narrows it down even more, when he says:

"Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom" (Micah 7:5).

Who can you trust? Micah says not to trust any friend. He says not to put any confidence in your guide. He says not to even tell your wife your secrets.

I ask the question, who can we trust? Putting these three Scriptures together, we would find that God says to us, "Trust not a friend. Trust not a guide. Trust not a wife. Trust not any man. Don't even put your trust in yourself."

### III

#### THERE IS ONLY ONE THAT YOU CAN TRUST

There is only one that remains that you can trust, and that is the Lord. My text says:

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever" (Isa. 26:3, 4).

You may not be able to trust yourself. You may not be able to trust man. You may not be able to trust your friend. You may not be able to trust your guide, you may not be able to trust your wife. But we are to trust in the Lord forever.

There are some other Scriptures in this respect. We read:

"Trust in the Lord with all thine heart: and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6).

Do you want to know who we can trust? Here is the answer: "Trust in the Lord."

How much should I trust Him? "With all thine heart." Don't trust in any wise upon yourself. "Lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Notice again:

"Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Psa. 20:7).

David is talking about war.

He says that some few go out to war. They trust in their chariots. Some people trust in their horses.

You understand, of course, that the horse was taboo to the Jew. The Jew was not allowed to use a horse. He could have a burro, or a donkey, but he couldn't have a horse. If a man were riding a horse and had a sword or a spear in his hand, and he was riding while other men were walking, he had a distinct advantage over anybody else, by being on that horse. He could come to trust in that horse instead of the Lord, and so the horse was taboo to the Jews.

David said, "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God."

Who, then can we trust? The Lord our God.

Notice a third Scripture in that respect:

"My soul, wait thou only upon God: for my expectation is from him" (Psa. 62:5).

Notice that it says, "Wait thou only upon God."

Sometimes you have to wait a long time. Sometimes it is necessary that you postpone lots of things. You have to wait a long time upon the Lord.

I think about Abraham. God made him a promise that he was going to have a child, that was going to come out of his own loins. He had to wait twenty years for the child of promise, Isaac, to be born. When he was 175, he died, and in the last seventy-five years of his life, seven children are born of Abraham. He waited a hundred years before God gave him one. He waited even twenty years after God gave him a promise that a child was to be born to him. He had to wait, wait, wait.

The Psalmist says, "Wait thou only upon God for my expectation is from him."

I say to you, beloved, sometimes we have lots of difficulties. We need to trust Him in spite of all our difficulties. It doesn't make any difference what problems we have, we need to trust Him in spite of any, or all, and every, difficulty that comes.

Job said:

"Though he slay me, yet will I trust in him" (Job 13:15).

Job had some trying experiences. His sheep had been burned up by a miraculous fire that came out of the heavens. Seven thousand of them died in a day's time. A fortune was wiped out in the death of those sheep.

His camels and his cattle were stolen in one day's time by the Sabeans and the Chaldeans. Two fortunes were wiped out in one day by thievery on the part of the Sabeans and the Chaldeans.

A cyclone or a tornado had ripped through that country and had demolished the house like a matchbox—the house in which his sons and daughters were meeting together for a little season of fellowship, one with the other. Every one of his children were dead in one day's time.

I can see Job, with his fortune gone, as he stands besides those ten caskets and sees the ten children that God had given to him and his wife, all dead in one day's time.

I can see Job as he is stricken with boils from the crown of his head to the soles of his feet, to the extent that his body is literally a mass of corruption. Look at him as he sits down in that ash heap and takes a piece of broken crockery that he uses for a scalpel, and digs the poison

out of those boils and takes a handful of ashes and puts on each as a poultice.

I can see his three friends as they come and stand beside him and say, "Job, you are a sinner. You have sinned. The reason why you are having all this trouble is because you are a sinner, and God is paying you back for your sins."

I can see his wife as she steps out and says, "If that is the kind of God I had, I would curse God and die!" The word "curse" means "I'd wave him bye-bye." In other words, she was saying, "I wouldn't have anything more to do with a God that would treat me like that."

Notice, he has lost his cattle; he has lost his camels; he has lost his sheep; he has lost his sons and daughters; he has lost his friends; he has lost his health; he has lost his wife; yet he says, "Though he slay me, yet will I trust in him."

I tell you, beloved, sometimes the problems become so great in your life and mine that we don't have any idea as to what to do because of the difficulties that we have. It is then that, like Job of old, we need to turn to Him, and as Job said, "Though he slay me, yet will I trust in him."

I think about the Apostle Paul. He had lots of problems that certainly would be beyond most of us, as far as our comprehension is concerned. I hear Paul as he says:

"Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need" (Phil. 4:11, 12).

Paul knew what difficulties were. He had been hungry. He knew what it was to abound. He had been instructed of the Lord, both in the way in which he could be full and be hungry. God had instructed him thereby. He had learned as a result of God's blessings. He had learned as a result that God had withheld His blessings to the extent that he had been hungry. But in every state, he says, "I know now how to be content."

I like the words of that little poem which says:

"Oh love of God, our shield and stay,

Through all the perils of the way;

Eternal love in which we rest,  
Forever safe, forever blessed."

I think of Paul again, as he faced his problems. We read:

"Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:16-18).

Paul down in the dumps? No. Unhappy? No. Paul says, "Rejoice evermore, pray without ceasing, and in everything give thanks."

Beloved, remember this, it is the will of God in Christ Jesus concerning you. Whatever it is, whatever the problem, whatever the difficulty, this is the will of God in Christ Jesus concerning you.

It is a whole lot easier to say this when everything is going well than it is when things are going wrong. As the poet has said:

"Rejoice, for He is with us always,

Lo, even to the end;  
Look up, take courage, and go forward,

(Continued on Page 3 Column 1)



Do you make it a rule to ask the Lord to go with you when you start for your place of business.

## TRUST

(Continued from Page 2)

All needed grace He'll send." So I say, beloved, the Lord is the only one we can trust, and we are to trust him in spite of all difficulties. As my text says, we are to trust Him forever. Sometimes we are tempted to think that we can get along without Him. Sometimes we are tempted to think that it is not much value to trust Him. But my text says, "Trust in the Lord forever."

Don't trust your wife. Don't trust your guide. Don't trust your friend. Don't trust any man. Don't trust yourself. But trust in the Lord forever.

I remember another little poem which says:

"So I shall leave my future  
In His all-loving hand,  
With Him will leave the  
mysteries,  
That I cannot understand."  
Trust Him!

### CONCLUSION

Somebody here may say, "Brother Gilpin, what is in it for me?" I can tell you very easily. The Bible tells us of two men who went to the church on the same day. They went to worship, but they went with a different attitude. Listen:

"Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee stood up and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner" (Luke 18:10-13).

Why did Jesus tell this story? In the verse preceding, it says that "he spake this parable unto certain which trusted in themselves."

Sinner friend, are you trusting in yourself. This is for you.

These two men went to church. The Pharisee trusted in himself, and he said, "Lord, I am so glad that I am not like other people. I am not an extortioner. I am not unjust. I am not an adulterer. I am not even like this publican that has come in here with me. I fast twice every week, and I give tithes of all that I possess."

Listen to him as he brags about himself. Listen to him as he tells the Lord how good he is. He might as well have said, "Lord, taste me and see how sweet I am." He was trusting in himself.

The old publican knew he was a sinner. He knew that he had stolen from everybody in the country. He knew that as a publican, a tax gatherer, that he had done things that were wrong, and he stood there in God's sight, he wouldn't even look up to God. He wouldn't even lift up his eyes to God. He smote his breast and said, "God, be merciful to me a sinner."

The publican knew that the only hope he had was to trust in God. The other man was trusting in himself. What was the result? When they left the church, the publican left saved, while the other man went away unsaved. The Word of God says that the publican went down to his house justified. Listen:

"I tell you, this man went down to his house justified rather than the other: for every one that exalteth

himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:14).

Notice this truth: A good man went to Hell, but a bad man went to Heaven. On what basis? The fact that the bad man trusted in the Lord Jesus Christ, whereas the good man trusted in himself?

Sinner friend, you say, "What is there in this message for me?" I'll tell you what there is. Learn that there is just one to trust, and that is not yourself. It is the Lord Jesus Christ who died for your sins. After you trust Him as a Saviour, then as you begin to live each day, learn to trust Him, to take refuge in Him, to stay upon Him, or wait upon Him, to lean upon Him, and to walk with Him—not just for a little while, but to trust Him forever.

May God bless you!

## MORAL

(Continued from Page 1)

anything at all, they have impressed upon me that the Lord's work is to be done by the Lord's local church and by His elect saints who are members of that local assembly. As I watched and waited, all the while wanting for myself only what God wanted for me, I began to be aware that the Moral Majority was at best going to be of an ecumenical nature.

If this movement was supported solely by the religious and the church people, it still would have some built-in pitfalls—but such is not the case. Any and all of the professional "do-gooders" and humanist crowd are invited in. There is something about these "causes" which when upon getting a measure of publicity, invariably will attract many elements, some absolutely undesirable. The textbook controversy is an outstanding example. Based primarily in and around Kanawha County, West Virginia, and begun by some fine and honorable folk, with a legitimate grievance, it too soon attracted some who had no cum-punctions about operating completely outside of the law. Man is nowhere instructed to do evil that good may come of it and if we attempt to accomplish some desired and good end by using questionable means, then we are failing to do it God's way.

Another objection to this movement, as far as the child of God is concerned, is that this work carries a definite hint of moving in the direction of a social gospel which carries no approval in Matthew 28:18-20. The only variation is now they have changed or renamed it the "political gospel" instead of a social gospel.

Someone has well asked the question: "Can a Christian join forces with the Romanist, the Cultist, the Liberals, the Neo-Evangelicals, the Charismatics and all the polyglot in a cause for moral reform and yet justify their actions by calling it just a political movement? Can such a one maintain his theological purity and his doctrinal stand if and when he aligns himself officially with such a conglomerate? Can Bible-believing lay persons and ministers have any liberty in the Lord while operating within the confines of this organization?"

All of Christendom is aware that the titular head and the motivating force behind the Moral Majority is a well known churchman. In this regard Doug Huffam has stated the problem quite succinctly. If enough



Colossians 3:21-4:1

Intro: One of the greatest evidences of the work of Satan is the breakdown of the home. It begins with the carelessness in relation to marriage and the marriage vows, and with the relationship between husbands and wives, fathers and mothers, and of the children. Of course, this same breakdown is seen between employer and employee. To make matters worse, people will follow all kinds of advice except the Word of God. We surely need Christians who will take the lead in returning to the principles of the Word of God or who will continue in these principles if they are now obeying them.

### VERSE 21

"Fathers." Particular stress is placed on the fathers in the responsibility they occupy in the home. Both a firm hand and a loving heart is needed. He is to take the lead and set the example. Compare and contrast Abraham (Gen. 18:19) and Eli (I Sam. 3:13).

"Provoke not your children to anger." As we have seen, there is the responsibility of the children to honor their parents by showing proper respect and obeying them in the Lord; however there is the equal, and in a sense, the greater responsibility of the parents to respond to the needs of the children. Here the emphasis is on the father. Fathers can either provoke, stir up, or motivate their children to obedience or disobedience. This is done by precept and example. It is done by love or harshness. How many fathers have provoked their children to anger by constantly criticizing with never a compliment? How

"clout" is gained until the church can intrude upon and dictate to the government then the government will acquire the right to dictate to and further intrude upon the churches. Seriously, do you Baptist want anymore intrusion into the work which you are attempting for the Lord?

Possibly one of the most serious flaws in the approach of this movement to all the problems is that it carries the inherent attempt to legislate decency and morality into depraved human nature and that is an utter impossibility. Of course, legislation to inhibit and restrain certain elements within our society is a desirable adjunct to our system of government, but man is a past master at finding loop-holes and learning how to circumvent even the best and most severe of our laws and penalties. Arrest a man for driving drunk, take him to court and he will "plea bargain" the charge down to reckless driving, pay a fine and be back on the highway the same day and in the same condition for which he was arrested. Only a sovereign Lord can effectively legislate rules of conduct and He writes them on the heart of His elect. Man being what he is in Adam still may break those rules, but our God has ways and means of making one so miserable when he does that he will repent and forego

## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

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many fathers have broken the spirit of a child by comparing him to someone else's child, or his brother or sister? How many fathers have provoked their children to anger by not practicing what they preach: by not having time for them; by not being willing to listen; by not acknowledging wrongs done, etc.? Preachers are especially prone to either over-discipline or under-discipline.

"Lest they be discouraged." A child who can never please his parents will soon crash on the rocks of despair. There is, as can be readily seen, a fine line when dealing with children. May we ever keep in mind, children are exposed to all kind of brainwashing from their earliest years.

### VERSE 22

"Servants." This doesn't necessarily mean one who was in bondage or slavery, although this did and has happened. It does mean one who is a worker for another, whether in the field or in the factory. Because of sin, we have always had much trouble in the world between employer and employee, for which ever one is on top wants all he can get. God's Word has instructions for the servant and for the owner or master. In this case, Paul no doubt, has in mind Onesimus, the runaway slave and Philemon.

"Obey in all things your masters." The servant is to heed the master and give a full and faithful day's work, irrespective of whether he is a good master or a bad master.

"According to the flesh." This will temper the instruction by reminding the servant he is only a temporary employee of the earthly master and by

reminding him of the higher authority.

"Not with eyeservice." Many employees do great work when the boss is around, but as soon as his back is turned, they see how little they can do.

"As menpleasers." That is, considering only the fact they have or want the approval of man.

"But in singleness of heart, fearing God." Herein lies the proper motive for all that we do. The individual who has reverence for God and who desires His approval, is acting in singleness of heart.

### VERSE 23

"And whatever ye do, do it heartily." Whether it be in the field or factory, or in the church. Naturally, whatever ye do lawfully (II Tim. 2:5). We have a lot of zeal in the world, but much of it is zeal without knowledge (Rom. 10:1, 2).

"As to the Lord, and not unto men." What a difference in husbands, wives, children, and servants if this was put to practice! How much more rewarding our labor would be, even when men don't approve or appreciate our work. Of course, love and devotion to God produce the proper love and devotion to husbands, wives, children, servants, and masters.

### VERSE 24

"Knowing that of the Lord ye shall receive the reward of the inheritance." Your labor is never in vain in the Lord (I Cor. 15:58). He will not "forget your labour of love" (Heb. 6:10). Read also Heb. 10:34-36.

"For ye serve the Lord Christ." We are His witnesses (Acts 1:8), His ambassadors, and His servants. To keep this in mind is both rewarding and reviving.

### VERSE 25

"But he that doeth wrong." Whether servant or master, both are included.

"Shall receive for the wrong he hath done." This is overlooked by many and misunderstood by many.

"And there is no respect of persons." A person's rank has nothing to do with it. This should serve as a warning both to masters and servants.

### CHAPTER 4

#### VERSE 1

"Masters." God did not overlook the responsibility of the masters.

"Give unto your servants that which is equal." The master is to be fair and honest in his dealing with the servants. He is not to deal with them harshly or unjustly, but in compassion.

"Knowing that ye also have a Master in Heaven." This will help the master not lord it over the servant. (Compare I Pet. 5:2, 3).

Conclusion: Again, there is an urgent need for an application of these truths in our homes, churches, and in our nation.

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

THE BAPTIST EXAMINER

MAY 2, 1981

PAGE THREE

(Continued on Page 4 Column 4)



The time to watch yourself the closest is when you think nobody else is watching you.

# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please explain just what is meant by the expression "the person of Christ."

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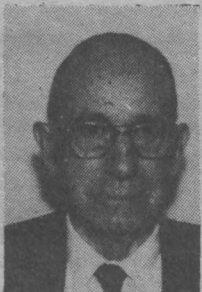


This expression is found in II Corinthians 2:10, where Paul is telling the church at Corinth to receive back into the fellowship of the church the one who had been removed from the fellowship. In I Corinthians 5:1-13, Paul had written that because of fornication, one of the members should be removed from the fellowship of the church. In verse 4 of that chapter he tells them to do this "in the name of our Lord Jesus Christ, — with the power of our Lord Jesus Christ." In II Corinthians 2:10 "the person of Christ" has the same meaning—by the authority, and in the name of Christ, or "as in the person of Christ, and by the authority with which He has been pleased to invest in me." "In the person of" can also be translated "in the sight of." Here, it no doubt means, in the presence of Christ, with His eye upon me, realizing that I am acting before Him and must give an account to Him. Paul is saying that he is acting by His authority and is doing that which Christ would approve.

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In relation to "the person of Christ," I presume that the reference is to 2 Corinthians 2:10 in regard to forgiveness. So, in answer to the question, "Who can forgive sins but God only?" (Mk. 2:7), Jesus related how they "may know that the Son of man hath (authority) on earth to forgive sins" (Mk. 2:10). He healed the sick of the palsy.

Hence, as true believers, we are to ratify that right in being "kind to one another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you" (Eph. 4:32). This is because "Him (Christ) hath God exalted with his right hand to be a Prince and a Savior to give repentance to Israel, and forgiveness of sins" (Acts 5:31).

Yes, in this, it is "to the praise of the glory of His grace, through which He hath made us in the Beloved; in Whom we have redemption through His blood, the

forgiveness of sins, according to the riches of His grace" (Eph. 1:6, 7).

Therefore, the Apostle Paul, in parental tenderness and compassion toward the great transgressor (an incestuous person), who had been disowned and excommunicated by the church, now beseeches the church to forgive and receive him again into the fellowship of the church, since he has deeply repented and had suffered sufficient remorse for his sin. In this, then, the punishment inflicted upon him had answered the purpose for which it was inflicted.

Hence, if he had not been forgiven and received back into the church, further anguish and distress might destroy his life, or drive him to despair.

So, now, that he has repented, Paul beseeches them to confirm him by an act of the church, in love and compassion for him in their forgiveness. This reception of him, then, back into fellowship of the church, spoke of their obedience to the forgiveness of Christ, in their ratifying him back into the church in the name and authority of Christ, Who, alone, in the ultimate sense, can pardon in the forgiveness of sin.

Then, in attestation, Paul said that "to whom ye forgive anything, I forgive also: for if I forgive anything, to whom I forgive it, for your sakes I forgive it in the person of Christ; Lest Satan should get the advantage of us: for we are not ignorant of his devices" (2 Cor. 2:10-11).

Then, otherwise, the enemies of the church would represent the church, not as emendatory, and as leading to destruction, to the discredit of the gospel ministry.

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"...for your sakes forgave I it in the person of Christ" (II Cor. 2:10).

"The Greek Word is 'prosopon.' This comes from a Greek word meaning 'towards' and one meaning 'the eye.' The meaning developed from; 'the part around the eye, the face.' to the look or countenance. It finally came to mean the presentation of the whole person. It also means the presence of a person." (Expository Dictionary of N.T. Words wine).

Person: "An individual human being, especially distinguished from a thing or a lower animal." (Webster).

The above Scripture is the only one where this phrase is used, but, of course, the meaning of this phrase is often used. Christ is the Greek word for "anointed." It refers to the one who was promised in the Old Testament as the coming Saviour of God's people. When we think of this word we should think: 1. Of Christ as the

fulfiller of prophecy relative to coming to save His people. 2. Of Christ as the God - anointed Prophet, Priest, and King of His people, as these were the offices in the Old Testament to which men were anointed.

Our Lord Jesus Christ: Lord refers to His royal Deity and consequent Lordship over all things. Jesus refers to him as the Saviour of His people. Christ refers to His being appointed and designated by His Father to His offices and His Saving work.

"Person" refers to His whole being. Jesus is the God-man. He existed eternally as God the Son: as God Almighty. In His incarnation, He took upon Himself a human body. And thus He is "Immanuel" which means "God with us." "Person" refers to His total being as the God-Man. I fear this is inadequate, but it is the best I can do. The person of Christ is the totality of the being of Jesus who is God and man joined in one person.

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The only place in Scripture where the term "person of Christ" is used is II Corinthians 2:10. The Apostle Paul uses the expression to show the Corinthian church with what authority and in Whose presence he has forgiven the penitent who had been disciplined by the church for incest. That is, I forgive the man in the name of and by the authority of the person of Christ.

The Godhood of Christ and the manhood of Christ are both essential to the salvation of God's elect, and we should not so emphasize one so as to lose sight of the other. It was through His human personhood or manhood that Christ came in contact with His sinful people, although perfect in His manhood He never stood aloof from His people, and it is through His manhood that He intercedes for His people at the right hand of God (I Tim. 2:5). Thus it is, Paul says to the Corinthian church, "...For your sakes forgave I it in the person of Christ" (II Cor. 2:10).

There is infinite room to rejoice in the glorious manhood of Christ, but to deny His deity is to be antichrist (I John 4:3). The humanhood of Jesus, the Nazareth carpenter, was completely united with God, so perfect was this union that everything that Jesus said and did as man was the word and action of God. "To wit, that God was in Christ, reconciling the world unto Himself" (II Cor. 5:19).

There is in the Godhead one divine nature, possessed by three distinct persons: the person of God the Father, the person of God the Son (Christ), and the person of God the Spirit. Yet, this distinction of persons

in the Godhead does not in any way diminish the essential oneness which the man Christ Jesus had with the Father. So it is, "the person of Christ" is the person of God, and "in Him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

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I assume you are talking about the passage found in II Corinthians 2:10, "To whom ye forgive anything, I forgive also: for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ."

The word "person" actually means "sight" or "presence." According to that, then, we can realize the meaning of the passage. What Paul is saying is that when he forgives someone he does it in the presence of Christ.

We must remember that anything we say or do we do it in the sight of God — He sees all things. "And she called the name of the Lord that spake unto her, Thou God seest me" (Gen. 16:13). When we tell someone we forgive them we had better mean it, because God sees and hears us.

## MORAL

(Continued from Page 3)

their wayward daughters. And our best known minister is providing a tremendous assist in this.

"All is not gold that glitters" and, beloved, we are to try the spirits to see whether they be of God. The quotation is not scriptural but it is pertinent and relevant.

Anyone knows that to be involved in such a movement under discussion takes both time and money, and I hold dogmatically that any thing which is drawing God's elect and God's money away from the local church should be avoided. To this end the national head of the organization is somewhat of a professional fund raiser, and I am probably safe in saying that he has no reservations when it comes to accepting offerings which rightfully should go to a local church. Also, and I do not wish this to be a character assassination and give the enemy help and comfort, but this gentleman has a definite penchant for publicity. Sometimes to the extent that it causes him embarrassment if he hasn't inured himself to such sensibilities. He is somewhat of the Neo-Evangelical school and will go to some means to get the "smallest Christian" or sometimes the "tallest Christian" to occupy the stage as drawing cards in meetings. He had the supposedly "reformed revolutionary," Eldredge Cleaver as a prime exhibit at one such conference. Cleaver now heads some far-out cult, possibly a Moonie. Looks as though you really can't will them all.

If I have seemed to be vindictive, forgive me and pray for me, but my wish was that I could be truthful and factual in presenting the "other side" of the coin in the matter of the Christian in the Moral Majori-

ty. You are perfectly at liberty to think as you will, believe as you will and act as you will in this matter, but as for me, I cannot see myself in the Lord's will in this organization. I feel that I have been forewarned by the Holy Spirit and, to further augment and strengthen my stand, there was an Associated Press article, dated 3/19/81, Washington, D.C. which carried the remarks of Cal Thomas, the Moral Majority's vice president for communications. He says that the Moral Majority is not interested in the personal lives and lifestyles of anyone so long as they are "true believers in the political issues" which the Majority considers important. If their "conservative credentials" pass the test, then a man and woman can have any living arrangement which strikes their fancy. Thomas made this clear because the question has already surfaced in regards to a couple which Reagan has picked to fill two cabinet positions. Baptist believer, remember the unequal yoke.

## CRUCIFIXION

(Continued from Page 1)

which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children" (Mtt. 27:45-56).

The crucifixion of the Lord of Glory was the most extraordinary event that this earth has ever seen. Of course, we have the other events, His birth, His resurrection, but the One who hung on that first tree was no ordinary man like you and I are. No. He was not ordinary like me, because in this Man all the excellencies met. If you can think of anything excellent, it was in Jesus Christ. He was excellent in love, excellent in mercy, excellent in grace, excellent in faith—just like His robe. The Bible says it was without blemish from top to bottom, so was His character.

He is the man we have come here tonight to honor. That's why I'm here. I'm sure that's why you're here, to honor this man Jesus Christ. There were blemishes in all the men who ever died for the cause of God. John the Baptist was a great martyr, was a great man, but even John the Baptist had blemishes. But of Jesus Christ, the judge said he could find no fault in Him and I can't either. His Father said, "This is my beloved Son in whom I am well pleased." And tonight I can say that I am very well pleased with Him.

But it says in our text, "My God, my God, why hast thou forsaken me?" Now these are words of terrible woe. The word forsaken is a word that drips with pity. You think of a person who has been forsaken, a husband forsaken by his wife, a wife forsaken by her husband, a child forsaken by his or her parents. I read a story of a little girl, ten years old, who was forsaken; who was locked in a closet and when they found her, she only weighed twenty-six pounds. She may have said, "Dad and Mom, why did you forsake me? Why have I been forsaken?" Christ said to His Father, "My God, my God, why hast thou forsaken me?" Think of the fact that the Lord Jesus Christ had been with the Father from all eternity past and had never been forsaken. The language and proverb of the eighth chapter reveals that the suffering

(Continued on Page 5 Column 1)



*You can't please the devil any better than when you begin to admire yourself.*

## CRUCIFIXION

(Continued from Page 4)

Saviour was by Him in eternity past, "as one brought up with Him, He was daily his delight." His own joy had been the joy of His father's countenance. The Father's presence had been His home. His Father's bosom had been His dwelling place. He had shared the Father's glory before the world was, or as Brother Gilpin always said, before God ever sprinkled dirt on the earth and planted grass on it. The Son and the Father had always been in harmony. And during those thirty-three years He had spent upon the earth, they had been in perfect harmony. He enjoyed unbroken fellowship, unbroken relationship with Him. There was never a thought in the mind of Christ that was out of harmony with His Father in those thirty-three years He spent upon the earth.

So what it must have meant to Him when the Father forsook Him. This is why he cried, "My God, my God, why hast thou forsaken me?" You see this was the most bitter ingredient in the cup He had to drink. There was a man recently who was crucified. Actually he didn't die. They nailed him to a cross, just his hands and feet. He said that wasn't too bad. That wasn't too painful. But, for the Lord Jesus Christ, the man failed to realize, that wasn't the pain of Calvary, the nails. That wasn't the bitter ingredient He had to drink. He was dying for our sins — far more than the nails.

When we think of the words from the cross, we think of the fact that there were the words of unequaled pity. They are words of unequaled shame. These are words that mark the climax of His suffering. You see the soldiers had cruelly mocked Him. They had put a crown of thorns upon His brow. They had even scourged Him and buffeted Him. They even went so far as to spit in His face and to pluck off His hair, and yet, He suffered in silence. Didn't say a word. They pierced His hands, they pierced His feet and still, He didn't say anything. He endured the cross, despising the shame. In response to all that happened to him at the hands of men, not a cry left His lips.

But now, as the concentrated wrath of God is upon His son, He cried out, "My God, my God, why hast thou forsaken me?" Surely these were the words that would melt the heart of hearts.

You can also say that these are words of deepest mystery. Why are they a mystery? Because all through the Old Testament God never did forsake His people, not once. When the Israelites were down in Egypt in cruel bondage, God heard their cry. God went running to them. God delivered them. When the three Hebrew children were cast into the fiery furnace, God went a running. He ran to His children. When Daniel was in the lion's den, God was there. When David stood before Goliath, God was there. Right there. Immediately. But here is something different. Here is God's own son saying, "My God, my God, why hast thou forsaken me?" And God didn't answer. The cross was much more alarming than the Red Sea crisis. It was much more alarming than Daniel and the lion's den. It was much more alarming than those three Hebrew children in the fiery furnace. Because this furnace was a thousand times hot-

ter than Nebuchadnezzar's furnace. But God abandoned His Son. God didn't go running to deliver His son from the cross. God could have sent 10,000 times 10,000 angels immediately, but nothing happened. So I say that the cry of the Master from the cross was mysterious.

It was mysterious also because of what David said. David said, "I've never seen the righteous forsaken." "I'm an old man," he said, "but I have never seen the righteous forsaken." And yet here was a Man who had never done one thing wrong. Here was the most righteous Man beyond what the mind could comprehend. There was no guile found in His mouth. Not once did He sin. He walked through this muddy world and did not get one speck of mud on Him and yet God did forsake a righteous Man. Why? Because He became sin for us. He was the great sin-bearer. He had on Himself my sins and your sins.

We understand what was happening in John 3:16 when it said that, "God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life," or in II Cor. 5:19, "God was in Christ, reconciling the world unto himself." This is what was happening. This is why He abandoned His Son on the cross. Again, our text says, "My God, my God, why hast thou forsaken me?"

Here at the cross you see the true character of sin and you see the awfulness of its wages. You see the Lord Jesus was crucified at mid-day, at noon, in the light of the day. In the light of Calvary everything was revealed in its true character. First of all, there at Calvary was revealed the depravity of the human heart, the fact that man is a God-hater. Man was revealed at the cross as being very ungrateful to God. At the cross, it was revealed that man loved darkness rather than light. Also at the cross, the character of the devil was revealed. His hostility against God, his enmity against Christ and his power to put it into the heart of man to betray the God from Heaven, the Lord Jesus Christ. Also, at the cross the perfections of the divine nature were revealed. Here at the cross was seen the holiness of God at its ultimate. And there was seen the inflexible justice of God at the cross. At the cross the terrible wrath of God was seen and the matchless grace of God was seen, too, at the cross of Calvary.

So at the cross what you are seeing was that the wages of sin is death. What is death? Is it that dreadful silence that reigns supreme after the last breath is drawn and the body lies motionless? Is that death? Is it that ghastly pallor that comes over the face when the blood ceases to circulate and the eyes remain expressionless? Is that death? Yes, that's death. But that's not the death primarily we're speaking about tonight—the death that Jesus Christ died. It was for the second death He was suffering. It was something more pathetic and more tragic than the natural death. The wages of sin is spiritual death. You see, sin separates from God, the fount of all life.

We think then, at the cross when Christ died that man did a work there, we see that Satan did a work, that Christ did a work and that God did a work. Now, the work that man did at the cross is that he crucified the Lord from Glory. The perfect one. And at the cross Satan did

a work in that he revealed his enmity against the woman's seed by bruising His heel. At the cross Jesus did a work in that He died the Just for the unjust that He might bring us to God. And at the cross God did a work in that He exhibited His holiness and satisfied His justice by pouring His wrath upon His only Son. He was made sin, of course, for us. Why did the Son do that? He did it for me. He did it so you and I could be here tonight and honor and worship Him by prayer, by song, by preaching, by hearing. So you're thinking of the cross of Jesus Christ, the things that occurred there.

The death of the cross has always been above all other kinds of death, a death of shame. Now there are governments down through the ages of time that have used different kinds of executions. Some have used drowning, some have used the axe, some have used fire, burn some have sin for them at the stake, others have used the electric chair. Some used the spear and all kinds of ways to kill people, but the cross has always stood above all the others as a death of shame. None of the other means of executions can match that of the cross. The victim was nailed to a cross. He was nailed there in deep agony.

While that person was hanging on the cross no one was allowed to pity that person. You could never say, "I'm sorry." You could never go up and pat them and say, "I'm sorry you're going through this." Anybody on the cross was disgraced. They were degraded to the very lowest place you could put them. Everyone was not to pity them, but to mock them, make fun of them, make them as low as you could make them. Thus, the curse and not the blessing was always attached to the death of the cross. You can see that would be far beyond the axe or the gun or the electric chair.

Now we wonder tonight why did God use the cross for the death of His Son, rather than the axe or gun? Why the most shameful kind of death? The answer is found by looking at yourself. Just open the Bible and look into the mirror of the Bible and you'll see why the Son of God had to die the most shameful kind of death. Because He died for us. The cross has always been the very lowest place. It has been a place of disgrace, a symbol of wretchedness, and yet, one day about 2,000 years ago there was a man called Paul who went squarely against the custom of this death. He went squarely against it. He said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14).

Now that must have raised some eyebrows. You know how those people felt about the cross and Paul then cut at the very roots of public opinion when he said "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14). From that day to this night the cross has been a power in the world and will continue to be one. The cross has gone forth as an invisible power smiting down multitudes. The cross has not become obsolete tonight. Preaching the cross has not ceased to be effectual. There are those, of course, who will say the cross is old-fashioned. Not so, I, with the apostle Paul, say tonight, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14).

### "The Greatest Of These Is Love"

When the church Jesus started was very young,  
He endowed it with supernatural signs,  
Such as prophesying and speaking in tongues,  
To prove that His church was surely divine.

But when the Bible was completed,  
Prophecy then, was fully revealed;  
Speaking in tongues no longer was needed,  
For the need of signs had been fulfilled.

Yes, prophesying and tongues have ceased,  
But still there remains three gifts from above;  
Faith, hope and love — just these three,  
And the greatest of these is love!

Now faith looks up in adoration,  
As in this dark world we sojourn;  
Hope looks up with bright expectation,  
It watches and waits for our Lord's return!

Faith and hope will give way to sight,  
When our blessed Lord we see;  
Oh, what a future, so gloriously bright,  
Is awaiting for you and for me!

Faith and hope will be needed no longer,  
When we reach that heavenly shore;  
But love will grow sweeter and stronger,  
And will be needed forevermore!

Mrs. Frank Parrish  
Courtland, Virginia

The cross always has been a key to unlock many Scriptures. For example, the cross, like nothing else, is an interpreter of man. You see, the cross reveals what is really inside of men, really inside of you. It reveals our true color. It revealed their true colors back then, You see, the cross reveals that man despises God's authority. The cross reveals that man despises God's character and God's love. Why do we say this? Because death by way of the cross was the worse kind of death a person could die and so they gave God's Son the worst kind of treatment that could be given Him when He came here.

When He came among us, we, all His children, gave the Son of God the worst we had. We didn't shoot Him. We didn't cut His head off. We crucified Him. We put Him in a very low place and spit on Him and plucked off His hair and said, "Get out of our world. We don't want you here." We see then that man is a God-hater. We see that our hearts are deceitful above all things and dastardly ways. And we didn't do this behind a barn, we didn't do this under a bridge, we cried loud and clear. "Crucify Him, Crucify Him!"

You say, "Oh, you're saying that I did that, but I didn't do that." Yes, you were there. It was your sins that did that. He died for the elect and if we say, "I'm not guilty," then you have no part with Him and I don't either. He died for my sins. He became me. I nailed Him there. You nailed Him there.

But there are those today who say, "I don't hate God. I may be indifferent, but I don't hate Him. I may be a little cold, but I don't hate God." Then what does the cross mean? Does it mean love? Does it mean indifference? Does it mean hatred? Here's hatred, here's love and here's indifference. Did love crucify Him? Love never crucified anyone. Will indifference ever crucify anyone? No. It had to be hatred. Yes, we are God-haters by nature. Only as the Spirit reveals to us Jesus Christ are we men who love God. God first loved us and then we love Him. I say, tonight, look at our hands. They are red with the blood of Christ. We are guilty. We nailed Him there.

The cross is also an interpreter of God. First I say it is an interpreter of man. It takes the masks off our faces and shows our true colors. The cross is an interpreter of God. You see, the cross has revealed the grace of God and the love of God and the free pardon of God. As I John tells us, "Hereby perceive we the love of God, because he laid down his life for us" (I John 3:16).

We can say that the love displayed at that cross was far superior to the shame of the cross. It was far superior to the suffering and death of the cross. We may also say when we look at the cross that God's righteousness was vividly displayed at that cross. We learned that God, by no means, will clear the guilty, when you look at that cross. God demands that the uttermost volume be paid. God is not indifferent to right or wrong and that cross reveals that. The cross is also an interpreter of the law of God. Because from the cross we learn that God's law is holy, that God's law is just and God's law is good. The cross tells us that not one jot or one tittle shall pass from the law. It will all be fulfilled. In fact, it was the law of God that condemned God's Son. It was the law of God that nailed the Sinbearer to the cross. It was the law of God that afflicted Him and brought Him to grief. So we see then that the cross is an interpreter of the law.

Since the cross is an interpreter of the law it is also an interpreter of sin, because by the law, the Scriptures inform us, is the knowledge of sin. You see the cross took up the commandments, the "Thou shalt nots," of the Bible one by one. It took up each of those commandments and it sounded forth like a great trumpet, and revealed as never before God's hatred of sin. You see the law was first revealed from Sinai with thunder and lightning. But that was a very small voice compared to how it was revealed on Calvary. Because there was where the law was really revealed, from the cross.

(Continued on Page 6 Column 1)



If none of your neighbors seem to have much religion, maybe it means that you have too little.

## CRUCIFIXION

(Continued from Page 5)

Calvary then showed that God will not trifle with sin. If there are those who hope to be excused from their sins aside from Jesus Christ, from His offering on the cross, then look at the cross and behold what it cost to save you. How in the world could you ever think your efforts could ever measure up to that? There is no way that the puny things that I could do could ever save me, when I compare them to what Christ did on Calvary's cross. So I look away from myself. My eyes are on the cross. My eyes are upon Jesus, and His death and His burial and His resurrection. I don't look at myself at all. I look to Him. He is my hope. He is my substitute. He is my Saviour. He is my Redeemer. Because the cross shouted loud and clear in trumpet tones that the wages of sin is death, not good works. The wages of sin is death and the soul that sinneth it shall surely die.

The cross of Christ was also an interpreter of the gospel. Now the good news of the gospel was on its way to us when the Son of God was born of His mother and step by step the good news began to unfold as the Saviour walked among us. However, it was not until the cross was erected and His precious blood shed that we truly saw the glorious gospel of Christ in His Spirit. So it is at the cross of Christ that the sinner meets and embraces His God. It was at the cross where peace was made, where the debt was paid, where the ransom was given.

At the cross also there is revealed Christian service. We are crucified, the Bible says, with Christ. We, of course, don't bear His cross. Only He could do that, but you and I have a cross of our own which we are called upon to bear. It is the cross of self-denial, world-denial. A cross is following Jesus Christ as our Lord and Saviour. We are pointed to a path of humiliation, a path of trial, a path of toil, a path of weakness, a path of reproach—it's a path our Master walked in. It is a cross we bear.

The big question tonight is, what do you think of the cross of Christ? What do I think of the cross of Christ? Well, we just have to ask the Apostle Paul what he thought about the cross of Christ. He said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Now, you think about that statement of Paul. Perhaps we should elaborate a little further, and think of all the things Paul might have gloried in. Paul had many things to glory in. He might have gloried in his national privilege, because he was born a Jew. He was a Hebrew of the Hebrews, but he didn't glory in that. He might have gloried in his own works because none worked as hard as he worked. He didn't glory in that. He was more abundant in labors than any of the apostles. He traveled more than any of them. He preached more and endured more than any of them. But did he glory in his work? No. He said, "God forbid that I should glory, save in the cross our Lord Jesus Christ."

(Continued on Page 7 Column 5)

## PROPHETIC

(Continued from Page 1)

best I have ever seen. What a truly horrible personage stands on the very doorstep ready to step into his prophesied place and head up the horrible kingdom of Antichrist, really of Satan himself. I am not completely satisfied that the Antichrist must be a Jew, though this is probable. I do not know that his "disregard for the desire of women" Daniel 11:37 refers to Christ who wears this title, or refers to anti or homosexual tendencies in the Antichrist. But, again, I have never seen a better, more comprehensive statement concerning Antichrist than in this paper. I certainly agree with Mr. Brown that the Antichrist is the first beat of Revelation 13 and not the false prophet. And I agree that Revelation 13 reveals a Satanic trinity of the Devil, the Antichrist and the false prophet.

Mr. Brown has an amazing grip on the prophetic future as revealed in the Word of God. I wish all readers of TBE had a copy of this paper. I am very interested in prophecy. I will not attempt to foretell the future except as revealed clearly in the Bible, but I do verily believe that we must be living on the threshold of the blessed hope of the coming of our Lord Jesus Christ to rapture us unto Himself and out of this world. Praise the Lord! I know that God has not revealed the time of the rapture. But God has revealed things relative to the reign of Antichrist which seem to be in the latter stages of fulfillment at this very hour. I do not believe they will—but if things should change and we should have great revival and things should get better in government, economy, morals, and spiritual matters and we should continue a long time before the rapture—if these things should occur, we would have to come back to a similar situation to what we are in today in the rapture and the tribulation. Sister, these things stated in Mr. Brown's paper set forth clearly these truths of prophecy.

I have longed believe, as the material you sent sets forth, that credit cards, and computers are setting the stage for the one world economy of the reign of Antichrist. The world is being conditioned in every way for the receiving of Antichrist, the accepting of his religious, economic, and military programs and the worship of the beast himself. Surely, to step from the situation this world is in into that described as the reign of the Antichrist is but a short step indeed.

I am not in as complete agreement with the statements relative to the weather in Mr. Brown's article as with the rest thereof. It may be because I have not studied and do not understand prophecy to specify some of the weather conditions he mentions. But surely, we do know from prophecy that terrible weather conditions will be a part of the tribulation period.

Dear Madam, relative to the article you sent concerning the Beast of Brussels, I am not knowledgeable enough to say much. It seems that the article leaves the existence of such in some doubt. The article speaks of a large computer occupying three stories of the EC Commission headquarters in Brussels, nicknamed 'The Beast'. The computer is designed to have the name and facts concerning every human on earth, to assign a number to every human, and that the economy of the world



QUESTION:—Where are raisins and apples prescribed for the love-sick?

ANSWER:— Song of Solomon 2:5. — "Stay me with flagons, comfort me with apples: for I am sick of love" is the AV and more familiar translation, but the RV has: "Stay ye me with raisins, refresh me with apples; for I am sick from love." If raisins were supposed to be a cure for the love-sick, they apparently did not work very well in David's case.

will be controlled through this computer. I do not doubt that some such method will be used by the Antichrist in his reign. I just do not know if this is now in existence as the article states.

Dear Madam, as a writer in TBE, I thank you for this material. I state that I, personally am blessed by these, and in the main, I am in agreement therewith. So far as I know, the prophetic position of men who write for TBE and men with whom we fellowship in different ways, that position is mostly in agreement with the material you sent us.

TBE is a Pre-millennial paper, believing strongly that some day our Lord will come to this earth and set up a glorious kingdom of righteousness, prosperity and peace for a thousand years. TBE is a pre-tribulation paper, teaching strongly, and without apology—and so far as I know has never printed a word to the contrary—that Jesus will come in the upper air, raise the saved dead, glorify the living saved and catch them up to be with him forevermore. And praise His wonderful name, that this will take place before the Tribulation. Though some have changed to the cold, dreary, unscriptural position of post trib, TBE has never changed on this point. TBE believes that following the rapture and before the Millennium, there will be a terrible time of tribulation on the earth such as never has been before or will be again. TBE believes that Bible prophecy itself intimates that this time of Tribulation is almost upon us. And that this encourages us all the more to look for the coming of our Lord and lift up our heads for the culmination of our redemption draweth nigh. May God bless you, dear Madam. I trust you are saved. I hope you are in a good, true and sound Baptist Church. That you are faithfully serving the Lord in such a church. I hope you will continue to receive and read The Baptist Examiner. Yours by God's marvelous grace.

## PRICELESS

(Continued from Page 1)

religion, and are running bargain basement type churches where they that are shopping for a cheap religion can find it. Churches which have adopted these practices are laboring under infinite illusion, propagating a horrible hoax, and will one day be charged in God's court with the blackest blasphemy.

If the Pastor will set forth

Christ in His true greatness, the church in its true glory, and sin in its awfulness he will have no need to stoop to the low and shameful methods of the spiritual charlatans; for God will honor His word, thereby adding to His blood-bought and precious church (Isa. 55:11; Acts 2:41).

Does the church in which your membership resides have a priceless history, peerless morals, and heavenly prized doctrine? If not, then at best you belong to a cheap church. Let us consider these three points, the priceless history of the Lord's churches, the peerless morals of the Lord's churches, and their prized doctrine. These considerations will of necessity be brief, but we pray and trust they will be sufficient to cause reader and writer to see the infinite and eternal value God places on His churches.

## THE PRICELESS HISTORY OF THE LORD'S CHURCHES

Acts 20:28: "...Feed the church of God, which He hath purchased with His own blood."

It is impossible to overestimate the price of the church, seeing that it is purchased with the sacrificial blood of the sinless Son of God. Do not trust any other price, for a church which has its origin this side of the death of Christ, has for its purchase price something other than the blood of Christ. The church was not purchased with water. Christ's baptism was a figure of that which would be paid for the family of God and His church. Yet men of pretended wisdom have transferred the efficacy of the blood to water, they have put the figure in the place of the substance, and have put the redemption and the church in the hands of depraved men. The Apostle John, speaking of Christ to the seven churches of Asia Minor, said, "...Unto Him that loved us, and washed us from our sins in His own blood" (Rev. 1:5).

Baptism is an ordinance of Divine institution, and was committed to the care and perpetuation of the church which Christ established during the time of His earthly tenure (Mt. 28:18-20). I will not speak irreverently of the ordinance of baptism, nor diminish its significance. For in its appointed place it is of vital importance. However, it is NOT the means whereby the church was bought, or man is forgiven his sins. Baptism is the admitting ordinance into the church, and can only be correctly administered to persons who have already experienced inward cleansing by the Holy Spirit (Acts 8:37 & 38). The church was not bought with the elements of the Lord's supper, they like baptism are figurative of the price which was paid for the church. The inestimable privilege of sitting at the Lord's table in one of His churches is derived from the merits of Christ's blood, and according to the divine order, is subsequent to regeneration and follows baptism (Acts 2:41 & 42.) The church which gives a false place to baptism, is a counterfeit church, and counterfeits are not only cheap, but should be exposed.

The N. T. church was yet in its early infancy when persecution arose against it, but they knew they were bought with the sin-atonement blood of their beloved Lord, and would not honor the commandments of men which contravened that glorious truth (Acts 4:18-20). Martyrdom

made its way into the young church, first Stephen then James died in defense of the once delivered faith (Acts 7:58-60; 12:2; Jude 3). But what the devil and their enemies did not know is, martyrs make marvelous missionaries. It is said of Abel, "He being dead yet speaketh" (Heb. 11:4). So, the church experienced phenomenal growth under the persecuting hand of Judaism. In due season there came on the scene that insolent and insane emperor by the name of Nero. He hounded the Christians to every quarter of his empire, and was determined to destroy the church while as yet in its first generation. Under Nero Christians were regarded as enemies of the state and human race, hundreds of them were dipped in hot pitch, lifted up on crosses, and set afire to burn as torches in the Royal gardens. For amusement of the spectators, others were thrown alive to the wild, ferocious, and hungry beasts in the Arena. But in spite of the diabolical persecution by Nero, there were more second generation Christians in the church than in the first generation. "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain" (Ps. 76:10).

Around 300 A.D. came the Constantine era, which was the seed-bed of papalism. It was under the romish church and tyrannical papal sceptre that more than fifty million Baptists drank the bitter cup of martyrdom. The bloody atrocities of the papists against Baptists excelled that of Nero, but the banner of Christ was over His people, and the gates of hell could not swallow them up.

Next on the scene in the anti-Baptist historical order is the Protestant reformation of 1600. Secular history makes much ado about Luther's split with Romanism, while saying little to nothing about the Christians which for more than a thousand years before Luther was born protested against the soul-damning heresies of Rome. Baptists were the original Protestants, and underwrote their objections with rivers of their own blood. An unbiased analysis of secular and sacred history as relates to the Protestant reformation of the sixteenth century will reveal that only a token resistance was registered by Rome against the Protestant movement. Martyrs for the Protestant cause are few, and it is feared that even they died in vain. Some history buff may remonstrate by saying, "How about the St. Bartholomew massacre of thousands of Huguenots in 1572?" The massacre of Huguenots by the Catholics was not primarily due to their devotion to Calvinism, but was due to political intrigue. "They were more a political body than a religious body, and they countered with cruel atrocities (A History of the Modern World - Pg. 117, Third Edition - By: Joel Colton & R. R. Palmer).

Baptists or Ana-Baptists as they were then (1600) called by their enemies, were persecuted by both, Catholics and Protestants. They were considered by papists and protestants to be the common enemy, and instead of the so-called reformation ally itself with the Ana-Baptists, it provided a second front for the letting of their blood. Although bitterly and brutally persecuted for over eighteen hundred years, Baptists have never raised in the name of religion one carnal weapon, or caused the blood of a single one of their enemies to be

(Continued on Page 7 Column 1)



Don't expect a thousand dollar answer to a ten cent prayer.

## PRICELESS

(Continued from Page 6)

shed in the name of religion. At this date (Jan. 1981) Protestantism is very near to a happy reunion and merger with their harlot mother. Had the Protestant denominations born of the reformation held biblical views concerning saving grace and baptism, it is without doubt they would have suffered much at the hands of Rome, and a real gulf would have existed between them. However, the devil knew his house was not actually divided, and Rome now refers to the Protestant denominations as "Sister churches," and all of the Protestant denominations are peacock proud of their Romish ancestry. Satanic ecumenism is beginning to feel birth pains, and the one-world church is ready for reality.

Baptists of today have a glorious and priceless heritage, having for its foundation the precious blood of Christ, for its cohesion, unfeigned love for the Head of the church, and for its historical continuity, the blood of our martyred forebearers. Any church with less expensive history comes short of the genuine article, and is at best a cheap imitation of the blood-bought church of Christ. The satanically inspired persecution of the Lord's churches was meant for evil, but God meant it for good, and like Israel under the brutal hand of Pharaoh (Ex. 1:12); the more they have been afflicted, the more they have multiplied.

### PEERLESS MORALS OF THE LORD'S CHURCHES

Eph. 4:24: "...And that ye put on the new man, which after God is created in righteousness and true holiness."

Mt. 5:15: "...Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The Christian is commanded of the Lord to have at all times marketable morals, for such morals speak loud and clear, saying, "Be ye followers of men, even as I also am of Christ" (I Cor. 11:1). Biblical Christianity is something more than orthodoxy, it is also something to live. It is more than a written confession of faith abstractly applied to life. Thus it is, the Christian seeking to honor God will live his faith, he will not put it on and off as he does his Sunday suit. In W.A. Jarrel's Book, Baptist Church Perpetuity it is said of the Baptists, who at the time were given the name of one or more of their outstanding leaders, and who never forfeited their place in the line of Baptist succession; "Montanists were characterized by purity of church membership." "The Novations believed in a spiritual church and in strict church discipline." "The Donatists were adherents of church purity."

Of the Paulician leader it is said, "He read the gospels and the Epistles of Paul, believed and obeyed them." Of the Albigenses it is said, they were "Pure in their lives."

The Paterines were "Pure in morals, did not attend saloons and theatres."

The Petrobrussians and Henricians, were "Strict Bible followers."

The Arnoldists were "Opposed to riotous conduct." The Waldneses were of "godly character." (Pg. 161)

The Ana-Baptists "Believed in spirituality of life" (Pages

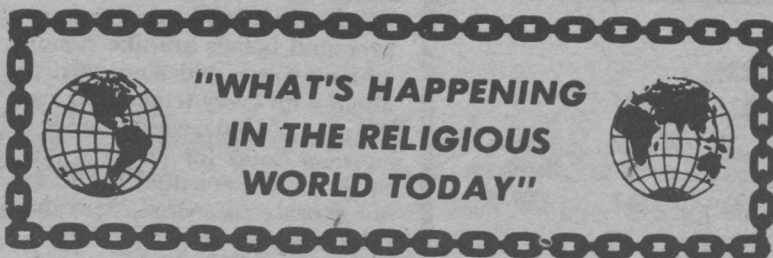
14-18, under Chapter Headings).

"The Ana-Baptists lived so quietly and peaceable that Erasmus said of them, 'They are to be commended above all others for the innocency of their lives'" (R. G. Short - Stories of the Reformation, Page 58).

Our Lord said, "By their fruits ye shall know them" (Mt. 7:20), and by comparing the morals of ancient and contemporary Baptists with those of other religious persuasion it will be readily seen that Baptists are the true disciples of Christ. Baptists claim no personal merit or human righteousness, for they know as they are in nature they merit only eternal death. They own the fact there is nothing in their lives which could in any way commend them to the redeeming favor of God. They know that sin reigns in their mortal being and that their own nature is a willing and joyful subject thereto. With them sin is not an occasional act, but a stubborn and persistent fact. It is not merely sin, but being sinners grieves their hearts. Hence, their incessant petition, "God be merciful to me a sinner." They know God is thrice holy, and will not indulge in His presence one moment that which is contrary to His impeccable nature. So their standing and acceptance before God is in the beloved Son of God, and in Him they own a legal and untarnishable righteousness. This glorious fact has not instilled in them the antinomian spirit, but has caused them to seek in this life that righteousness which exceeds that of the Pharisees. Their striving to have Christ live in this world through them has been greatly blessed of God, and has earned for them the connotations: puritan, strict, separatists and biblicists. Their holy and consecrated lives have served to aggravate and create guilt feelings in the camps of their enemies, which aggravation and discomposing feelings were vented in beastly persecutions against the Baptists. Romanism and Protestantism are drunk with their sins, and do not want their euphoria disturbed. They view Baptists as a drunk views a hangover headache, so they stigmatize and slander them, hoping thereby to suppress and strangle their God-given zeal for truth and righteousness. But Baptists know their high calling is from God, and they properly value the prize that is set before them, so they keep pressing on toward the mark of moral perfection.

Two millenniums of suffering has not shaken the faith of Baptists, for in it all, they know not one hair of their heads has fallen contrary to the will of their Heavenly Father. They deplore the fact they have not done their best for their Lord, but they rejoice in knowing that their Lord has never done less than His best for them, and they look forward with joyous anticipation to the day when He will be the exclusive basis for all their attractions. The cross or passion of Christ is of infinite importance to Baptists, for they know it was their guilt and God's quenchless hatred of sin that sent His sinless Son to the awful agony of Calvary. They know they were not merely misfits in the economy of God, but that they were unfit for the least of His favor. They know they were not only undeserving of His love, but ill deserving.

The problem with so-called Christendom is, there is no feeling of involvement in the guilt that brought about the death of



DALLAS (EP)—A former eight-term congressman and the leader of a new right group which worked to defeat him in his re-election bid squared off in an exchange of views at the Southern Baptist Christian Life Commission annual seminar. The free-wheeling confrontation featured Gary Jarmin, executive director of Christian Voice, and ex-Alabama congressman and Southern Baptist minister John Buchanan. The seminar focuses on the uses and abuses of power in the church and in society.

Buchanan was defeated in the Republican primary after an intensive effort by new religious right groups. Jarmin's group gave Buchanan a rating of 29 out of a possible 100 on its Christian/moral report card on 14 so-called Christian issues. Jarmin, a former lobbyist for the Unification Church (Moonies) and worker with the American Christian Union, said Buchanan was one of 35 congressmen targeted for defeat, and added the new right "sent 22 of them back to the farm."

While the report card inferred views of Christian Voice were the "Christian and moral" positions, Jarmin admitted a person can be a Christian and disagree with conservative stands. He said the organization is "a" Christian voice and is not "the" Christian voice, and added he plans to change the designation "Christian/moral" on future report cards.

Buchanan, now an independent consultant based in Washington, D.C., noted "Jarmin comes from the Unification Church and the American Conservative Union,

but has been able to devise a report card" on the Christian/moral position. "I've been a Christian since I was nine years old," said Buchanan, also a graduate of Southern Baptist Theological Seminary and pastor for several years before entering politics. "but I have never been able to derive the Christian/moral position on many political issue and delineate them as a report card."

He added if he were to draw up a Christian report card, "it would be very different," and would include civil rights, women's rights and world hunger. "I believe as a Christian nothing is more important than to bring society to the place where every person, regardless of race, sex or geographical location, has the opportunity to be the most that that person can be," Buchanan said.

MINDANAO, Philippines (EP)—The largest simultaneous evangelistic crusade ever conducted by Southern Baptists in the Philippines has resulted in more than 14,200 professions of faith and more than 2,500 baptisms.

By the time the New Life Crusade began in February, 367 locations in Mindanao and the Visayas had requested guest evangelists. To reach as many of these as possible, the 84 U.S. pastors, nine musicians and 10 Southern Baptist missionaries participating averaged only four days in each place.

"We could have had a lot more decisions had we not spread ourselves that thin," said missionary Jim Slack, statistician for the Philippines mission.

Christ. So it is, little value placed on the cross-work of Christ. Religious man is blinded to the hatefulness of his sins. He considers his sin at the worst to be of no moment with God, and all he needs from God is an easy going toleration. Such ill concept of God and sin has resulted in the breakdown of every moral front in America. The impact of his moral degeneration has brought our once God-fearing nation to such a depth of corruption that the Sodomites could look down on our present day society.

Baptists detest this pathetic state, and cry out against it, saying, "Lay aside the weight and sin of adultery, divorce, abortion, homosexuality, homicide, pornography, and the illicit permissiveness running rampant at all levels of our social structure." For the protesting of these evils Baptists have been called bigots and admonished to conform more graciously to the contemporary moral standards of the world in which we live. Baptists are not Christians in the ordinary sense of the word but in the Bible sense of the word, and cannot compromise with evil, nor patronize it in the least degree. Their Lord has said to them, "For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's" (I Cor. 6:20). And they shall at all cost (Rom. 12: 1 & 2), continue their denunciation of the immoral and despicable state of affairs in this God-hating world until they are

### translated above it. BIBLE DOCTRINE HIGHLY PRIZED BY THE LORD'S CHURCHES

I. Timothy 4:13: "Give attendance to doctrine."

The churches of the Lord places a high premium upon Bible doctrine, for they know their divine mandate calls for the observance of all things whatsoever their Sovereign Head has commanded (Mt. 28:20). There has never been a day in the history of the church when doctrinal preaching needed to be more emphasized than in our own time. This is the age of permissiveness wherein everybody is doing what is right in his own eyes, and the so-called Christian churches are peddling a religion that does not require members to believe anything. The modernists and liberals know how to speak without saying anything, and they say it most magnificently. To counter this anti-doctrinal stance of fallacious Christendom, Baptists must preach "All the counsel of God." The believer needs to see Jesus as something more than the man who walks with him in the garden, and the lost man needs to be told that the Jesus of the Bible is not softly and tenderly pleading with him. Arminian doctrine at its best makes Jesus nothing more than a great humanitarian, who is in vain trying to keep those for whom He died out of hell. Arminianism is Satan's blue print for

## 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.

Missionaries and Filipino pastors will continue the crusade through April for those places which U.S. participants did not reach.

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WASHINGTON (EP)—In spite of political unrest, Baptists in El Salvador continue to reach out to win the lost. Mr. Jose Rene Cedillos, executive secretary of the Association Bautista de El Salvador, reports that he baptized 48 people "of all ages and social levels" on the 67th anniversary of First Baptist Church, San Salvador. Every Sunday we have decisions for Christ," writes Cedillos, "and the sanctuary is full with an average of 500 people. We are experiencing a revival all over the country even in the midst of these turbulent times in which we are living."

## CRUCIFIXION

(Continued from Page 6)

Paul, also, was full of grace. He didn't glory in that. Why someone has said he was so full of grace that he could feel for souls like a mother for her child. He was so bold that he cared not what risks he had to take in reaching the lost. He was so self-denying that he oftentimes suffered hunger and thirst and from cold and heat, and yet, he didn't glory in that. He was very humble and he thought more of others than he thought of himself. He didn't glory in that. He felt himself to be the very least of saints and the chief of sinners, but he didn't glory in that. He said he gloried only in the cross of the Lord Jesus Christ. So my final question tonight, "What think ye of the cross of Christ? What does it mean to us? God bless you!"



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

PRICELESS

(Continued from Page 7)

the eternal destruction of the soul, and all who have imbibed this soul-damning heresy abhor any teaching that would deprive them of their pernicious and invalid prerogative. Arminianism leaves man to his perverted and fuzzy intellect regarding the subject of his eternal destiny. He is blind and cannot see Jesus on the throne of absolute sovereignty, and the truth as it is in the Great God and Saviour Jesus Christ is more repulsive to him than the most loathsome reptile.

The doctrine of God's infinite sovereignty is precious to N. T. Baptists for they know at one time the God of this world had irrevocably blinded their minds, and if it were not for the unmerited favor of God, they would have been left to perish in their strong delusion. The God of the Bible does whatsoever His soul desireth, works all things after the counsel of His own will, seeks not the approbation of His creatures and all replies against Him, though they be underwritten by the best schools of men, are yet but the prattle of depraved reasoning (Job. 23:13; Isa. 40:13; Eph. 1:11; Rom. 9:20). They who are led by the Holy Spirit will see God's grace and love as unmerited and com-

pletely ill-deserved. Divine love and grace are unconditional, invincible, and irresistibly bring all of God's prodigal children in humbleness and adoration to the nail scarred feet of the Sovereign Throne Sitter (Jer. 31:3; John 6:37).

To the church at Rome, Paul says, "But God be thanked, that ye were servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:17-18). Proper views of and adherence to Bible doctrine is essential to make our service more than wood, hay, and stubble in God's sight. The crowns given out at the Bema seat of Christ are given only to those who have strived lawfully, or according to the doctrine once delivered (II Tim. 2:5; Jude 3). "If they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

It is in religion only that man makes sincerity a substitute for doctrinal soundness. The Democrats or the Republicans do not excuse one another's errors on the ground that the other party was sincere. Under the premise, that it does not matter what one believes as long as he is sincere in his belief, the stamp of approval is placed on Com-

munist and evolution. People who have no solid convictions or profound beliefs are like clouds without water, which are carried about with every tempest. If the doctrine of God's word is not the supreme rule for life on this earth, and if spiritual health is not considered sacred, then the spiritual junk food of religious humanism will be highly prized, and taken in like a thirsty man takes in water. The Christian is bought with a price, he is no longer a mere animated corpse, but is an eternal living witness of the grace and justice of God. Allegiance to Bible doctrine and the propagation of Bible doctrine in unambiguous terminology will certainly make one unpopular with the spineless or invertebrate Baptists, but it will put you ingood standing with God and that great cloud of witnesses with which we are compassed about (Heb. 12:1).

Paul says, that the church of the living God is the "Pillar and ground of the truth" (I Tim. 3:15). The Lord's churches are the repositories of Bible doctrine, and they are responsible to keep the ordinances pure (I Cor. 11:2).

One of the popular phrases of our day is that one which blithely assures that "it makes no difference what church you go to, because we all are working to get to the same place." The sad thing about this lighthearted statement, is every man left to his works will make it to the same place, and they will eternally regret having made it. Some people may consider variety to be the spice of life, but the Bible only authorizes one kind of church, and two or more kinds of churches is too much variety. Fellowship won at the cost of Bible doctrine is a questionable gain, and will in fact and time prove to be a highly inflated proposition whereby great loss is suffered (I Cor. 3:11-15).

There are things where no elaborate distinction is necessary, but between true and false doctrine, the distinction cannot be made too elaborate. Thus it is, Paul says, "Preach the word," and he says "All scripture is given by the inspiration of God, and is profitable for doctrine" (II Tim. 3:16, 4:2). It follows then, a church or a preacher who does not teach Bible doctrine cares nothing for heavenly profit, and is very likely to have their names enrolled in the Hall of Shame. Christ said "Whosoever therefore shall be ashamed of Me and My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels" (Mk. 8:38).

The Lord's churches may not be big, as men count bigness, but they have a Big God and a Big gospel, and are as determined today to stand for the apostles doctrine as when first delivered in Jerusalem. "Take heed unto thyself, and unto the doctrine, continue in them" (I Tim. 4:16). Baptists know they are what they are by the grace of God, that all boasting has been excluded, and that no flesh shall glory in His presence. Then, too, they know that infinite wisdom has decreed that "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21).

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