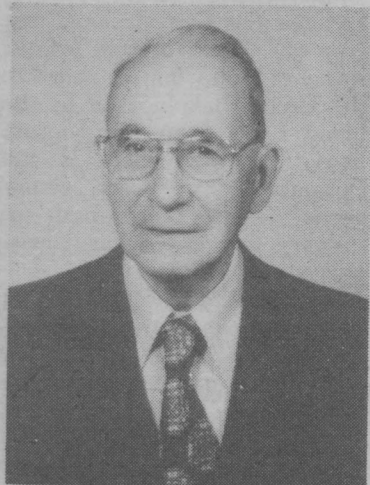


GLORY IN THE CHURCH

by Hansford Holmes
Charleston, W. Va.

The apostle Paul, in having completed his most noteworthy and divinely inspired petition in



Hansford Holmes

Ephesians 3:13-19, which was for apprehension, he was immediately inspired further to engage in a remarkable doxology; so he wrote, "Now unto Him Who is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:20, 21).

Hence, as described in the preceding contents of this most exemplary Epistle, it is clear that this doxology is a very appropriate conclusion to Paul's

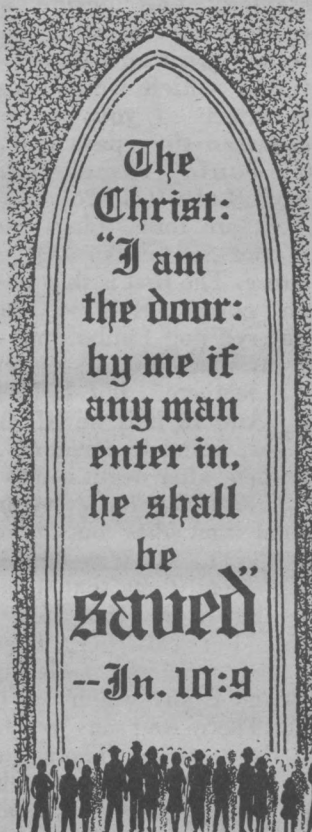
prayer, as well as, to his expression of praise and gratitude to God for His generous blessings upon the Church.

Yes, when Paul said, "Now unto Him..." he took into account the workings of the Trinity in perfect harmony and coordination for the complete accomplishments of God's elective plan of redemption.

Indeed, in this perspective, it is praise-worthy that Paul considered the ability of God as commiserate with His omnipotence and willingness, "according to the power that worketh in us" to will and to do of His good pleasure; which, presently, is far above our comprehension.

Therefore, as God's ability is always mutually coordinated with His willingness, then, surely, it would be useless, and of no consequence to tell the Church

(Continued on Page 3 Column 2)



A DESPERATE ANOMALY

Raymond A. Waugh, Sr.
Part I

In recent years, the Lord has demonstrated most clearly to me by His Word that most of that which passes for religion and for Christianity, in reality and in fact, is an anti-Christ and an anti-Church Christendom. We see much of the building of the kingdoms of men, and a rather desperate effort by these "kingdom builders" to disregard and undermine very subtly the true Churches of the Lord Jesus Christ.

Historically, of course, we see such a "Christendom" in that desperate suprachurch and parachurch anomaly which is called Romanism and Protestantism. Today, the religious power, as it were, is not so concentrated, but the efforts of Satan and his servants, nevertheless, are just as seductive and as deceptive in accord with

God's promise, "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13).



Ray Waugh

Proposing

How desperately tragic it is and yet understandable, nevertheless, that "Convention Baptists" who give themselves completely to parachurch and suprachurch activities should declare themselves to be "Protestants"! Once Baptists in the South, especially, heralded the name of John the Immerser as their "Baptist" progenitor, as it were. Some may remember that one of their more famed ones once cried that if Baptists looked to anyone this side of John the Immerser for the origin of Baptists, they had short-changed themselves.

Across the last one hundred

(Continued on Page 5 Column 1)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 53, NO. 9

ASHLAND, KENTUCKY, MARCH 6, 1982

WHOLE NUMBER 2365

WHAT THEN?...

WHEN WE HAVE RENDERED UNTO CAESAR

by Roy Snell
Charleston, W. Va.

Some of the better religious publications, including The Baptist Examiner, usually include articles of interest from around our land of events and happenings which are noteworthy to the Christian. I do not advocate any "gospel" predicated or based upon newspaper clippings or headlines, but I do recognize the vital importance of God's elect in keeping informed as to the latest wiles of the enemy. It is impossible to adequately engage in combat with the accuser, and to effectively contend for the faith, unless you are aware of the latest tactics employed by that evil one. To this end I personally try to remain abreast and to share my knowledge of those events which I feel will definitely have some bearing upon the believer today.

Satan, today, has many guises and disguises and he remains as always "more subtil," even as he is depicted in Genesis 3:1. In our time what better field of endeavor can he find than that

of the political realm. Herein is an element which is ideal and made to order for that "roaring lion," of whom we are warned to "be sober, be vigilant" in regards (1 Peter 5:8). In this particular area one is prone to be charged with violating the rule of separation of church and state. Christian brothers too often raise up a barrier between themselves because of differing opinions and partisanship, and some fine and spiritual believers are labeled bigots and

(Continued on Page 7 Column 1)

UNION MEETINGS ARE A CURSE TO BAPTISTS

"Shall two walk together except they be agreed?" (Amos 3:3).

By common consent, Christianity is confronted with a crisis. Every denomination has its peculiar peril. Baptists, with whom this article is chiefly concerned, present no exemption to this delicate and dangerous situation. Perhaps, the greatest hindrance to the peace and prosperity of our Southern Baptist Zion, is the menace of the Union meeting. Even the consuming curse of Modernism will not, in the end, prove as destructive to Baptists, as the withering blight of Unionism. We can, and God willing, we will conquer the monster of modernism, but could Union Meetings become the rule with Baptists, they have already signed their death warrant.

Fortunately, modernism is recognized by Southern Baptists, generally, as a cultural form of infidelity, and modernists as avowed enemies of the once delivered faith. Unfortunately, not a few, as the result of a boundless love and superlative piety. The average modernist realizes and is conscious of the fact that he is an enemy of the Cross of Christ, while the Baptist advocate of the union meeting is blinded by the ill-fated illusion that he is loyal to Christ, and therefore, a friend to his denomination. Many of these Baptist unionists — a contradiction of terms — seem to really believe themselves true to their denomination, and that their meetings advance Baptists

(Continued on Page 6 Column 3)

(USPS 042-340)

IT IS EITHER CHRIST OR HELL

by T.T. Martin
(Now in Glory)

Texts: Psa. 9:17; Mk. 9:43; John 3:36; Mk. 12:40; Titus 2:13, 14.

Concerning Psalm 9:17, the plea is made that the word "sheol," translated "Hell," means "the grave," but wrongly so. There is a word in the Hebrew that does mean "the grave"; that word is "queber." Wherever in the Old Testament, a place is proposed for a dead body or a dead body is placed; wherever we know that a grave is meant, the word is always "queber" and never "sheol." Substitute "the grave" for "Hell" in Psalm 9:17 and we have "The wicked shall be turned into the grave" — then the righteous will not be turned into the grave but left to decay on top of the ground.

The cry today is "Back to Christ!" But the cry is raised, "That is fanaticism; He does not mean that literally." Let's see: here are two young men bound by the gambling mania. They hear that the Saviour taught that if your hand offends you, to cut it off rather than having two hands to be cast into Hell. One of them says, "That is fanaticism"; continues gambling and lands in Hell. The other cuts off his hand, so that he can never hold the cards again, and comes before the church and tells the story that, because of gambling mania he was being dragged into Hell; that he obeyed the Saviour and cut off his hands so that he could never hold the cards again, and that he has now accepted the Saviour, and he goes to Heaven. Which was the wiser of the two? Two young women are addicted to the picture show mania; it is

(Continued on Page 6 Column 1)

The Baptist Examiner Pulpit

A Sermon By John R. Gilpin

PURGATORY

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3).

Let me ask you, sinner friend, a plain, straight-forward, simple question, where will you be in eternity? I can't answer it for you, and there isn't anyone else who can answer it for you. This isn't something that can be settled by proxy. This, beloved, is something that you, and you alone, can answer. I ask you again, where will you be in eternity?

If you will go to the various so-called churches of this town and elsewhere you will find that there are four possible places

that will be suggested as to where you will be in eternity: namely, Heaven, Hell, Purgatory, and Annihilation.

Beginning with the last, beloved, let me say that there are individuals, some of whom reside right in your town, who believe in Annihilation. They believe that when you die, you will probably not be given a second opportunity, you will just be shoveled into Hell, like so much coal, and burned up, or annihilated. You will come to nothing, and that will be the end of you.

Then there are those who believe that in eternity you will be in Purgatory — maybe for a while, to get out, or maybe for eternity you will be there. They believe that Purgatory is a place of tempered suffering, depending upon the sins of your life

that you have committed here within this world. It is further said by those who believe in a Purgatory, that after your sins have been purged, and after sufficient suffering has been expiated in behalf of those sins, that you will be able to get out of Purgatory.

Then there are those of us, beloved, who believe that every man who is saved when he dies, goes immediately into the direct presence of the Lord Jesus Christ. I can't say it emphatically enough, nor can I say it forcibly enough, but, beloved, when a saved person dies, that one goes immediately into Heaven, into the direct presence of the Lord Jesus Himself.

There is a fourth place where you might be in eternity, and that is Hell. Sinner friend, I

(Continued on Page 2 Column 1)

The way to be angry and not sin is to be angry, as Christ was, at nothing but sin.

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

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

PUBLICATION POLICIES: All matter for publica-
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PUBLISHED WEEKLY, except last week of
December, with paid circulation in every state and
many foreign countries.

SUBSCRIPTION RATES

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

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PURGATORY

(Continued from Page 1)

want to be fair with you, and I
wouldn't be your friend if I
didn't tell you the truth. If you
were to die without Jesus Christ
as your Saviour, you would go
into eternity into a Devil's Hell.

I say then, there are four
possible places that are sug-
gested by the various groups as
to where you will be in eternity.

THE PURGATORY OF THE ROMANIST IS A MISNOMER.

They say that when a man
dies in this world, he goes out in-
to eternity into Purgatory, suf-
fers for his sins for a little while,
and then by certain payments on
the part of his relatives here,
and by prayers that are offered
by the religionists here within
this life, his soul will be released
from the fire and the pain and
the punishment of Purgatory
and will enter into the bliss of
Heaven. When any individual
comes to you preaching such a
doctrine as that, mark it down,
beloved, that the Purgatory
which he speaks of is a
misnomer in the light of the
Word of God. I stand ready to
challenge any individual to pro-
duce in this Bible one passage of
Scripture from Genesis to Re-
velation that says one thing
about a Purgatory of that type.

I know an individual who
sometime ago offered \$1,000 to
any Catholic that would pro-
duce one Scripture that would
prove the existence of a
Purgatory such as is taught by
the Catholics. Though that offer
was made some ten years ago,
not a man has yet made claim in
any wise at all to that \$1,000
that was posted as a bonus for
any individual who could find
that Catholic Purgatory in the
Word of God.

There are several passages of
Scripture which show us that the
Romanist Purgatory is a
misnomer.

"If the tree fall toward the
south, or toward the north, in

the place where the tree
falleth, there it shall be" (Eccl. 11:3).

Beloved, when a tree is cut
down, which ever way that tree
falls is the way that tree is going
to lie. You don't pick a tree up
after it falls and turn it around
in the other direction. Which
ever way it falls, whether it is



John R. Gilpin

north or south, there it shall be.

The Spiritual application of
this Scripture is simply this:
Which ever way you die, that is
the way you are going to be
throughout eternity. If you die
saved and fall asleep in the Lord
Jesus Christ, you will be saved
throughout eternity. If you have
any hope whatsoever, that when
you die, there will be a second
chance, and that there will be
another opportunity for you to
be saved, if you think that,
mark it down, beloved, you are
laboring under a spiritual delu-
sion. As a tree lies where it falls,
so, sinner friend, throughout
eternity you are going to be ex-
actly as you have died.

Listen again:

"And as it is appointed unto
man once to die, but after this
the judgment" (Heb. 9:27).

Notice, it doesn't say that
after death comes Limbo, and
after Limbo comes Purgatory,
and after Purgatory comes the
judgment. Rather, it says that
the next event following death is
the judgment.

Sinner friend, will you believe
me when I tell you that when
you die, the next great event in
your life is that you are going to
stand before the God of the
universe, and in the presence of
Him you shall be judged for the
life, the deeds, your works, and
your influence while living here
within this world. Beloved,
there is not one thought of a
Purgatory here within this text.
There is not one thought of a se-
cond chance after death, but
rather following death the next
event is the judgment bar of
God.

"There was a certain rich
man, which was clothed in
purple and fine linen, and
fared sumptuously every day:
And there was a certain beg-
gar named Lazarus, which
was laid at his gate, full of
sores, And desiring to be fed
with the crumbs which fell
from the rich man's table:
moreover the dogs came and
licked his sores. And it came
to pass, that the beggar died,
and was carried by the angels
into Abraham's bosom: the
rich man also died, and was
buried; And in hell he lift up
his eyes, being in torments,
and seeth Abraham afar off,
and Lazarus in his bosom.

And he cried and said, Father
Abraham, have mercy on me,
and send Lazarus, that he may
dip the tip of his finger in
water, and cool my tongue;
for I am tormented in this
flame. But Abraham said,
Son, remember that thou in
thy lifetime receivest thy

good things, and likewise
Lazarus evil things: but now
he is comforted, and thou art
tormented. And beside all
this, between us and you
there is a great gulf fixed: so
that they which would pass
from hence to you cannot;
neither can they pass to us,
that would come from
thence" (Luke 16:19-26).

There are three things that
stand out in this passage of
Scripture. The first is that after
death comes Hell — not
Purgatory, not Limbo, not a
half way place, not a suffering
that is tempered, but Hell. It
says: "And in hell he lift up
his eyes, being in torments." I
say then, after death comes a
hell of suffering for every in-
dividual that dies outside of
Jesus Christ.

The second thing that stands
out is that in this Hell there is
nothing but suffering. There
isn't any tempered suffering.
There isn't any water to be
given. There isn't any release
from the suffering. There isn't
any possibility at all whereby
that suffering will be diminished
— just suffering, suffering, suf-
fering.

The third thing that stands
out is that there is a gulf fixed so
that the individual who goes to
Hell stays in Hell, and the in-
dividual that goes to Heaven
stays in Heaven. A gulf is fixed
between the two and the Word
of God says that there can be no
passing from Heaven to Hell,
nor from Hell to Heaven.

In the light of this passage of
Scripture, I say "away with the
idea of a Romanist Purgatory
where there will be tempered
suffering for a little while and
then the sinner will be released
from that suffering to enter into
Heaven."

Listen again:

"And these shall go away
into everlasting punishment:
but the righteous into life
eternal" (Mt. 25:46).

Notice, beloved, that unsaved
people are consigned from judg-
ment into everlasting punish-
ment. It isn't a punishment for a
little while, nor a punishment
until one has suffered for his
sins, and has been purged from
them; rather, beloved, they shall
go into everlasting punishment.

"And to you who are troubl-
ed, rest with us, when the
Lord Jesus shall be revealed
from heaven with his mighty
angels. In flaming fire taking
vengeance on them that know
not God, and that obey not the
gospel of our Lord Jesus
Christ: Who shall be punish-
ed with everlasting destruc-
tion from the presence of the
Lord, and from the glory of
his power" (II Thess. 1:7-9).

This tells us that the unsaved
will be punished with
everlasting destruction — not
destruction for a season, not for
just a little while, but with
everlasting destruction.

Let's notice another Scripture
that you might see that the idea
of a Catholic Purgatory is
definitely a misnomer.

"The same shall drink of
the wine of the wrath of God,
which is poured out without
mixture into the cup of his in-
dignation; and he shall be
tormented with fire and
brimstone in the presence of
the holy angels, and in the
presence of the Lamb; And
the smoke of their torment
ascendeth up FOR EVER
AND EVER: and they have no
rest day nor night, who wor-
ship the beast and his image,
and whosoever receiveth the
mark of his name" (Rev.
14:10, 11).

Beloved, in the light of these

several Scriptures which I have
read to you and others which I
might have read to you, I insist
that Purgatory is taught by cer-
tain religionists — as taught by
the Romanists, is definitely a
falsehood in the light of the
Word of God.

Some time ago a man was tel-
ling me of an experience which
might be repeated hundreds of
times, day by day. One of his
relatives had died and as they
were getting ready for the
burial, the Catholic priest told
this particular individual who
was making arrangements for
the funeral that he saw no
reason whatsoever for anybody
sending a bouquet or any kind
of floral offering. He said to this
man, "Your brother who has
died, while he was good in some
respects, was rather notoriously
evil. It is going to be difficult to
get him out of Purgatory." Therefore, it was suggested by
the priest that instead of sending
flowers which would do the dead
man no good, they would send
spiritual bouquets. He went on
to explain to this man what he
meant. He said that the cost of a
floral piece would be approx-
imately \$10.00 and instead of
buying flowers it would be bet-
ter to send that \$10.00 to the
church and for them to pray for
this man who would need every
bit of prayer that could be of-
fered in his behalf to get him out
of Purgatory. I smiled when the
man told me of this experience.
I didn't want to hurt his feelings
by laughing uproariously, but I
smiled to him and said,
"Brother, don't you think that it
was, after all, a pretty shrewd
way to get a ten dollar bill out of
a bunch of unsuspecting people
who didn't know anything at all
about the Bible?"

Frankly, beloved, that was all
it was. It was a scheme to fleece
unsuspecting, un-Scriptural,
untaught, un-Biblical, unlearn-
ed people who knew nothing
about the Word of God. It was a
scheme to fleece them out of
their money, and as far as the
prayers of that priest, or the
prayers of any preacher or any
rabbi in behalf of any dead man
is concerned, they are worthless.

Beloved, if you are going to
do any praying for anybody, do
it while that individual is alive.
Don't wait until he dies. If you
expect to pray for someone that
is unsaved, pray for him while
he is alive. When he dies there is
no hope for that individual to
ever be saved.

I tell you, beloved, in the light
of these Scriptures, Purgatory as
taught by the Catholics is
definitely anti-Scriptural and
contradictory to the Word of
God.

II

HOWEVER, SINS MUST BE PURGED.

In one respect the Catholics
are right. They are right when
they insist that there must be a
Purgatory. I say also to you
there must be a Purgatory.
There has to be sometime, some-
where, some place, a way
whereby sins may be purged.
Though the Romanist idea of
Purgatory after death is un-
Scriptural, I would insist at the
same time that there must be a
Purgatory whereby sins may be
purged. Thank God, beloved, I
can tell you about the
Purgatory.

For many years as a Baptist
pastor, I have been preaching
about such a Purgatory. I have
been preaching to you that you
might have your sins purged,
that you might have the as-
surance deep within your
heart and your conscience that
your sins are purged away and
you are definitely at peace with

the Lord Jesus Christ.

The Word of God tells us
about the Scriptural Purgatory.
Referring to Jesus, it says:

"When he had by himself
PURGED our sins, sat down
on the right hand of the Ma-
jesty on High" (Heb. 1:3).

Beloved, do you want to see
the only Purgatory that the
Word of God knows anything
about? Then go back to Calvary
and see the Lord Jesus Christ
who was crucified there for our
sins. See Him who was nailed to
the Cross. Behold Him as the
blood flows from His smitten
body. Beloved, there is the
Purgatory that every sinner
needs — the blood-bath of
Calvary whereby Jesus Christ
purged our sins away.

"Whom God hath set forth
to be a propitiation through
faith in his blood, to declare
his righteousness for the
remission of sins that are
past, through the
forebearance of God" (Rom.
3:25).

If you want to get propitiation
for your sins, if you want to have
a sacrifice for your sins whereby
they might be blotted out, you
will find propitiation through
faith in the Lord Jesus Christ.

Beloved, I am glad I can offer
to you a Purgatory that will
work. I will guarantee it because
I know it worked in my own ex-
perience. Every saved man
knows that this is true, because
it worked in his experience. If
you want your sins purged and
removed from you, the only way
that they can be purged away is
by the blood of the Lord Jesus
Christ at Calvary.

We have another Scripture
which tells us the same truth.

"The blood of Jesus Christ
his Son cleanseth us from all
sin."

Stop for a moment and think
about the sins of your life. I sat
here a few minutes ago as I was
waiting to preach, and I counted
fifteen individuals who are un-
saved, and who by their own
word of testimony to me, if they
were to die, would go to a

(Continued on Page 3 Column 1)

Love Ends

We are looking for sound
Baptists in Prescott or Prescott
Valley area of Arizona who
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to them is not used for the
church building, it will be
returned to the sender. Please
send your gifts to Pastor Ed-
mond L. Dempsey, 515 North
Gilmer Park, Johnson City,
Tennessee 37601.

There is not a shaft in the quiver of the Devil but has been fired at the Bible and failed.

PURGATORY

(Continued from Page 2)

Devil's Hell unsaved. As I thought of these individuals, I said to myself, "Oh, that God would give to these individuals the proper Purgatory, that their sins might be purged from them."

How many sins are there in your life? I don't know and you don't know. I know one thing, the blood of Jesus Christ cleanses us from all sin. Every sin that you have ever committed from the time that you were born down to this hour, and on down to the last sin that you will ever commit, thank God, when Jesus Christ suffered at Calvary, He suffered for all of those sins.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

You say, "Brother Gilpin, I am working and I am praying, and I am doing the best I can to be saved." Beloved, you don't need to do a thing to be saved. Jesus Christ has already done it all that He might redeem you from all iniquity. If the Son of God died on the Cross to redeem you from all iniquity, I ask you, how much iniquity is left for you to redeem yourself from? Thank God for this blessed truth. Jesus Christ died to redeem us from all iniquity, and if all of our sins, and all of our transgressions are laid on Him, thank God there isn't any room for you to do anything at all in working out your salvation.

Don't misunderstand me: After you are saved you ought to work, you ought to join the church, you ought to be baptized, you ought to do everything you can — out of love to Him. All you do will never help to save you nor add one particle to your salvation, because Jesus Christ on the Cross at Calvary wrought out your salvation when He died to purge you, to cleanse you, from all your sins in His own precious blood.

"And every priest standeth daily ministering and offering often-times the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From hence forth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:11-14).

Doesn't it thrill your heart to know that by the one offering of Jesus Christ, God Almighty made you perfect? Though I sin in my flesh every day, just as every other Christian does, in the sight of God I am perfect.

Sinner friend, it isn't joining the church that saved you; it isn't baptism that saves you; it isn't the keeping of the Law nor living up to the Ten Commandments; it isn't by keeping the Golden Rule or by carrying out the Great Commission. Beloved, the only Saviour that this world knows anything about is Jesus Christ, who on the Cross of Calvary died, not for His sins, but for your sins and for my sins, and by His blood He purges our sins and cleanses us from all of our sins.

"Some men's sins are open beforehand, going before to judgment; and some men they follow after" (I Tim. 5:24).

This is a passage of Scripture that is very definitely and often misunderstood. Beloved, sin has to be punished. This tells us that

you can do one of two things; you can either send your sins ahead of you for punishment, or else you can have those sins follow you right up to the judgment bar of God. Every individual who is saved has already sent his sins ahead of him to be judged. When were they judged? 1900 years ago when Jesus Christ died on the Cross of Calvary. My sins were paid for in His death, and everyone of God Almighty's elect, from the first man that was saved in this world to the last one of God's elect that shall be saved, had his sins paid for 1900 years ago in full by the Lord Jesus Christ at Calvary. Beloved, the man that sees this truth that Jesus died for his sins, who believes that the death by Jesus is sufficient to save, has sent his sins on ahead and has committed himself into the hands of Jesus, and those sins are already judged in the Person of Jesus Christ.

Sinner friend, trust Jesus Christ as your Saviour and He will purge you from all of your sins. He will blot out all of those sins. He will save you from those sins. He will send your sins ahead of you to the judgment, and when you get there you won't have a single sin to answer for, because those sins have already been paid for in full by the Lord Jesus Christ.

If you go on just as you are, whenever you come up to the judgment, everyone of your sins — the sins that you have forgotten about, the sins that you wish you could forget about — everyone of those sins are going to follow you right up to the judgment bar of God.

Beloved, would you like to know how that you might come to this Purgatory? Would you like to know how you can have your sins purged in this manner? I will tell you how. Jesus Christ on Calvary's Cross paid for your sins, and the man who believes with a God-given faith that Jesus died for his sins, that man is saved and is going to Heaven when he dies, and has an assurance and a peace that will last forever.

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever" (Isa. 32:17).

May God help you come to the Purgatory of the Bible, to the killing place of Calvary, to the sacrificial ground at the Cross, and trust my Jesus who died there for all of your sins.

May God bless you!

GLORY

(Continued from Page 1)

that God has power to do what He promises, if there is no such assurance.

However, in this consideration, it is clear that what God has already done, should be sufficient assurance, as to what He will yet do in the energy of the Holy Spirit, Who does **"according to the power that worketh in us,"** in that He Himself is that working power of God.

Consequently, in continuing, Paul speaks **"Unto Him (God, the Father)"** that there **"be glory in the Church by Christ Jesus throughout all ages (dispensations), world without end. Amen"** (Eph. 3:21).

So, in this completed doxology, it is significant that the consequent glory of God is to be projected **"in the Church by"**

(Continued on Page 5 Column 1)



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Psalms 24:1-10

Intro.: In Psalm 22 we see Jesus as the Substitute for the sheep, dying in their stead to redeem them; in Psalm 23, we see Jesus as the Shepherd exalted by the sheep, and now in Psalm 24 we see Jesus as the Lord of lords and King of kings ruling and reigning over His universe. Particularly in relation to Israel from whence He shall sit on the throne of David and fulfill the covenant promises to Abraham, Isaac, and Jacob, as well as His promises in Revelation 20:1-6. So the dark days of the end of this age will give way to the morning of the appearing of Christ in the air, (I Thess. 4:13-18) and finally, to the coming of Christ to this earth as the conquering King (Rev. 19:11-21), and ultimately to the new Heaven and the new earth (Rev. 21 & 22).

VERSE 1

"The earth is the Lord's." His by creation, for **"in the beginning God created the heavens and the earth"** (Gen. 1:1). His by rulership, for He controls and holds it together (Col. 1:16, 17), and finally, His by redemption and by regeneration (Rom. 3:21, II Peter 3:13). So **"His kingdom ruleth over all"** (Psa. 103:19).

"And the fulness thereof." How consoling and comforting to the believer to know every part and parcel of creation is at God's disposal, and He **"supplies all of our need according to His riches in glory through Christ Jesus"** (Philp. 4:19). When we think of all of the great discoveries in the last few years in relation to this universe, we should remember the half has not yet been told!

"The world, and they that dwell therein." The sun, moon and stars are His, as well as angels, but also all of humanity from the king to the pauper; therefore, He does according to His will in the army of Heaven, and among the inhabitants of the earth (Dan. 4:35). Neither friend or foe, demon or angel, or saint or sinner can overthrow God's purpose (Eph. 1:11). God may be touched or grieved (Heb. 4:15; Eph. 4:30), but never defeated.

VERSE 2

"For He hath founded it upon the seas, and established it upon the floods." From the human viewpoint earth is in a very precarious position for it could be swallowed up by the waters which surround it, or it could be destroyed by the gases which prevade it, or it could be bombed out of existence by the heavenly bodies above it. However, its Founder sustains it by His power, so He has set a guard to watch over it. Mother Nature, so called by ignorant and ungodly men, is under the God of nature.

VERSE 3

"Who shall ascend into the hill of the Lord?" We have many vital questions in the Word of God in regard to man's relation to God. In Job 25:4 we read, **"How then can man be justified with God? or how can he be clean that is born of a woman?"** The disciple asked in Matthew 19:25,

"Who then can be saved?"

The jailor asked, **"what must I do to be saved?"** (Acts 16:30). These all tell us man has been separated from God because of the entrance of sin (Rom. 5:12) and because of this condition neither can or will approach God. However, these questions

BIBLE VERSE



EPHESIANS 6:4

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

also indicate that some will be able or made able to enter into God's presence and be accepted.

"Or who shall stand in His holy place?" Not only be there, but be there content and confident, knowing all is well and having the capacity to enjoy and appreciate such a place.

VERSE 4

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." The Bible in its accurate description of fallen man well states, **"there is none righteous, no, not one"** (Rom. 3:10); and **"the heart is deceitful above all things, and desperately wicked"** (Jer. 17:9); it also talks of **"wicked hands"** (Acts 2:23). So all men are out of the way, (Isa. 53:6) and walk **"according to the course of this world"** (Eph. 2:2). Therefore, man at his best state is altogether vanity (Psa. 39:5) and loves vanity (Psa. 4:2) and speaks vanity (Psa. 12:2). This is the reason we read, **"except ye repent ye shall all likewise perish"** (Luke 13:3, 5) and **"except a man be born again, he cannot see the kingdom of God"** (John 3:3). This could, and will never happen apart from the work of Jesus and the work of the Spirit, or collectively the work of God (Heb. 1:3; Rev. 1:5; John 3:8; John 6:29, 44). Only in salvation can a man be fit, or meet for Heaven (Col. 1:12-14).

VERSE 5

"He shall receive the blessing of the Lord." The believer in Jesus Christ has received all spiritual blessings in Christ (Eph. 1:3). By faith he is blessed with the forgiveness of sins and is justified from all things (Eph. 1:7; Acts 13:39), and as an obedient believer, he is blessed in his walk and work (Rev. 1:3). The ultimate blessing will be with the Lord in God's holy hill (John 14:1-3; I Thess. 4:16-17).

"And righteousness from the God of his salvation." Therefore he shall be with Christ and like Christ (I John 3:2). He is made righteous in Christ (Rev. 4:4-7), and is led in paths of righteousness (Psa. 23:3), and all of this is from the God of his salvation (Psa. 3:8).

VERSE 6

"This is the generation of them that seek Him, that seek Thy face, O Jacob. Selah." By nature no man seeks after God (Rom. 3:11) but in regeneration and conversion, man is brought to seek God (I Thess. 1:5, 9). Jesus as the Good Shepherd seeks the sheep, and then they seek Him (John 10:27). They come to set their affection on things above (Col. 3:1-4) and look for that blessed hope (Titus 2:13).

VERSE 7

"Lift up your heads. O ye gates; and be, ye lift up, ye everlasting doors, and the King of glory shall come in." This is the heart cry of those who seek the Lord, as they desire communion and fellowship with the Lord. To have Him in their midst, whether it was the saint in the Old Testament who desired His presence in the tabernacle and temple, or the saint in the New Testament who desired His presence in the assembly or church (Matt. 18:20). Notice the contrast during the end of this age when Jesus stands at the door of the church and knocks (Rev. 3:20).

VERSE 8

"Who is this King of glory?" Similar to the question Jesus asked the disciples in Matthew 16:15: **"Whom say ye that I am?"** The answer to this question is vital. May our answer be as in this verse, **"The Lord strong and mighty, the Lord mighty in battle."** The battle is not yours, but God's was Jahaziel's message in II Chronicles 20:15. We need also to reply with Peter in Matthew 16:16, **"Thou art the Christ, the Son of the Living God."**

VERSE 9

"Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." The song leader is joined by the choir in the admonition and also in expectation.

VERSE 10

"Who is this King of glory? The Lord of hosts, he is the King of glory. Selah." The One in Whose Name David went forth to face the giant (I Sam 17:45). Therefore, the One in Whom we have the victory, (I Cor. 15:57).

Conclusion: What a day that will be when this Psalm becomes a living reality in its fullest application!

(EDITORS NOTE: If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers, Fla. 33908).

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MARCH 6, 1982
PAGE THREE

If trial makes us impatient, then the Devil laughs and is glad.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please harmonize John 3:5 with Matthew 13:41, 42. Will some be lost after being born into the Kingdom?

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In response to Nicodemus, Jesus said: "...Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jn. 3:5).

Then, by way of explanation, Jesus said: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (Jn. 3:6). Here we have a contrast between two different kinds of insemination, that of the natural, and that of the super-natural, which supercedes the natural.

But, naturally, from the beginning, God established the principle that "like begets like" in respect to every species of beings, which has proven to be true in every instance. Hence, that which is begotten carries within itself the very nature of that which begat it. This relates not merely to the material body, but, also, to all that comes into the world by birth; yes, the entire man, body, soul, and spirit. However, since the sin of Adam, fallen man, in his corrupted and depraved condition, is in complete subjection to the law of that fall, which brings all men under the curse (Rom. 8:1-9), as it is written, "...the curse that is causeless shall not come" (Prov. 26:2).

Yet, Nicodemus, in the density of his lack of spiritual apprehension, presumed to ask Jesus this hypothetical double-ended question: "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" (Jn. 3:4)?

But, if he could, he would still be no nearer, in his depraved state, of being born "after the Spirit" than before (Job 14:4; Ps. 51:5).

In answer to this, Jesus said to Nicodemus: "Marvel not that I said unto thee, Ye must be born again" (Jn. 3:7).

First, then, Jesus spoke of man being "born of water," as being "that which is born of flesh" as "flesh."

So, according to medical terminology, it is known that a child, before birth, is carried in a sac of semi-permeable membrane, through which, by a process of osmosis, the child is sustained by a watery fluid that passes through that sac. (Hence, it is not true, as some still presume, that the mother's blood courses through the child's veins to sustain its life).

Consequently, when the child is ready for birth, the water sac bursts, and the child is literally "born of water," as Jesus said:

"Except a man be born of water and (also) of the Spirit, he cannot enter into the kingdom of God" (Jn. 3:5).

But no kingdom becomes "the kingdom of God," not even the millennial kingdom, until Christ, in having "put all enemies under His feet," including death, the last enemy, and has "delivered up the kingdom to God, even the Father" (I Cor. 15:24-28).

But, though there is triumph over death at the first resurrection (I Cor. 15:54, 55), yet death, "the last enemy," is not destroyed until after the end of the millennium (Rev. 20:14).

Hence we find that John 3:5 harmonizes with Matthew 13:41, 42, in that both Scriptures require perfection, which is effectuated only by being "born of the Spirit," before entrance "into the kingdom of God" (Jn. 3:5), which is also spoken of as "the kingdom of the Father" (Mt. 13:43). None of such will ever be lost, due to their eternal security in Christ Jesus, Who said: "...of all that He (the Father) hath given Me I should lose nothing..." (Jn. 6:39).

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"And I give unto them eternal life; and they shall never perish" (John 10:28).

Once saved, always saved. This is a glorious truth that is taught repeatedly in the Word of God. Nothing can separate us from the love of God. I was saved in a Holiness (so-called) church. I shall never forget the day God taught me the precious truth of Eternal Security which led to my leaving that false organization and becoming a Baptist. Since this doctrine is taught in the Word of God, there can be nothing in the Bible which contradicts this truth. All truth harmonizes. So, no one will ever be lost after being born into the kingdom of God.

The truth of a statement depends upon the subject under discussion. A statement may be true applied to one subject, but totally false when applied to another subject. 35 mph is a very fast speed; True, applied to a snail; False, applied to a jet airplane. The Bible uses the word "kingdom" with varied meanings. John 3:5 refers to the spiritual kingdom of God consisting of all who are born again. There are none in it who are unsaved people. One is born again. Spirit, using the Word of God, into this kingdom, and there is no getting out of this kingdom: Praise God!

Matthew 13:41, 42 refers to the sphere of Christian profession. There is good and evil in

this kingdom. All who profess to be saved are in this kingdom. This is clear from the whole series of parables in this chapter. The unsaved will be taken out of this sphere of profession and cast into hell and have no part in the genuine and true kingdom of Jesus Christ.

The Millennial kingdom of Jesus Christ will have no unsaved in it at its beginning. Only glorified saints and saints in their natural bodies will enter this kingdom in its beginning. But as babies are born to the saints who enter the Millennium in their natural bodies, they will be depraved sinners and there will then be unsaved in this kingdom.

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In John 3:3-5 Jesus is telling Nicodemus that only those who are born again—born from above will be in the kingdom of God. This tells us very plainly that there will not be any unsaved in that kingdom. Jesus also tells Nicodemus that the new birth is brought about by water (the Word) and the Spirit.

In Matthew 13:24-30 we have the parable of the wheat and the tares. Many say this parable is the most difficult of all the parables, but the difficulty lies in the fact that they try to make it teach what Christ did not intend for it to teach. We see that in verses 42 and 43 Christ interprets the parable for His disciples. He tells them the sower of the good seed is the Son of Man; the field is the world (not the church nor the kingdom); the good seed are the children of the kingdom, and the tares are the children of the wicked one—the devil who sowed the tares.

This parable teaches that God in the beginning, sowed good seed, His children, created in His own image and placed them in a beautiful garden free from all evil. It teaches that Satan, the enemy, sowed tares from which came his children. This parable also teaches that both the wheat and the tares—the children of God and the children of Satan are to live together in the world until the time comes when God will send forth His angels to root up all that offend and cast into the fire. In verse 41 we are told that the tares will be gathered out of His kingdom. This kingdom is the one spoken of in Revelation 11:15: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

In answer to the question, "Will some be lost after being born into the kingdom?", the answer is NO! A thousand times NO! Neither does this parable nor any other part of the Scripture teach that.

The seeds sown by Satan came up as tares—weeds not

wheat. As tares they grew until pulled up and cast into the fire by the angels. Neither does the parable say that some of the wheat turned into tares, which would have had to happen if some could have been lost.

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In John 3:3 and 3:5 Jesus is telling Nicodemus, a Pharisaic ruler of the Jews, who expected the Messiah at His coming to restore the Solomonic kingdom to Israel, that the kingdom promises were not made to an apostate nation, but to spiritual Israel, and that entrance into that kingdom demanded another birth—a spiritual birth. When Adam, the representative of all mankind sinned, spiritual life was forfeited and can only be regained by Holy Spirit regeneration. Thus it is, Christ says, "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

The new birth is wrought by supernatural generation, and is an indispensable requisite for entrance into the kingdom of God (Vs. 5). The Messianic kingdom in its initial stage will be made up of loyal and true subjects, who have proved themselves faithful to Christ during the seven year tribulation period, and they shall stand at the right hand of God, the place of judicial favor, in the judgment of nations (Mt. 25:31-46). The Bride of Christ. His blood-bought church, and all the glorified saints of the ages will return with Christ from Heaven to live and reign with Him for a thousand years in the Messianic kingdom on earth.

Matthew 13:37 through 43 is Christ's explanation of the parable of the wheat and the tares (Mt. 13:24-30). In the millennium the Lord will be King of all the earth, but there will come thousands upon thousands into the Messianic kingdom by natural generation, and many of this great number shall never in truth own the Lordship of Jesus Christ. The spiritually unregenerate are represented in the parable by tares, and Christ calls them, "the children of the wicked one" (Vs. 38). The wicked will feign obedience and loyalty to the kingdom, and Christ will let them live and mingle with the true children of the kingdom. However, this growing together of the wheat and the tares is for an appointed season, which season shall be abruptly terminated at the end of the thousand years (Rev. 20:7-9). At that time the wicked will be gathered out from among the Messiah's subjects, and shall be cast into the lake of fire via the white throne judgment (Mt. 13:49, 50 & Rev. 20:11-15). "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father, when He shall have put down all rule and all authority and power, for He must reign, till He hath put all enemies under His feet" (I Cor. 15:24, 25). The righteous shall be eternally separated from the wicked (Lk. 16:26), and there shall never again be any mingling of the tares with the wheat. "Then shall the righteous shine forth as the

sun in the kingdom of their Father. Who hath ears to hear, let him hear" (Mt. 13:43). Then shall God be all and in all (I Cor. 15:28).

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John 3:5 is talking about the kingdom of God. All who are born again will be in the kingdom of God and there is no way that they can be taken out. Jesus went on to say in John 3:16, "For God so loved the World, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jesus said again in John 6:44, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." Again we are told in I John 5:11, "And this is the record, that God hath given to us eternal life, and this life is in His Son." In the light of these Scriptures and many, many others similar to them, we see that once a person is saved, or born again, there is no way that they can or will be removed from the Kingdom of God.

Matthew 13:41, 42 is talking about the Kingdom of Christ here on earth. During His reign (1000 years) He will indeed weed out the tares from the wheat. "...and they lived and reigned with Christ a thousand years" (Rev. 20:4). At the end of this reign there will be the battle of nations when Satan is released and brings an army against Christ. At this time the tares will be separated from the wheat.

IN MEMORIAM VIRGIL C. MAYES

Our beloved friend, Elder Virgil C. Mayes, pastor of the Providence Baptist Church of Dallas, Texas was called to be with the Lord on January 22, 1982. He was buried on January 23, 1982, at Brookside Cemetery in Houston, Texas.

Our sympathy is extended to the family and he will be missed by the church which he so faithfully pastored for many years.

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God is not only a present help in time of trouble, but a great help in keeping us out of trouble.

GLORY

(Continued from Page 3)

Christ Jesus throughout all ages, world without end."

This means that the glory, which is presently in the Church, will be amplified and continued, even in Heaven, after the bodies of the saints are redeemed, in having put on immortality (I Cor. 15:54).

Then, indeed, there will be unparalleled super-abundant grandeur, which is unalloyed with the leaven of malice and wickedness, as supported with super-abundant power, such as was exhibited in the resurrection of Christ.

Too, the joy and grandeur of this power will also be exhibited in the Church to the glory of God, the Father, while, at the same time, the gratitude of our hearts will increase accordingly in ever ascending tempo throughout eternity.

As written, such "glory in the church" is "by Christ Jesus," which assures the fulfillment of the Father's lofty goal for the Church.

So, with this blessed assurance, Paul added his "Amen" of affirmation.

ANOMALY

(Continued from Page 1)

years or so, a few who have been called "Baptists" have continued to reference "The Trail of Blood" for historical detail. The number of these, it would seem is dwindling quite rapidly. This has been especially true within the last twenty-five years or so.

A little more than twenty-five years ago, a few Barthian, Brunnerian, and Bultmannian scholars at The Southern Baptist Theological Seminary began to indoctrinate "preacher boys" with the supposed fact that "Baptists are Protestants," and, supposedly the "offspring" of Protestants. Needless to say, soon this indoctrination reached every other Convention Baptist Seminary and every other Convention Baptist school.

Consequently, today, one who sports his "Doctoral Wares," as it were, obtained in the most conservative of these schools, can openly declare, "Just let me say that New Testament Christians who have been called Baptists came out of the Protestant Reformation and particularly in England"! Though his voice is raised among some of those who once were known as the most conservative and the most Biblical of Baptists in the South, not a word of opposition is raised. Rather, in thanksgiving for his "Baptist dedication" and for his overall "effectiveness," they raise his salary from \$42,000 a year to \$60,000 a year!

Obviously, the satanic cloud of demonic delusion has engulfed them so completely that this people cannot comprehend the real pity of their desperate plight. If they, in fact, have come "out of the Protestant Reformation," then, they are "Daughters of Rome." As "Daughters of Rome," they are apostates — not the servants of the Lord Jesus Christ. This may be why they make so much of "Christ-mass" and "Easter" and why they can delight so fully in "Lottie-olatry" and "Annie-olatry," as they dedicate and indulge themselves in "pagan holy-day worship"!

Further, as "Daughters of Rome" — Protestants if you will — their judgment is certain, for they are "Harlots" and a part of

the "abominations of the earth." In respect to this judgment, God is quite definitive, "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration... Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her" (Rev. 17:4-6, 18:8).

Professing

The desperate anomaly to which we speak extends far beyond what has come to be known as Convention Baptists. Personnel involved in the publication, "Christianity Today," for example, may deal supposedly in a scholarly fashion with "Parachurch organizations" and speak most favorably concerning many of them. This is understandable in that "Christianity Today" is a parachurch organization and, therefore, must do whatever is needful to maintain its own religious viability. Such rationalization, needless to say, is defensive, but, without it, the organization and the publication would have no reason for existence.

Multitudes, perhaps, read "Christianity Today" and suppose that it is one of the better or even one of the best religious or Christian publications of our day. It may be true that "Christianity Today" does not go to the theological, doctrinal, or practical excesses of some organizations and publications. There may be instances in which the pages of "Christianity Today" will carry seemingly beneficial religious articles or dissertations of one sort or another.

Nonetheless, as a parachurch organization and a parachurch publication, it is an extra-church religious entity. Thereby, it exists as a device of Satan designed to undermine or to discredit and overpower the local New Testament Churches of the Lord Jesus Christ. Though the thought may be difficult for most to receive, Christianity Today exists as the very antithesis of the call of the Lord Jesus Christ, "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:7).

It is understandable that such an anti-Church organization, together with its publication, would gather to itself those who are likewise parachurch or suprachurch in concept, orientation, and attitude. Thereby, they can become correlative groups of mutual admirers. It is in this mutual admiration that they find their reason for existence, their strength, and their expression. They care not that Jesus may have said, "Upon this Rock, I will build my Church, and the gates of hell shall not prevail against it" (Mt. 16:18).

From the human perspective, it may seem that Christianity Today has redeeming elements of religious impor-

tance which cannot be attributed to some other similar organizations and publications. That is, there may seem to be a Godly emphasis on the Scriptures and some interest in Scriptural New Testament Churches, at least, at times. Needless to say, this is quite contrary to the realities of the situation.

Though well-couched in religious double-talk — double-talk which has been given what they would like for us to suppose is an aura or scholarship — there has seemed to be some interest in Scriptural theology, Scriptural doctrine, and Scriptural practices. Again, however, this is a rather accomplished effort at subtlety and deception; satanic seduction, if you will!

In reality, the whole emphasis of this parachurch organization and publication has been to undermine the Scriptural teaching with respect to local New Testament Churches. In fact, there has been an evident designed effort to ensure that the "Roman," the "Protestant," and the so-called "Evangelical" religious orientations are given a preeminence and prominence with respect to denominational and organizational imperatives.

At times, these may provide some designed religious verbal vehicles for certain Scriptural expressions. Nevertheless, as a parachurch religious organization and publication, the personnel of "Christianity Today" must forever reject the Scriptures as absolute and finally "Authoritative"! That is, the Scriptures may be used on occasion to detail or express some parachurch or suprachurch interest in the areas of theology, doctrine, or practice, but they really are never permitted to be the ultimate basis or "authority" for theology, doctrine, or practice!

Understandably, those involved in "Christianity Today" work zealously and employ every scholastic device available to them to ensure that their nonscriptural efforts are not too obvious. As a result, they have skirted successfully, as it were, the absolutes and subtly deceived multitudes of Christians.

In the process, they have consorted with parachurch and suprachurch denominational organizations that take a rather dim view of "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works lest any man should boast" (Eph. 2:8-9), and few are aware of their subtlety. Because of their satanic proclivity to consort with those who are involved in "Baptismal Regeneration" and "Works for Salvation," it is quite impossible for those of "Christianity Today" to take an absolute stand with respect to the matter of salvation.

Had Jesus been oriented religiously as they, there would have been no occasion for Him to hang on a cruel cross! Had Jesus been as willing as these to compromise Scriptural truth, there would have been no cross for Him at Calvary!

These have given themselves to consorting with Roman Protestant, and so-called Evangelicals. Too, they have made considerable effort to consort with Convention Baptists who really are protestants, as we have noted earlier. Consequently, it certainly cannot be convenient or even expedient for those involved with Christianity Today to take an absolute Scriptural stand with respect to local New Testament Churches which Jesus has built and which

"AMERICA LISTEN TO GOD'S WORD"

This world is growing darker every day,
Powers of darkness now are holding sway;
God's law broken on every hand,
Sin and mis'ry fill the land,
Decency and morals lying in decay!

America! Land of the free and brave!
Every day she grows more and more enslaved;
No longer do I see
My sweet land of liberty,
But a troubled land with problems deep and grave!

Where now are the leaders of yester-year?
Where the strength and courage we once counted dear?
No more Washingtons and Abes,
We speak now through the mouths of babes,
Showing to the world our weakness and our fear!

Oh, where is the honor with which we stood?
We now count good as evil and evil good;
Forsake our friends that be,
And befriend our enemies,
No more do men respect us as they should!

America, listen to God's Word and listen well.
"All nations that forget God shall be turned into hell;"
Oh, turn back now to the God of the Bible,
'Tis your one chance and hope of survival,
For you are doomed, if against this message you rebel!

Mrs. Frank Parrish
Courtland, Virginia

He is building.

Promoting

On the one hand, as the device may suit their "fancy" or their "fantasy," these may accommodate some of the ramifications of their scholarship to "Baptists", so-called who are enslaved to Convention, Association, Fellowship, or Missionary parachurch or suprachurch denominational organizations and "authorities"! On the other hand, as a parachurch, unscriptural, Religious organization, "Christianity Today" and the personnel involved must despise "unaffiliated" Baptist Churches that have the Lord Jesus as their originator, their resource, and their only source of responsibility, by the Scriptures!

As it may seem convenient or expedient, personnel of "Christianity Today" may permit the pages of their publication to have an occasional word about election, predestination, or even the sovereignty of God. Without exception, however, they counter such Scriptural absolutes with words of caution or cautious words about being "negative" or "presumptuous." From one direction, these appear to be professing a final relationship with the Lord Jesus Christ. Yet, anomalously and perhaps paradoxically, from another direction, they so serve men and the devices of men that their unscriptural scholarship precludes their ever having to experience, "Let us go forth, therefore, unto him without the camp, bearing his reproach" (Heb. 13:13).

By unscriptural, parachurch, scholastic device, if we may, these continually compromise Scriptural theology, doctrine, and practice with purposed design. Thereby, they preclude their having to bear a Scriptural Cross or a cross, if you will, because of the Scriptures. Tragically, as it serves their interests and their purposes, as the Pharisees, Scribes, and Sadducees of another day, these readily join forces with other servants of Satan to discredit or to destroy all who have their ears attuned to, "He that hath

an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:7).

They call it "Christianity"! But really it is a travesty!

Despite such seduction and such deception on the part of these who would have us suppose that they are Christians, God, nonetheless, expects us to be responsible. It certainly is not His desire that we should be deceived or seduced by those who are in the service of Satan. Rather, we learn in His Word that, as responsible individuals, we should "Try the spirits, whether they be of God; because many false prophets are gone out into the world" (I John 4:1).

In a very real sense, for those of "Christianity Today" "There is no far of God before their eyes" (Rom. 3:18). They prefer to fear only men. It may be that God seems so distant and so unattainable that, in their desire to be scholarly and to ensure their professional perpetuity, these show unequivocally that they give their allegiance and themselves to men and the devices of men.

Their plight is such that they cannot manifest a true loyalty to the Lord Jesus Christ who has declared most definitively, "Heaven and earth shall pass away; but my words shall not pass away" (Lu. 21:33). Similarly, they must despise, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writing, how shall ye believe my words?" (John 5:44-47).

Sadly and tragically, even if these are Christians, they are walking afar from God the

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ANOMALY

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Father and the Lord Jesus Christ as they give themselves to satanically designed devices of men. Sadly and tragically, these also miss the ministry and the message of the Spirit of God as it is given in, "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:7, 11, 17, 29; 3:6, 13, 22).

—To Be Continued—

EITHER

(Continued from Page 1)

keeping them from church; it is keeping them from Christ. They hear that the Saviour taught to put out your eyes rather than having two eyes to be cast into Hell. One says: "It is fanaticism," and continues her picture show going, and lands in Hell; the other obeys the Saviour and puts out both eyes that she can never see the picture show again and accepts the Saviour and goes to Heaven. Which was the wiser course?

Two young women are devoted to the dance; it is leading them to Hell; they hear that Jesus taught to cut off your foot rather than, having two feet to be cast into Hell. One says, "That is fanaticism," and continues to dance and lands in Hell; the other cuts off her foot so that she can never dance again and then turns and accepts the Saviour. Young woman, you would better hobble into Heaven than hop into Hell.

"But I don't believe in a God of wrath," says the objector. The one who makes this objection either has not thought on the subject or is rotten in moral character. I get a telegram that my family have been murdered; when I arrive at home, I learn that they found my wife with her skull crushed in with an axe, and my oldest daughter who had rushed to the mother's rescue with her skull crushed in with an axe from behind; my two younger daughters with their throats cut from ear to ear, and the baby lying against the wall with its brains dashed out against the wall. The one who does not believe in a God of wrath for such crimes is fit only to associate with the doomed and the damned in Hell.

A young man in Mississippi murdered a young woman in an automobile at night; soaked his overcoat in gasoline and burned the young woman's body. The man or woman who does not believe in a God of wrath for such crimes is fit only to associate with the doomed and damned in Hell. A pure, modest sixteen year-old girl was kidnapped on the streets of Los Angeles; some days after she was found wandering in a dazed sort of way on a vacant lot. Her body was bruised and almost all the clothing torn from her body. In the hospital, whenever a man would come near her cot, she would scream and shriek and plead with them not to take her to Frisco. The man or woman who does not believe in a God of wrath for such crimes is fit only to associate with the doomed and damned in Hell. But those who commit such crimes are angels compared with those, who under the guise of science

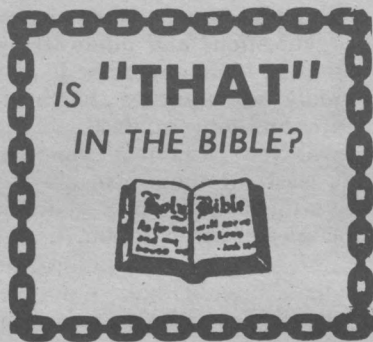
or religion, take away the faith of the people in the virgin birth of Christ; for these only damn the body, but those who destroy faith in the virgin birth of the Saviour leave the people without a real Redeemer, and thus damn the soul.

"But," says the objector, "I believe God punishes sin only to reform the sinner." Any honest man would rather be in Hell with devils than in Heaven with such a God. Three men murder my family and are captured; the first is already thoroughly penitent, thoroughly reformed. If you punish sin only for the purpose of reforming the sinner, you would not punish him at all though guilty for the murder of a woman and four children. The second is a tender-hearted fellow, and by sending him to prison for thirty days, he will be reformed, and that would be all the punishment he would get for murdering a woman and four children. The third is a hardened wretch, so hardened that the more you punish him, the harder he gets. There are many such in our prison; then you would not punish him at all. Why if you punish sin only to reform the sinner, all a man would have to do to go to Heaven would be to become such a hardened wretch that you never could reform him by punishment; then give him a harp and put him in Heaven's choir!

"But I believe we get our Hell here in this life," says the objector. On the contrary, as a rule — there are exceptions — the more people sin in this life especially along certain lines of sinning, the less they suffer. Some sweet, pure girl is teased and nagged at and at sudden anger, rips out a black oath; she will suffer for days over that first sin of that kind; there are those who use that oath hundreds of times every day and never suffer; because the more you sin, especially along certain lines of sinning, the less you suffer. A pure girl, under severe temptation fell. For many years she suffered fearfully over that one sin; in Colorado a society man boasted that he had debauched and wrecked forty-five pure lives. In North Carolina a grocery merchant, once a drummer on the road, boasted that he had debauched and wrecked one hundred twenty-nine pure lives. These two laughed and gloated over their sin, where the difference? The more people sin, along certain lines of sinning, the less they suffer in this life. Then there must be a Hell beyond this life, if God is just.

Whatever Hell will be, it will be just; hence, "These shall receive greater damnation," (Mk. 12:40); hence "every transgression received a just recompense of reward," (Heb. 2:2). Whatever that just punishment is, the Saviour redeems us from it all. "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all" (Isa. 53:6). They cry "Back to Christ!" Well, listen to Him: "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mt. 20:28). Listen to Him again: "This is my blood of the new covenant, which is shed for many for the remission of sins" — (Mt. 26:28).

"But guilt cannot be transferred from the guilty to the innocent." No, but penalty can be transferred. Every enlightened nation, every judge in every enlightened nation allows the in-



QUESTION:—How did Peter prove that the apostles were sober?

ANSWER: — He said it was too early in the day for them to have become drunk. Acts 2:14-15. "But Peter, standing up with the eleven, lifted up his voice, and said unto them... these are not drunken, as ye suppose, seeing it is but the third hour of the day." (That is, nine o'clock in the morning).

nocent to pay the debt of the guilty, to pay the fine of the guilty.

"But it is morally wrong for the innocent to bear the penalty of the guilty." Is it? Two men are found on the street bleeding and dying from a drunken street fight; they deserve every pang they are suffering or that they will suffer till they die. Two other men pay for a doctor and nurse and save their lives. Is that morally wrong? When the Saviour redeemed us from all iniquity, He did the same thing in principle.

But the redemption is from "all iniquity." "Our Savior Jesus Christ who gave Himself for us, that He might, redeem us from an iniquity." "When one cepts Him as Redeemer, all past sins are paid for and all future sins; hence, the Saviour said, "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me, hath everlasting life and shall not come into condemnation" (John 5:24). Why not? Because he is redeemed from "all iniquity."

"But that is a premium on crime, to tell a sinner that when he accepts the Saviour as Redeemer from all iniquity is born again of God's Holy Spirit. "Whosoever believeth that Jesus is the Christ is born of God" (John 5:1). I could stand here till moons should wax and wane and tell of the many men and women who in my work have been led to accept the Saviour as Redeemer from all iniquity, who at once were completely changed in life. Neither evolution nor "salvation by character" can account for such sudden change of life. There is but one rational explanation — they were really born again.

Second, there is a new motive in the life of the redeemed. As our Saviour instituted the Lord's Supper, He said, "This is my blood which is shed for many for the remission of sins." Then He said, "If you love me (not "if ye are afraid of Hell," nor "if ye wish to be saved") keep my commandments."

"But it is only a theory; it will not work." It will not work with lost church members; but with the really redeemed it works every time, for the Saviour said, "If a man love me, he will keep my words."

It is either "Christ or Hell."

MEETINGS

(Continued from Page 1)

interests. Undoubtedly, their motives are good, and just as surely their judgment is bad.

By common consent, the

results of Union Meetings have usually proven disappointing. A comparatively small percent of those who profess conversion in Union Meetings ever connect themselves with any church. The preaching in the meeting in which they are converted either discounts or denounces denominationalism, and hence, their unwillingness to unite with any particular denomination. The Union Meeting is inevitably calculated to cheapen the churches and to discount all contention for the once delivered faith.

These words, Union Meeting, are commonly used to designate a meeting in which two or more religious denominations join in special services.

Such a thing as a "union" meeting, in the sense in which the word is usually employed, is an absolute impossibility. Obviously, there can be no union of diverse parts. Only things that equal each other can equal the same thing. The various denominations do not equal each other in doctrine, or policy. To the contrary, they differ fundamentally, even on the plan of salvation. They cannot therefore, constitute a union, or engage in a "union" meeting. There may be a "union" meeting of Baptist churches, but there cannot be a union meeting of Baptists and other denominations, or of other and different denominations with one another. We may unite a man and a woman, but not a man and a monkey — evolutionists to the contrary notwithstanding. But granted, for the sake of the argument, that a union meeting was possible, it would in our judgment, be unwise. The objections to union meetings are many and insuperable.

Every union meeting is a deliberate compromise of what one or more of the denominations believe to be the truth. In every union meeting, there is an express or implied agreement that distinctive doctrines shall not be preached. When Baptists enter a union meeting, they do so with the clear understanding that one, or more of their doctrines are to be suppressed. The distinctive doctrines that are to be suppressed, are not only vital, but constitute the chief apology for their existence. If the truths held by Baptists are not essential to their very existence, then they cannot justify their existence. To suppress these truths is to forget their right to exist as a separate and peculiar people. To compromise a truth is, at least, a partial renunciation of that truth.

No gentleman, much less a Christian, will preach a distinctive and divisive doctrine in a union meeting. Such an act would not only be a breach of courtesy, but bad ethics. We do not hesitate to say, that were we to enter a union meeting which we have never done, and never expect to do, we would "tote fair," and studiously avoid anything concerning Christ, or His truth, that could be construed as controversial. If it is a fact, — and it is — that certain distinctive doctrines shall not be preached in a union meeting, would it not be well for all parties concerned to enter into a written agreement as to what particular doctrine shall be preached, and especially what particular doctrines are not to be preached — would it be more reprehensible to sign an agreement not to preach a certain doctrine than to tacitly agree not to preach that doctrine?

It goes without saying, that matters of principle should not be subject to compromise, with or without notice. No principle was ever settled by compromise. The famous Missouri Compromise only delayed and intensified the final conflict. The last limit of compromise, is the crucifixion of Christ in the house of His professed friends. Such a catastrophe, were it not a fact, would be unspeakable, and well nigh unthinkable. To avoid such a situation, we prefer to do the work we believe God has given to Baptists and in a way which we believe is well pleasing to him.

A Union Meeting is a flat contradiction in purpose and effort.

Granted that all are united in a desire for the salvation of souls. Baptists believe that everyone who is saved, must be saved by grace, through faith, and that is not of himself, but the gift of God. Another denomination engaged in the meeting, believes and prays that men may be saved by grace and works. Still another denomination will hope and pray that men will be saved by belief and baptism, that is, by a historic belief that Jesus Christ is the Son of God, and immersion for the remission of sins. Perhaps a majority of those "united" in the meeting will hope and pray and work that those who are converted in the meeting will be buried with Christ in baptism by sprinkling. In the same meeting and at the same time, Baptists will hope and pray that all of the converts will follow Christ in baptism in His own appointed way, and with the undying conviction, that there is only "one Lord, one faith and one baptism." Obviously, those engaged in this alliance, or mis-alliance, are at cross purposes, and cannot be agreed in faith, purpose, or prayer.

The Union Meeting implies and acknowledges the truth of the Church branch theory.

Certainly, Baptists would be unwilling to engage on terms of equality in church work with other than Scriptural churches. The fact that they enter such a union, should be conclusive evidence, that they regard the denominations with whom they unite as New Testament churches. The present craze for union meetings is the natural and inevitable result of the church-branch theory. The man who favors this theory must of necessity favor union meetings. As a matter of fact, why should he favor any other kind. A little investigation, will, we believe reveal the fact, that all advocates of union meetings are believers in this fanciful theory. Their conclusion is incontrovertible; the error is with their premises.

Obviously, no one can hold their view, and consistently oppose church union, at all costs. If the different doctrines are all of equal merit, and they must be, if the destructive church-branch theory is true, then why allow anyone of them to stand in the way of church union. If sprinkling equals immersion, and the sins equals believer's baptism, then Baptists are scarcely less than criminal for contending for the immersion of the believers, at the cost of church union. The truth is that the consistent carrying out of the church-branch theory means the disappearance of every Baptist church in the world. In spite of this, the union meeting puts its seal of approval upon the

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God does not comfort us to make us comfortable, but to make us comforters.

MEETINGS

(Continued from Page 6)

church-branch theory. It was true; it is true, and evermore will be true that there is "one Lord, one faith and one baptism" — no more, and no less. It would be just as unreasonable to say that there are two baptisms and two Gods, as to claim that there are two faiths. The faith of the different denominations are radically and vitally different, and hence, cannot all be in the "one faith," and therefore, cannot all be New Testament churches.

If Baptists can consistently and conscientiously engage in union meetings, there is no reason for their separate existence. If Baptists can unite with other denominations in preaching the Gospel for several weeks or months, why not indefinitely? If Baptists can willingly suppress their distinctive doctrines for a season, why not for all seasons? If church union is good for five weeks, why not for all seasons? If church union is good for five weeks, why not for five years? Every argument for church union is by suppression, cancellation, and compromise.

We may as well learn first as last, that differences cannot be eradicated by pretense, or denial. And while no one regrets more than the writer the deplorable divisions among Christians, deceptions and dissimulations are even worse than division. And just here it should be said, that not a few Baptist preachers go into Union Meetings against their judgment and conscience. By a specious process of reasoning, they bring themselves to believe that both their churches and themselves will suffer by their failing to enter the meeting. A prominent Southern Baptist minister who, with his church, recently engaged in a Union Meeting, said: "I am going into the meeting, but I would about as soon take carbolic acid, as to do it."

In other words, he preferred to get into the band wagon than take chances on being run over. My answer to such a course of conduct would be that the whole question is one of principle and not of expediency. In our days on more than one occasion, the attempt has been made to force us into a Union Meeting, but we have steadfastly refused to be cajoled or coerced into these enterprises. If Union Meetings are wrong, then no Baptist minister should, under any circumstances, become a party to such a wrong. If he is right, if needs be, let him stand alone and fight there, and if necessary, die there. Better be loyal to God and His truth than to appease a few liberal minded church members and gain the good will of the multitudes.

"Perish policy, perish cunning,

Perish all that fears the light,
Turn from man and look above thee,

Trust in God and do the right."

CAESAR

(Continued from Page 1)

hatemongers. And all this because of some "political" action which so definitely concerns the elect — so much so, that church and state do become inextricably, and apparently inescapably, involved in the affairs of each other.

This may appear to be a rather involved manner of leading into a certain knotty subject but I wanted to lay the

base for what I am going to write concerning our Federal government and the extent to which the administrations, past and present, have intruded into the private matters — matters of deep and serious concern to many of our brethren. And certainly into matters in which, if our government is to follow the dictates of its own written constitution it would take its hands off completely.

Recently, as revealed by radio, television and the press, hence my use of headlines, we have had yet another insight into the "inner strength" makeup of some of those in the very top echelons of our present administration. And here is where I am in danger of upsetting some brother with a strong partisanship leaning.

In the past twenty years we have witnessed the ground swell of the Civil Rights Movement, inherent with both commendable benefits for some, and also, shot through with some regrettable spin-off problems. At about the same time, but not necessarily to be linked with the Civil Rights Movement directly, our fair country began a slide into a morass, unequalled in the annals of America. Much like the proverbial wet snowball, in a downhill run, gathering volume, bulk and impetus as it goes, our land which we like to consider a Christian nation, uniquely and singularly blessed of God, has stooped and has fallen in a manner which would put ancient Rome in the shade.

Pulpit cowardice (in Baptist churches, too), the proliferation of the drug culture, premissiveness (there used to be jail sentences for unlawful cohabitation — and also for homosexual conduct), now it's "do your own thing," "let's live-in, you might like it" and the stigma now is that it is simply an "alternate" lifestyle.

In the face of all this corrupt declension, it was inevitable that our school system would become a hotbed for those evils listed above — as well as for a myriad of the other matters which have surfaced. And I mean from scarcely out of kindergarten and continuing through the elementary, junior and senior high and college years.

Obtain a copy of the latest polls, not one taken by the N.E.A. but by some objective fact finders, and read for yourselves the number of children from the ages of 10 and 11 upward who have already experimented with sex. I didn't mention marijuana because that is practically unanimous, beginning in that same tender and supposedly innocent age. I am sure to be charged with being far too extreme and making an intentional "lurid" and farfetched accusation, but the fact remains that in far too many of our schools today it has become tantamount to sending your daughter to a brothel filled with marijuana smoke. While you are making me out a sensation-seeking liar, you might also check on the teenage pregnancies and abortions. We are too broadminded to be shocked, but you may be surprised.

Should you be wondering by now the top figures in our government, along with the Civil Rights Movement, manages to figure into these matters, then possibly you should be more alert as to what is and has been transpiring.

Because of certain pressures being constantly applied our government has surely been overly aggressive in the implementation of those laws concerning the rights of some

minority groups. Some of those laws, thoughtfully written out and then fairly applied were long since needed. However, it soon became the rule of the land that the Civil Rights were to be "equal" rights — which in turn quickly became "affirmative" action and "reverse" discrimination. This sort of action has been unabashedly admitted and so upheld by many who should be able to see the foolishness of such conduct.

Much of this asinine foolishness began to intrude into the private lives and affairs of many of us — practically all in some measure. Enforced school busing, ridiculous in both its concept and in its enforcing. Should you hire X number of these, then you are required, under penalty of law, to employ X number of those. Should you work and save and slave and erect your own domicile; without one iota of money or assistance from the government, you still cannot sell it to your brother-in-law — unless he is of one color or another. The hurtful wrongs are legion.

One of the evil spin-offs from those ill-advised rulings is what prompted me to call the attention of all fair-minded Christians to what our government is now engaged in. When certain brave souls became aware of some of the things being forced upon them, in this case through the public school systems, along with some of the things being taught, and not taught, plus the looseness, laxness and permissive wickedness prevailing in our schools, these Christians were moved to establish schools of their own. Schools which were free to employ Christian instructors, of any color. Schools which could supervise the teaching materials and the contents of the library shelves. Schools which did not take one dime from the state or federal government. Conversely, in addition to paying their own way, every family involved paid their taxes due to support the public schools.

I can agree that the government has a certain responsibility to help see that those Christian schools are managed and staffed by persons with a degree of competence, and not by some fugitive from Guyana's Jonestown. Beyond insisting on qualified personnel our government has not invested a dime in this movement of Christian parents.

However, since the private Christian school began to find favor with those who preferred a Christian atmosphere and a spiritual and decent moral environment for their children's formative years, there has been a constant harassment brought to bear upon them. Certain forces with a strong lobby in Washington has repeatedly sought to discredit and disallow such a means of education for Christian children. I am not aware of the extent, if any, of sanctions being brought against the smaller schools, but I know that the pressure has been severe and constant upon some of the larger institutions. The *Word* has said to "marvel not if the world hate you" and we have ample evidences of that happening. Dr. Bob Jones of the university of the same name committed the unpardonable sin of saying, publicly, that he had seen no evidence that James Earl Carter had ever been born again. Consequently, the Internal Revenue Service was given carte blanche to see that Bob Jones University did not enjoy any tax relief as a "religious" institution. Others of the larger

and better known absolutely independent institutions, independent of all federal assistance, have felt the weight of something resembling a totalitarian government, at least in certain areas.

You may wonder why the Bob Jones institution attracted the attention of the present detractors, and, in reality, this is all bound up in an unassailable fact or two.

The concept of, and the word itself, discipline, seems to be rapidly disappearing from our language. In fact, out side of Webster's Unabridged dictionary it is hard to find. Even our armed forces have been experiencing difficult problems in the last decade, of establishing and maintaining a meaningful degree of discipline. All of mankind in some throes of revolt and rebellion. A second proven fact is that where discipline cannot be firmly established, certain situations can quickly deteriorate into open anarchy, with following chaotic results. If everything or anything is to be done "decently and in order" then discipline must be established and someone with a strong will and some spiritual intestinal fortitude must prevail to enforce that discipline.

Here then is an area where Bob Jones has incurred the wrath of certain groups, and certainly the "hate of the world." The present chancellor of the University and many of his immediate family have been most instrumental in founding, establishing and directing this institution. In this capacity they have laid down some regulatory measures.

Persons attending this school are required to know and honor the stipulations made in regards to their conduct and deportment. For any fair and right thinking person it is as simple as this: Should you not care to abide by the established procedures and requirements of this school, then by all means, go somewhere else for your education — or whatever it is you are seeking. And please remember, those attending this school and their families and friends who support them, are themselves paying taxes to also support other institutions where the manners and morals are decidedly more lax.

There are areas of theology and doctrine where I might not see eye to eye with the good Doctor Bob and his instructors but I hold, adamantly, that they should have the sole right of determination as to what is conducive to Christian living and Christian ethics on their campus.

One of the bones of contention, and incidentally the one seized upon most by our own federal government, is that Bob Jones absolutely forbids any and all inter-racial dating among the student body. Here is an issue which might create a division, even in the elect ranks of the Baptist assembly. At the same time, it is possible to detect signs of the old tactics of "block busting" in some of the maneuvering now going on. In fact, if this system of "getting your foot in the door" was not being employed in any measure, it is doubtful that you would find a dozen among the minorities along the Southeastern seaboard who would bother to apply for entrance to an institution which majors on the things of God.

Settle within your own hearts and consciences how you wish to approach these matters — but the fact remains that our

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:

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Sovereign Grace Baptist Mission,
P.O. Box 19, Koroba, via Mendi,
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previous administration, fronted by a "born again" man by his own confession to Playboy, did little or nothing to even see that these Christian institutions were treated fairly. When the present administration moved in there was a ray of hope, only momentarily. In fact, about three weeks ago our present leader stated publicly that he would move to drop the sanctions against Bob Jones and call off the Internal Revenue Service from their vendetta. For myself, I listened in shocked disbelief. I said this simply cannot be. Regretfully, I was correct. Within a week certain powerful, militant and strident members of Congress had demanded and received an audience with the top echelon. Out of this evident confrontation came an "Aw Shucks, good old boy," who for all of his "good" humanistic talk, showed no evidence of any spiritual backbone.

The rest is simple history, brought up to date. Our man in Washington had now reconsidered and had agreed to once more hang the axe over the heads of our private self-sustaining, self-supporting and God-honoring institutions of learning.

Subsequently, a press conference is called and I am exceedingly curious as to how our man will respond when some sharp reporter pins him down. Well, the answer was soon to be forthcoming. In that good old familiar Washingtonese, dialectical, double-talk he said something about this being a matter of "policy as opposed to procedure." Amen, my friend, that resolves the issue beautifully. Who, then, could have "defused" the problem anymore handily? Sometimes even the best intentioned among us can get their hands tied most effectively. Peter said not me, Lord.

In the forefront of the sanctions against the Christian schools, the brunt is clearly going to be manifested in regards to taxes and to tax exemptions. In this regard I feel that most discerning Christians can agree on this one facet of the matter.

(Continued on Page 8 Column 1)

CAESAR

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Organizations such as the psuedo-religious Moral Majority, openly and unabashedly politically orientated, may rightfully be required to contribute to some manner of taxation. The nature of their aims and endeavors leaves them

vulnerable to certain legislation. Just as clearly, on the other hand, the independent Christian schools assume no organized stance in regards to politics nor to specific political office holders or seekers. As is their recognized right, some of those associated with these schools do sometimes express their personal views and feelings in public. However, the

schools as such do not provide a forum for the idealogies of the radical Right, nor the liberal Left. They neither employ nor do they encourage lecturers to incite and inflame and enlist students into any movements — other than the Cause of Christ. And by and large, for the most part, there simply is no bonafide "discrimination" present, at least, in the context of the government's changes.

They simply have regulations which are kept and if you feel that you cannot or will not abide — then you won't be happy here, find yourselves another playground. Should I refuse to hire a known prostitute or homosexual to come into my home to babysit, then do I discriminate? You can bet your skate key that I do! And so it is my heartfelt conviction that my government should take their hands off these dedicated people.

I understand that there are segments of our government which are quite proficient in the art of "infiltration." If they then, are paranoiac enough in this regard, by all means they should enroll with their hidden tape recorders, incognito, and to gain such evidence of a nature which might be legitimately used against such school. Anything of a suspiciously subversive nature or even any "officially" sanctioned racist and hatemongering rhetoric could then be brought to light. Until then all concerned and enlightened Christians might look closely and weigh well those discrimination charges.

It has not been my intention to dabble into politically involved matters for the sake of any partisan preferences — only to show to God's elect how that politics do invade our religious privileges. Some of our good, sound and conservative preachers, certainly no calamity howlers, have been warning publicly that it may well get worse, should our Lord tarry. Quite some years ago, before the death of B.B. Caldwell, well-known evangelist and Baptist pastor, made this prophecy. In a message pertaining to the end time, he was quoted as saying: "I predict that the final oppression of Christianity (and of the church) will begin with taxation." He stated that these taxes will become progressively higher and will be over all our country. He further believed and stated that the churches which were autonomous and independent and those which chose and supported their individual missionaries would be the first to feel the brunt of such governmental sanctions.

Look now at this man's powers of prophetic discernment. He declared that the powers in the government would then hale these independent (non N.C.C. ministers?) into court on alleged tax irregularities and challenge their ministerial authority — to the end of getting rid of all independent churches, ministers and missionaries. (The above courtesy of Temple Times, Dec. 27, 1961). It seems to be beginning already and should those good men prove to be entirely correct in their assessment, then only evil is in store for those of us who hold to the independent, autonomous, Baptist assemblies who will have nothing to do with the National Council of Churches. In fact the N.C.C. might

just be the line of demarcation, signifying who will enjoy the protection and approval of the then existing government.

"Watch ye and pray." Pray that last supplication in your Bibles: "Even so, come Lord Jesus" (Rev. 22:20).

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