

HALLIMAN MAKING PLANS
FOR FURLOUGH HOME

The Baptist Examiner

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

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THE PURPOSE OF GOD

by Hansford Holmes
Charleston, W. Va.

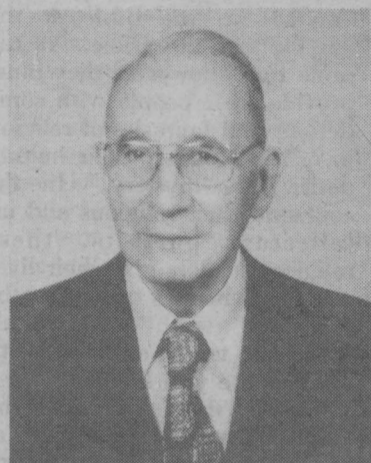
This purpose of God in the forming of a human being, as set forth before birth, is a meticulous and curious piece of workmanship, as related in Psalm 139:13-16.

For an example, we find that, as the Lord purposed the forming, the sanctification, and the ordaining of Jeremiah to be a prophet unto the nations, so, in a similar manner, the Apostle Paul speaks of the time when he himself was "separated unto the gospel of God" (Rom. 1:1). Regarding this separation, he spoke of the time "when it pleased God, Who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the (Gentiles)" (Gal. 1:15, 16).

Please take note that, though it pleased God to separate him at birth, there was a time of unregeneracy (in the economy of God) when Paul honestly thought he ought to do many

things contrary to Jesus.

Yes, during this time of unregeneracy (though Paul knew it not), he was, no doubt, under the special care and mercy of God until God's time to call him to salvation and separate him to the work of the ministry, as predestinated by God even before the foundation of the world, owing to the sovereign will and good pleasure of God, in declaring the end of



Hansford Holmes

His purpose from the beginning.

So, in speaking of this unfailing purpose of God, we find that Paul came to "know that all things work together for good to them that love God, to them that are called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed

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WHEREIN LIES
THE POWER OF
THE GOSPEL?by Roy Snell
Charleston, W. Va.

While I am fully aware of the inherent dangers in desecrating someone's sacred cow and/or in the goading of a pet ox, I am about to voice yet another of my personal negative views of a certain practice popular in many Baptist podiums. This one possibly just an idiosyncrasy on my part, concerning the pulpit performances of some.

Make all due haste to rebuke and correct me if I err in this matter, but I simply am not able to find justification in Holy Writ for that minister who would clinch his fist and shout and scream at his audience. My precious Lord has declared that, "My word shall not return to me void" (Isaiah 55:11). Furthermore, in the New Testament I read that the gospel of Christ is the power of God — but nowhere do I read that either the "word" or the "gospel" must needs be

(Continued on Page 5 Column 3)

Dear friends,

Greetings to each of you from Papua, New Guinea. It has been a while now since I had an article in TBE, however things keep moving right along for us here in PNG, and we trust that



Fred Halliman

things are moving along fine for each of you back there.

We do not have very much access to world news, but from what little we do get we feel that things are moving right on schedule according to God's plan and His prophecy. We look forward to the complete fulfillment of each prophetic word in the Bible.

We have been trying to make plans to come home since about

Thanksgiving of last year, but evidently each of those plans and dates that we had set to come home were only our plans and not the Lord's. Due to what we feel is the pressing need of surgery due to the hernia that I have a new set of plans have been tentatively formulated for later on this year. We dare not say that we are coming home at any certain date until we are more certain that this time is the Lord's and not ours.

There are several things that would prevent us from coming home right now, even if all other things were ready and in order. For one thing, I have been trying ever since December 3, 1981 to get my passport renewed and up to date. I have written letters, sent one telegram and made two phone calls to the American Embassy in Port Moresby during that time, and as of this date still do not have my passport back.

Another thing is, due to some changes in the immigration laws here in PNG, even after I get my passport back, it could be several weeks before I would be able to travel. I could get out of the country all right, but could not get back in. All the time I have been in PNG I have had what they call a permanent visa and a multiple

(Continued on Page 5 Column 2)

HERE IS GOD'S WAY OF
SAVING HIS SINNERS

by James H. Sims

"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).

The subject of this message is the most important one imaginable, because it involves the destiny of the eternal part of a human being — the soul. As simply and clearly as possible, I want to use the Scripture text from Ephesians to show how sinners are saved.

First, let me explain what I

mean by that word "saved." I am using it in the same sense in which the Lord Jesus Christ used it when He said:

"He that believeth and is baptized shall be saved: but he that believeth not shall be damned" (Mark 16:16).

I'm using the word "saved" in the same sense in which Paul used the word when he said to the repentant jailer of Philippi:

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Jesus used the word, and Paul used the word, and I am using the word "saved" to mean saved "from something." By God's help, I want to do my best in this message to tell you how to be saved from the wrath of God against him that is abiding in you if you are not saved. I want to tell you how to be saved from an eternal Hell of fire and brimstone: how to be saved from Hell and saved for Heaven. This is an eternal matter; it involves escaping eternal death and enjoying eternal life; it involves avoiding the torments of the damned and embracing the joys of the redeemed. Note the text again:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

Think of what this does NOT

(Continued on Page 5 Column 4)

PREACHING THAT PROFITS

by Richard Perdue
Taylorsville, N.C.

"For yourselves, brethren, know our entrance in unto you, that it was not in vain:" (1 Thess. 2:1).

Here Paul demonstrates that he practiced what he preached. He instructed young Timothy how to be a profitable preacher (both letters to Timothy, but especially 1 Tim. 4:13-16). When we say "preaching that profits," we're not speaking of what might be considered profitable by most modern standards, but what kind of preaching is spiritually profitable to the hearers.

Paul's preaching at Thessalonica was not in vain, rather it produced results. It is interesting that he first notes what his preaching was not. It is these very things that we need to give diligence to keep out of our preaching.

His preaching was not one of Deceit (Error). We need to be careful to keep our preaching free of error. That's why we're to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (2 Tim. 2:15). That which seems right to the natural man is wrong (Prov. 14:12), for the natural man receives not the things of the Spirit of God (1 Cor. 2:14). We're not to lean on our own understanding, but rather seek that the Lord give us understanding in all things.

Paul's preaching was not of uncleanness. Have you ever noticed a preacher who continually harps on one particular sin who, lo and behold, is found guilty of the same? Our own uncleanness should drive us to the throne of grace that we

might be cleansed, but our liberty in Christ is not to be used as a cloak of maliciousness (a cover for our sins) for we have been called unto holiness. Therefore, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). How do we "perfect holiness"? The Bible says that "If we confess our sins, he is faithful

(Continued on Page 5 Column 1)

The Baptist Examiner Pulpit

A Sermon By Ray Waugh

PITEOUS PENTECOSTALS

These religious leaders to whom the masses and the hosts of earth look with some apparent and obvious spiritual enslavement may actually appear to be "angels of light," as we have noted. When the truth is known however, they are, in fact and in truth, enemies of the Lord Jesus Christ. They may appear as gentle souls with some real concern for your children and for mine. In reality, nevertheless, their efforts are designed to destroy our children spiritually! They may even appear to be followers of the Lord Jesus Christ — as Judas Iscariot in another day and context — yet, when the truth is known, they despise the Word of God, and their only interest is the destruction of the people of God and the undermining of the true Churches of the Lord Jesus Christ.

Imposters

These enemies of, all righteousness give themselves to the subtle device of indoctrinating the children and the youth of the land with the "doctrines of demons." They spread before them the blasphemous and mocking pictures, crucifixes, drawings, and sculptures of what they would have us to suppose are images of the Lord Jesus Christ. These may appear as moral and upright religious leaders, and they may even seem to be Christians who are concerned about the spirituality, and, yes, the chastity of our children and youth! In actuality, however, and in truth, they are devils who are indulging in an unholy "pornography" which puts the Hugh Hefner's and the Larry Flynt's to shame.

This brings to mind the man

who was the pastor of what was known far and wide just a few years ago as "America's Fastest Growing Church." There is a story here which has been told in secular circles, but it needs to be known by some others, as well. First, he persuaded his church — Baptist church, I might add — to spend several hundred thousand dollars to establish what he called "a retreat in the countryside for the young people." Secondly, in order to assure all of the leaders of his church that he was moving in the right direction, he periodically "raided" one of the local Pornography Shops. Needless to say, he used Church Funds to make his purchases, and thereby stock his "Pornography Library."

Then, he would forego, or excuse himself from "visitation"

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PITEOUS

(Continued from Page 1)

and let his several assistants
take care of marriages and
funerals of all but the most prom-
inent members and the larger
contributors. His explanation
was that he was busy doing his
research into Pornography in
order that he might make an
"informed" and "proper" ap-
pearance before the local city
council when it met, in the hope
of getting an ordinance to close
all Pornography Shops.

Through his diligent efforts,
the owner and operator of the
Pornography Shop was harried
and hounded by the local police,
and he was closed on several oc-
casions for a time. Though I did
not know the proprietor of the
Pornography Shop, and I cer-
tainly did not patronize the
establishment, I understand
from one of the Newspaper
Reporters who was very prom-
inent in the affair that the pro-
prietor was on the verge of
bankruptcy several times, all
because of the supposed Chris-
tian concern of this famed
pastor.

This man was publicized
widely!

As a man concerned about
youth!

A mighty defender of the
faith!

Sadly and tragically,
everything was not exactly as it
seemed to be. By way of some of
the young people who had par-
ticipated in some of the retreats,
the deacons learned that the
pastor of this famed church was
indulging in a bit of "hanky
panky" in the house which he
had arranged to build at the site
of the retreat for "the comfort of
the chaperones." Some of the
electronically-skilled and in-
formed deacons took it upon
themselves to "Bug the Pastor's
Hideway"!

Late one afternoon, when
things in the cottage had reach-
ed a rather passionate peak, and
all of "the bells" in the listening
post began to ring, the alerted

deacons made their "silent
run." They found the pastor
and one of his female
parishioners. She was a
beautiful woman who was prom-
inent in the community as a
business-woman and promi-
nent, also, as a leading church-
woman. The pastor had
counseled her during a trying
time in her marriage to one of



Ray Waugh

the city's foremost and most suc-
cessful businessmen.

The brethren faced him with
the realities of the situation.
They gave him a "list" of his
alternatives. The alternatives
consisted of two; namely,
"resigning quietly" or being
"summarily dismissed."

He very quickly resigned!

His wife went to Mexico!

She got a quick divorce!

He married his paramour!

Even while all of this sensa-
tional copy was making the local
papers and some of the national
papers, as well, this young man
was being sought by churches in
many parts of the land. They
did not care one whit about his
morals, they just wanted a
famous one who might lend
some aura of success to their
situation. Although I do not
have the final word on this, I do
not believe that he missed one
Sunday preaching! He ac-
cepted a call to pastor a very
large church in the state of
California which was down just
a bit in membership. Too, this
was home. Though his father
had not pastored the church, he
had become famed both near
and far from that general area of
California.

Needless to say, he made
quite a "splash," as it were!
Many a young man and many a
young woman who came to
know him — one of the most
personable young men I have
ever known — saw the
pragmatic advantages of "going
around" at least twice! Success
came to him as easily in Califor-
nia as it had in Texas, and the
fact that his degree was from
The Southern Baptist
Theological Seminary in
Louisville, Kentucky, did not
hurt him with respect to his
move toward success.

Nonetheless, his ex-wife's life
was shattered! The lives of his
children who were teenagers at
the time were in shambles! On
top of all of this, his paramour
was soon dead!

I learned later that most of
the people whom he was pastor-
ing in California were on their
second, third, fourth, or fifth
marriage. I have often
wondered how he ever raised a
"Board of Deacons" of men
who were "the husbands of
one wife" and who "ruled well
their own households." However,
I did not dwell too
long on such wondering, for
there are far more important
things for a servant of the Lord
to be doing.

Let me assure you that this
man "did not miss a beat," so to
speak. He became quite famed
as the pastor of the Church.
Even more, however, he became

famed as an "electronic
minister" who was reaching the
millions with his radio program.
Today, he sports a national and
world-wide ministry of pro-
phetic sensationalism. There are
multitudes who hang on his
every word as though he were a
paragon of virtue and an infall-
ible spokesman for Almighty
God!

Interestingly, he is just one of
many who has made a mint of
money on "The Shroud of
Turin." He, of course, has no
objection to the pictures, draw-
ings, and sculptures which sup-
posedly portray the Lord Jesus
Christ. He is sufficiently
worldly-wise, however, to
realize that his greatest appeal
to the people is by way of the
mystique which surrounds "The
Shroud of Turin." With that
device, he has drained the cof-
fers of many a widow and many
an orphan. Too, in order that he
might continue his multi-million
dollar religious charade and his
money-making scams and
schemes, he, needless to say, has
appealed to many of the af-
fluent. In both instances, he has
been most successful, I might
add!

Imbroglia

Have you ever wondered
about the condition of America's
churches? Surely, you are aware
that not one in ten thousand is
even interested in the truth. As
long as a man (or tragically, a
woman) is glib of tongue and
makes an impressive ap-
pearance, either because of his
size or his looks, he (or tragical-
ly, she) can "lie through his
teeth," and the people care not
at all. In fact, some of them ac-
tually glory in their pastors'
defection from the faith.

The fact that he cannot go
along with what is called "the
literal interpretation of the
Word of God" is a very positive
plus on his side of the spiritual
ledger for them! Too, the people
are very pleased to know that
their pastors are not bound to
the Word of God as the Word of
God was to their forefathers.
Most of them are very pleased,
of course, when they discover
that he (or tragically, she) does
not take too much of the Word
of God or the bible as actual,
factual, detail.

The momentary is what
pleases!

They desire religious reality!

A Billy Graham, a Jimmy
Swaggart, a James Robinson, a
Jerry Falwell, or an Oral
Roberts, et. al., can "swoop into
town" with the same sort of
ecumenicalism which put the
Lord Jesus on the cross, and the
little old ladies — and some not
so old — stumble over
themselves getting into position
so that they might swoon before
him. The little old men — and
some not so little and some not
so old — join the hilarity of the
little old ladies and those not so
old pat each other on the back
with knowing affection and
assurance that they finally have
a handle, as it were, on
something that is good religious-
ly or something that is religious-
ly good.

Truth?

They never heard the word!
In fact, if they have their way,
they will never hear the word!
Truth is something which they
feel can only confuse them.

Understandably, then, it is
quite probable that they would
not know the truth even if they
were to meet it! We may be cer-
tain that they will not be looking
for it! As a deluded, deceived,
and damned one of another day,
these can stand in the very
presence of truth and not be
aware of it. Their demonic

doubts have devastated them in-
tellectually so completely that
they actually look into "The
Eyes of the Word of Truth," as
it were, and inquire, "What is
Truth?"

This, however, and sadly, has
been the objective and the end of
their education and training.
Too, it is quite probable that
they will be enslaved to such
ideology — really idiocy — for
the rest of their lives.

After they have asked the
question, "What is truth?" a
sufficient number of times, and
after they have convinced their
pedagogues that they will con-
tinue to ask the question and, as
well, train a host more to ask the
same question repetitiously, if
need be, they are deemed wor-
thy of their "earned" sheepskin,
diploma, or degree. Subsequent-
ly, they are sent forth as
"schooled" and "scholarly"
men and women who are worthy
to pastor or minister to people
who can be taught to ask the
question, "What is truth?"

As paragons of pedagogy,
these pastors take great delight
in disposing of what they call the
"myths" in the Bible or the
"myths" of the Bible. At the
same time, however, they must
provide their people with some
fictions and fantasies of religion
in order to satisfy their human
desire for "mystery." In the
course of their religious and in-
tellectual pursuits, these
religious leaders give their lives
and their energies to counter the
Scriptural truth. "Ye shall
know the truth, and the truth
shall make you free."

These may project the
"smiles" and the "gentility" of
scholarly assurance and securi-
ty, yet they really are very
violent men. They despise the
Lord Jesus Christ! They despise
His Cross! They despise the
Word of God as the Word of
God, speaking derogatorily of
those who believe as
"Bibliolaters" or "Literalists." They
despise the idea that God,
in truth, is sovereign! They
despise even the thought that
Jesus is coming back again!
Hence, they often call
themselves "A-Millennialists"
or "A-Millennarians," and their
doting and dutiful — really
enslaved — hosts are supposed
to be moved by "their scholar-
ship" and "the mystery of their
understanding."

It is not surprising, then, to
discover that these feel that
"truth" is what is wrong with
the world today. They are
assured, and they give
themselves to assuring others,
that compromise and accomo-
dation are the real keys to peace
and harmony, and even hap-
piness, in our world. We hear
them stressing often, too, that a
little less concern for veracity
will help everybody love every-
body, and, also, assure
everybody that God loves
everybody. In the process,
needless to say, these attempt to
do away with sin and judgment!

The people in the so-called
churches of America do not
mind their pastors toying with
truth as a cat might toy with its
mice.

They, however, want nothing
to do with truth which might
cause them to be conscience-
stricken or aware of their sins.
They are pleased, of course,
when their pastors bring in a bit
of happy, hopeful, and even
heavenly humor, just so long as
they stay away from sin, salva-
tion, and the security of the
believer.

Sadly, however, they want
nothing whatever to do with a
man, a group of men, or a peo-
ple who suppose that the Word

of God only is truth. Similarly,
they want absolutely nothing
to do with a man, a group of
men, or a people who would
contend that the True Churches
of the Lord Jesus Christ should
have no headquarters this side
of heaven.

"Improverished"

The churches, so-called, of
America are so impoverished
spiritually that the pastors are
not even expected to speak the
truth. A Baptist pastor, for ex-
ample, in one of America's most
famed churches today can stand
in his pulpit and proclaim that
Baptists are Protestants, and
not one voice is raised in opposi-
tion. He, thereby, makes
"Baptists" the daughters of
Rome and partakers of
"MYSTERY, BABYLON
THE GREAT, THE
MOTHER OF HARLOTS,
AND ABOMINATIONS OF
THE EARTH."

Similarly, men (or tragically,
women) of other religious per-
suasions can stand in their
pulpits and take violent issue
with the Scriptures as infallible
truth — doing so, of course, in a
very gentle manner, and smiling
all of the time! And they receive
only praise from the people who
sit before them.

If a man (or tragically, a
woman — remembering that
God speaks of a "bishop" being
"the husband of one wife"
and commanding the women to
"be silent" and not to usurp
authority over the man has a
degree from the "right" or
"people's-choice" school, it
makes no difference to them
what he believes. Such a one can
lie through his teeth 52 weeks
out of every year, and the people
will praise him on Sunday, pro-
mote him on Monday, and sing
his praises every other day of the
week. Such a one can blaspheme
the Holy Word of God, mock
the Lord Jesus Christ, and
despise Scriptural doctrines and
practices, and the people will
stand by him (or tragically, her)
100% and stand back of him (or
tragically, her) 1000%

Truth?

(Continued on Page 3 Column 1)

ERRATA

In the issue of May 8, 1982
carrying an article entitled
"Genesis and Creation," we
made a mistake in giving credit
to the proper author. I gave
credit to Pastor Oscar Mink of
Mansfield, Ohio and this article
was taken from a book entitled,
"The Great Pyramid Proof of
God" by George R. Riffert. My
apologies to Mr. Riffert.



Elder Martin E. Holmes, now
located at 424 North Glendale
Street, Kenton, Ohio 43326 will
be available after June 1 for Bi-
ble conferences, evangelistic
meetings, or available for a
pastorate if the Lord so leads.
For further information, you
may phone Bro. Holmes at area
code 419/673-8274.

★ ★ ★

The Sovereign Grace Baptist
Church and Pastor Oscar Mink
of 1117 North Trimble Road,
Mansfield, Ohio would like to
announce their upcoming Bible
Conference scheduled for June
11, 12 and 13.

The church and pastor invite
all to attend within driving
distance and for further infor-
mation you may phone Pastor
Mink at area code
419/683-1253.

PITEOUS

(Continued from Page 2)

The people in most of the churches of America do not even know the meaning of the word. Further, and this, perhaps, is the real tragedy, they are not even interested in knowing the meaning of the word. When the truth is known, they prefer a lie anytime, and the more subtle it is the better they like it! Truth is something that troubles them, and they want to stay as far away from it as possible.

Have you ever wondered why the people who run and who support the so-called churches of America will battle to the guns, if I may, in order to keep the literature from denominational headquarters coming in thick and fast? The answer is very simple. All such literature protects them from the Word of God, and it shields them — they suppose — from the Truth of God!

As long as they can busy themselves with the lies in the literature from their denominational headquarters, they do not have to be burdened by the weighty truths of the Word of God. As long as they can busy themselves with the satanic pictorial devices designed and produced by their denominational headquarters — lying pictures, crucifixes, drawings, and sculptures which presumably present Jesus — they do not feel that they have to face the Lord Jesus Christ in faith!

Needless to say, this is a desperate tragedy, and it is growing worse by the hour. Nevertheless, by the Word of God, we know that when the Lord returns, "He shall find faith on the earth"! In accord with "In a moment in the twinkling of an eye... and we shall be changed" and "We which are alive and remain shall be caught up..." we can know there will be faithful ones in the earth. God has made His promise, and He will keep it to the letter. Nonetheless, and this, too, is in accord with His Word and His Promise, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Men hate truth!
God confirms it!

One truth of God is as absolute as another! It depends not on the efforts of men to dispose of it, but rather upon the sovereign and omnipotent purpose and power of God to accomplish it. As someone has said, colloquially, "men may propose, but it is God, in finality, who disposes."

—to be continued—

PURPOSE

(Continued from Page 1)

to the image of His Son... Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. 8:28-30).

Further, in the purpose of God, Paul relates back to Esau and Jacob, as to how that they, as twins, "being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of Him that calleth" (Rom. 9:11).

Yet, while in this state before birth, it was said unto Rebecca

that "the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:12, 13).

Thus we have, in Esau and Jacob, an example of rejection and personal election, even before either had done any good or evil. So we find that, in His omniscience, only an all-knowing God can declare "the end from the beginning" (Isa. 46:10) as to His eternal purpose, even before the conception and birth of all people, whether they be reprobate or elected and called to salvation. So, in this determination, as prechosen, God knows His prechosen people with consummate knowledge, which is characterized by special love and affection, which predestinates them to eternal life, even before they are born; yes, even before the foundation of the world.

This fact, as already shown, was plainly exemplified in the Lord's call and endowment of Jeremiah, when He said to him: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1:5).

Too, we found how that Jacob was not loved by God on account of any of his good works; also, neither was Esau rejected for his evil deeds. This determination by God was justly made, even before either were born or had done any good or evil in their time of election or rejection.

So then it is plain that neither good nor evil works on the part of man can be the moving cause for God's purpose in predestination, whether to eternal life for His pre-chosen people, or to those "who were before of old ordained to condemnation" (Jude 4).

The cause, then, of predestination in either of the two branches of predestination (election and reprobation) must evolve in the sovereign will and counsel of God, "that the purpose of God according to election might stand" (Rom. 9:11), which is firm and immutable against any adverse force, either of Satan or man.

Since, in the purpose of God, His decree is entirely free, and depends only upon His own will and choice, it remains unchallenged that God is unchangeable and invariable in His immutable grace, and that His gifts and callings are without repentance.

So, in the eternal purpose of God, His prior knowledge of man's actions and thoughts is not the basis of His choice of election or rejection; but, rather, His prior knowledge is consequent of His prior choice.

This fact was specifically exemplified by Paul in his Epistle to Timothy, when he spoke of God "Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:9).

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The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Naples Park Baptist Church of Naples Park, Florida

Psalm 31:1-5

Intro.: In all of the ups and downs in the life of David there is one thing which stands out above all others, and that is his declaration of faith and trust in the Lord. This is evidenced in his songs and in his prayers, and in his sermons. This is the thing which separates the true Christian from the false; for "without faith it is impossible to please Him" (Heb. 11:6). True faith waits, walks, and works; it is ever active.

VERSE 1

"In Thee, O Lord." David's eyes focused on the proper object. He knew what it meant "to look not at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal" (II Cor. 4:18).

"Do I put my trust." David's dependence was in the One Who "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20); to the One "Who is able to make all grace abound toward you" (II Cor. 9:8). David continually looked to the Author and Finisher of his faith (Heb. 12:2). He knew what it meant to cast all of his care on Him (I Pet. 5:7). He, like Abraham, was "fully persuaded that, what He had promised, He was able also to perform" (Rom. 4:21). This was a present trust which was wrought in the past and which continued day by day. It had come and was fed by the Word of God (Rom. 10:17).

"Let me never be ashamed." God ever honors faith, as it never goes unnoticed (Heb. 11:6).

"Deliver me in Thy righteousness." David desired deliverance, but only in accord with the justice of God. Praise God, He can be "Just and the justifier of him which believeth in Jesus" (Rom. 3:26).

VERSE 2

"Bow down Thine ear to me." David was in desperate need as his strength was waning, so similar to a dying man; he desired God to put His ear close

to his mouth. Of course, God can hear the faintest cry from the farthest point.

"Deliver me speedily." David longed for God to manifest His purpose by powerfully and presently delivering

BIBLE VERSE



Matthew 6:26

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

him. God is a present help in time of need (Psa. 46:1; Heb. 4:16). We know that the catching up of the saints will be in a moment, in the twinkling of an eye (I Cor. 15:52). However, we do need to understand that God doesn't always see best for a speedy deliverance. Joseph had to wait two full years before the butler remembered (Gen. 42:1, 9).

"Be Thou my strong rock." David knew he needed to be held up as well as delivered. The sinner can neither save himself nor keep himself, so he needs a Strong Rock to sustain him. In Jesus Christ we have One Who is able to keep us from falling (Jude 24, 25).

"For an house of defense." Not only did David need to be saved from inward enemies, but also from external enemies (Eph. 6:10-17). Noah's Ark was preserved from the flood and contained necessary food to sustain its occupants.

"To save me." Over and over again David expressed his need, as well as the Source of this salvation.

VERSE 3

"For Thou art my rock and my Fortress." Regardless of outward circumstances, David's faith rested in the Lord. It is well when we can sit on the ash heap and still acknowledge ab-

solute faith in God.

"For Thy Name's sake." David ever realized there was no merit in himself and wanted no personal glory; therefore, he asks God to bring honor to His own Name. It is ever for Jesus' sake that we receive all spiritual blessings. (Eph. 1:3).

"Lead me, and guide me." Be both my Forerunner and my Companion as I travel. Take me by the hand and by the heart with Thy Word and Thy Spirit. Set me in the right path and direct my steps in it.

VERSE 4

"Pull me out of the net that they have laid privily for me." If I fail to see the net and become entangled there in, pull me; use whatever force necessary, from it. There was no doubt in David's mind that the enemy was ever active in seeking to entrap him. This is something we ever need to remember.

"For Thou art my strength." David found that "Greater is He" that is for us and in us, than they that are of the world (I John 4:4; Rom. 8:31). Therefore, again we can do all things through Him which strengtheneth us.

VERSE 5

"Into Thine hand I commit my spirit." We find here one of the most consoling and comforting expressions in the Word of God. It is one, the final one of the cries of Jesus on the cross (Luke 23:46). It was used, to a degree, by Stephen at his death (Acts 7:59), and has been used by many of our forefathers as they entered the arenas to face death. It is the cry of assurance, and not of despair. If you have committed your care and keeping into the Hands of the Lord in life (II Tim. 1:12; I Pet. 4:19), you can also do it in death (Psa. 23:4).

"Thou hast redeemed me." This is why David could commit himself to the Lord. His redemption was an accomplished fact. It is good to know He has redeemed us (Gal. 3:13); and "He entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12). So we can now wait for the redemption of our bodies (Rom. 8:23).

"O Lord God of truth." An expression which beautifully reveals David's dependence on the faithfulness of God. He knew God could not lie (Heb. 6:17, 18) and therefore, "Faithful is He that calleth you, Who also will do it." Remember the "God of Truth" has given us the Word of Truth (John 17:17).

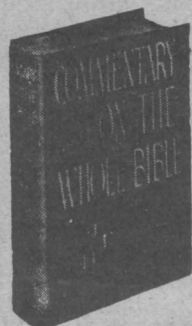
Conclusion: Has the truth set you free? Have you put your faith and trust in the Lord? Do you desire Him to lead you and guide you? Is He your strong Rock, your House of defence, your Fortress? Have you, and will you commit your spirit into His hand?

(EDITORS NOTE: If you would like to write to Mr. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 17400 Mo. Rd., South East, Fort Myers, Fla. 33908).

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THE BAPTIST EXAMINER

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PAGE THREE

"The Master is here and calleth for thee" (John 11:28b).

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What are faults? Galatians 6:1

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According to Strong's concordance the Greek word for fault in this verse is "paraptoma" which means a side-slip (lapse or deviation), (unintentional) error or (wilful) transgression.

The verses before this are dealing with works of the flesh and the fruit of the spirit. Since we have the old nature still in us after we are saved, we must constantly be aware of the lusts of the flesh so as to be able to fight against them. "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Rom. 7:18). (See also verses 19-23).

There are two ways we can sin against God, either wilfully or unintentionally. Either one is a fault or sin against God. We must watch to help one another when we see one who has "side-slipped" or sinned, keeping in mind that we could do the same. This, of course, reminds us that we must constantly be in a state of prayer, Bible study, and seeking the Lord's leadership so we will not sin against our Lord.

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The Greek word that is translated "fault" means a false step, a sin, or as translated in the revised version, a trespass. To see what these trespasses are we need to know that this verse is referring back to the "works of the flesh," which are named in Galatians 5:19-21, where we are told what they are: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." From this we see that a fault is any sin which a child of God may fall into.

The thought here in this verse is that if a brother, by not walking in the Spirit as we are commanded in Galatians 5:25, falls into one of these trespasses (faults or sins), the other members of the church are to help him overcome his wrong and restore him to the fellowship of the body. The church at Corinth was told the same thing, "ye ought rather to forgive

him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore, I beseech you that ye would confirm your love toward him" (II Cor. 2:7, 8). This was concerning the one which the church had to withdraw fellowship for the sin of fornication (I Corinthians 5), but now had repented of his sin.

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"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

The words usually translated 'fault' in the New Testament come from a word meaning that which is blameworthy. So a fault would be that which constitutes grounds for proper blame before God. The word translated 'fault' in Galatians 6:1 is translated 'faults' in James 5:16, but is usually translated 'trespass.' It comes from a word meaning 'a false step.' That is: to step contrary to the Word of God in our daily lives.

Actually, 'fault' is simply one of the many words for sin in the Bible. Sin is such a terrible, black, vile, wicked thing in God's sight, that no one word is adequate to set it forth. So God uses many words in setting forth the Biblical doctrine of sin. Fault is one of these words. It must be clearly understood that a 'fault' is not a lesser form of sin which is less blameworthy in the sight of God. It is simply another word used to express that which stands condemned by the law of God.

Surely, while in the flesh, we are compassed about with the liability of faults before God. Sometimes we are overtaken by them. Sometimes we overtake them. Since we are all in this danger, we need to have compassion towards those who are in fault and seek to restore them. Knowing that soon we may well be in need of someone having compassion on us and being willing to seek to restore us.

So, a fault is not a lesser sin, or a greater sin, or a different category of sin. It is simply another of many Biblical words for sin.

How blessed it is to read in Revelation 14:5, "they are without fault before the throne of God." though this specifically refers to the hundred forty and four thousand of Israelites who are saved early in the tribulation period, and preserved physically alive through the tribulation to enter the Millennium in their natural bodies — still it is true of all the elect of God. All who are washed in the blood of the Lamb will be eternally without fault before the throne of God.

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A fault is properly a defect or a failure, and could be either in the physical, moral, or spiritual make-up of man. Fault means to come short of a stated goal or end, but does not necessarily mean, in every case of fault or short coming, all prior good or quality is utterly lost. Sin and fault are in many Scripture instances used interchangeably, but in the sense of short-coming, there can be fault without sin. The first covenant, the covenant of works, was "holy, and just, and good," but came short of the power which is necessary to bestow eternal life, and in view of that covenant short-coming, Paul says, "For if that first covenant had been faultless, then should no place have been sought for the second" (Heb. 8:7). The term "faulty" is all but exclusively used to refer to physical defects, such as are found in many of our manufactured products, and in the broader sense, a person who has a physical impairment may be referred to as faulty. So, there can be fault without sin, but there cannot be sin without fault.

The "fault" used in the text (Gal. 6:1), which the questioner cites, is one of a spiritual nature, and is therefore to be corrected by those who are "spiritual." The "fault" or sin which the text and context refers to seems to be the exercise of an ill-temper, whereby the peace of the church would greatly suffer. The church is exhorted to serve one another by love (Gal. 5:13), and is warned against biting and devouring one another, whereby they would be devoured (Gal. 5:15). "Biting" and "devouring" generally lead to a flaring of tempers, and a flaring of tempers brings alienation of affection. The safeguard against, and remedy for, this fault or sin is "the spirit of meekness." Of this particular evil, may God give us the grace, here and now, to be found faultless.

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Having illustrated the life of Divine love, as evidenced in the fruitage of the Holy Spirit in the life of the true believer, the Apostle Paul then dwells on the new brotherhood relationship in conjunction with that law of love.

As to its potentiality, this particular relationship will only realize its fullest meaning in Christ Jesus.

However, all other so-called brotherhoods, such as found in

families, lodges, and secret societies, in the mean time, will fade into insignificance.

So, in relation to this new brotherhood in Christ Jesus, Paul supposed a case in which a brother in the Church is dislocated in fellowship, saying: "BRETHREN, if a man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted" (Gal. 6:1).

Yes, Paul had instructed how, instead of seeking one's own glory, he should seek the true happiness of others; then, too, instead of triumphing over a fallen brother in the Church, and endeavoring to elevate one's own self by his brother's depressed condition, one should cherish a deep sense of the deficiency of his own weakness, and, consequently, in meekness, endeavor to reclaim such an one, as related in Galatians 6:1.

Hence, in writing to those Galatian Churches, it is clear that Paul did not refer generally to all mankind; but, rather, to the members of local churches in regard to any man under temptation, who falls inadvertently into sin, as a fault in one who is weak in the faith. The idea, of course, is that such an one is not a habitual sinner, because a habitual sinner has no rightful place in a church, and consequently, should be excommunicated.

But the force of an additional temptation, in dealing with a brother "in a fault," is of such nature as to require prayerful vigilance and humble dependence on Divine guidance for the restoration to fellowship in the Church.

This is a challenge only to those "who are spiritual," because, even they, are liable to temptation. Hence, for this reason, they, too, are exhorted to prayerful vigilance and meekness against such tempta-

tion, in dealing with a brother "in a fault."

Further, this, then, is not an occasion for a tone of arrogant superiority or angry rebuke, because he is still counted as a brother to be dealt with in a gentle manner, though firmly.

But suppose such a responsibility is shunned and neglected to the point of letting such a fault pass unnoticed. Would not the Church suffer corruption? because "a little leaven leaveneth the whole lump."

Then, in answering to the present general corruption in the churches, is not this negligence the main cause? Is it not because there are few who can qualify as "spiritual" in the churches, that there is such neglect of duty in the churches? Too, why the negligence, when the honest, yet meek and gentle exercise of discipline should correct such faults, instead of overlooking them. Truly, then, such restoring of those in fault, by warning and instruction, as is current with rebuke, is one of the great means of preserving others from falling into similar faults due to temptation, rather than to abandon him.

Where, then, are those who claim spiritual superiority? I am sure that there are many. Then why don't they stand forth prepared by the grace of God and prove themselves in meekness of spirit, as worthy of this task, while, at the same time, considering themselves as prone to err under temptation?

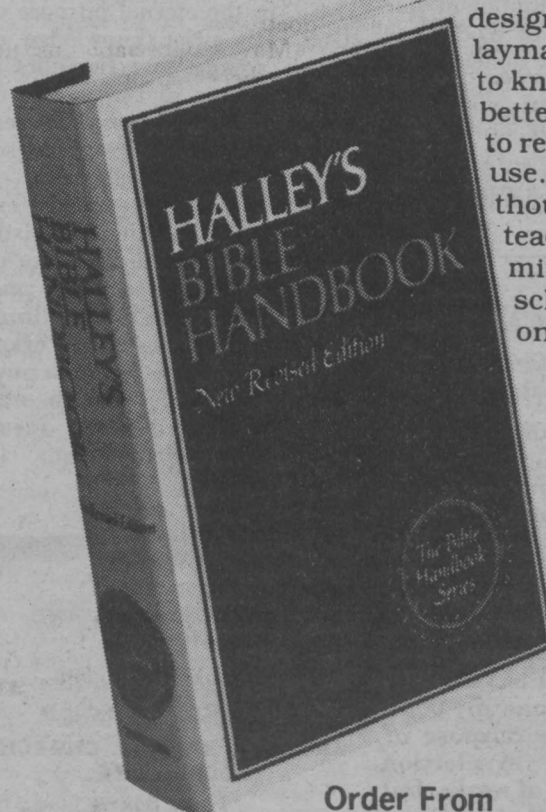
Presently, indeed, we hear of much concern against physical pollution in our environment. However, over against this concern, there seems to be little or no concern against moral corruption in the matter of spiritual corruption in our society. Too, even in our churches, there seems to be great laxity in moral and spiritual values, as to true spiritual values.

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PROFITS

(Continued from Page 1)

and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

Paul's preaching was not in guile. We are not to be dishonest in handling the Word of God. How many times we hear the Word misused and abused by those who handle it deceitfully. This happens when men try to conform the Bible to their pre-conceived ideas, or when they will not acknowledge that there is something that they do not understand. Probably the hardest and most humbling statement for a preacher to make is 'I don't know.' Pride often causes men to give some answer regardless. Then, instead of admitting that they were wrong, they'll knowingly misuse Scripture to back them up. May God deliver us from such guile and enable us to always be honest in our preaching.

Paul did not preach to please men. Much of modern day preaching and teaching simply tickles the ears of the carnal man. If we should seek to please men we should not be the servants of God (Gal. 1:10). Paul preached to please God, and we're to study to be APPROVED of God (2 Tim. 2:15). So should we seek to please God in our preaching.

Paul did not use flattering words when he preached. The truth does not flatter the natural man. It is contrary to him (rather he is contrary to it). But here again, some who claim to be preachers of God simply tickle men's ears and say that which will get glory to themselves. Let us learn from the vain babbler Herod, who failed to give God the glory and was eaten up by worms.

Paul also says that he did not use his preaching as a cloke of covetousness. Yet many today, who proclaim themselves 'men of God,' are making a mockery of the ministry by using it as a cloke to 'rip-off' the unsuspecting and ignorant multitudes with their fake healing and Hollywood style of 'Charisma'. There is nothing wrong with a man of God being well paid for his ministry by God's people, but when he compromises the truth and yokes up with the ungodly for filthy lucre's sake, it is a cloke of covetousness regardless of the name given it.

Now let us notice what Paul's preaching was. His attitude toward those to whom he preached and his manner ought to be a pattern for preachers today.

He was gentle. We ought not to be antagonistic, condescending or 'holier than thou' in our preaching. The truth is contrary to the natural man, just as most medicine is disagreeable to us when we are sick. However, the same medicine can be administered by a harsh and thoughtless person who has no care for the patient or by a gentle nurse. Paul instructs young Timothy that "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;" (2 Tim. 2:24, 25). We must remember that though we administer the Word, it is God Who makes it effective. We

It is a short road to some people's wit's end.

need a genuine concern for those to whom we minister: To recognize that they need the pure Word of God, though they may not appreciate it, and give it to them patiently and truly. That's why, as a good soldier, we're to endure hardness, while we reprove, rebuke, exhort with all longsuffering and doctrine (2 Tim. 2:3; 4:2). We should be tough skinned, yet tenderhearted.

Patience and endurance indicate the use of time. God has not chosen to change us all instantly, nor even at the same pace. If we're looking at those to whom we preach through the eyes of the flesh, we'll be discouraged and frustrated. Yet through the eyes of faith, while laboring and traveling in preaching the Word, we can be confident "that he which hath begun a good work in you will perform it until the day of Jesus Christ;" (Phil. 1:6).

Then we must be careful that our behavior is as becometh the gospel. Our conduct is to be "holy and just and unblameable." Not that there is one standard for preachers and another for others, but rather that as preachers we are to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

Paul exhorted, comforted and charged the Thessalonians as a father. We are to call no man 'our father.' But those whom the Lord has placed over us in His work are to be respected and heeded when they exhort, comfort and charge with God's Word, because they are those who watch for our souls (Heb. 13:17). Our preaching ought to stir our hearers to action: That they might practice what we preach. That was Paul's goal: "That ye would walk worthy of God, who hath called you unto his kingdom and glory" (I Thess. 2:12).

Paul's preaching accomplished its purpose in those that received it (1 Thess. 2:13). God's Word is effectual. It is the power of God unto salvation to everyone that believeth (Rom. 1:16), and is powerful enough to accomplish that which it was sent to do (Isa. 55:11; 2 Cor. 2:15-17). What makes it appear ineffectual today is that many corrupt it. They don't preach the Word, but rather mutilate it, deny it, and twist it to suit their man-centered and originated doctrines.

May God enable us to be preachers that profit!!

HALLIMAN

(Continued from Page 1)

re-entry permit stamped in my passport. All that was necessary when the passport expired and a new one was obtained, was to get the new visa, etc. stamped in the passport, and that was good for the life of the passport. However, all that has been changed now.

Anyone living in PNG now, instead of having a visa and re-entry permit, has to have a work permit, even missionaries. So after I get my passport back, I will have to send it back to Port Moresby with an application for a work permit; I do not know how long this will take.

Then lastly, even if I had all these travel documents completed and in order, I could not travel at present due to not enough funds available. In the 22 years that I have been in Papua, New Guinea I have

never asked for extra money for travel purpose, and I am not asking for any at this time. The facts are, that there have always been sufficient funds on hand for this purpose and now there are not, so I am trusting the Lord that when He is ready for me to come home He will provide the needs. In the past two years air fares have gone up tremendously. The last time I came home in 1980 it cost about \$1,200.00 for a one way fare, Hagen to Huntington, West Virginia. I have just received a letter from the airlines here, and the quote for one way now is \$1,800.00. I do not worry about these things though, as I put my trust and faith in the Lord and not man.

We held our Bible Conference this month, this time in the Duna area. All the preachers were there except two. One was on Bougainville Island and another one was at Port Moresby. We had 30 speakers at this conference, and got a lot of things attended to in our business sessions in between the preaching services. The preachers are really growing in grace in the preparation and delivery of their messages at these conferences.

One of the things discussed and agreed upon at this conference was that I would put more emphasis now on the new Mission Station. I have been living most of the time at the Tanggi Station and traveling to and from the Nogoli Station, but now I have moved over to the Nogoli Station and will be spending most of the time here, at least for quiet a while. Occasionally I'll be going back to Tanggi and checking on the work there, helping to iron out any problems that may have arisen.

I had hoped to bring the sawmill over here yesterday, but due to a large bridge being worked on, I will have to wait perhaps another week or more. Once I get the mill set up and going, I have timber to cut for several church buildings. I already have the sawmill house

(Continued on Page 6 Column 5)

WHEREIN

(Continued from Page 1)

delivered in a decibel which would move the rock musician to envy. You may rest assured, my good brethren, that if that precious Third Person of the eternal Godhead fails to effectually apply the word, then all the ranting and raving in your pulpits will amount to little more than some wasted histrionic rhetoric.

Even as John wrote to the flock in the general epistles, he repeatedly used the term "little children." Beloved, such might well be your approach to your own flock. In a like manner your listeners in your flock are your little children. I am made to wonder if some of you, in correcting, instructing, teaching or rebuking the children in your homes — do you then shout and thunder at them? I didn't think that you did.

Then be patient enough to hear this. In I Kings 19:11 & 12 it is recorded that the Lord passed by. Note that simply by His presence, His mere "passing by" caused a wind so great and strong, which broke rocks into pieces, then an earthquake resulted, and after the earthquake, a fire. However, God was not in the wind, God was not in the earthquake, God was not in the fire: But after the fire

WHO AM I?

WITHOUT THE POWER OF GOD

I sat alone at the midnight hour, and I watched the Handiwork of God in the deep blue sky. And then I asked myself this question: Without the Power of God, who am I?

Without the power of God I am unable to walk, talk, sing, or pray.

Without the power of God, I have no guide to lead me day by day.

Without the power of God, I have no vigor or no vim.

Without the power of god, I have no activity of my limbs.

Without the power of God, I'm unable to laugh or cry.

It's by the power of God I live or I die.

Then without the power of God, who am I?

Without the power of God, what is man?

Without the power of God, he's unable to move his hand.

Without the power of God, man has no skin.

He's unable to move his body of his own free will,

Without the power of God.

Scientists are able to look into the hidden worlds and bring many things to light.

But without the power of God, scientists have no light.

It's a shame how man will take God's power and use it to

A low disgrace.

They'll take his tongue, his lips, his breath, and they'll

Curse God to His face.

But if God would call His power to come on high.

Men everywhere would cease to live.

Even we would surely die.

Then without the power of God, Who am I?

Who am I? Nobody!

Nobody!

Without the power of God.

—Author Unknown

— A STILL SMALL VOICE. My friend and brother, disagree and fault me if you will, but the "message" of the gospel is the power — and not the thunderous voice in which it is delivered. "It is the Spirit that quickeneth."

I have already been blessed with the greater portion of my allotted three score and ten, so it is entirely possible that I have grown a mite cranky in my old age. However, I no longer feel that I personally have need of all that vociferous blasting, either to edify or to convince and convict. Peace.

GOD'S WAY

(Continued from Page 1)

say.

(1) It does NOT say "for by the church are ye saved through baptism and that of your own effort."

That is exactly what many people believe and preach, but that is not what the text says. Peter in his first epistle (I Peter 3:21) says that baptism is not for the putting away of the filth of the flesh. In other words, sins are not cleansed away by the baptismal waters. Baptism is merely the answer, or the public testimony, of a good conscience toward God. It is something that comes after salvation as an outward sign of the inward salvation. Any person who is depending upon baptism in whole or in part to save his soul is miserably lost and yet in his sins, for God does not save people in that way.

(2) The text does NOT say "for by morality are ye saved through keeping the law and the ten commandments, treating everybody right, doing the best you know how, and paying your honest debts, and that of your own moral nature."

Yet, literally thousands of people with whom I have talked on this important matter, have

just such a false idea of how to be saved. So many have their own little memorized formula, their own pet theory on how they are to get to Heaven on morality, when God never put it in the Bible that way at all. As Bro. R.G. Lee says, "The person who teaches salvation by character is making a counterfeit out of character by passing it for more than it's worth." Read the average Southern Baptist Sunday School quarterly and see if the emphasis isn't placed on morality and "character." Of course, those things are extremely important; but NOT as a way of salvation. Morality and character are outgrowths, products, fruits of real salvation, but they do not produce salvation. Here's what God's Word says about getting saved through morality and keeping the ten commandments:

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: For by the works of the law shall NO flesh be justified" (Gal. 2:16).

(3) The text does NOT say "For by benevolence are ye saved through giving your money to charity and to religious institutions."

Many misguided people seem to believe that their material contributions to the Red Cross, Community Chest, Ladies Aid Society, the Little Brown Church, and what-have-you — they really are deluded into thinking that those contributions are going to gain them entrance to Heaven. My friend, God says, salvation, and even the faith to receive it, is "the gift of God." You could take out your

(Continued on Page 6 Column 1)

THE BAPTIST EXAMINER

JUNE 12, 1982

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GOD'S WAY

(Continued from Page 5)

checkbook and write a check for a million dollars to some New Testament Baptist Church, (which is the only institution ordained of God to receive your tithes and offerings in this age), you would still die and go to Hell if you had never received God's gracious gift of eternal life through faith in Jesus Christ. You cannot buy your way into the Kingdom of God. You must be born again into the Kingdom, and the Bible tells how sinners are born again:

"Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever" (I Pet. 1:23).

Peter himself met a man on one occasion who thought he could buy spiritual things with material wealth, and Peter said to that man:

"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts 8:20).

Now that we have considered some things the text does NOT say, let us notice carefully what it does say.

"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).

Two outstanding things are immediately apparent in the text.

I. A PERSON IS SAVED BY THE GRACE OF GOD APART FROM ANY WORKS OR MERIT OF HIS OWN.

If any of the false notions of salvation we have listed were true we could read Ephesians 2:9 thus: "all of works, so that every man may boast." But the truth God gives us is that no part of salvation is of human works in any measure or degree, lest any creature should brag before the Creator that he had saved or helped to save himself. The word "grace" is used three times in the first eight verses of the second chapter of Ephesians. "Grace" means "favor" — a favor bestowed upon one who does not merit nor deserve the favor. We human beings in our natural state have no grace in us at all, no spark of divinity, no smallest mite of goodness, but we are totally depraved. In the same chapter as our text, Paul states that unsaved, lost people are by nature the children of wrath, but God in order to show the exceeding riches of His grace, sent Jesus to die for our sins. How many times have you heard someone say, "Well, I don't mind helping a fellow if I think he really deserves help." That is human thinking, and God's way and thoughts are as far above it as the heavens are above the earth. God says, "I'm going to send my only begotten Son to die on the cross for those undeserving sinners, although I know they don't deserve it." That is GRACE.

Perhaps someone will say, "Oh, I believe that God helps those who help themselves." Yes, once in my ignorance of the Bible, I actually thought that was a verse from the Bible since I had heard it quoted by church members so often. But that old saying is NOT in the Bible and it is not true. Here is what the

Bible says about it:

"For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:7, 8).

In other words, God helps those who have absolutely no ability to help themselves when they admit they are nothing and have nothing. We must come to God saying,

"Just as I am, without one plea

But that Thy blood was shed for me."

and then God may bestow His marvelous grace upon us through Jesus Christ. Does someone say, "I'm too big a sinner for God to love me and save me?" There is no sinner too big for God's grace.

"Grace, Grace; God's grace, Grace that will pardon and cleanse within— Grace, Grace, God's grace, Grace, that is greater than ALL my sin.

And the words of that song are true: We are saved by grace, God's grace. That simply means that God does ALL the saving; the sinner merely does the receiving, and that not of himself, but by God's enabling Spirit. That thought leads us to the second outstanding teaching of our text.

II. A PERSON IS SAVED BY THE GRACE OF GOD, AND THAT GRACE COMES TO HIM THROUGH FAITH WHICH IS GOD-GIVEN.

"Faith is the substance of things hoped for, the evidence of things not seen." Perhaps you have heard the expression, "Seeing is believing." Faith reverses that and says, "Believing is seeing." You have never really seen a thing, or felt a thing, or experienced a thing until you have a living faith in God and in His Son Jesus Christ.

Now, how do you get this faith that saves the soul? Our text tells us that it is a gift of God. God's grace is so great that He even extends it to enable us to exercise the faith necessary to our salvation. Think with me about three words that express the meaning of the word "Faith." Faith can be expressed, and is expressed in the Bible, by three different words: Believe... receive.. and trust.

Believe. This was Paul's word to a man seeking salvation. "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." What does believe mean? Let me try to illustrate it. When V-J Day came, I was stationed on the island of Guam in the Pacific. The first report I got of a Japanese surrender came from a buddy of mine. I didn't believe him, because there had been so many false rumors about peace previously. Finally, the Commandant of the Naval Base issued the official information that the Japs had surrendered, and the war was over. I believed the report then because I had confidence in the authority behind the report. The feeling of deep peace and quiet happiness that swept over my soul when I finally believed the good news that the war was over was just indescribable. I now began to allow myself to think of going home and to my wife and children again. Now when I tell you that Christ died for sinners and that He will save those who put their faith in Him, you may not believe me; but won't you

Some people get a divorce from the church and then want alimony.



QUESTION:— What man wore a veil?

ANSWER:—Moses, Exodus 34:33 - "And till Moses had done speaking with them, he put a veil on his face."

believe a higher authority? God says in His Word — and there can't be any higher authority than that —

"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" (John 3:16).

Receive. To have faith in Christ is to receive Him, and "as many as received Him, to them gave He the power to become the sons of God, even to them that believe on His name" (John 1:12). Recently my church gave me a beautiful

Bible. How does it happen that I have that Bible in my possession even today? Simply because I received that was offered to me on the platform on the morning of my anniversary as pastor of the church, there was the Bible lying on the pulpit. With it was a card designating it as a gift for me. But if I had never picked up the Bible and appropriated it as mine, would I be able to use it daily and to preach from it? No, I had to proceed with faith in the sincere intention of the people to give me that Bible, and I had to reach out and take it. That is precisely what you must do with Christ and the salvation He offers. You must appropriate Him, receive Him as your own personal Saviour, and by receiving Him, receive eternal life.

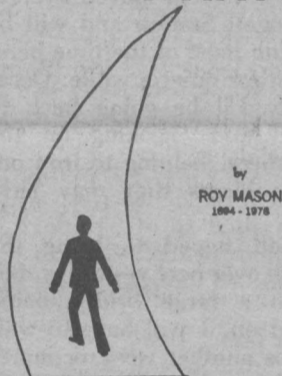
Trust. To have faith in Christ means to trust Christ. When you trust something, that relieves you of responsibility in the particular matter which has claimed your trust. When you trust the bank with your money, you are no longer responsible for the safe-keeping of that money. It is the bank's responsibility once you have entrusted it to the bank. When you slip a letter through the mail slot in the Post Office, you are trusting the Post

Office Department and from the time that letter leaves your hand and slips through the slot, you are no longer responsible for it. You are trusting another besides yourself and outside of yourself to see to it that the letter is delivered safely to its destination.

I well remember my first airplane ride. I was very nervous. As a matter of fact, I was scared. The pilot began to race the motors as he warmed up the plane, and the violent shaking of the plane's body made me even more nervous. Then the thought occurred to me: "Why, the pilot knows what he is doing. This crew is trained to run this airplane. I don't know a thing about running a plane, so I'm just going to trust them to get me safely to my destination all in one piece." And, you know, since I have taken that attitude, flying has not bothered me. I trust the pilot and his crew. I turn the responsibility for my physical welfare over to them and that is exactly what you must do with the Lord Jesus Christ. You must turn the whole responsibility for your soul's welfare and salvation over to Him. He is the One, the only One, who can save and keep and finally glorify the sinner who by grace, through faith, receives Him as Saviour.

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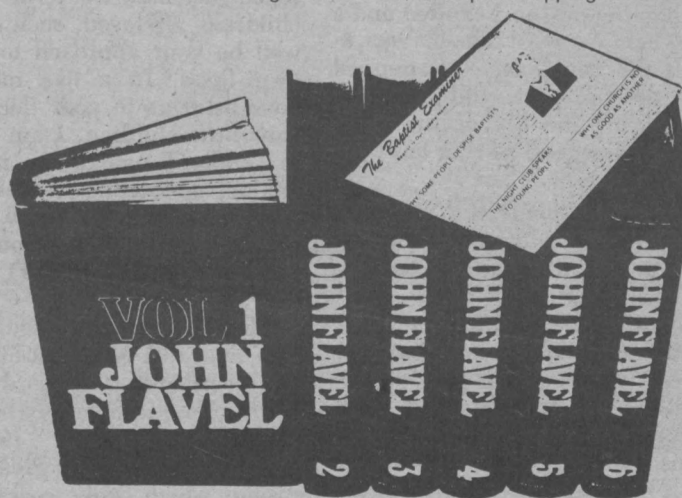
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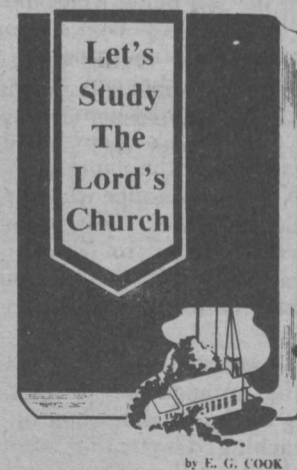
(Continued from Page 5)

up, and am now just waiting on the bridge work.

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If absence makes the heart grow fonder, how some people must love the church!

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

PITTSBURGH, (EP)—Evangelist Kathryn Kuhlman, whose husky voice has been regularly rebroadcast to the faithful since her death in 1976, will be heard for the last time on the airwaves this week. The Kathryn Kuhlman Foundation, founded in 1948 after the tall, slender redhead began preaching from Pittsburgh, will close April 30 for lack of funds.

"I always promised her I'd play her tapes as long as I could. And that's what I did," said Marguerite Hartner, the foundation's executive director. "When our money was gone we had to close. I wouldn't beg for money. Miss Kuhlman didn't believe in it," added Miss Hartner, who was the evangelist's secretary for about 30 years.

The foundation had paid 51 radio stations in the United States and Canada to play tapes of Miss Kuhlman's original sermons, interspersed with gospel music. Last month, the rebroadcasts were canceled on 13 stations to save money. Now, the rest will follow.

WASHINGTON (EP)—In a victory for Sun Myung Moon's Unification Church, the Supreme Court on April 21 ruled unconstitutional a Minnesota law aimed at regulating religious sects that raise most of their money through public solicitations. The Minnesota law, passed in 1978, had required religious groups that receive 50 percent or less of their contributions from church members to register with the state and to file reports on their income and fund raising.

By a vote of 5-4, the justices decided the provision ran afoul of the First Amendment ban on restrictions on the establishment of religion. "We think the 50 percent rule sets up precisely the sort of official denominational preference that the framers of the First Amendment forbade," wrote Justice William J. Brennan Jr. for the court.

Until the 1978 law was passed, Minnesota had exempted all religious groups from its law requiring charities to file detailed financial reports with the state. "What you're trying to get at here is the people who are running around airports and running around streets and soliciting people, and you're trying to remove them from exemption that normally applies to religious organizations," one Minnesota state senator said at the time.

MOSCOW (EP)—Six Pentecostals claiming religious persecution raced past Soviet guards into the British Embassy in efforts to get emigration visas but left after diplomats said they could not help, embassy sources said April 28. The sources said the fundamentalist Christians entered the compound Tuesday night, left an hour later and were immediately seized by 20 plainclothes police. The British Embassy is across the Moscow River from the Kremlin.

WASHINGTON (EP)—Returning to the bench after two-week recess, the U.S. Supreme Court declined to review lower court rulings in a

pair of church-state cases.

In one case, the high court's action left standing a ruling by the U.S. Court of Appeals for the District of Columbia which upheld the constitutionality of the FBI's 1977 search of the Washington, D.C. office of the funding church of Scientology. The Scientologists had sought the return of all documents taken during that search, contending that the warrant used by federal agents was unconstitutional—general.

Evidence gathered from simultaneous searches of two Hollywood, Calif. Scientology offices was used in the subsequent convictions of Scientology members of conspiracy to burglarize and steal documents from government offices. Documents from the Washington office were not used in the criminal proceedings.

In a second dispute, the Supreme Court left undisturbed a ruling by the Minnesota Supreme Court upholding the denial of a state income tax exemption to a resident who assigned all his income to his "personal church" but drew from that income to pay personal debts and living expenses.

Sidney R. Baldwin, who earned more than \$21,000 as an electrician in 1977, claimed his entire income was deductible as a contribution to his personal church after obtaining a certificate of ordination in the Basic Bible Church of America from Jerome Daly. He also received a church charter and set of by-laws establishing him as an auxiliary church known as The Order of Almighty God, Chapter 7808. Minnesota's commissioner of revenue disallowed the claim and Baldwin's subsequent appeals to the Minnesota tax court and the Minnesota Supreme Court were unsuccessful.

VALLEY FORGE, Penn. (EP)—A Nicaraguan woman pastor has told of the involvement of Christians in the current development of a new government and society in her native country, and urged American Christians to "be at the forefront to bring peace and justice" to her nation. Preaching at the Central Baptist Church of Wayne, PA., the pastor, Patricia Castro, is a seminary graduate and served for a year and a half in the Department of Interior of the Sandinista government before returning to pastoral work. She is part of a team of Nicaraguan church leaders presently in the U.S. to "present their story" and "bring a measure of balance to the American understanding of events in Central America," according to American Baptist News Service.

WHEATON, Ill. (EP)—Miskito Indian refugees are beginning to accept they will be in Honduras for awhile, Tom Hawk, World Relief/Refugee Services Division coordinator for Central America, reports. Some are starting to plant crops around the camp in the isolated Mocomon area in Eastern Honduras some 35 miles from the border of Nicaragua from which they fled.

Increasing numbers of

Miskitos have been crossing the Coco River swelling the Mocomon camp population of 7,000 since the Sandinista government escalated efforts to clear the Miskitos region of Eastern Nicaragua. Population jumped from 200 to 5,000 in January while the Sandinistas were destroying 44 villages in Nicaragua's remote Atlantic region. Hawk estimates another 5,000 Indian refugees are in Honduras.

WACO, Texas (EP)—Public educators must acknowledge that religion is integral to education, according to a leading expert on church and state. Dr. James E. Wood Jr., professor of church-state studies at Baylor University, issued that plea upon his recent re-election as president of the National Council on Religion and Public Education.

"There is no way adequately to study man or history or civilization and to ignore the phenomenon of religion," Wood said. The Supreme Court, in its decisions on prayer, explicitly declared, "Nothing this Court has said... should mean the elimination of religion studies from public education." The court added, too, that "this is not only appropriate, but one's education is not complete without that religious dimension."

WASHINGTON (EP)—In a Moral Majority Nov. 23, 1982, newsletter, Moral Majority VP Ron Godwin came out in favor of the two most violent programs at that time, according to a report from American Baptist News Service. He said, "The networks have replaced sex, not with violence, but with law and order as reflected by ABC's Strike Force or Today's FBI." (19 and 18 violent acts per hour by National Coalition on Television Violence monitoring.) Godwin supported ABC President, James Duffy, who Moral Majority quotes, "I see more action. Some people might call it violence — it's a matter of definition."

COLUMBIA, S.C. (EP)—When 17-month-old Sarah Ray left West Columbia for Frankfurt, West Germany, she literally flew away on a wing and a prayer. The prayers were offered by 60 Baptists and friends at the airport as the daughter of Mr. and Mrs. Gerald A. Ray flew for treatments at Vital Klinik.

The child suffers from an incurable disease called "Epidermolysis Bullosa," and a disorder which causes her to break out in blisters and lesions whenever touched. Vital Klinik, a medical facility 40 miles from Frankfurt, specializes in a new treatment for the girl's rare disease. Mrs. Ray described the treatment as an elaborate two-month process which involves regular cleansings, baths in special creams and emollients and possible corrective surgery to help alleviate scarring.

Her send-off climaxed a sprawling humanitarian process which began several months ago when Dutch Fork Baptist Church's "Love in Action" group in Ballentine began raising money to finance treatment for little Sarah. The crowd that gave Sarah a lift-off of love was part of several groups that joined the "Missions Love Effort." Eighteen Baptist churches and other churches and organizations joined Dutch Fork to raise more than \$64,000 for the treatment.

MUNICH, West Germany (EP)—Baptists in the Soviet village called Veliki-Kucheroz gathered for a prayer meeting on February 21, 1982.

It has just been learned that before the meeting when police raided the house; sixteen were arrested, including the pastor. Eyewitnesses say officers beat church members, twisting arms and "biting people." Some of the believers were reportedly thrown out into the street, and sources say two boys were knocked unconscious, according to East/West News Service.

Ten of the arrested were later released. Ivan Grigorevich Yakimchuk has been sentenced to 15 days imprisonment for his involvement in the meeting. Ivan Grigorich Daniluk also remains in police custody. Deniluk, an unregistered Baptist pastor, had been released just twenty days earlier after serving a 2½ year sentence. The Baptists involved claim membership in the unregistered church in nearby Chernovtsy.

NASHVILLE (EP)—A major problem in dealing with alcohol among youth is good Baptist parents who drink socially, a Nashville psychologist and family counselor says. "It's mostly learned at home," Howard Stevens told participants in a session on alcoholism and youth during a national youth ministry conference.

Among youth with alcohol problems, Stevens said personal problems, primarily a lack of self-esteem, is a major factor. Also, he noted many youth begin drinking as part of a desire to assume adult role and to rebel against authority. "The more rebellious the child, the sooner he'll try alcohol," he said.

Noting that 90 percent of youth have tried alcohol by the time they graduate from high school, Stevens said peer influence also leads youth to experiment with both alcohol and drugs. "There is a peer approval necessity because there is so much self-doubt in this age group," noted Stevens, also an adjunct professor at Belmont (Baptist) College, Nashville.

Stevens said the desire to get high on alcohol is a less significant factor than a so-called need to be more sociable, to deal with frustration and unhappiness or to satisfy curiosity.

NEW ORLEANS, La. (EP)—Answering an urgent request from a high-ranking church leader in Poland, an international humanitarian agency has responded by sending much-needed supplies aboard three vessels bound for that troubled country. World Vision International, shipping 1.6 million pounds of wheat flour, 27 bales of wool blankets, and large quantities of baby food and canned meat, is providing supplies in Poland's four critical areas of need as indicated by Rev. Zdzislaw Pawlik, general secretary of the Polish Ecumenical Council. These shipments, worth an estimated \$450,000, are part of World Vision's current \$2 million ongoing relief effort in Poland.

KARL-MARX-STADT, Germany (EP)—Around 2,000 people attended the final meeting of the first Bible Congress in the German Democratic Republic (GDR) which was held on March 28 in the "Petrikirche" here. During the four-day congress under the

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motto "Time for the Bible", 250 delegates from almost all Christian churches came together in eight working groups to consider how work with the Bible could be given a new impetus in the GDR.

As Bishop Dr. Horst Gienke of Greifswald chairman of the Bible Society in the German Democratic Republic, stated, the experiences and suggestions made at the congress will have a noticeable effect on the work of the Bible Society. He expressed the hope that it would be possible to organize an annual Bible Sunday supported by as many churches as possible. The East German Bible Society, which comprises twelve member Bible societies, sees its prime task in "Bible mission."

TORONTO, Canada (EP)—Chinese Christian churches in North America and Southeastern Asia will be assuming increased responsibilities in world evangelization, according to Dr. J. Hudson Taylor, III, general director of Overseas Missionary Fellowship. During an April visit here, he said that he was impressed with the virility of Chinese churches in North America. In Toronto for instance, the number of Chinese churches has increased since 1968 from about four to over thirty. The Overseas Missionary Fellowship (formerly the China Inland Mission) and other agencies are recruiting Chinese Christian workers to evangelize and minister to their countrymen in Taiwan and Southeast Asia.

NEW ORLEANS (EP)—Seventeen veteran Southern Baptist evangelists will be honored during the annual meeting of the Conference of Southern Baptist Evangelists June 16.

The meeting is one of several scheduled in conjunction with the 1982 annual meeting of the southern Baptist Convention June 15-17 in the Louisiana Superdome.

There is no point in trying to carry the ball until you learn where the goal is.

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**IS THERE REALLY A
PERSONAL DEVIL?**

by Roy Mason
(1894-1978)

Satan is the cause of all of the sin and sorrow in this world, yet the larger part of the human race willingly follows him. The Bible says, "The wages of sin is death." That signifies that after a person has faithfully served Satan for a lifetime, he pays them off with death. Sometimes - yet often, this means both physical and spiritual death. Sin leads to premature physical death, and after that, spiritual death means eternal separation from God, from happiness, from everything indeed that is worth while.

Strange it is, that people serve one who is their bitter enemy, and the enemy of the god who made them. One would not serve an earthly employee who at the end of a week or month, for pay gave one a sock in the jaw or a black eye. But people serve Satan willingly when he bestows worse pay.

Strange also it is that many people think that they can serve the devil in this life, without having to live with him in the next. It would not even be just for a servant and child of the Devil to be deprived of the society of their "daddy" in the next

life. Besides, the person who dies a child of the Devil, would not be happy in the presence of God in the other life. If a person is restive and unhappy in a short religious service of worship and praise to God here, how could he expect to be happy in the life to come, where the worship and praise of God is continual.

Let us consider for a moment, the relationship of Satan to this world:

1. HE IS IN POSSESSION AND CONTROL OF THIS WORLD.

He is called the "god of this world" (II Cor. 4:4). He is the present usurper ruler. He of-



Roy Mason

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ferred Jesus the kingdoms of this world, if He would go into alliance with him. (Luke 4:5-8). Jesus never denied that Satan could make good his claim, or that he didn't have that to give which he claimed to have. The truth is the whole set-up which we see in the world today is that of Satan. That is why the world is never fully at peace. Unsaved people all around us are not godless. They have a god, and that god is the Devil. The sad thing to see is the fact that such persons usually serve their god more faithfully than Christians do the true God. The Devil's places do not lack patronage on Sunday nights - they run wide open and are crowded, while churches are nearly empty, many of them. Professing Christians, many of them, kick at the thought of tithing for the Lord, while the people of the Devil blow in, not only the tithe, but many times ALL THEY MAKE in the service of the Devil.

2. SATAN IS NOT CONFINED TO THIS EARTH

(See Ephes. 6:11-12). As to how much of this universe he has access to, we do not know. The time is coming, when he and his host shall be cast down to this earth and confined wholly to this earth. (See. Rev. 12:9-10). This will be during the Great Tribulation, and the earth shall become a terrible place, partly because of Satan's confinement here. We read that "Satan shall have great wrath because he knoweth his time is short."

3. SATAN IS BACK BEHIND THE WORST TROUBLES WE HAVE.

He tempts and ensnares people. (See Acts 5:3; John 13:2, 27; Matt. 4:1-9). Satan is a master in the art of temptation. He allures and deceives and he is diabolically clever about it.

Satan causes sickness. (See Luke 13:16; Acts 10:38). He delights to lay a Christian on the sick bed, or to break him up in an accident.

Satan causes death. (See Heb. 2:14). People do a lot of pious talk about "The Lord" calling people away, when it is Satan who "hath the power of death." He is the enemy who fill graveyards.

4. MOST OF THE CHASTENING OF CHRISTIANS SIMPLY RESULT FROM THE LORD TAKING OFF HIS RESTRAINING HAND.

When that is done, the Devil works on a person. A case in point is the one mentioned in I Corinthians 5:5. If we are in health and strength and happiness, it is due to the restraining and protecting hand of God. Without this, the Devil would have us in a bad fix.

5. MANY CHRISTIANS ARE VERY LARGELY LED BY THE DEVIL. When one is saved, he is beyond the power of Satan to get, so far as his soul is concerned, but he has a "second best" and that is to injure and if possible wreck the life of that Christian. And it can be truly said that the Devil ruins the witness and testimony of many Christians. So very many who belong to God, bear their fruit over on the Devil's side of the fence. When a Christian gives his temper full sway and acts a fool he is being Devil led — and this is of the commonest things Christians fall into. When a Christian patronizes the places of the Devil, he is not only feeding his carnal nature — he is building up the cause of the Devil.

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