

THE CROSS OF JESUS CHRIST DIRECTS OUR ATTENTION

by Ray Brown
Indore, W. Va.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him, and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the head. And after that

they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave Him vinegar to drink mingled with gall; and when He had tasted thereof, He would not drink. And they crucified Him, and parted His garments, casting lots; that it

might be fulfilled which was spoken by the prophet, they parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched Him there;" (Matt. 27:27-36).

These soldiers had been watching Jesus through His mockery, through the sufferings and all the things that He went through. We see how His cross directed their attention and also the cross directs our attention.

"And sitting down, they watched Him there." They were spellbound. Always before

when they had fulfilled their tasks, they had never paid much attention to the prisoner, his suffering from the cross and all the agony that he went through, but they never took their eyes off of this man. It was His cross that was directing. These hard, calloused men had their attention solely on the cross and the Lord Jesus Christ. It held their attention as they sat and watched Him.

I imagine as the cross directed, the first thing they beheld was the perfection of the Crucified One. These soldiers had never seen such an event as

this. Such a marvelous and wonderful event; the most amazing event in all of history and the most glorious deed ever performed. Now we are not taking anything away from the life of Christ here on earth. We are not taking anything from the birth of our Lord and Saviour, Jesus Christ. But the most amazing and glorious event in the history of the world was when Christ died on the tree and when He hung there and shed His precious blood. So they beheld the perfection of the Crucified One.

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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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DOES YOUR CHURCH HAVE THESE FOUNDATIONS?

Scripture reading: Hebrews 6:1-3; Matthew 16:13-20; Acts 1:15-26; I Corinthians 3:11.

A building is no good without a foundation. And the greater the building the greater the foundation. The new Jerusalem has twelve foundations! (Rev. 21:14). I invite your attention to four foundations of the Church of Jesus Christ: I. The doctrinal foundation: II. The apostolic foundation: III. The ceremonial foundation: and IV. The personal foundation.

1st. THE DOCTRINAL FOUNDATION

There is a doctrinal foundation for the church. The church of Christ is built and based on doctrine. Doctrine means teaching. If it is true doctrine, the doctrine of the Scriptures (II Tim. 4:14), that doctrine, that teaching, is to be believed. The word creed means belief. What is that I hear of doing away with all doctrine, and despising all creeds? "No creed but Christ!" sounds good, but where you have Christ you must have a creed. "What think ye of Christ?" (Matt. 22:42) demands a creed and doctrine. How important is correct doctrine? "Whosoever transgresseth

and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (II John 9).

Hebrews 6:1, 2 presents the doctrinal foundation of the church. What means this that we are to leave the principles of the doctrine of Christ? Matthew Henry reminds us that we are to "leave, not lose." F. B. Meyer adds: "There is no thought...of deserting them. The great principles on which God saves the soul are identical in every age, and indispensable.

"We can only leave them as a child leaves the multiplication-table, when it is well learned, but which lies at the root of all later study; as the plant leaves

the root, when it towers into the majestic shrub, which draws all its life from that low origin; and as the builder leaves the foundation that he may carry up stone on stone, and leans on the foundation most heavily, when he has left it at the furthest distance below him" (The Way into the Holiest, p. 111).

The church must be built on this doctrinal foundation, and every one coming into the church must build on the same doctrinal foundation. After which they should go on unto perfection, or maturity of doctrine and life, without which doctrine is of no avail (I Pet. 2:2; II Pet. 3:18). Does your church have this true doctrinal foundation?

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WHY BAPTISTS DO NOT SPRINKLE THEIR INFANTS

Bible-believing Baptists accept the word of God as the final criterion of truth. Traditions and the theories of men have no part in the formulation of their doctrine.

Baptists contend that immersion of believers in the Name of the Father, Son, and Holy Ghost alone constitutes Christian baptism. There are, however, several denominations that follow the pattern of the Roman Catholic Church and sprinkle infants. Baptists are vigorously opposed to such practice.

Baptists do not sprinkle infants for the following reasons:

I

First, because the sprinkling of infants is not to be found in the Scriptures. There is not a single text in the Word of God that commands the sprinkling of infants. Many who nevertheless follow the practice will admit this.

What arguments do they offer for the sprinkling of infants (called baptism)? First, they say that the command of Christ to baptize all nations must have included the infants. Then they allude to the Saviour's blessing of little children and His assertion that "of such is the kingdom of God." Furthermore, they assert the analogy of the

Old Testament circumcision involving human sponsorship. Finally, they cite the baptism of households in the New Testament. The Augsburg Confession (1530) Art. IX, states: "Baptism is necessary to salvation, but (it) the grace of God is offered; and children are to be baptized, who by baptism, being offered God, are received unto God's favor."

Do these arguments constitute valid authority for the sprinkling of infants? A study of a few of their "proof texts" will give the answer. Matthew 28:19, 20 reads: "Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you..." It is argued that baptism comes first, and then teaching; and that children should be baptized even though they are not old enough to be instructed. But these verses do not allow such an interpretation. The order is "teach," then "baptize." The Greek word "teach," according to Strong's Concordance, means "to become a pupil," "to disciple, i.e., enroll as a scholar." The qualifications of a disciple are "the ability to hear, believe, receive, and be taught." This excludes all infants. Babies do not become disciples. Let's keep the divine order: disciple, baptize, teach.

Mark 16:15, 16 does not teach infant baptism. The argument that babies are "creatures" and hence are to be baptized is weak indeed. Verse 16 reads: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This portion of Scripture plainly teaches that a person is to believe, and then as a believer, be baptized. But the argument is given that babies can believe. Matthew 18:5, 6 is given as proof. However, the Bible declares that faith must be active and not passive. The Apostle Paul declared that salvation consists

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The Baptist Examiner Pulpit

A Sermon by Ray Waugh, Sr.

PITEOUS PENTECOSTALS

PART III Implications

There is a paradox in all of this that is very difficult for most Christians to handle. In fact, most Christians, I suppose, are not able to handle it, though a few of them might wish that they could. It relates to, "Going unto Him without the gate, and bearing His reproach." This demands concentration! This demands singleness of purpose! This means serving God rather than man! This is the way of the Lord, whereas every other way is the way of Satan!

The way of the cross!
Or the ways of man!

In very simple words, the Billy Graham's, the Jimmy Swagart's, the Robert Schuller's, the James Robinson's, the Jerry Falwell's, the Oral Robert's, the Jack VanImpe's, the Vandeman's, and the Estes's,

and a multitude more spread themselves thinner and thinner. They find it necessary to keep the "cash flow" at a pragmatic level in order to ensure continued religious success, and they become more and more ecumenical.

This is the sort of thing that religious people who despise what they call the "narrowness" of the Word of God really appreciate. The variety of doctrines -- none of which are Scriptural, needless to say -- helps to keep their religious vitality and vigor. Such an approach to religious life will help to keep, at least, some of the so-called churches full and functional.

Too, while indulging in and sometimes even immersing themselves in what they suppose are the wonders of ecumenicalism, they can love everybody, and they can know that everyone loves them. You

may have heard their verbal excesses, "God loves you, and we do, too!"

What these enemies of the Lord Jesus Christ and His True Churches do not tell you is that they are "loving" you in the hope that you will become a contributor to "their religious cause." Though they are in the service of Satan, you may be assured that they will never boast of this before you. Too, their "loving" and their "giving" to those who give to them, needless to say, is not in the same world, or in the same vein, if you please, with God's giving "His only begotten Son, that whosoever believes in Him should not perish but have everlasting life."

They "spread themselves," as it were, in their own self-interest, and with the objective of getting the people of earth to

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WATER VS. HEALTH

There are times when a cup of cold water may be worth more than a coffer full of jewels or a bank bursting with gold.

Years ago a traveler in Asia found the bodies of two men stretched out on the desert beside the carcass of a camel. Evidently they had died of thirst. But each of them had around his waist a large store of jewels which doubtless was designed for the market of Persia.

Even in our material world we learn now and then that there are some things which money cannot secure. And we ought to learn that we can store a richer wealth in the vaults of Heaven where moth and rust do not corrupt nor thieves break through and steal.

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PITEOUS

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contribute to "their earthly kingdom building." In one manner or another, they are all "Nimrod's" (or tragically, "Nimrodesses") who are involved in "building towers into heaven" with the help of all who supposedly "speak the same tongue."

At times, it may even sound or seem as though they are reaching into heaven, or, at least, reaching toward heaven. The truth is, every "tower" which they raise is doomed to destruction, and every "denominational kingdom" to which they give themselves is doomed to dispersion now or doomed later and in finality to the burning spoken of in, "(they) cried when they saw the smoke of her burning, saying, what city is like unto this great city...in one hour is she made desolate."

All of this is the issue of satanic ecumenicalism, and the "spreading" of oneself ecumenically. On the other hand, the True Churches of the Lord Jesus Christ may -- yea, will -- hear, "He that hath an ear, let him hear what the Spirit saith unto the churches." In finality, thankfully, all such have that promise, "Upon this Rock" -- spoken of by Peter and Paul as "A stone of stumbling and a Rock of offence" and "that spiritual Rock that followed them; and that Rock was Christ" -- "I will build my church and the gates of hell shall not prevail against it."

The faithful in every generation and in this do something other than spread themselves thin, as it were, ecumenically. The faithful in other generations and in this "Go unto him without the camp, bearing His reproach." The ecumenicalists, on the one hand, spread themselves thin in the process of seeking worldly success. The faithful people of God, on the other hand, "paint themselves into a corner," so to

speak. That is, the faithful of the Lord stay with the truth, even the Word of God, until they are hated, harried, and sometimes hounded.

History -- whom I learned from one year ago is "His Story" -- and the Word of God confirm that to which we speak. Abel, for example, "painted himself into a corner," as it



Ray Waugh

were, and his concern for the Truth of God cost him his earthly life. Noah "painted himself into a corner," and his concern for the Truth of God caused him and his family to stand absolutely alone in the midst of an earth teeming with people. This should help us to understand why both the religious and the irreligious men of earth would like to get away from or do away with the fact of The Flood.

We could name a great host of the faithful ones of the Lord who have followed a similar pattern. In fact, the Lord speaks of them most wonderfully in the eleventh chapter of Hebrews. Each one, because of his or her faith, and because of his or her willingness to walk along with the Lord in faith and alone, paid a high earthly price. There was, of course, John, the Immerser, First, he gave his life in faithfulness as He awaited the call of the Lord in the Desert. Then because of that faithfulness, he spent the remainder of his earthly life in the confines of Herod's prison, and he lost his earthly life because of his faithful testimony.

The Apostles and early disciples provide us with a similar testimony. Had they been willing to be ecumenical and spread themselves thin, as it were, they doubtless would have continued on from success to success. They were faithful, however, and they paid the price; that is, "went unto Him without the camp, bearing His reproach" -- "they painted themselves into a corner" and men hated them with a passion. They ended up in prison, being stoned, spending days in the sea, being beaten, and being beheaded. All of this is in accord with the word, "In the world you shall have tribulation, but be of good cheer, I have overcome the world."

Perhaps we would not be amiss to note here that "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Yet, for our own eternal welfare, and especially in the interest of our rewards, we need to remember or recall the word, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." Thankfully, God does not leave us in darkness, if we are concerned to know His Word, even His truth. He is absolute about this, "Thy word is truth."

Immensity

Recently, my beloved wife's mortal body lay in the casket for some five days. This involved a funeral in our home city and, also, a funeral service in the Church where she heard the

Gospel by which she was saved. After the latter service, we laid her mortal body to rest in the Church Cemetery which was just a few trees away from the Church.

Early on, I placed the New Testament which I have carried since we were married on her breast. I marked the Scripture which was the theme of our lives from the very beginning until the very end, and had the New Testament open to it, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

At the time I placed the New Testament on my beloved's breast, and at the time I marked Romans 11:33, the theme of our beginning together, the theme of our living, and the theme of our lives even at the end, I did not have any plan for the final issue or the final words. My beloved and I had known of her going for almost five years. We had loved each year, each month, each week, each day, each hour, each minute, and each moment in the consciousness of the finality. Our prayers of thanksgiving and of praise arose almost constantly in the midst of many tears, understandably.

Thankfully, and wonderfully, God, in His grace, had provided us prayers of thanksgiving and of praise even in the last hours. Then, God, in His grace -- thankfully and wonderfully -- enabled me to raise my voice in thanksgiving and in praise as my beloved left her mortal body in order to begin her eternity in heaven with the Lord Jesus Christ. Nonetheless, there was the shock of her leaving which was most difficult and which is most difficult.

Even now, weeks later, some days are almost more than my mortality can endure. I rejoice every moment of every day that my beloved is with the Lord! Nevertheless, in my mortality, I must weep that she is not by my side. And, since I shall continue to be mortal so long as I reside on this earth as now, I do not doubt that I shall weep as I make my way toward the end of my mortal life. The message of the Lord, however, as it once came to others yet comes to me, "Hear ye Him," and "Ye shall be witnesses unto me...why stand ye gazing up into heaven?"! As all others who have been "called out of darkness into the light," and who have been "born from above," I must be about the business of the Savior, even as He so commends it, "I must be about my Father's business."

Thankfully, the Lord provided that I might do this when I stood before those dear folk in East Texas on that day which was the most emotional of my mortal life. By His grace, the Lord enabled me to provide an explanation for those who had a part in making my life a happy one by providing me my beloved wife.

Though I was dealing with eternal truth, and though I spoke with a stammering tongue, and though my heart was emotionally laden as it had never been before, the Lord provided me a word. He enabled me to explain that though the pages of that New Testament which was buried with her would turn to dust, the Word of God was eternal, just as my beloved wife was eternal, though her mortal body would turn to dust.

Imperceptive

This, perhaps, is truth that men who must have their drawings, their pictures, their caricatures, their crucifixes, and

their sculptures which supposedly represent Jesus can never know. This is truth that the piteous Pentecostals and the corollary Charismatics -- so-called -- who find it necessary to dwell on what they would have us believe are the wonders of "tongues" and "healings" can never know. Though God has destined us for immortality, these piteous Pentecostals spend their lives seeking "mortal miracles" or boasting about their having accomplished such "mortal miracles." In this, they are most piteous, for it is apparent that they are not in touch, or that they may never have been in touch with Him who inspired one to "Look for a city whose Builder and Maker is God."

Piteous Pentecostals may have a passion, but it should be evident to all that their "passion" has nothing whatever to do with the Scriptures. In fact, even if it were possible to exclude the Scriptures from the Universe, the Piteous Pentecostals could continue on with their "tongues" and their "revelations," just as some of the aboriginal tribes of earth today who have never seen or known the Word of God. Needless to say, this is an eternal tragedy for all of the Piteous Pentecostals of today and for all whom they are able to deceive and delude.

Sadly -- yea, and tragically -- these Piteous Pentecostals spend their lives seeking for human healthiness by way of "Faith Healing" or "Faith Healers," when they are not "seeking for Tongues" or indulging in the gibberish which they call "Tongues." Consequently, though some of them may be saved, they miss the call and the cry of God, "Going into all the world, preach the Gospel to every creature." Sadly and tragically, when these Piteous Pentecostals become involved with their "Faith Healing" and their "Faith Healers," in connection with the flesh, they care not at all, they care nothing at all about FAITH!

This is a tragedy!

This is a paradox!

Though they, as Pentecostals and as Charismatics, may claim to be Christians, when the final tally is in, they despise the Gospel of the Lord Jesus Christ. They call for power in their "piercing eyes" -- though some of them wear glasses and some others wear contact lenses so their "contributors" can never know of their frailty -- but they despise "The Gospel of Christ which is the power of God unto salvation to all who believe, to the Jew first, and also to the Greek." They boast of the power which is in their "hands" -- one even memorializes his mortal hand in his so-called "City of Faith" which is really "faith fraud," and some of their hands are gnarled and twisted and even rheumatoid -- but they despise The Gospel of Christ which is the power of God unto salvation to everyone who believes, to the Jew first, and also to the Greek."

On occasion, some of these "Piteous Pentecostals" may make some reference to the "Gospel." If one listens very closely and with some care, however, it will be discovered that their "Gospel" is not the Gospel of Christ. For though Jesus says very plainly and most distinctly, "Whosoever believeth in Him should not perish but have everlasting life," these Piteous Pentecostals have a hatred of the Scriptural doctrine of the eternal security of the believer which is unmatched even by the hatreds of the

irreligious!

This, too, is a tragedy!

This, too, is a paradox!

Implausible

A little earlier, I spoke at length of the late Aimee Semple McPherson. Though it is not too well known, as I discovered just this week -- and no one boasts of the detail today -- Aimee is the so-called "Mother" of the so-called "Four Square Gospel Churches." The concept, needless to say -- i.e., "4-Quare" -- is as satanic as "The Four Spiritual Steps" to salvation, devised by the so-called "Campus Crusade" and its deceived and deluded founder. Certainly, these "Four Square Gospel Churches" that look to Aimee Semple McPherson as their "Mother" are as fully anti-Christ as are those so-called churches that look to Rome as their "Mother."

This may be one of the reasons that my flesh seems to "crawl" and I "cringe" each time I hear some Brother who is supposed to know and understand the Word of God and who is supposedly involved in a true New Testament Church -- Baptist -- of the Lord Jesus Christ speaks of "The Mother Church." There is something tragically Roman about such a concept or such an ideology, and we should flee even the thought! In this connection see Revelation 17:5!

Aimee's son with whom I have had some correspondence in other days and who yet lived just a few years ago had the controlling interest in "The Angelus Temple" at the time. All "4-Square churches" then and all "4-Square churches" -- so-called -- now are the literal slaves of "The Mother Church." The tragedy of all of this is they were and are following in the train, as it were, of a most flamboyant -- albeit, utterly unscriptural -- purveyor of a religion designed by the Devil himself!

In the day of Aimee's flamboyance, everyone knew about her, for she made the news media on a regular basis. She became quite famed for "The Room" in which she kept the crutches, the wheel chairs, the canes, the beds, and the prostheses of those whom she purportedly healed by her "miraculous curative powers"!

Sadly, however, some of those who supposedly were "healed" returned at various times during her supposed ministry and asked that she return their wheel chairs, canes, crutches, beds, or prostheses. As I was informed, this was never permitted! What did those folk think they were doing? Making a mockery of Aimee's capability to heal? The reaction of those who were the "keepers of the canes" and the "keepers of the crutches," needless to say was rather vigorous! Understandably, it was quite negative!

Did they question Aimee's power?

How appalling! How distressing!

--to be continued --

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CROSS

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They beheld the perfection of His character and of His person because He never uttered a word. He never cried out any words in anger; He never uttered any words of deceit, because they were beholding the perfection of the Crucified One. There was no getting even verbally, no curses formed upon the lips of this One that hung upon the tree.

Another thing they beheld was the darkness of day. In Matthew 27:45, notice, Christ suffered at the hands of man for three hours on the cross and He suffered at the hands of God for three hours. The last three hours He suffered at the hand of the Father. So these soldiers beheld the darkness at mid-day. They beheld all of these things. They beheld the mystery that passed between Him and His Father. They beheld the very contradiction of nature because the sun didn't shine at this time. To them, this was not an ordinary man suffering. This was not an ordinary man upon that cruel tree! This was the Son of God, this was truly the Son of the living God.

So in the same manner the cross directs our attention. Before we get into how the cross deals with hell-deserving sinners when the glorious gospel of Jesus Christ directs our attention, let's notice for just a moment a few verses in Scripture in John where Jesus told Nicodemus in Chapter 3, verse 14, how it directs our attention. Here, Jesus was instructing Nicodemus, a religious man, a ruler of Israel, a very educated man, and yet he could not comprehend what Jesus was telling him. "Ye must be born again." You must be born from Heaven. He brought down in a simple form to even Nicodemus, a smart man, even so must the Son of man be lifted up. So the cross directs our attention to the One that is lifted up.

Now Jesus also in John 12, makes the same statement of a statement meaning the same thing, verse 32. This He says signifying what death He should die. "I draw all of them that the Father has given Me." It doesn't mean the whole world, it doesn't mean that the cross will direct the whole world's attention to the crucified One. I am saying here this morning, that is how God saves His elect. I am saying that the preaching of the gospel of Jesus Christ will direct the attention of God's elect. He said that if He be lifted up, He would draw all men unto Him; all of God's elect. He will draw unto Him. In other words, the cross, where He would be lifted up will be in counter focus to inform the mind what is taking place. So He's talking about being lifted up.

Even in Exodus 14:13, you can read about it. Here, God told His people to "stand still and see the salvation of the Lord" and then the Red Sea was opened up and God led the children of Israel across on dry land and He drowned the armies of Pharaoh. So we see that the preaching of the cross directs our attention. It directed these men's attention. What did it direct their attention to?

First of all, not only did they see the perfection of the Crucified One, but they saw what was expressed in the conviction of their consciences. In Matthew 27:54, we see the captain of the band of men that had done this work. "They feared greatly, saying, Truly this was the Son of God." They knew

that this was not an ordinary man by the events that had taken place that day. But this is not enough, dear people! What you need is to be enlightened by the power of the Holy Spirit. You need to confess this and acknowledge this. But now concerning the believers and the direction of the cross; how did it involve you or what kind of influence did it have upon your life?

First of all, I believe when we hear the preaching of the gospel of Jesus Christ, we see the unveiling of the character of man. We see God and we also see man. He was truly a man of all men. He was truly a man but yet He was truly God.

Notice Philippians 2:6-8, "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross." Of course, the key word to that is obedience. We see the unveiling of the character of man. This we discover by the preaching of the cross of Jesus Christ. And I am sure this is what you saw in that day when God dealt with you.

You also saw the unveiling of sin. When the cross of Jesus Christ is seen and directs our attention, we see the unveiling of the terrible nature of sin. We see the character of man, we see the worst of man in the cross because then we see the unveiling of the character of sin that Christ was dying under, in other words, the guilt and sin of God's people. We think about that when Adam and Eve ate of the forbidden tree and as a result, they knew they were naked and they sewed themselves fig leaves together to hide their shame.

As you read in Genesis 2:24, before that, they said they were both naked and not ashamed, but here it said that they were ashamed and they hid their nakedness. Not only were they ashamed and they felt their shame because they sewed themselves together fig leaves. Not only that, but when they heard God's voice as He was walking in the cool of the day, they ran amongst the trees and hid themselves.

Oh, when we see ourselves in the presence of God, when God begins to deal with us by the power of the Holy Spirit, then we know what a filthy creature we are. We understand that fig leaves will be no good any longer. They ran amongst the trees. That pictures to me how persons under Arminian conviction will run to their parents and tell them about the shame that they feel and the parents try to give them a little comfort. Tell them not to worry about it, everything will be alright because it's been good for me and your father down through the years. But that will not satisfy because the fig leaves begin to fade and the fig leaves are not hiding anything.

And then they go to their religious leader and they try to tell him the shape they are in. He'll say just take it easy, don't worry about anything. Do the best you can. Hold out faithfully to the end and so on. But when the cross of Calvary directs into the heart of a hell-deserving sinner or into a religious person then they will run to their friends. And their friends, of course, cannot understand what is going on in their minds. They

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The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Naples Park Baptist Church of Naples Park, Florida

by Willard Pyle

Psalm: 31:6-13

Intro.: David was a man whose feelings, emotions, and desires were easily discernible in his relationship to God and to man. He continually voiced his thanksgiving to God; and he also voiced his opposition to all that was false and in opposition to God. A saint should form convictions as he studies the Word of God; and should express those convictions (Acts 5:28,29). Keep in mind, love to God for man is not manifested by compromise, but by obedience. "If you love Me keep My commandments."

VERSE 6

"I have hated." The child of God can love his enemies and yet hate every false way. Proper hatred is righteous indignation. Jesus, in righteous indignation took a scourge and drove out the money changers from the temple (John 2:15); Nehemiah did similarly (Neh. 13:8-11).

"Them that regard lying vanities." In mercy God can exercise love toward those who are yet sinners (Rom. 5:8), but in wrath, He can hate Esau and be angry with the wicked and turn them over to a reprobate mind (Rom. 11:13; Psa. 8:11; 1:24,26,28). These are those who love the lie rather than the truth (II Thess. 2:10-12). How we need to remember, by nature we were all the children of wrath even as others (Eph. 2:3). As Paul told the Corinthians, "such were some of you" (I Cor. 6:11). Yes, it was because of the grace of God we were saved from the wrath to come (I Thess. 5:9). The child of God is to have no fellowship with the unfruitful works of darkness, but rather reprove them (Eph. 5:11). We are to come out from among them (II Cor. 6:17). Yes, we are to hate lying vanities as God hates those who regard lying vanities.

"But I trust in the Lord." David had been turned to God from idols to serve the Living God (Acts 2:41; I Thess. 2:13), and it had separated him from lying vanities.

VERSE 7

"I will be glad and rejoice in Thy mercy." God's mercy

had been manifested in the past and had caused joy in David's heart then, and as he remembered day by day. He further could rejoice as he looked to the future, knowing God's mercy would continue (I John 3:2).

"For Thou hast considered



my trouble." How consoling, when we realize God is aware of our trouble. It may have come upon us unawares, but He knew beforehand.

"Thou hast known my soul in adversities." Our Great High Priest is touched with the feeling of our infirmities (Heb. 4:15) and our persecutions and afflictions affect Him (Acts 9:5). He is further with us in the furnace, in the prison, and in the waters of adversities (Dan. 3:24, 25; Gen. 39,21; Isa. 43:21). God will use our adversities to conform us to His will.

VERSE 8

"And hast not shut me up into the hand of the enemy." The hand of the enemy sought to close in on David and confine him or crush him, but as it reached out, it was helpless to do so. What a contrast between the Hand of God and the hand of the enemy.

"Thou hast set my feet in a large room." David had been brought out of the confinement of the wilderness where he had been encircled by the force of evil and was given room to move freely.

VERSE 9

"Have mercy upon me, O Lord." Previous deliverances give hope for present needs. The child of God will never in this

world be free from temptations or tribulations; therefore he ever needs mercy.

"For I am in trouble." The enemy had raised up his head again and had made another attack.

"Mine eye is consumed with grief, yea, my soul and my belly." David had fallen into the snare of the enemy and was overtaken with a fault (Gal. 6:1). All sin grieves the child of God. Peter wept bitterly (Matt. 26:75).

VERSE 10

"My life is spent with grief, and my years with sighing. "Sin ever plagues the believer. When he would do good, evil is present with him (Rom. 7:21-24).

"My strength faileth because of mine iniquity, and my bones are consumed." The effects of sin continue even after salvation, as far as the body is concerned; the eyes, the mind, the bones, the belly, etc. lose their capacity.

VERSE 11

"I was a reproach among all mine enemies." The enemy made sport of David's afflictions, considering him to be a hypocrite because these things were happening to him.

"But especially among my neighbours." Those who probably when David was in the king's court had spoken to him and sought his friendship, but now when he is Saul's enemy, had turned against him in order to have the favor of the king.

"And a fear to mine acquaintance." David was shunned as if he had some kind of deadly disease such as leprosy.

"They that did see me without fled from me." They not only passed by on the other side, but Cor. 6) with the utmost speed.

VERSE 12

"I am forgotten as a dead man out of mind." David had been given a funeral, that is, as far as man was concerned he was put out of sight, not to be mentioned or considered as alive.

"I am like a broken vessel." David was no longer useful and was cast aside. Many servants of God who have labored in churches for years and have used up their energy, are treated like this.

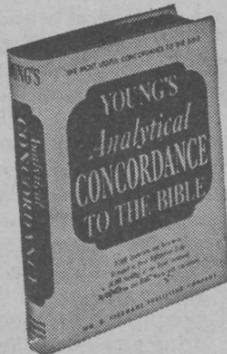
VERSE 13

"Fear was on every side; while they took counsel together against me, they devised to take away my life." Paul had more than 40 men who took counsel to slay him (Acts 25:12-21). They, of course, took counsel to get rid of Christ (Acts 2:26,27) but, thank God, their purpose was not outside of God's purpose (Vs. 28).

Conclusion: May we ever keep in mind, the enemy is still seeking to rid this world of the saints, but the gates of Hell shall not prevail and God will honor those who are faithful.

(EDITORS NOTE: If you would like to write to Br. 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 Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What is baptism in? I Peter 3:21.

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This passage of Scripture speaks of "The like figure unto which even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ" (I Pet. 3:21).

"The like figure" of baptism reverts back to the ark in the days of Noah (I Pet. 3:21). So, as the ark symbolized a transition relative to the regeneration of the earth, hence, likewise, baptism symbolizes a transition relative to the regeneration of a people for God.

So, as it was in the days of Noah, this baptism in water is a sign and seal, which testifies of the true faith of the believer in "the answer of a good conscience toward God, by the resurrection of Jesus Christ" (I Pet. 3:21).

Consequently, in this Scripture, Peter is careful to "put to rest" the delusion that baptism (immersion) is a washing agency in respect to "the putting away of the filth of the flesh" (I Pet. 1:21).

Then, also, most assuredly, as a required God-appointed symbol, as relating to the death, burial, and resurrection, after the manner of Christ, it is not to be considered as having any potency toward the washing away of sins, since this is wholly the agency of the blood of Christ Jesus, as appointed of God, the Father, even before the foundation of the earth. Hence, we are told, very succinctly, that only "the blood of Jesus Christ, His Son, cleanseth us from all sin" (I Jn. 1:7).

Therefore, just as there was a real descent of Jesus (at His death) into paradise (Abraham's bosom) between His death and resurrection, so, also, there was a real ascension of Jesus into heaven (40 days after His resurrection), where He now sits at the right hand of the Father for His people, as their Mediator.

So, when He ascended, we are told that "...He was taken up, and a cloud received Him out of their sight" (Acts 1:9).

Consequently, we are told that "...This same Jesus, Who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11).

Yes, in this, we find that, when He left, He was on good speaking relations with His people. "So then, after the Lord had spoken with them, He was received up into heaven, and sat on the right hand of God" (Mk. 16:19).

Positionally, then, He is "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:21).

Therefore, with Christ in such an exalted position, as your sole Mediator, we should joyously take heart in anticipation of the consequent blessings relative to that position at the right hand of God the Father.

Then, in His having been risen for us, we have the assurance of our eventual resurrection unto Himself, as symbolized by baptism (immersion) in water. So, in Him, as our Representative, we are already potentially resurrected. Therefore the Apostle Paul said: "If ye, then, be risen (from baptism) with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). Yes, there at the right hand of God, where angels, authorities, and powers are in subjection to Him (I Pet. 3:22).

It is no wonder, then, that the Apostle Paul cried out jubilantly: "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, Who is at the right hand of God, Who also maketh intercession for us? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword" (Rom. 8:34,35)?

So, then, the challenge is, as symbolized in water baptism: "If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1).

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"The like figure whereunto even baptism doth also now save us--"

In Ephesians's 4:5 we are told that there is only one baptism, "One Lord, one faith, one baptism." This being true, in order to answer this question we need to see what was used in the baptisms recorded in the Word of God. We see John the Baptist baptizing in the river of Jordan (water), "And were baptized of him in Jordan, confessing their sins" (Matt. 3:6). Also we see in Mark 1:9 that Jesus, Himself, was baptized by John in the river of Jordan, "And was baptized of John in Jordan." In John 3:23 we are told, "And John also was baptizing in Enon near to Salim, because there was much water there: and they came and were baptized". In Acts 8:36-38, we see, "... the eunuch said. Here is water: what doth hinder me to be baptized? --- and they went down both into the water, both Philip and the eunuch;

and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip".

From these passages of Scripture we see that baptism for individuals in New Testament times was in water and, as Ephesians 4:5 tells us, there is only one baptism—this baptism referred to in I Peter 3:21 in water.

There is a theory put out by those who believe in a universal invisible church (I am sorry to say a lot of Baptists are included in this group) that individuals are placed into that church(?) by a Holy Spirit baptism. This kind of baptism is completely foreign to the Bible as well as that kind of church. The only Holy Spirit baptism recorded in the Word was on the church and not the individual. Jesus told His early church in Acts 1:5 that, "ye shall be baptized with the Holy Spirit not many days hence." We see that this took place first on the Jews of the church (Acts 2), then on the Samaritans (Acts 8), then on the Romans (Acts 10), and then on the Greeks (Acts 19).

The baptism of a believer in water is a "Like figure" of spiritual death, burial, and resurrection just as was the experience of those in the ark at the time of the flood is what I Peter 3:20,21 is telling us.

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"The like figure whereunto even baptism doth also now save us..." (I Pet. 3:21). I am sure it is due to my inability, but I utterly fail to see the connection between the question and the Scripture reference. Maybe I have not been furnished enough information to see this connection.

I will say that baptism is in water. The New Testament is surely clear as to this point. Every true and literal baptism in the N.T. is a baptism in water. See Matthew 3:6,17 and Acts 8:38-39 as two of a multitude of examples. I Corinthians 12:13 informs that by proper baptism in water one becomes a member of a true church of Jesus Christ: a Missionary Baptist Church. Of course, baptism in water demands immersion. The person is put in the water. The water is not put upon the person as in pouring and sprinkling.

I take the position that I Peter 3:21 teaches that baptism saves us in a figure. That is, that it does not actually save us. Spirit taught people know better than that. We know we are saved by the blood of Jesus Christ. But baptism does save us in a figure for it is a beautiful and God-ordained figure of that by which we are saved. Baptism is a picture of the gospel of Jesus

Christ. The gospel is that Christ died for our sins according to the Scriptures, that he was buried, and that he rose again according to the Scriptures. Baptism is thus a picture of the death, burial, and resurrection of Jesus Christ.

This is why it is so very important that we preserve the proper mode of baptism. Pouring and sprinkling do not figure forth the glorious gospel of Jesus Christ. In proper baptism, the church witnesses that she preaches the gospel of Jesus Christ as the only way of salvation. The candidate witnesses that he or she has trusted in the gospel of Jesus Christ for salvation.

Now it is in this figurative way, and in this way only, that baptism saves us. To teach that baptism actually saves is the vilest blasphemy, the rankest of heresy, and a most damnable doctrine of devils.

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The same man (Peter) who wrote the text referred to in the question, also wrote, II Peter 1:20, which says, "Knowing this first, that no prophecy of the Scripture is of any private interpretation." The honest student of Scripture will honor this irrevocable law of interpretation, and study every text in the light of the context and in view of the whole of Scripture when necessary to the proper understanding of the text being considered. Yet, there are some (baptismal regenerationists) who utterly disregard this primary law of hermeneutics, and mutilate even the text (I Pet. 3:21) by quoting the part of it ("Baptism doth also now save us.") which seems to favor their soul-damning error. But when the text is studied in light of the context, they are exposed as hermeneutical outlaws, and the ordinance of water baptism is once again set before the student in its beautiful and symbolic significance.

I Peter 3:20 & 21, "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. the like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

Baptism is a sharp focused picture of the gospel of redemption, that is, the death, burial, and resurrection of Christ. And Peter speaking of the Ark of Noah being brought through the waters of judgement, calls it, "a like figure." Noah's refuge from God's terrible judgement upon the earth, was not in the waters of judgment, calls it, "a like figure." Noah's refuge from God's terrible judgment not, Come into the water and be saved, but it was, "Come thou and all thy house into the ark..." (Gen. 7:1). Both, the ark of Noah, and the baptism of a believer are like figures which point to Christ, Who saves from the wrath to come. And as Noah and his family were in the ark before the waters of judgment

fell upon the earth, in like manner, a believer is in Christ before he goes into the baptismal waters, which waters speak of Christ's immersion in God's judgment upon sin (Lk. 12:50).

I Peter 3:20 "...Eight souls saved by water." The word "by" in this text was translated from the Greek word "en," which correctly means "in." So it was "in water," and not "by" water that Noah and his family were saved. It was those people who were outside the ark, in the water who perished, and people whose hope and trust for salvation from sin is in the waters of baptism. I fear, are like the antediluvians, upon whom the flood of God's judgment came and took them all away.

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Baptism in this passage is actual immersion in water of a believer by one who is authorized by a N.T. Baptist church to do so.

Many people get disturbed over this passage because they do not read it in its context. Just as the ark was a picture of salvation, so is baptism a symbol of salvation. The ark didn't save Noah and his family, the Lord did. Baptism doesn't save, the Lord does.

Jesus Himself made it clear that baptism is a work of righteousness. "And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness..." (Matt. 3:15). We are told clearly that we are not saved by the works of righteousness in Titus 3:5. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Salvation is by the grace of God and nothing else. "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). Thus when the disciples told someone how to be saved they said, "...believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

Baptism does not wash away our sins, the blood of Christ does. "...Unto him that loved us, and washed us from our sins in His own blood." (Rev. 1:5). Baptism is a picture or symbol of all that. We are baptized in obedience to our Lord and to become a member of His church.

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CROSS

(Continued from Page 3)

can't help. They think you are crazy. So if you don't get any comfort there, then you will cry out, "Lord, save me." "Lord, save me" as Peter cried out as the waves began to roll upon the ship and when he asked Jesus that he might come to Him, Jesus bade him to come. You'll cry out, "Lord, save me." Then you'll see a man sinking deep down in the mire and pits of hell and sinking down under the weight of his sin, and you'll cry out, "Lord, save me," and all of a sudden you'll look and you'll see you're upon solid ground.

"What is this, Lord?" This is my foundation, the infallible Word of God. "Lord, what is this, this garment that I have on?" And he will say, "This is My imputed righteousness and justification." "Lord, what is this ring upon my hand?" And God will say, "This is a mark of identity and you look at it and, lo and behold, it says 'son of God.'" Oh, what manner of love that God has bestowed upon us that we should be called the sons of God.

Oh, we look around about us and we see that we have been washed and we don't smell like sin anymore, like death any longer. God has clothed us, God has put a robe upon us, God has put a ring upon our finger because the Lord saved us. Lord, be merciful to me, a sinner. This is what the cross of the gospel of Jesus Christ does when it begins to unveil. We see the unveiling of sin, we see the full character of sin. When God deals with you, you see the full character of sin.

Notice, in Romans 7, Paul, writing about his two natures, says in verse 11, "for sin taking occasion by the commandment, deceived me, and by it slew me," because the strength of the law is sin. If you read Romans 7:12, "Wherefore the law is holy, the commandment is holy, just and good." He's talking about how good the law of God is. When I saw the cross, I saw the full character of sin. I saw sin and all of its ugliness. I saw sin and all of its judgment and its punishment that was placed upon the Lord Jesus Christ upon the cross. Listen, brother, if you are saved, you saw your sins on Him. You saw the punishment of the indignation and wrath of God poured out upon Jesus Christ. It's revealed in sin. If the cross of Jesus Christ is preached the way God wants it to be preached, the cross directs our attention. I saw the unveiling of the character of men. In Jeremiah 44:4 God says, "Do not that which I hate." Oh, we think about sin and how God hates sin and how God punished His Son upon the cruel tree! He was a bright shining light revealing sin's filth. Oh, when we think about the cross, we see how the cross directs our attention. We see the filthiness of sin. We see the ugliness of sin. We see the terrible nature of sin. So we saw the unveiling of sin.

Also, by the preaching of the cross, I saw the unveiling of the character of God. I saw that God was holy. I saw that a hell-deserving sinner could not come into the presence of God. I saw that God hated sin and that He was a holy and just God and that His justice cried out for vengeance against sin. I saw the full character of God because I saw His sword of justice dripping with the blood of His Son, the Lord Jesus Christ. You can read about it in Isaiah 53, it tells us that it pleased God to bruise

His Son and to make His soul an offering for sin. So we see the unveiling of the character of God. We see the awfulness of sin and we see God's hatred of sin. We see that in the words Jesus uttered, "My God, my God, why hast thou forsaken me?" Because of sin God turned His back upon His own Son. All God saw was our sins on the body of His Son and the justice of God demanded satisfaction. His holiness demanded satisfaction. God's justice was poured out upon Christ, and by the preaching of the cross, the character of God was revealed to us. We realized that He is a true and living God. In His prayer in John 17 and 1 John 5, and also in John 1:18, He said He was in the bosom of the Father and He has declared Him to us. So we know God through Christ. You don't know the true and living God unless you know Christ as your Lord and Saviour, and you don't know Christ unless you have been to Calvary Hill. I am not talking about going physically. I am talking about going to Calvary spiritually by the preaching of the Word of God.

So I saw the unveiling of the character of God. I saw God's impeccable justice. "The soul that sinneth, it shall surely die." I saw God's inflexible justice. I saw that His justice demanded satisfaction. It says that all souls that sinneth, they shall surely die. God's inflexible justice must fall. His justice says the soul that sinneth, it must surely die. I'm standing there condemned and doomed and damned in the sight of a Holy God and I hear those words Christ said, "I shed my blood for you." I can stand justified in the sight of God. I can see His inflexible justice, because I have the robe of righteousness unto justification. I stand before God justified—just as though I have never sinned. I stand before God as a justified person. That's my standing before God.

Read Luke 15, when the prodigal son came home, the father met him. But if you notice, he embraced him and kissed him. In other words, God embracing and kissing the hell-deserving sinner, but if you notice, before the prodigal son could sit down at the table of God, he had to be clothed, he had to be clothed with a garment, with the imputed righteousness of God. This was his standing before God. We have to be clothed with it. Hell-deserving sinners need it. We are naked like Adam and Eve. We have no hope. We need to be clothed and that is why we see God's inflexible justice. We see that God will not pardon, "I will in no wise pardon the guilty," God said. A lot of people don't think about what they are doing. If I do this or quit some sin or some habit, I will be alright. But God's justice demands all sin must be under the blood of Jesus Christ, because Christ took His blood into Heaven—He shed blood for the remission of our sins. So we see God's inflexible justice. You can't bargain with God.

In II Corinthians 5:21, God said, "For He (The Father) hath made Him (Christ) to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." So there is no amnesty in the court of Heaven. God doesn't make any mistakes because the judgment of Heaven, was pronounced upon God's son, the Lord Jesus Christ. He stood in the courts of God's justice for us.

Read Romans 8. You think about standing in the courts of God's justice. We see a picture

of this in Romans 8:31. Who can lay anything against the charge of God's elect? It is God that justifieth. God has already justified you. God justified you, a hell-deserving sinner. Why? Because His Son, the Lord Jesus Christ has already stood in the court of His justice and the sentence of the courts of Heaven has already been pronounced upon Him. "Who is he that condemneth? It is Christ that died, yea, who has risen again, who is even at the right hand of God, who also maketh intercession for us." There can't be a charge brought against you. Think about that! The law can't point an accusing finger at you. Why? Because the law giver and the law keeper has already fulfilled the law. Every jot and tittle. There is not anything left owing against your account here if you are saved. Not one jot or tittle is owed against your account. Because Jesus Christ paid it in full on the cross of Calvary.

Oh, another thing a hell-deserving sinner will see by the preaching of the cross is the amazing grace of God. Oh, the wonderful, bountiful amazing grace of God. How deep is His love and how broad is His grace that it has been bestowed upon hell-deserving sinners. We see amazing grace when we quote Ephesians 2:8-9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Isn't that wonderful? Isn't it wonderful to know that God's amazing grace has saved your wretched soul from the burning pit? Isn't it wonderful that you know and understand that you can't work for salvation, that there is nothing that you can do to buy salvation. It is unfavored merit poured upon hell-deserving sinners. There was nothing in the sinner that moved God to bestow this marvelous grace upon hell-deserving sinners. Nothing moved God outside of God Himself. God poured His wonderful, marvelous grace upon hell-deserving sinners.

In I Peter 5:10, the Bible says He is a God of all grace. And, of course, in Ephesians 2:8-9. Oh, this wonderful marvelous grace of God!

Another thing I saw by the preaching of the cross that held my attention, was that I saw myself in Christ, my substitute. I saw myself in Christ; I saw me hanging there in Christ on that cruel tree. I saw my sins placed upon Him. I saw that every drop of blood that He shed was shed for my sins. He took my pain, my condemnation. He was my substitute. Oh, He said, "Yes, I will take the old hell-deserving sinner's place. I'll not only be the justifier, but I will also bear the justice that my law demands. I'll take his place." Oh, isn't that wonderful! God took the place of hell-deserving sinners like us. What sin did He ever commit? God never did do anything sinful. He is holy and perfect. God is good. A fellow said one time, "What can you say about God?" I said, "Well, here is my statement on it. Jesus said God was good. Now brother, you can't add anything to that." God is good. That is what He is. Now we think about sin on the other hand. Sin is exceedingly terrible. So we see ourselves in Christ, our substitute. Our sufferings and condemnation. All the demands of God's law paid by Christ. Oh, He paid it in full! We stand justified in the sight of God.

I would like to ask those here without Jesus Christ, has the preaching of the cross directed

"The Glorious Gospel"

This is the gospel wherein I stand,
Whereby I am saved as God has planned;
Christ died for my sins, as the Scriptures say,
Was buried, and rose again the third day.

Oh, this glorious light
Shone in my soul so wondrously bright,
Bringing me peace from heaven on high,
Glory to God! He passed me not by!

'Tis by His grace I am what I am;
'Tis by His grace that God's Holy Lamb
Paid for my sins at Calvary,
Shedding his blood to ransom me.

'Tis by His grace that I am sealed
By God's Holy Spirit, the One Who revealed
To me this gospel, so crystal clear.
Gave me eyes to see and ears to hear.

But the natural man cannot perceive
This glorious gospel, for Satan deceives,
Blinding their eyes that they may not see
The gospel in all its simplicity.

Still, God's chosen ones are scattered around,
Through the country, cities and towns;
God uses the gospel to reach their souls,
And bring His sheep into His fold.

The gospel, then, must be faithfully preached,
That God's elect ones may be reached;
For by God's grace, 'tis His decree,
That they be His for eternity!

Mrs. Frank Parrish
Courtland, Virginia

your attention here this morning? What did you see this morning? What do you see? Do you behold One who was despised and rejected of man? Do you see One that was dying in your stead? Do you see One this morning that shed His precious blood for the remission of your sins? This is what the cross does to direct our attention. What do you see? But yet, can you behold Him and marvel that He died for you, that He shed His precious blood for you? I pray this morning that God will deal with you. I pray that God will speak to your heart. That you will see the filthiness of your ways and of your sins and that you can look and behold this One upon the cross that died for you. Oh, do you see One here this morning that is presented as Saviour? Can you believe that He died for you and shed His precious blood for you? Do you believe the One that hung on that tree will be your judge, this One you reject, this One you refuse to recognize as your substitute as dying for you, do you see Him this morning? Do you see Him as the One that will judge you in your sins? He'll be the One who will judge you at the White Throne Judgment. He'll be the One that says, "Depart from me you workers of iniquity, I never knew you." He'll be the One that says, "Cast him into the lake of fire forever and an eternity." It will not change the message this morning if you don't believe it, if you don't heed it, if you don't receive it here this morning. You will still die and you will go to a Christless eternity and there you will suffer in a lake of fire. Why? Because you did not believe upon the only begotten Son of God.

In closing, notice in John 8 what Jesus told these Sadducees and Pharisees. Oh, what terrible words for our Saviour to say! I thank God that He never spoke these words to me. In John 8:24, "I say therefore unto you that

ye shall die in your sins for if you believe not that I am He, ye shall die in your sins." "That's enough Scripture there to tell a man that Christ did not die for the whole world. He's telling people there that they are going to die in their sins. Do you want to die in your sins? If so, you are going to go out and meet God in this condition. He said, "If you believe not that I am He." What does He mean? Do you believe in the person and the work of Christ? Do you believe that He is the Christ, the Son of the living God? Do you believe that He died for you? This is what Jesus is saying, "Do you believe upon my person and my work?"

You take the Old Testament or the tabernacle back in the Old Testament, all the furniture and all the sacrifices, all of this either pointed towards the person of Christ or His work. Now here is our last verse of Scripture, verse 24 of I Timothy Chapter 5, "Some men's sins are open beforehand, going before to judgment." Oh, I thank God that my sins went beforehand. Some men's sins have been revealed, been judged, been paid for before going to judgment. They've been manifested, been made known, had the justice already demanded upon them. When Christ died nearly 2,000 years ago and ascended back unto the Father, He took His blood into the presence of God for me. He justified me completely and fully.

But notice, "and some men they follow after." That means if you don't confess your sins here and don't trust Christ here, your sins will follow you and meet you at the White Throne Judgment. Here the Bible says there will be books opened and they will be judged according to the things that are written

(Continued on Page 6 Column 1)

CROSS

(Continued from Page 5)

therein. You talk about a man seeing a biography of his life! A lot of people write biographies, but God keeps one that is absolutely perfect. He knows everything that you ever did. He knows everything that you are going to do. And they are all there against you in the book unless you come to Christ and receive Him and acknowledge Him and confess Him as your Lord and Saviour.

"If you believe not that I am He, you will die in your sins." Oh, sinner, don't die in your sins! Don't go to meet Christ in that condition! I beg of you if you are here this morning, please listen to what I have said. Time is short. Time is running out. The Lord is coming soon. I can start preaching upon the second coming of Christ today and before I ever ran out of material, the Lord would be here! Oh, He is coming soon and if you die in your sins, you will meet Him in your sins and you will go to a Christless eternity. Oh, what a terrible way to go and meet God! Oh, may it please God to let you visit Calvary and see the cross of Jesus Christ this morning!

WHY

(Continued from Page 1)

of a heart belief accompanied by a mouth confession. (See Romans 10:8-10). No infant is capable of heart belief or a mouth confession of Jesus Christ as Saviour and Lord. The Scripture nowhere declares that the Holy Spirit places faith in the heart of an infant or that infant sprinkling is a means of grace. No sponsor or human intermediary can take the place of an individual to exercise personal faith.

Perhaps the favorite argument to support infant baptism (so-called) is Mark 10:13-16 (Christ blessing the little children). I agree with Spurgeon who said: "Certainly never was text so strained and distained to pay what it never owed; never man so racked to confess what he never thought; never was a pumice-stone so squeezed for water which it never held." Young children were brought to Christ that He might "touch them." Nothing is said of baptism, nothing is said of water, nothing is said of godfathers or godmothers, nothing is said of the sign of the cross. There is no water in this text, but "Jesus only." If these brought children to Christ to be baptized, certainly they brought them to the wrong person, for John 4:2 says: "Jesus himself baptized not, but his disciples." But someone may say: "Perhaps they brought the children to be baptized by the disciples." Let Spurgeon answer once again: "If they (the disciples) had been in the habit of baptizing infants, would they have rebuked the parents for bringing them. If it had been a customary thing for parents to bring children with such an object, would the disciples, who had been in the constant habit of performing the ceremony, have rebuked them for attending to it? Would any Church clergyman (who prac-

tices this) rebuke parents for bringing their children to be baptized?" The Lord Jesus Christ had a wonderful opportunity to commend infant baptism, but He did not. To be logical, the sacramentalists should permit infants to partake of Communion. Why permit infants to be baptized and not permit them to sit at the Lord's table? The answer is obvious—infants do not have "discernment" (I Corinthians 11:19).

The baptism of households in the New Testament is considered an argument for the sprinkling of infants. A close study of such households, as found in Acts 16:14,15; Acts 16:30-34; I Corinthians 1:16, will reveal that they were believing households. Oftentimes, servants were included in a household. Many Baptist ministers have baptized complete households without baptizing infants. In every case of household baptism in the New Testament, baptism was administered to those who were old enough to be called "Brethren"—a name given to believers (Acts 16:40), those who were old enough to addict "themselves to the ministry of the saints" (I Corinthians 16:15), and those who were old enough to "believe," "receive," and "confess."

Circumcision has no validity as a basis for the sprinkling of infants. Jesus Christ did not speak of circumcision as an initiatory rite to church membership. Baptism did not take the place of circumcision. The Apostle Paul spoke of the circumcision of the heart (Romans 2:29), not the sprinkling of the body.

John 3:5 has nothing to do with baptism. If Christ had meant baptism, He could have said, "born of baptism and of the Spirit." The Lord did not mean baptismal regeneration. Christ was talking to Nicodemus, an adult, not an infant. Just as man has a physical birth through "water," so he must experience a spiritual birth by the Spirit (John 3:4-7). Water cannot supplant the blood atonement.

Baptists do not sprinkle infants because such a practice is not to be found in the Scripture.

Secondly, Baptists do not sprinkle infants because the immersion of believers is taught in the Word of God. The Greek word "baptizo" means "to dip," "to immerse," "to submerge." Dr. A. T. Robertson, whose reputation as a Greek scholar is unquestioned, challenges: "A man today who argues that 'baptizo' means 'to sprinkle' or 'to pour,' throws suspicion on his scholarship and is on the defensive."

Let the Scriptures speak for themselves:

Matthew 3:6 — "baptized...in Jordan, confessing their sins." (Repentance preceded baptism).

Matthew 3:16 — "Jesus, when He was baptized, went up straightway out of the water..." (This surely is not sprinkling).

John 3:23 — "And John also was baptizing...because there was much water there..." ("Much water" is not necessary for sprinkling).

Acts 2:38-41 — "...repent and be baptized...then they that gladly received His Word were baptized..." (Babies do not gladly receive the Word).

Acts 8:36-39 — "They came unto a certain water...what doth hinder me to be baptized?...if thou believest with all thine heart thou mayest...and they went down both into the water,



Question: What sorcerer was struck with blindness?

Answer: Elymas, Acts 13:8-11 — "But Elymas the sorcerer...withstood them...And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand."

both Philip and the eunuch; and he came up out of the water...went on his way rejoicing." (None of these conditions exist when a baby is sprinkled. The candidate requested baptism, the baptism brought joy to the heart of the candidate).

Romans 6:3,4 — "...baptized into His death...buried with Him by baptism into death...raised from the dead..." (A beautiful symbol of the death, burial, and resurrection of Christ. Sprinkling of infants is not true to this symbol).

Romans 6:5 — "...planted in the likeness of His death, we shall be also in the likeness of His resurrection." (To plant means more than sprinkling or pouring).

I Corinthians 1:14-17 — "...I baptize none of you...for Christ sent me not to baptize, but to preach the Gospel..." (Gives a death blow to baptismal regeneration).

Colossians 2:12 — "Buried with Him in baptism...risen with Him..."

I Peter 3:21 — "The like figure...even baptism...the answer of a good conscience toward God..." (Baptism is a "figure." In order to be baptized, a "good conscience toward God" is necessary. Surely not applicable to infants).

Babies are saved without the ritual of sprinkling. David's son went to Heaven without being sprinkled as an infant (II Samuel 12:23). The children of the unbelieving Israelites were not kept out of the Promised Land because of the unbelief of their parents. Deuteronomy 1:39 — "Moreover your little ones which ye said should be a prey, and your children which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it." The "little ones" were not responsible because they had not reached the age of accountability. Baptists believe in the total depravity of infants, but they also believe that the shed blood of Christ on the cross is their protection until the age of accountability is reached. Did not Jesus say, "of such is the kingdom of heaven?" (Matthew 19:14). Baptists do not sprinkle infants because the immersion of believers is taught in the Scriptures.

Thirdly, Baptists do not sprinkle infants because great harm is done by the unscriptural practice.

First, by this practice the symbolism inherent in New Testament baptism is destroyed. Baptism represents identifications with Christ in His death,

burial, and resurrection. Death-immersion, burial-submersion, resurrection-emergence. Colossians 2:12 — "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead." (See also Romans 6:3,4). No man or group of men have a right to change the symbolism of Christian baptism.

Second, infant baptism is not found in the Scriptures; therefore it is adding to the Word of God. Note the warning of Revelation 22:18 — "...if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Most of the arguments for infant baptism come from some of the early church fathers, not from the Bible.

Again, the sprinkling of infants is a perversion of the plan of salvation. It is grace-plus. It is grace and a so-called sacrament. It is a denial of the finished work of Christ on the cross. Nowhere in the New Testament is salvation obtained through ceremony. Incidentally, it is estimated that eighty-five per cent of all criminals may have been subjected to infant baptism. Salvation is not found in a ceremony or any sacrament, but through the blood of Christ and a personal acceptance of Him as Saviour.

Fourthly, infant baptism gives men a sense of false security. There are thousands of church members who are resting on infant baptism for the salvation of their immortal souls. They have never been "born again", nor been regenerated by the grace of God, nor experienced a transformation in their lives. The sum of their total Christian experience is: "I was baptized as a baby and later confirmed in the Church. This has proven to be the devil's trap for great numbers of deceived folk. Spurgeon said: "For all lies which have dragged millions down to Hell, I look upon this as being the most atrocious—little children were not regenerated by their grandparents telling lies at the font—but by a solemn mockery, in which godfathers and godmothers promised to do for them what they cannot do for themselves" (See Ezekiel 18:20).

Fifthly, infant baptism had its origin with the Roman Catholic Church, a system that is a combination of Paganism, Judaism, and Christianity. Martin Luther no doubt was a good man, but don't forget that he was in the Roman Church. Although he broke from Rome, he carried some of their doctrines into the new movement. Many Protestant churches still have some striking similarities to Roman Catholicism. God's Word warns us to "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). Baptists will have no part with ceremonies that have their origin with men.

Lastly, infant baptism is a curse to the Church. It causes churches to be filled with unsaved members—church members on their way to Hell. Imagine unsaved people trying to carry out a church program in the name of the Lord! Hence, such churches have no spiritual power. These churches are not interested in evangelism because salvation (to them) is found in a baptismal font or catechism, not through the proclamation of the Gospel. Evangelistic meetings are taboo. Such churches oftentimes suffer from

"dead orthodoxy," with very little passion for the lost. The church has lost its message if salvation is found in infant baptism.

Salvation is found in a Person, in the blood of Jesus Christ. All the water in the world cannot wash away sins, whether it be the holy water of a sacramental church or the muddy water of the Mississippi River. We are saved not by water, but by blood.

"The dying thief rejoiced to see

That fountain in his day;
And there may I, thought vile as he,

Wash all my sins away."
Bible-believing Baptists will continue to stand by the Word of God alone and follow its plain teachings implicitly!



ANNOUNCEMENT

Bro. J. Ralph Woolard of 4269 Columbine Avenue, Burton, Michigan 48529, would like to announce that if there is any church that would need someone to fill in for their pastor for any reason, at any time, he would be glad to offer his services. Distance is no problem and it doesn't matter what state, as he has now retired and is available to serve the Lord in whatever capacity that the Lord may lead.

If there is a church without a pastor, especially in Michigan, he would be happy to fill in until they can secure a permanent pastor. Whatever service he can offer in the Lord's work he would be happy to do so. You can write Bro. Woolard or call him at area code 313/742-5063.

He also has a number of used books for sale and if anyone would like a list of what is available, drop Bro. Woolard a note and he will let you know what is available.



Financial Statement For THE BAPTIST EXAMINER May 1982

Beginning balance, April 30	315.08
Receipts	4073.34
	4388.42

Expenses:	
Labor	1093.00
Printing	1352.95
Postage	1291.01
Supplies (stencils)	209.84
Taxes-FICA (labor)	295.70
Misc. (petty cash, bookstore)	28.45
Total Expenses	4270.95
Printing bill outstanding	464.47
Grand Total Expenses	4735.42
Deficit balance May 31	347.00

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It is remarkable, the way preaching sounds personal when it begins to deal with the matter of sin.

**"WHAT'S HAPPENING
IN THE RELIGIOUS
WORLD TODAY"**

SCOTLAND (HRNS)--In an important ecumenical move, the Church of Scotland and the Roman Catholic Church have agreed to recognize the validity of each other's administration of the sacrament of baptism.

The move clears the way for mutual recognition of what is called the "common baptismal certificate," as proposed several years ago by the British Council of Churches.

Mr. John Fitzsimmons, a Catholic official, said that "ecumenical contact between the two churches has been sealed by this mutual recognition of baptism."

The Church of Scotland, with 1.5 million members, and the Roman Catholic Church, with 820,000 members, are Scotland's two largest denominations.

CANADA (HRNS)--Canada has banned two volumes of comic books published in southern California because of their virulent anti-Catholic content.

The action is the first time Canada has used a customs law usually directed against pornography to ban literature that might offend religious views.

"The legislation in our Tariff Act mainly prohibits hardcore porn," Roger Kohut of the Canadian Tariff Programs and Appraisals Division said. "The comics were judged to fall within the definition of immoral or indecent character."

The comics, "Double Cross" and "The Big Betrayal," are published by Chick Publications of Chino and Cucamonga, CA, as part of fundamentalist Jack T. Chick's "Crusader Comics" series.

WASHINGTON (PP)--President Reagan has ordered the name of the Navy attack submarine Corpus Christi changed to City of Corpus Christi following protests by church groups, several members of Congress and a radical Christian activist conducting a two-month hunger strike here.

"The president felt the (original) name could be offensive to Christians," a White House spokesman said April 27. Corpus Christi means "body of Christ" in Latin. Many church leaders objected to giving the name to a warship.

In February, Mitch Snyder, a member of the Community for Creative Non-Violence here, said that he had begun a water-only fast as a protest. House Speaker Thomas P. (Tip) O'Neill (D-Mass.) telephoned White House deputy chief of staff Michael K. Deaver, saying the name Corpus Christi, was inappropriate. Deaver spoke to the president, who agreed.

Earlier, Navy Secretary John Lehman sent an emissary to Snyder. Navy spokesmen denied the visit was designed to seek a compromise, but Snyder said the emissary, Navy attorney Hugh O'Neill asked if adding the words "City of" to the name Corpus Christi "would be okay." "I told him, yes, it would; it would secularize the name," Snyder said, adding that he would end his 63-day fast.

WASHINGTON (EP)--"The world has no problem today

more critical than that of international peace," Dr. John Dellenback told the Senate subcommittee on Education, Arts and Humanities during hearings on a bill to establish a United States Academy of Peace. "The existence and spread of nuclear weapons makes such peace literally essential to the continued existence of civilization as we know it," said Dr. Dellenback, who is president of the Christian College Coalition.

Director of the Peace Corps during the Ford administration, he was among 24 persons who presented testimony to the subcommittee April 21, including Sens. Mark Hatfield (R-Ore.), Spark Matsunaga (D-Hawaii) and Roger Jepsen (R-Iowa), and Reps. George Brown Jr. (D-Calif.) and Dan Glickman (D-Kansas). In addition, three senators who are members of the subcommittee presented opening statements; Sens. Robert Stafford (R-Vt.), Jennings Randolph (D-W. Va.) and Clairborne Pell (D-R.I.)

"Over and above and beyond the substantive values which will flow from the establishment of the United States Academy of Peace," Dr. Dellenback said, "will be the symbolic and perceived values of both our allies and our potential adversaries sensing from such action on the part of the leaders of our nation how serious is the intent of this nation to walk every road which could lead to avoiding violence in the world's search for peace and justice...The United States Academy of Peace represents an extraordinary opportunity whose time is very much now. Its cost is relatively low. And, as an investment in the future, its value may well be priceless."

BUENOS AIRES (EP)--The United States' response to British forces moves on the Falkland Island, known in Argentina as Malvinas, will definitely affect the work of 60 Southern Baptist missionaries in Argentina, according to missionary J. Robert Burtis.

Reached by telephone April 27 in Buenos Aires, Burtis, chairman of the organization of Southern Baptist Missionaries in Argentina, said missionaries will stay unless a "national movement against North Americans;" develops.

Threats of reprisals against British citizens living in Argentina had not been extended to North Americans, Burtis said, adding he knew of no incidents of violence or harassment aimed at Southern Baptists up to that time. He said he believes "the tension will build" if the U.S. takes a pro-British stand in the crisis. Should a violent anti-American atmosphere develop, Southern Baptist missionaries might leave for Miami, Fla., or for Uruguay and Paraguay, Burtis said.

WASHINGTON (EP)--A nondenominational, fundamentalist religious publishing company failed to convince U.S. Supreme Court justices to review the revocation of its tax-exempt status by the Internal Revenue Service.

The Gospel Worker Society, organized in 1906 for Christian single women devoted to gospel

tract distribution and street evangelism, lost its tax exemption in 1978, when IRS ruled it no longer was operated for exclusively religious purposes. At the time, IRS officials noted that the society was conducting a commercial printing business, United Gospel Press, in Cleveland, Ohio, in competition with non-exempt companies in the religious literature field. Society records show that for the past decade, income has amounted to about \$650,000 yearly, with an accumulated total of more than \$5 million. Society officers maintain the money has been set aside for expansion of printing facilities.

But IRS officials convinced the high court not to review decisions of a federal district court and the U.S. Court of Appeals for the District of Columbia upholding the revocation. Among its written arguments urging denial of the appeal, the government noted that present society membership consists of 23 women, most elderly and living in a Cleveland home maintained by the organization. Attorneys for the society argued without success that its plan to expand printing operations is no different from those of other tax-exempt groups planning similar enlargements.

WASHINGTON (EP)--Despite persistent rumors to the contrary, the Federal Communications Commission says it is not considering a petition to ban the broadcast of religious programming. The commission has received more than one million class and letters on this subject with those contacting the FCC often erroneously referring to "a petition by Madelyn Murray O'Hair" or "Rulemaking 2493."

"There is no petition to ban religious programming currently before the Commission, nor has there been," a spokesperson for the FCC said. "Furthermore, the FCC is prohibited by law from ruling on the content of broadcast programming--religious or otherwise."

DALLAS (EP)--The Texas Baptist Christian Life Commission adopted a statement opposing President Reagan's proposal to allow tax credits for private/religious school tuition.

"Such tax credits represent an effort by the Reagan administration to permit parents to take a credit on their income tax for each child they have in a private school," said the statement adopted at the commission's quarterly meeting.

The social concerns agency of the 2.2 million-member Baptist General Convention of Texas said Baptists historically have recognized the value of public and private schools in the United States and have supported the rights of parents to choose the form of their children's education. "But under the principle of separation of church and state, we oppose any plan which would allow tax benefits for the purpose of paying for sectarian instruction of students," the commission said.

WAKE FOREST, N.C. (EP)--Students and faculty at Southeastern Baptist Theological Seminary heard speaker after speaker warn of the imminent danger of nuclear war at an ethics conference during Ground Zero Week. One speaker, activist pastor W. W. Finlator of Raleigh, N.C., summarized the feelings of participants when he exclaimed during a chapel sermon, "No more war, war no more."

Finlator, a self-described pacifist and outspoken advocate of numerous social crusades during his long tenure as pastor of Pullen Memorial Baptist Church, said he favors unilateral disarmament by the United States and declared that Christians are discovering that "Jesus was indeed a radical pacifist." The 65-year-old pastor, who retires later this year, also decried the church's justification of war through the centuries, which he said began with church fathers who "almost always blessed war." He cited "just" wars, wars of proportionality, limited war and wars "with spiritual purposes" as examples of conflicts sanctioned by the church.

WILLOW GROVE, Penn. (EP)--More than the necessary two-thirds of the presbyteries of the Reformed Presbyterian Church--Evangelical Synod have now voted to join the Presbyterian Church in America, but one additional step must be taken before the two evangelical denominations can get together. With 13 of the 17 RPCES presbyteries (regional governing bodies) now on record in favor of accepting the PCA invitation, the only remaining requirement is for the RPCES general synod (national governing body) to approve. That vote is scheduled June 12.

The last of the presbyteries to consider the unprecedented union plan, Philadelphia, cast its ballot in favor here. The largest of the four presbyteries which voted against the proposal was Pittsburgh. One of the reasons for voting against the invitation which opponents have cited is the unusual nature of the proposal. The PCA, simply invited the RPCES to join it, accepting the existing name, doctrine, organization, and program. Usually negotiating teams work out detailed plans that involve compromise by both parties before submitting the matter for voting.

If the RPCES general synod votes final ratification, a denomination of about 120,000 communicant members in nearly 700 congregations will result. National governing bodies of the two denominations are scheduled to meet concurrently in Grand Rapids in June.

HUNTERSVILLE, N.C. (EP)--Led by a musician-turned-minister, nearly 30 teenagers burned boxes and bags full of rock 'n roll albums and cassette tapes, calling them "Satan's records." Albums by Led Zeppelin, Foreigner, AC/DC and Dolly Parton could be seen through the thick smoke as the youths from the Huntersville Church of God fed the bonfire April 27.

The bonfire was part of a two-week revival at the church led by John Banks, a 42-year-old Mount Holly evangelist and former member of a rock group. "Our young people saw what drugs and music can do," Mr. Banks told the 150 people in the audience as they shouted "amen." "We want a chance to change evil into good."

Fred Wood, 16, said: "Some of the different groups pray to the devil. Since we want to live for God, we're going to destroy Satan's records."

MONROVIA, Calif., (EP)--In response to a plea for Bibles by a top Nicaraguan government official, World Vision International is providing 50,000 copies of the Scriptures for use in Nicaragua's Great National Literacy Crusade.

**Missionary To
New Guinea
Eld. Fred T. Halliman**



FRED T. HALLIMAN

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ELDER FRED T. HALLIMAN,
Sovereign Grace Baptist Mission,
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In a recent communique to the International Full Gospel Businessmen's Fellowship, Tomas Borge, Nicaragua's minister of the interior, reiterated a petition he made last year by calling on church leaders and religious organizations to stay actively involved in his country. Borge said that religious groups, by providing Bibles for use in raising the literacy level of the Nicaraguan people, remain the key element of change in Nicaragua's future. World Vision will supply the Bibles and cooperate in their distribution with Full Gospel Businessmen's Fellowship and the Latin American Bible Society. The Bible Society has set a goal of supplying 800,000 copies of the Scriptures to Nicaragua.

NEW YORK (EP)--Scripture distribution by the world's Bible Societies in 1981 topped the 444 million mark, beating the total for the previous year by over 4 million copies. Annual records show that the total has increased yearly over the past decade, with only a slight "down" year in 1980, and is now more than double what it was ten years ago.

Bible Societies in the western hemisphere, with just short of one half of the total, achieved the lion's share of distribution, while the Asia Pacific region was a close second with 44 percent. The total for Africa was 3.7 percent and for Europe, 2.5 percent. Distribution was helped in large measure by the American Bible Society, a leading partner in this global outreach, which underwrote 43 percent of the world total, or almost 200 million copies of Scripture.

This ABS did, both through its distribution within U.S. borders at over 98 million copies for a 30 percent annual gain, and by helping its overseas partners through an international fund for translation, publication and distribution.

Happy are those who dream dreams and are ready to pay the price to make them come true.

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CHURCH

(Continued from Page 1)

2nd. THE APOSTOLIC FOUNDATION

Upon Simon Peter's great confession of Jesus Christ as the Christ, the Son of the living God, Jesus Christ replied: "Thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it" (Matt. 16:16-18). This is the apostolic foundation of the church. When Christ said, "Upon this rock I will build My church," did He mean Peter? Or did Christ refer to Himself as the Rock? Or to Peter's confession of faith? Will you take the answer of Scripture? Then you can prove that Jesus Christ is the "chief corner stone" of the church's foundation, from I Peter 2:3-7, and Ephesians 2:19-22. But from Ephesians 2:20 you must also accept the fact that Peter is a part of the foundation of the church, but not only Peter, but all of the apostles! You will discover the same truth in Revelation 21:14. The names of the twelve apostles are in the twelve foundations of the new Jerusalem, the bride of the Lamb (Rev. 21:9-10). And all who are quickened, or made alive (Eph. 2:10), saved by the grace of God apart from works (verses 8-10), and who are made

nigh to God by the blood of Christ (verse 13), are being built upon that foundation of Christ and His apostles and prophets. Does your church have this true apostolic foundation?

3rd. THE CEREMONIAL FOUNDATION

Please note, this is the ceremonial foundation. This does not mean that it is unimportant, for it has to do with God's order (I Cor. 14:40). It has to do with obedience to God's way of government as to His church. It has to do with surrender to the will of God, consecration. Is that important? (I John 2:17).

The ceremonial foundation of the church was the baptism of John. That baptism came from Heaven (Matt. 21:23-27). Jesus Christ, the Head of the Church, received that baptism (Matt. 3:13-17). Jesus Christ was baptized by John the Baptist, being disciples of John (John 1:35-42). The early apostles were baptized by John the Baptist, being disciples of John (John 1:35-42). The apostles (all of the twelve) had to begin with Christ at the baptism of John (Acts 1:22). How could they witness their Lord receiving that baptism and refuse baptism themselves? They would be poor followers of the Lord. Surely they were baptized, too, with John the Baptist's baptism. Those who rejected the counsel of God against themselves and justified

themselves, as the Pharisees and lawyers, were not baptized of John! (Luke 7:29,30). This would not be true of the apostles! then they were baptized of John, as their Lord. There is no other baptism in the Word of God! There is but "one baptism" (Eph.4:5). Knowing that water baptism continues unto the end of the world (Matt. 28:18-20) that means that the baptism in the Holy Spirit, like the death and resurrection of Christ was once for all (Acts 1:5; Acts 2), though the everlasting blessings accrued therefrom remain. Therefore, water baptism is the ceremonial foundation, the entrance into the visible, local church (I Cor. 12:13). It was so at Pentecost (Acts 2:37-47). It is so now. Search the Scriptures and see that this baptism was a burial (Rom. 6:4). Immersion! and was received only by regenerated, repentant believers in Jesus Christ! giving profession of the same. Impossible for infants. Infant baptism, or sprinkling is of man, and the church built on this foundation is not a true church. Does your church have this true ceremonial foundation?

FINALLY, THE PERSONAL FOUNDATION

Jesus Christ is the personal foundation of the true church. "For other foundations can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). He is the "chief cornerstone" of the church (Eph. 2:19-22; I Pet. 2:3-7). Without Him the building collapses (Matt. 7:24-27).

Jesus Christ the Lord is the personal foundation of the church of the Scriptures, not the Christ of vain imagination. The Christ who is God, the Creator of all things (John 1:1-3). Born of the virgin by the Holy Spirit (Matt. 1:18), human (John 5:19), sinless (II Cor. 5:21), crucified for our sins (I Pet. 2:24), raised bodily from the grave (John 2:19-21), ascended to Heaven as our only Mediator (I Tim. 2:5), priest (Heb. 3:1), and advocate (I John 2:1,2), coming again as the Judge of all men (Matt. 16:27). The Christ who is Almighty (Matt. 28:18). He is the foundation of the church. Does your church have this true personal foundation?

How can Christ be the foundation of your church if it tears down His doctrines, as given to us through His holy apostles in their writings, and refuses the Heaven-sent baptism they honored? (Luke 6:46). From these sins true Baptist churches have been kept free by their Divine Head, Jesus Christ (Col. 1:18). None of the foundations have been destroyed in them. To God be glory! Amen.

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