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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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STOPPING THE MOUTHS OF GOD'S PREACHERS

by Chuck Sandelin
Samuels, Idaho

"Praying always... and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak" (Eph. 6:18-19).

The age old work of Satan has been to stop the preaching of God's Word. There are a number of ways in which he has gone about, and is going about to accomplish this goal. He has tried stopping the mouths of

God's preachers by:

I. Persecution. "The greatest ever born of a woman" (John the Baptist) came preaching repentance to a religious world of Pharisees, who looked upon their own self-righteousness as "worthy of the kingdom of God." That Baptist preacher called them a "generation of snakes and vipers." Our Lord Jesus Christ called these religious devils, "whited sepulchers" and said they were "of their father the devil" (Jn. 8:44). Satan's crowd couldn't take it. They said, "Away with this fellow it is not fit that he should live." In other words,

stop his mouth even if it takes killing him to do so. The Baptist proclaimed the truth. He said to the king one day, "It is not lawful for you to have your brother Phillip's wife." Before many days passed it cost that great preacher his head, no doubt taken off of his body with an axe. Satan said, he'll preach no more.

The people saw the great miracles of our Lord Jesus Christ inasmuch as they knew He was sent from God. He never harmed a soul. He healed the broken-hearted, raised the dead, healed the sick, gave sight to the blind and you name it; but they held a mock trial, called false witnesses, and cried out, "crucify Him." His mouth must be stopped.

Remember Stephen? He said, (Continued on Page 4 Column 5)

ANOTHER GOSPEL

by Roy Snell
Charleston, W. Va.

With the advent of the present pope on the religious scene, this mistakenly and blasphemously labeled Vicar of Christ on Earth, the entire world has been treated to what amounts to an unprecedented and unparalleled example of the appeal of a man-made religion to the masses. Someone has said that the natural man is incurably religious, so when you take the blood and the curse of the curse of the cross out of a system then you can find a ready audience — including some Baptists (?) so-called.

With the various journeys and trips of the present head of the Romish hierarchy we all have (Continued on Page 6 Column 5)

THE MIRACLE OF MARRIAGE

by R. S. Beal

"For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore, they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder" (Matt. 19:5, 6).

It seems incredible to think of the marriage relation as a miracle. So common is it to everyday experience and so familiar to our sight that the thought of the supernatural in connection with it is regarded as out of order. Yet, embedded in the heart of this passage is the revelation of a miracle. "And the twain shall be one flesh? Wherefore they are no more twain, but one flesh." Here is the statement that two become one in connection with the marriage. We wonder about this next statement of the text, "What therefore God hath joined together, let no man

put asunder."

Jesus clearly asserts that it is the hand of God that makes two individuals "one flesh." Whatever is of God is miraculous in character. It cannot be otherwise because His works are beyond the natural. It is impossible to take a limited view of God or to regard His works on the level of human affairs. When God's hand is in an event a miracle is bound to occur. This is true of salvation and it is true of every circumstance of the Christian experience.

Marriage is one of the most sacred of all relations and it has been my prayer that I might deal with it wholly on a Scriptural basis. It requires great care and also plainness of speech. The theme is a neglected one and if dealt with at all, it is usually from the physical or psychological point of view. I cry aloud to arouse the church of God and to cause the Christian (Continued on Page 5 Column 5)

A MODERNIST MINISTER'S WIFE SPEAKS HER MIND

Have you, who have Christian husbands, wondered what it would be like to be married to a man who is a modernist?

How do you think you would feel if your modernist husband was the pastor of a beautiful church? John (that is not his name) and I have had "Reverend and Mrs. before our names for 15 years. Often I have wondered why I ever married him. But he is a delightful person, good company, loyal, dependable, having all the qualities that make an outstanding professional man. The only lack is that there is no evidence of his having been born again.

As a child of 12, I was troubled and went to our pastor to ask him whether, if I died, I would go to Hell.

He laughed and he patted me and answered, "Don't worry your pretty head about such things — just go on being a good girl."

I was far from being a good girl, and at 22 years of age, I realized God would remove my sins as far as the east is from the west. A peace came into my

heart that has never left — and then I met and married John. NO MESSAGE FOR THE NEEDY

The first week in our new parish a knock came at the door late at night. A nurse from a nearby hospital asked for the minister to come quickly to a dying man.

As he entered the sick room the man gasped, "Preacher, what shall I do?"

Do you know what my husband told me he answered him? "Man, you'd better pray!" he said.

It was a sad day in our little community when Maebelle died. A devoted Christian mother to her little daughter of two years, she looked forward to her second child.

My husband called to plan for the funeral and I reminded him, "Be sure to say something to him about Christ — her husband is not a Christian."

When he returned, I asked John whether he had mentioned Christ to the man and he replied, "There wasn't an opportunity."

At the cemetery John shook hands with the distraught man and told him, "Stay close to Christ and everything will turn out all right." I have often wondered what went through that lonely father's mind at those words.

In this small church, John was also president of the Kiwanis Club, and busy at Red Cross and other community enterprises, then a call came to a larger church with double the salary.

At the first interview, a committeeman warned us, "Don't say anything against the second coming or you won't get the church."

I could scarcely wait until we (Continued on Page 5 Column 3)

"DECISIONISM"

THE CURSE OF MODERN EVANGELISM

We hear much today of "decisions for Christ." When we pick up a denominational, interdenominational, or evangelical paper, we are most likely to read of a meeting in which there were so many "decisions for Christ." When reports are made of the Billy Graham campaigns, there is, without fail, mention made of the number of "decisions for Christ."

It seems that the majority of those commonly called "evangelicals" sincerely believe that salvation is nothing more than the making of a sincere decision from the heart to "accept Christ as Saviour" (to use their common expression). But, certainly, there has been a drift into misunderstanding of what salvation is when such is believed. Salvation is something more than a decision. In fact, a decision has nothing whatsoever to do with salvation. Salvation is

received through faith, but faith is not a decision. In fact, faith does not save; it is the object of faith that saves. Furthermore, faith does not arise from the sinner, but rather, applying to the Word. When it is revealed to the sinner, no "decision for Christ" is necessary. There is no further need for the sinner to accept Christ, for he has already been "made accepted in the Beloved."

Those to whom God reveals His Son and salvation in Him are saved. Salvation is of the Lord (Jonah 2:9), and does in no wise at all hinge upon the sinner's will. Left to follow his own will, the sinner will be damned. Decisionism — Salvation By Works

Actually, "decisionism" is just another seducible corollary of salvation by works. All of Satan's power is used in an effort to convince man that in some way he can save himself. Any theology that places the (Continued on Page 5 Column 2)

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The Baptist Examiner Pulpit

A Sermon By Dwane Gilliland

"MEANS OF GRACE"

EDITOR'S NOTE: In this original manuscript by Bro. Dwane Gilliland of Bowling, Oklahoma, he has quoted a lot of words in Greek. Since our typesetting equipment only understands English, (sometimes I even wonder about that) all Greek words will appear in the English alphabet, but enclosed with square brackets.

by Dwane Gilliland
Bowling, Oklahoma

Brethren, having seen many who are running so hard from Arminians and Freewillism, and going to the other extreme of mysticism and Hardshellism; I have gathered some Scriptures and used John Gill to interpret them, believing that he wrote more on grace and took it as far as any before him (Supralapsarianism) and was just as learned as any that can be found; and certainly, more so

than all his opponents put together.

I submit his teachings on the 'means of grace,' hoping to correct errors and rank heresy among some, and to rescue others whom I love very deeply in the Lord. This could have been done with many others, such as: Graves, Pendleton, Boyce, Broadus, Spurgeon, Carroll, Simmons, Hovey, Robertson, Conner, Strong, or many in the Calvinist school, such as: Berchhof, Hodge, Cunningham, Dabney, Bancroft, Dick, Shedd, Warfield, Calvin: of the Puritans Baxter, and Owens — but as I said, Gill is clear and he taught grace, and moreover, he was a Baptist.

also, I have used the Philadelphia Confession, which

has been the standard of orthodoxy among Baptists for over 200 yrs. (now out of print), to prove the point of the Lord using the written Word, of the ministry of the Word in His regeneration, calling, justification, and sanctification of His elect. I sincerely pray for a revival in the interest of the old Philadelphia Confession, not for tradition, but for truth's sake; it was never correct in its ecclesiology or eschatology, but shined forth in just about all other teachings; and it is a sad commentary of this age to see it go out of print because there is no demand for it. This generation doesn't care for a confession as the ones preceding it; more spiritual? Hardly! What is the (Continued on Page 2 Column 1)

REMEMBER

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GRACE

(Continued from Page 1)

point of the Hardshell Doc-
trine? To exalt God's sovereign-
ty? I've heard some say you
aren't a sovereign gracer unless
you believe their way. Did Gill
believe in Sovereign Grace? Did
the Philadelphia Confession
teach it? Were the Baptists of
2000 years believers in it? Who
changed? I've never been
around a Hardshell yet, but
what he didn't kick the gospel
and make it useless by his false
teaching. Well, the Lord's
Churches are commissioned to
preach the gospel; they do
preach Christ, His work, life,
substitution, and death; they are
His churches. Where does that
place you?

Commentary, Gill:

Ephesians 1:13, "The gospel
of your salvation."

Because it is the means of
salvation, when attended with
the Spirit and power of God;
and the instrument, in God's
hand, of showing to souls their
special and particular interest in
salvation."

I Thessalonians 1:5, "In
word only."

It did come in word, it could
not come without words, there is
no interpretation of Scripture,
no preaching of the gospel, no
hearing of it without words,
without articulate sounds."

"But also in Power."

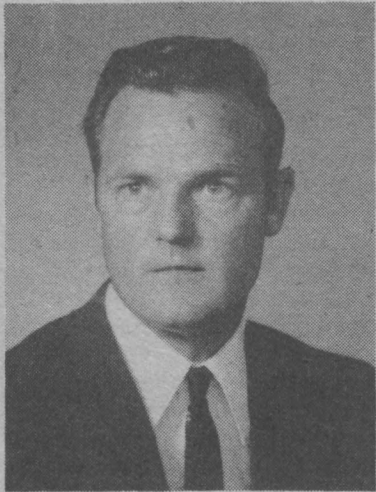
But the preaching of the
gospel was accompanied with
the powerful efficacy of the
grace of God, working by it
upon them; so that it became the
power of God unto salvation to
them; it came to them in the
demonstration of the spirit of
God and of power, quickening
them who were dead in
trespasses and sin, enlightening
their dark understandings,
unstopping their deaf ears,
softening their hard hearts, and
delivering them from the slavery
of sin and Satan.

Galatians 3:2, "Received ye
the Spirit by the works of the
law, or by the hearing of
faith?"

This question supposes they

had received the Spirit; that is
the Spirit of God, as a Spirit of
wisdom and knowledge in the
revelation of Christ; as a spirit
of regeneration and sanctifica-
tion; as a Spirit of faith and
adoption; and as the earnest,
seal, and pledge of their future
glory.

"By the works of the Law."



Dwane Gilliland

Yet, this leaves nothing but a
sense of wrath and damnation in
the conscience; it is the killing
letter, and ministration of con-
demnation and death, and not
of the Spirit, and of life; this
belongs to the gospel of the
"hearing of faith."

"Hearing of faith."

For by faith, is meant the
Gospel, and particularly the
doctrine of justification by faith
in Christ's righteousness; and by
the hearing of it, the preaching
of it, the report of it (Isa. 53,
1), which in the Hebrew text, is
(our hearing), that by which the
gospel is heard and understood.
Now in this way the Spirit of
God is received; while the gospel
is preached He falls on the ones
that hear it, conveys Himself in-
to their hearts and begets them
again by the Word of truth; and
in this way the Galatians came
by the Spirit, and which is
another aggravation of their fol-
ly, that they should enjoy so
great an advantage by the
gospel, and yet be so easily
removed from it.

"Having begun in the
Spirit."

That is, either in the Spirit of
God, whom they had received
through the preaching of the
gospel... or, in the gospel, which
is the Spirit that gives life, is in
the ministration of the Spirit of
God, and gives account of
spiritual blessings, and is at-
tended with the Holy Ghost,
and with power.

Hebrews 6:5, "And have
tasted the good word of God."

Not the Lord Jesus Christ,
the essential Word of God, who
seems to be intended by the
heavenly gift, but rather, either
the Scriptures of truth in general
which are the words of God en-
dited by Him, and contain His
mind and will; which He makes
use of for conviction, conver-
sion, instruction, and comfort...
or else the gospel in particular...
because they who taste it, so as
to eat and digest it, and be
nourished by it, to them it
becomes the engrafted Word,
which is able to save them.

James 1:21, "Receive with
meekness the engrafted word
which is able to save your
souls."

This is not to be understood of
the Word, as if it was the author
and cause of salvation, but as an
instrument... and is the power
of God unto salvation, to them,
when it is attended with the
energy of the Spirit, and the ef-
ficacy of Divine Grace.

James 1:18, "With the word
of truth."

And the means He makes use
of, or with which He does it is
with the word of truth; not

Christ, who is the Word, and
Truth itself; though regenera-
tion is sometimes ascribed to
him; and this act of begetting is
done by the Father, through the
resurrection of Christ from the
dead; but the gospel, which is
the Word of truth, and truth
itself, and contains nothing but
truths and by this souls are
begotten and born again; see
Ephesians 1:13, I Peter 1:23;
and hence ministers of it are ac-
counted as spiritual fathers,
faith and every other grace in
regeneration, and even the
Spirit Himself, the
Regenerator, came this way.

I Peter 1:23, "Being born
again by the word of God."

By the Word of God is either
meant the essential Word, the
Lord Jesus Christ; who is con-
cerned in regeneration as well as
the Father, and the Spirit; by
whose resurrection, and in con-
sequence of it, the elect of God
are begotten again;... or the
gospel, the Word of truth which
is made use of as a means of
begetting souls again; and the
rather, since it seems to be so
interpreted (Verse 25).

Titus 2:11, "For the grace of
God that bringeth salvation."

By the grace of God is intend-
ed the doctrine of grace, the
gospel of the grace of God; call-
ed so, because it is a declaration
of the grace of God, and of
salvation by it; and is the
means, in the hand of the Spirit,
of conveying grace to the heart,
and implanting it in it; in which
sense the phrase is used in Acts
20:24, 2 Cor. 6:1, Heb. 12:15...
And the gospel not only brings
the news of all this to the ear, in
the external ministration of it;
but it brings it to the heart, and
is the power of God unto salva-
tion, when it comes, not in word
only, but in power, and in the
Holy Ghost; or when it comes
under the powerful influences
and application of the Spirit of
God.

I Corinthians 4:15, "I have
begotten you through the
gospel."

Which is to be understood of
regeneration, a being born
again, and from above; of being
quickened when dead in
trespasses and sins; of having
Christ formed in the soul... but
the Apostle speaks this of
himself, only as the instrument
of means, which God made use
of in doing this work upon the
hearts of His people.

"Through the gospel."

Not through the preaching of
the law... no regeneration, no
quickening grace, no faith, no
holiness, comes this way, but
through the preaching of the
gospel; in and through which, as
a vehicle, the Spirit of God con-
veys Himself into the heart as a
Spirit of regeneration and faith;
and God of His own will and
rich mercy, by the word of
truth, by the gospel of grace and
truth, which came by Christ, so
called in distinction from the
law which came by Moses, be-
gets us again as his new
creatures; which shows the
usefulness of the gospel
ministry, and in what account
gospel ministers are to be had,
who are spiritual fathers, or the
instruments of the conversion of
men.

II Corinthians 3:6, "Who
also hath made us able
ministers not of the letter but
of the Spirit."

The law is the letter, not
merely because written in let-
ters, for so likewise is the gospel;
but because it is a mere letter,
hereby showing what is to be
done or avoided, without any ef-
ficacy in it... but, the gospel is
the Spirit; see John 6:63, it con-
tains spiritual things, and not

things merely natural, moral,
and civil, as does the law, but
spiritual blessings and promises;
it penetrated into the soul of
man, and comes from, and is at-
tended with the Spirit of God.
The law is the letter that
killeth... but the gospel is the
spirit which giveth life; It is a
means in the hand of the Spirit
of God, of quickening dead sin-
ners, of healing the deadly
wounds of sin, of showing the
way of life by Christ, and work-
ing faith in the soul, to look to
Him and live upon Him.

Verse 8, "How shall not the
ministration of the Spirit."

By the ministration of the
Spirit is meant the gospel; so
called not only because it
ministers spiritual things, as
peace, pardon, righteousness,
and salvation, spiritual joy and
comfort, and even spiritual life;
but because it ministers the
Spirit of God Himself into the
hearts of men, and makes it
powerful for illumination, con-
solation, edification, and an in-
crease in every grace; and must
therefore be rather glorious than
the law, the ministration of
death.

John 5:25, "Verily, verily, I
say unto you. The hour is
comming, and now is, when
the dead shall hear the voice
of the Son of God, and they
that hear shall live."

...Or rather this is to be
understood of a spiritual resur-
rection, and the rather, because
this sense best agrees with the
foregoing verse; and a corporeal
resurrection is expressed in
somewhat different words, and
seems to be distinguished from
this in verses 28, 29. And
besides, the hour, or time of
resurrection of the above par-
ticular persons, was not strictly
come; nor could they, with pro-
priety, be said to be dead; to
which may be added, that the
phrase, "they that hear shall
live," and none but them, best
agrees with this sense: So then
by "the dead" are meant such
who are dead in trespasses and
sins; who are separated from
God, alienated from the life of
God, and in whom the image of
God is defaced; who are dead in
all the powers and faculties of
their souls, to that which is
spiritually good; and are
without spiritual breath, sense,
feeling, and motion. By the
voice of Christ is intended His
gospel, which is a voice of love,
grace, and mercy of life and
liberty, of peace, pardon, and
righteousness, and salvation by
Him, and which being attend-
ed with His power is the means
of quickening dead sinners...

John 6:63, "It is the Spirit
that quickens:" — "The
words that I speak unto you,
they are spirit, and they are
life."

The doctrines which Christ
had then been delivering concern-
ing Himself, His flesh and
blood, being spiritually
understood, are the means of
quickening souls. The gospel,
and the truths of it, which are
the wholesome words of our
Lord Jesus Christ, are the
means of conveying the Spirit
of God, as a spirit of illumina-
tion and sanctification into the
hearts of men, and of quicken-
ing sinners dead in trespasses
and sins; The gospel is the spirit
that giveth life, and is the savior
of life unto life, when it comes
not in word only, or in the bare
ministry of it, but with the
energy of the Holy Ghost, and
the power of Divine Grace.

John 6:68, "Thou hast the
words of eternal life."

And because it, the gospel, is
the means of quickening dead
sinners, and of reviving true

believers, and of nourishing
them up unto everlasting life.

John 17:20, "Neither pray I
for these alone, but for them
also which believe in Me
through their Word."

Christ is the object of true
faith, which faith is not a mere
assent of the mind to a truth
concerning Christ, as that He is
the Son of God. The Messiah
and Savior of the world; but it is
a spiritual sight of him, of the
necessity, fullness, and
suitableness of Him as a
Saviour, and going forth unto
Him, laying hold on Him, and
depending upon Him for life
and salvation; of which the
preaching of the gospel is the in-
strumental means, it is indeed a
gift of God, and a fruit of elec-
tive grace, and which is secured
by it; hence our Lord knew that
they would believe in Him,
through the ministry of the
word: and for these persons and
their conversion, and the success
of the gospel, to the good of their
souls He prays.

John 20:23, "Whosoever
sins ye remit."

God only can forgive sins, and
Christ being God, has power to
do so likewise; but He never
communicated any such power
to His apostles: nor did they
ever assume any such power to
themselves, or pretend to exer-
cise it... but this is to be
understood only in a doctrinal or
ministerial way, by preaching
the full and free remission of sin,
through the blood of Christ, ac-
cording to the riches of God's
grace, to such as repent of their
sins, and believe in Christ... on
the other hand He signifies, that
"Whosoever sins ye retain, they
are retained." That is,
whosoever sins ye declare are
not forgiven, they are not
forgiven; which is the case of all
final unbelievers and impenitent
sinners; who dying without
repentance toward God, and
faith in the Lord Jesus Christ,
according to the gospel declara-
tion shall be damned; and are
damned; for God stands by; and
will stand by and confirm the
gospel of His Son, faithfully
preached by His ministering ser-
vants...

Acts 5:20, "Go, stand and
speak in the temple to the
people all the words of this
life."

All the doctrines of the
gospel... "The words of life,"
even of eternal life, as in John
6:68, because they show the
nature of it, and point out the
way unto it; not by the law and
obedience to that, but by Christ
and His righteousness; and are
the means of quickening dead
sinners, of reviving drooping
saints, and of nourishing them
up unto eternal life.

Romans 1:16, "For I am not
ashamed of the gospel of
Christ, for it is the power of
God unto salvation."

It is the power of God
organically or, instrumentally;
as it is a means made use of God
in quickening dead sinners,
enlightening blind eyes, unstop-
ping deaf ears, softening hard
hearts, and making of enemies
friends.

Verse 17 "For therein is the
righteousness of God reveal-
ed."

Now, this is said to be reveal-
ed in the gospel, that is, it is
taught in the gospel; that is the
word of righteousness, the
ministration of it; it is
manifested in and by the gospel.
This righteousness is not known
by the light of nature, nor by the
Law of Moses; it was hid under
the shadows of the ceremonial
law, and is brought to light only
by the gospel; it is hid from

(Continued on Page 3 Column 1)

GRACE

(Continued from Page 2)

every natural man, even from the most wise and prudent, and from God's elect themselves before conversion, and is only made known to believers, to whom it is revealed.

I Corinthians 1:21, "Wherefore it pleased God by the foolishness of preaching to save them that believe."

...Whilst the gospel they despise is the power of God unto salvation to all that believe in Christ: this through efficacious grace becomes the means of regeneration and quickening men, showing them their need of salvation, and where it is, and of working faith, in them to look to Christ for it.

II Timothy 2:10, "Therefore I endure all things for the elect's sake."

There is a certain number of persons whom God has chosen in Christ from everlasting unto salvation, who shall certainly be saved; for these Jesus Christ suffered and died; and on their account is the gospel sent, preached, and published to the world; for their sakes are ministers fitted and qualified for their work, and have their mission and commission to perform it, and suffer what they do in the execution of it; and since it was for the sake of such, whom God had loved and chosen, that the apostle endured all his reproaches, afflictions, and persecutions, he was the more cheerful under them; and the consideration of it was a support unto him; "That they also may obtain," as well as himself, and other chosen vessels of salvation, who were called by grace already; for the apostle is speaking of the elect, who were, as yet, in a state of nature.

"The salvation which is in Christ Jesus with eternal glory." Salvation is only by Christ Jesus, and in Him; and this is only for the elect of God, and it is published in the gospel, that they might obtain it; and in all ages they do obtain it, enjoy it; the thing itself is obtained by Christ for them through His obedience, sufferings, and death; and it is published in the everlasting gospel, that they might come to a knowledge of it; and in effectual vocation it is brought near by the Spirit of God, and applied unto them.

Romans 10:14, "How can they call on Him in whom they have not believed?"

There is no hearing of Christ and salvation by Him, without the preaching of the gospel, the usual and ordinary way of hearing from God, and of Christ, is by the ministry of the Word.

Verse 17, "So then faith cometh by hearing."

That is, by preaching; for the word "hearing" is used in the same sense as in the preceding verse; and designs the report of the gospel, of the preaching of the Word, which is the means God makes use of, to convey faith into the hearts of His people.

BODY OF DIVINITY, Gill

Of the gospel P. 373-374

And because it is, not only the means of revealing, but of applying salvation; thirdly, the effects of the gospel when attended with the power and Spirit of God. 1. The regeneration of men, who are said to be born again by the Word of God, and to be begotten again with the Word of truth (I Peter 1:23, James 1:18), hence, ministers of the gospel are represented as spiritual fathers (I Cor. 4:15). 2. As in regeneration, souls are quicken-

ed by the Spirit and grace of God, this is ascribed to the gospel as an instrument, hence it is called the Spirit which giveth life, and said to be the savior of life unto life, II Cor. 2:16 and 3:6, 3. The gospel is frequently spoken of as a light, a great light, a glorious light; and so is in the hands of the spirit a means of enlightening the dark minds of men into the mysteries of grace, and the method of salvation: "The entrance of thy word giveth light, it giveth understanding to the simple (Psalm 119:130). The Spirit of God gives the gospel an entrance into the heart, being opened by Him to attend unto it..."

Of Regeneration P. 533-534

And it is through His powerful voice in the gospel that the dead in sin hear and live...

The instrumental cause of regeneration, if it may be so called, are the Word of God and the ministers of it... Though after all it seems plain, that the ministry of the word is the vehicle in which the Spirit of God conveys Himself and His grace, into the hearts of men; which is done when the Word comes not in word only, but in power, and in the Holy Ghost; and works effectually, and is the power of God unto salvation; then faith comes by hearing, and ministers are instruments by whom, at least, men are encouraged to believe...

Of Justification P. 503

I have in a former part of this work, Book ii, chap. 5, treated of justification as an imminent and eternal act of God; and so it may be said to be from eternity, and before faith; and in what sense it is so, with a removal of objections, has been shown in the place referred to; and therefore shall only now discourse concerning justification, as it terminates in the conscience of a believer...

The Holy Spirit brings men the righteousness of Christ; not only externally, in the ministry of the Word, but internally, by the illumination of His grace; this is one of the things of Christ He takes and shows to souls enlightened by Him; He shows them the fullness, glory, and suitableness of the righteousness of Christ.

Of Effectual Calling P. 538

The internal is by the Spirit and grace of God to the hearts and consciences of men; these two sometimes go together, but not always; some are externally called, and not internally called; and of those that are internally called, some are called by and through the ministry of the word and some without it; though for the most part, men are called by it.

P. 541, The internal call is next to be considered, which is sometimes immediately and without the ministry of the Word, as seems to be the case of the disciples of Christ, of the Apostle Paul, and of Zaccheus, and others; and sometimes immediately by the word: for faith cometh by hearing and hearing by the word: so the three thousand under Peter's sermon, and those in the family of Cornelius, on whom the Holy Spirit fell while the apostle was preaching and this is the ordinary way in which God calls men by His grace.

Of Effectual Calling P. 543

The instrumental cause, or rather means of effectual vocation, is the ministry of the Word. Sometimes indeed, it is brought about by some remarkable providence, and without the Word; but generally it is by it: "Faith cometh by

(Continued on Page 4 Column 4)



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Naples Park Baptist Church of Naples Park, Florida

Psalms 33:15-22

Intro.: The Sovereign God of creation is so infinite in all of His attributes, He is past finding out (Rom. 11:33-36). Therefore, His thoughts and His ways are, in comparison to our ways and thoughts, higher than the heavens above the earth (Isa. 55:8-9). Moreover, He Who created all things is well aware of the components and the conversation of all. Further, He controls all of His creation (Col. 1:16, 17). This should produce a holy reverence and humility among all professing saints.

VERSE 15

"He fashioneth their hearts alike." It is well to keep in mind that in creation all were equal; in the fall all were equally affected, and in regeneration, all are equal, and finally, in glorification all will be equal. It is well also to remember Who makes the difference between the saved and the lost (I Cor. 4:7). God is the Author of the first creation (Gen. 1:1), and God is the Author of salvation (Heb. 12:2; Jonah 1:9), and the new heavens and earth (Rev. 21 & 22).

"He considereth all their works." God has an accurate record of how all of His creation uses the faculties allotted to them. He evaluates not only what they do, but how and why they do it. It is evident that the lost follow the course of this world (Eph. 2:2, 3), and perform the works of the flesh (Gal. 5:19-21); and only the saved can perform good works (Gal. 5:22, 23).

VERSE 16

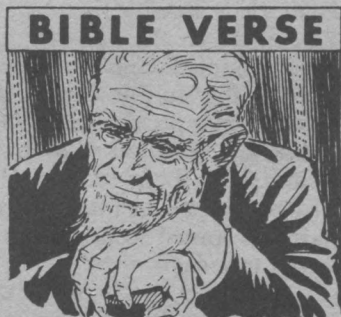
"There is no king saved by the multitude of an host." One result of the fall is the fact that man turns to his merits or his effort in order to save himself, or he turns to others, either other men or other gods, or relies on luck, chance, or fate. He is blind to the fact that salvation is not by works of righteousness we have done (Titus 3:5), or that it is not of blood, nor of the will of the flesh nor of the will of man (John 1:13).

"A mighty man is not delivered by much strength." In fact, the lost sinner is without strength (Rom. 5:6) and cannot save himself. The power or strength needed is above human attainment. Therefore, we must

be born from above (John 3:3). Only the gospel of Christ is the power of God unto salvation (Rom. 1:16).

VERSE 17

"An horse is a vain thing



PSALM 37:25
I have been young, and now am old; yet have I not seen the righteous forsaken.

for safety." He cannot keep the enemy out in spite of his bulk or mobility. Thank God, the believer in Jesus Christ has a Refuge (Heb. 6:18). Again, because of the fact the sinner's understanding is darkened, and because of the blindness of his heart (Eph. 4:18), he turns from God to creatures for help. In salvation, the sinner is turned from idols to God (I Thess. 1:9).

"Neither shall he deliver any by his great strength." A horse, symbolic of power, can neither protect from danger, nor deliver one who has been taken captive. Yes, God can use a horse if He so desires, but the horse is not able of himself.

VERSE 18

"Behold." Used to call our attention to a great event or a great truth to be presented. It would be natural for one to cry out "How then, or "Who then can be saved" (Matt. 19:25), if it is so difficult?" So the cry to behold is presented to indicate the answer is forthcoming.

"The eye of the Lord is upon them that fear Him." The individual who has been made to realize his need, and is heavy laden (Matt. 11:28), and turns in repentance in reverence of God, is the one who fears Him.

"Upon them that hope in

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LET'S STUDY REVELATION

This is a title of a 240 page book written by Elder E. G. Cook of Birmingham, Alabama which has been recently reprinted. The book was first published in 1970 but has been out of print for quite some time and now we are happy to announce that it is again available.

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His mercy." How blessed that both fear and faith cometh by hearing the Word of God (Rom. 10:17). The publican knew his only hope was in God's mercy. The woman who was a sinner cast herself at the feet of Jesus (Luke 7:39), an evidence of both her reverence and of her hope. The thief on the cross could cry out in hope, "Lord, remember me." He knew the awfulness of his sins, but knew, in God's mercy there was forgiveness of sins. Mercy is the door of hope to the repentant believer.

VERSE 19

"To deliver their soul from death." The wages of sin is death (Rom. 6:23). This means that all men have sinned and are in death row, awaiting the execution of the curse of a broken law, which is the second death (Rev. 20:14). Death therefore, is an enemy (I Cor. 15:26). However, God in mercy set His eye upon His elect to deliver them from the wrath to come (I Thess. 5:9). This is accomplished by Jesus Who came to save His people from their sins (Matt. 1:21); so we have the victory over physical death and spiritual death (I Cor. 15:57; Eph. 2:1) through Jesus Christ.

"And to keep them alive in famine." Whatever need we have, whether it be physical, material, or spiritual, God has promised to supply (Philip. 4:19). God's people are not immune from pain or poverty, but they can learn in whatsoever state they are in to be content (Heb. 13:5, 6; Philip. 4:11), for God can preserve, whether in the furnace, or in famine.

VERSE 20

"Our soul waiteth for the Lord." This is the cry of the men of faith (Heb. 11:13), for they are looking for a city (Heb. 11:10); they are looking for that blessed hope (Titus 2:13); they are waiting for the adoption, to wit, the redemption of the body (Rom. 8: 23, 24); they are waiting for the great change (I Cor. 15:51); so they are waiting for the Son (I Thess. 1:10; Heb. 9:28).

"He is our help and our shield." He supplies and He protects. So our help comes from above; we dare not trust the sweetest frame, but wholly lean on Jesus' Name! He is a present help.

VERSE 21

"For our heart shall rejoice in Him." A glorious outlook, and soon to be a present reality for joy cometh in the morning.

"Because we have trusted in His holy Name." We have trusted, are trusting, and will trust; this is scriptural faith.

VERSE 22

"Let Thy mercy, O Lord, be upon us, according as we hope in Thee." A plea based on faith, realized in the heart.

Conclusion: The child of God is a recipient of the manifold grace of God.

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

Self-deception is like a cancer; it soon poisons our entire being.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

How many suppers took place the eve of the Lord's Supper?

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio
45652

PASTOR

Kings Addition
Baptist Church
South Shore, Ky.



As far as a detailed account of what took place that night, I cannot give it to you. I have not gone into that much detail in my studies.

I do know, however, that there were two suppers observed—the passover feast and the Lord's Supper.

Christ told the disciples that He would eat the passover feast with them. "And He said, Go into the city to such a man, and say unto him. The Master saith. My time is at hand; I will keep the passover at thy house with my disciples" (Matt. 26:18).

The other passages tell us that He did eat the passover with them.

During the feast and after Judas had "dipped the sop." He then instituted the Lord's supper. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And He took the cup, and gave it to them, saying, Drink ye all of it" (Matt. 26:26-27).

We see then, that they ate the passover and while eating, Jesus said that one would betray Him. Judas then dipped the sop and left to betray Jesus after which Jesus gave them the Lord's Supper. I might add that they used the unleavened bread and wine that was used in the passover feast for the ingredients.

OSCAR MINK

219 North Street
Crestline, Ohio
44827

PASTOR

Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



The Lord's Supper was instituted immediately following the Jewish paschal meal (Mt. 26:17-30; Mk. 14:16-26; Lk. 22:11-20). "...With desire I have desired to eat this passover with you before I suffer" (Lk. 22:15).

On the night of His betrayal, in the upper room of the home of an unnamed friend in Jerusalem, Jesus ate the Passover, and instituted the Lord's Supper. The ordinance of the Lord's Supper was committed to the church as a perpetual memorial of His atoning death "till He come." In that Christ was the anti-type of Israel's Passover Lamb, it was most fitting that the Supper which was to remind the church of His vicarious suffering should be instituted in association with the Jewish Passover. In this connection, Paul says, "For

even Christ our passover is sacrificed for us" (I Cor. 5:7).

The sacrifice of Israel's Passover Lamb was to remind them of their great deliverance from their terrible bondage in Egypt (Ex. 12:12-14). The Lord's Supper calls to remembrance the fulfillment of the passover type in Jesus of Nazareth, "the Lamb of God" (Isa. 53:7; John 1:29; I Cor. 11:2, 15:1-4), which brings eternal deliverance from the awful wrath to come

CLYDE T.

EVERMAN

108 Burdsall Ave.
Ft. Mitchell, Ky.
41017

Deacon

Calvary
Baptist Church
Ashland, Ky.



According to all four Gospels, (Matthew 26:19-22; Mark 14:17-18; Luke 22:14-17; and John 13:1) the Passover Supper was eaten by Jesus and His disciples the night before the crucifixion. In John 13:2 we have these words, "And supper being ended,..." and then the account of Jesus washing the disciples' feet. John does not give an account of the eating of the Lord's Supper, but Matthew, Mark, and Luke all show that it was observed after the Passover. Matthew says, "And as they were eating (the Passover) Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this is My body" (Matt. 26:26). Mark 14:22 and Luke 22:19 give practically the same account. Luke shows it to take place after the Passover Supper by saying, "Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you" (Luke 22:20). In Matthew 26:30 and Mark 14:26 we are told, "And when they had sung a hymn, they went out into the mount of Olives."

From a study of these passages we see the order of events that night was first, the Passover Supper, followed by the washing of the disciples feet by Jesus, then, the Lord's Supper was instituted. After this, Jesus with His disciples went to the Mount of Olives, to the Garden of Gethsemane, where Judas led a great multitude from the chief priests and scribes and elders who came to arrest Jesus and led Him away to be tried.

JOSEPH M.
WILSON

Route 3
1450 Old Hollow
Road
Winston, Salem
N.C. 27105

PASTOR

Grace Baptist
Church
Stanleyville, N.C.



"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body" (Matt. 26:26).

The Jewish day begins in

the evening at sunset, or we might say at 6:00 p.m. Shortly after the beginning of the 14th of Nisan, Jesus sat down with His disciples to eat the passover meal. Thus eating this about twenty-four hours before the rest of the Jews would be partaking thereof. This was due to the fact that Jesus must die on this 14th of Nisan, which was the day the passover Lamb was slain, which was a type of the Lord Jesus in His death for the elect of God.

So, sometime after sunset, very early on the 14th of Nisan, Jesus and His disciples ate the Jewish Passover Supper. Then, immediately following this, or at the closing thereof, Jesus instituted the Lord's Supper. The Lord's supper could not really be called a meal, as it is only a memorial, using a very minute amount of bread and wine.

Remember that when they sat down and before beginning the Passover Supper, Jesus washed the disciples feet. As they were eating the Passover, Jesus told that one of them would betray Him, and, at least to John, identified Judas as the traitor. Judas then went out and thus did not partake of the Lord's Supper.

Following the Lord's supper, we have the marvelous upper room discourse of John 13-16 followed by the great prayer of John 17.

Thus, on this night, we have the Passover, and following immediately, or rather, even as they were eating this meal, Jesus instituted the Lord's Supper.

HANSFORD
HOLMES

506 Bream St.
Charleston, W. Va.
25312

LAYMAN,
TEACHER
and
WRITER



That "night" was most momentous in that it epitomized the time, in the economy of God, when Christ, as the true Paschal Lamb must, in being the Anti-type, present Himself as the Lamb of God. Who, only, can take away the sins of His pre-chosen people, whose sins hitherto had been atoned for; that is, covered, so that God could pass over them until Christ, as a suitable sacrifice, could and would uncover and take them away. Then, in the same night, with this in mind, Jesus instituted, under new covenant-conditions, a memorial supper, which is to suffice until He comes again to receive His elect-people unto Himself.

First in order that night, in delineating the sequence of what transpired, we find that Jesus observed the last Passover service, "when the (evening) was come" (Mt. 26:20). This eating of the Passover Supper was timed to

occur in the beginning of the fourteenth day at the exact day and hour in which the Israelites had eaten their first passover in Egypt (Ex. 12:6-12) between the two evenings of the day of the Hebrew calendar, and before the sacrifice of that lamb, as typifying Christ. Whose sacrifice was completed at 3 o'clock in the after-noon on the same 14th day of the month of Abib (or Nisan), as decreed of God "at evening" (Lev. 23:5). So, also, as to finality, in the observance of the Passover Supper, read Mt. 26:20-25; Mk. 14:17-21; Lk. 22:14-20, 24-30; Jn. 13:1-12.

Then, at the conclusion of the Passover Supper, "And after the sop Satan entered into him (Judas). Then said Jesus unto him, What thou doest, do quickly" (Jn. 13:27). "He (Judas), then, having received the sop, went immediately out; and it was night" (Jn. 13:30).

Next in sequence, Jesus arose from the Passover Supper, girded Himself, and washed the feet of His disciples (Jn. 13:1-20) and identifies Judas the traitor (Mt. 26:21-25; Mk. 14:18-21; Lk. 22:21-23; Jn. 13:21-29).

Then, that Judas had withdrawn, the other disciples affirmed loyalty (Jn. 13:30-38; cp. Mt. 26:31-35; Mk. 14:27-31; Lk. 22:31-38).

Next in order, Jesus instituted the Lord's Supper in the same night as a memorial (Mt. 26:26-29; Mk. 14:22-25; Lk. 22:17-20).

Though this memorial Supper is distinct from the Passover Supper, there is an allusion which is common in both suppers, as to the use of both bread and wine, as relating to His broken body and shed blood for the purpose of redeeming His pre-chosen people. As a memorial, the continuance is "Until the day I drink it new with you in the Father's kingdom" (Mk. 14:25), when all the elect of God are gathered in, and have been presented to Christ that He, in turn, will deliver up the kingdom to the Father, and God shall be all in all.

GRACE

(Continued from Page 3)

hearing and hearing by the word of God."

P. 554 "As He that has called you is Holy" (I Peter 1:15).

Election and vocation are put together; the one as the fruit, effect, and evidence of the other (2 Pet. 1:10), and election is to be known by the internal call of the Spirit, through the ministry of the word (I Thess. 1:45).

Of Conversion: P. 547

Conversion lies in a man's being turned from darkness to light, the apostle says he was sent by Christ to the Gentiles, as a minister of the gospel, "to turn them from darkness to light" (Acts 26:18), that is, to be the instrument of means of their conversion, by preaching the gospel to them. In this, conversion may seem to coincide with effectual vocation; but it may be observed, that effectual vocation is a call, too, but conversion is a turning of, men from darkness to light.

P. 551

The instrumental cause, or means of conversion, is usually the ministry of the Word: sometimes, indeed, it is wrought without the Word, by some remarkable awakening providence or another, and sometimes by reading the Scriptures; but for the most part, it is

through the preaching of the Word... The preaching of the law and the gospel... and, indeed, the receiving of the Spirit, and his graces, and particularly faith, are attributed to the preaching of the gospel, and not to the law as the means thereof.

Of Sanctification P. 556-557

Who are the sanctified? They are the elect of God; and all of them, whom God chose in eternity, he sanctifies in time... the instrumental cause, or means, is the Word of God: both the written Word, the scriptures, which are Holy Scriptures; the Author holy, the matter holy, and when attended with a divine power and influence, are the means of making men holy, and of fitting and furnishing them for every good work; and also the Word preached, when accompanied with the same power.

(Continued next week)

PREACHERS

(Continued from Page 1)

"which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the JUST ONE;" (Acts 7:52). And, "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth" (V. 54). "Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him" (V. 57 & 58). That's right — they killed him. They did the same to the apostles. They did the same to the Ana-Baptist pastors. They're still doing the same today (we've tasted several jail houses for nothing more than preaching this same Word that the Apostles preached.) Man will not listen to the preaching of the Word of God. It rubs his feathers the wrong way. It tells the depraved "pup" (read II Peter 2:22) what he is, and he refuses to accept it, and in retaliation brings persecution so as to stop the mouths of God's preachers.

II. By Flattery, "They speak vanity every one with his neighbour; with flattering lips and with a double heart do they speak. The LORD shall cut off all flattering lips, and the tongue that speaketh proud things" (Ps. 12:2 & 3).

Since America is supposed to be a "free" country and preachers can speak openly, then there are other ways of stopping their mouths; flatter him. Some fall for it. There are some preachers who know it is right to stand up against the wrongs that religious schools are doing. They know that it is right to speak out against some of their actions and teachings; but many have been awarded the Doctor's Degree in Divinity and that flattery (to some) will stop the mouth of many.

We've known some church members to use flattery to divert any "preaching" on, let's say, their personal sins. This is convenient, to some it does work, and the church who has deacons, and others within it that are determined to run things their way; it is usually applied as first measures on the pastor. There has been many a woman who uses and is using flattery to divert the preaching from their direction and thus stop the mouth of God's preacher.

(Continued on Page 5 Column 1)

A good church sign: "You are not too bad to come in. You are not too good to stay out."

PREACHERS

(Continued from Page 4)

Flattery is used a multitude of times by the unsaved to keep the preacher from witnessing to him and telling him his need of repentance..

III. By Money: "For the love of money is the root of all evil."

Money has stopped the mouth of many a preacher! It is not only true of the pulpit, but also of the college classroom podium. The hierarchy says what to say, and money writes the law. Many a preacher has been, and is being, told what he can and cannot preach upon. When there are Masons in the church you don't preach on the Illuminati, the Shriners, Job's Daughters, Demolay Boys, Eastern Stars, secret orders or the like. When there are tobacco raisers in the congregation or those who lease their land for the use of tobacco raising—then preacher — (if you like your salary) there will be no preaching on cigarettes, tobacco juice, snuff or the like. When there are "high income" brothers in the church and their wives are "high snooted" — then preacher — there will be no preaching on women's head coverings because these little rebels don't want to be in submission to anyone or anything, and your preaching would cause me to look bad, that is that I should get my house and wife in order, so preacher — watch what you preach on, if you like your lucre.

The Book says, "With food and raiment let us therewith be content." Food and clothes has been all that more than one of God's preachers went away with. Theirs is the eternal reward that will be given up ahead; but there there is that multitude who fear man more than God, and hearken to the voice of "the at present" power. These have observed and do know that "all who live godly in Christ Jesus will suffer persecution" (II Tim. 3:12).

The job a Christian holds, and in many cases loses, is based on whether he opens his mouth against sin or allows evil to continue in his silence, lest the job or salary or promotion etc., etc. be lost because of preaching. Many a Christian is and has been silenced because of money.

Jesus said, "A prophet is not without honour, but in his own country, and among his own kin, and in his own house" (Mk. 6:4).

The Lord Jesus Christ not only called His preachers to proclaim the Word of God. He also commissions them, and He also commands them. Paul the Apostle said, "Woe is me if I preach not the Gospel." A preacher is to preach to every creature; that includes those of his own kin and his own house. Truly, God's calling and work in His preachers is unknown and uncared for by those of his family. They know not the calling, they know not the responsibility, they know not their position in relation to God and His work. The Bible says, "How beautiful are the feet of those that preach the gospel of peace" (Rom. 10:15). "There is no peace sayeth my God to the wicked." It takes the preaching of Christ's gospel to bring that salvation, wherein only is peace. (Read I Cor. 1:21). Christ spoke to those whom He sent forth and said, "And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there

abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city" (Matt. 10:11-15).

God's preachers are His ambassadors. How you treat them is how you treat Christ for they come to help instruct you in the things you need to know. It's serious business when you treat lightly or even hatefully those things that pertain to God. When one of God's preachers shakes the dust off his feet, there will be a very sad judgment for that person, household, or city one day. The family or person who sets out to stop the mouth of God's preacher is in rebellion, defiance, and opposition to their Creator and Judge. There is no middle ground with God. He said, "He that is not with me is against me" (Matt. 12:30). If you are opposed to the preaching of God's Word — then you are opposed to God His Christ. If you are opposed to the preaching of God's Word — you are opposed to your Creator's way of talking to you. If you are opposed to the preaching of God's Word, then you know nothing of our Sovereign God's work, and are in dire need of Faith. But — "Faith cometh by hearing and hearing by the Word of God..." and "How shall they hear without a preacher" (Rom. 10:14).

DECISIONISM

(Continued from Page 1)

least act upon the sinner regarding salvation is of the devil. This gives man room to boast. Regardless of how great may have been the grace of God, the fact that the greatest of all "decisions" — the one that determined his destiny — was the act of the sinner, gives the sinner the right to boast. Instead of thanking God for saving him, he should only thank God for the opportunity of being saved, and thank himself for his "decision." Instead of thanking God for His sovereign, irresistible grace, the sinner should rejoice within himself, praising himself for "deciding for Christ."

Decisionism - Its Fruits

The reason for so much worldliness and carnality in the churches today is due to "decisionism." Sinners are received into the church membership when they have made a "decision for Christ" or have responded to the invitation to "accept Christ." Some preachers talk of Christ as if He were a paper doll. They make it sound as if it were Christ who is dead instead of the sinner. (Ephesians 2:10). They put the stress upon the sinner's "decision" instead of Christ's salvation. Even the extent of the efficacy of His Blood Atonement is made to hinge upon whether the sinner makes a "decision" for Him! And they tell us that God elected those whom He foresaw would make their "decision for Christ"! All hangs

on the "decision"! All of God's purposes are conditioned upon the sinner's "decision"! When those are received into the church who know no more of salvation than that they "Made a decision," it is not unnatural that in order to satisfy these folk and to keep them coming, the church has to resort to things which appeal to the natural man's nature. This is why movies in the church are taking place of preaching. This is why the young people have to be "held" by "wholesome recreation and entertainment," and "food, fun, and fellowship." Biased, cursed "decisionism"! God is sovereign, but He has surrendered His sovereignty to the sinner's "decision"! Christ has made atonement for sin, but it is void apart from the "decision"! The Holy Spirit is all-powerful to regenerate, but He must wait until He gets the "go" sign — sinner's "decision"! To the bottomless pit with such blasphemy!

—Selected

MODERNIST

(Continued from Page 1)

were alone to ask what the second coming was. John replied, "I don't know — there are several theories."

NO LONGING FOR GOD'S REVELATION

As soon as we reached home I found a godly woman who said, "I'll come over tonight and explain — have your husband there, too."

I drank in every word, but he listened only diffidently. In the years since then, I have become a firm believer, but his training has never let these deeper truths

become part of his life.

In this larger church he has become president of the ministerial union and is a popular speaker at clubs.

He makes his calls on the congregation where they will count the most for our church, our denomination or his personal standing. His sermons are clever, but in all the 17 years I have never heard him mention the name of Christ outside the pulpit.

Whenever, I chide him he tells me, "Honey, you bring in the name of Christ at such odd intervals. You say 'Praise the Lord' just to have something to say."

I try to be careful not to offend him.

My husband is not the man God wants in the pulpit — he does not say what God wants him to say or go where God wants him to go. I have tried to get my husband to leave the ministry, but although he was at one time a schoolteacher, he likes this life the best.

A WIFE'S TASK

I consider my greatest ministry outside the home to be encouraging and building up the Christian faith of other minister's wives, some of whom are in the same situation as I am. John does not oppose Child Evangelism, so I have a class in our home. Women of the church come to me with their problems, and though loyalty keeps me from ever saying anything against the minister, I can always point the troubled ones to Christ Jesus.

I can rejoice when I see our 13 and 15 year old daughters, true born-again Christians, leading their young school friends to Christ.

Just this word: Next time you

who have Christian husbands, think the going is hard, remember me!

—King's Business

MARRIAGE

(Continued from Page 1)

youth to stop and think on their way. This message is not presented to stir up strife, but to inform each one as to the mind of God, and if possible, to arouse the conscience on the seriousness of things involved.

Paul wrote to Titus and urged him to deal plainly with the vital issues of life. "But speak thou the things which become sound doctrine" (Titus 2:10), and why not? Serious-minded young people want to know, and all youth ought to know, the teaching of the Word of God on the subject of marriage. If "the twain shall be one flesh," surely nothing short of the mind of God should be ascertained. The Bible needs to be taken as our rule of faith and practice at the point of marriage as much as at any place in human experience. Next to the conversion experience, there is nothing which comes to our lives that requires more serious reflection and unceasing prayer than that of marriage.

Marriage is the longest and closest relationship known to man while he is permitted to live on earth. It is the responsibility of each of us to find out the true nature and status of this sacred institution. It is much easier to keep out of difficulty than it is to get out of it, therefore, the importance of learning the truth about marriage.

As we face this serious matter, let us remember that marriage is

(Continued on Page 6 Column 1)

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MARRIAGE

(Continued from Page 5)

a divine institution.

We have made this statement so often that it seems commonplace, yet all of us need to be reminded over and over that marriage finds its origin in God. Society never made marriage; it found it in God's garden. The first light dawned when God said, "It is not good that the man should be alone; I will make him a help-meet for him" (Gen. 2:18).

All was good about creation except the lonesomeness of Adam. Of him God said, "It is not good that the man should be alone." God steps into the picture with the words, "I will make him a help meet for him," these later words meaning, "one over against him," or his counterpart. In providing a "help meet" for earth's first man, God put him to sleep and out of his wounded side took a rib and fashioned a woman whom Adam called Eve and whom God declared was his wife.

It has always seemed significant to me that God took Eve not from his head to rule over him, or from a bone out of his foot that he might rule over her, but from his side that she might stand alongside of him on ground of equality.

All was perfect until sin marred the scene, and as we read in the Word, things went from bad to worse until we discover that the imagination of man's heart was evil continually, and it became necessary for God to send the awful flood judgment and wipe out the human family save for Noah, his wife and sons and their wives.

The first indication in the Bible that man did not believe God about the miracle of marriage indicated in the line of Cain: "And Lamech took unto him

two wives: the name of the one was Adah, and the name of the other Zillah" (Gen. 4:19). Here we see the account of the first polygamy. And while God tolerated it, there never was a time when He sanctioned it.

Marriage then was born in the mind of God and wrought out by the creative hand of God, which facts lead us to the second great truth — Marriage is a divine act.

If we think that marriage is merely a legal contract, or if we have the idea that it is an economic cornerstone of the state, we have placed it on a very low level. It is not primarily a union of mutual love, though, for the most part, this is the version most people have of it. In view of what the Bible teaches, I assert emphatically that it is the handiwork of God. Time and again in the New Testament this fact is reiterated and all based on God's own explanation of marriage. Adam fully understood the significance of the divine act, for he said of his wife, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore, shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:23, 24).

There are some who would escape this view of marriage by declaring that in many instances God had nothing to do with it, and therefore, He did not join them. The contracting parties may have disobeyed God's Word or permitted their affection for each other to overrule their better judgment, but with the consummation of the agreement, God projects Himself into it and they walk squarely into God's ordinance: "And the twain shall be one flesh." The marriage ceremony does not make the vital union, it simply



QUESTION:—To what Christian church did Julia, Peris, Rufus, and Narcissus belong?

ANSWER:—They were Roman Christians, listed among others in Romans 16:11-15.

registers it for the purpose of protection to others and for the purity of the morals involved.

One cannot think of a human relationship closer than that into which marriage brings us. And there is no contract more binding in the sight of God. It is serious business when relatives and friends prove to be busybodies and seek to loosen the cord which binds husband and wife in this divinely instituted relationship.

From the beginning of man's creation God saw the two in one so we read, "God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27). And since there was a divine purpose in this union, God said, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28).

It is not difficult to see the great emphasis which God places upon the purpose of marriage: "Be fruitful, and multiply, and replenish..."

Children were to be brought into the world and reared to the glory of God. This purpose has never been recalled and still holds good. It is tragic business when a married woman can spend her time nurturing and nursing a poodle dog, and then project herself into a newly-made home to tell the young couple how they can frustrate the divine purpose in marriage.

It was a master stroke on the part of Satan when he invented the comic strip in our newspapers and used them to cheapen the marriage relation. Among the most popular are those which ridicule home life and make husband and wife at constant odds with each other. As our age moves on towards its final consummation, those forces which are at work subtly seeking to undermine married life, are multiplying. The modern movies have reduced the marriage relationship to the level of lust. Christian people can well afford to avoid the customs of the world and to make war upon those influences which are at work like a horde of termites, destroying the heart of home life.

If we take God out of marriage, and if we fail to see how the divine act has made "one flesh" out of two individuals, then when provocation comes and times of difficulty, the remedy will be sought in the divorce courts rather than at the throne of God where the miracle was performed. The hand of man cannot divine what God has joined.

A DIVINE SAFEGUARD
God has not left us to follow blind chance in this most important of all human relationships. It is not necessary for any one to try to walk in the dim light of human judgment or in the vacillating ways of affection. The Word of God reveals how God safeguards the marriage relation by imposing the severest possible penalties upon adultery and fornication.

I have heard of people entering into the marriage relation through the instrumentality of a marriage bureau. I am wholly out of sympathy with mail order marriages. God puts this sacred institution upon a infinitely higher level. I have heard of couples who entered into this relationship by the flip of a coin,

or through a desire to get even with some one else. God has not been given a chance. More than physical attractiveness needs to be taken into account. Often beauty is but the mask of future sorrow. In seeking a companion, prayer and the Word of God should be the final court of appeal.

Let us examine some New Testament passages, and like the one just noted, it will be seen that God has not withdrawn from seeking to control the union. He said, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord" (I Cor. 7:39). Too often the marriage basis is wealth, position or title, but God clearly reveals that it must have a higher level than that of the world.

God speaks again in unmistakable language, "Be ye not unequally yoked together with unbelievers..." (II Cor. 6:14), and while this passage has been applied many times to lodge relationships, it also refers, in the humble judgment of this preacher, to the marriage relation. Here is a definite command which all Christian youth should observe. God's Word ought to come above affection and every other consideration. If this truth is ignored, then we believe that only too often marriage will prove to be a snare rather than a blessing. A Christian is not to marry to convert the other person, but both are to be Christians before they enter into the relationship. When a young man earnestly seeks to do the will of God and to follow the teaching of the Word of God, he will be able to say what the Proverb states, "Whosoever findeth a wife findeth a good thing, and obtaineth favor with the Lord" (Prov. 18:22).

GOSPEL

(Continued from Page 1)

witnessed the "worshipping and serving the creature more than the Creator." All the pomp and ceremony, with countless deluded souls fighting for a position near the presence of Pope John II serves to completely over-

(Continued on Page 7 Column 5)

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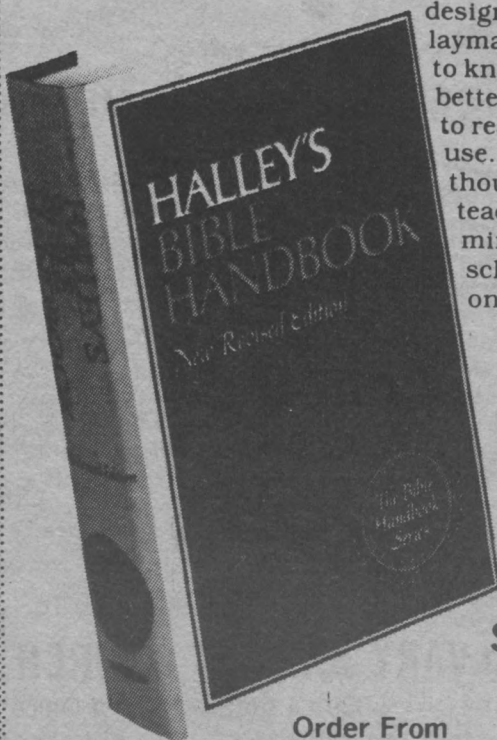
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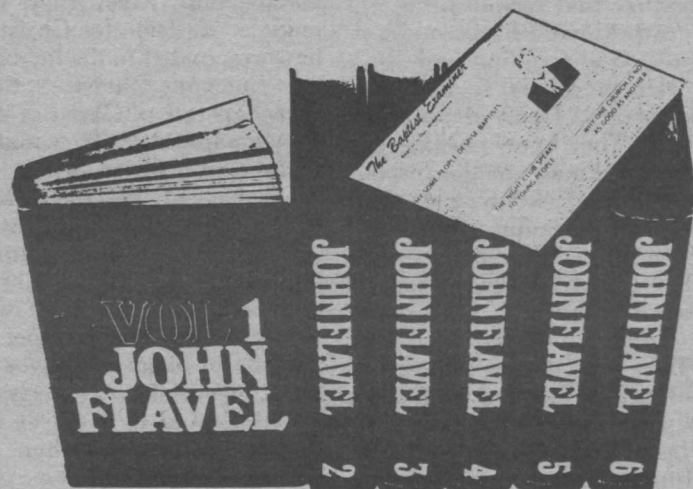
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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

NEW ORLEANS

(Ep)—Vice President George Bush defended the Religious Right June 12, telling a crowd of 42,000 in the Superdome that the movement represents "a healthy development." Speaking during the opening session of the Southern Baptist Pastors' Conference, Bush declared: "I think wisdom counsels us not to fear it, or to condemn it, but to welcome it, and I embrace the constructive contributions it can make to strengthening the United States as one nation under God." Bush's remarks were among the most direct of any high Reagan administration official on the movement that includes Jerry Falwell's Moral Majority, Christian Voice and The Roundtable.

Defending the movement, Bush said it is not un-American or unprecedented for groups and individuals with religious motives to organize politically. He cited the temperance movement of the early twentieth century and such recent developments as Martin Luther King Jr.'s struggle for civil rights for blacks and "today's heartfelt concern on nuclear weapons" as examples. To prolonged applause he declared that "the famous wall of separation between church and state is there to keep the state from interfering with the churches, not to keep the churches or individual religious leaders or ordinary church members from participating in our politics."

Further, Bush said, the rise of the Religious Right can be interpreted as a reaction to "highly controversial developments, including the legalization of most abortions, widespread use of drugs, proliferation of pornography and the decline of marriage." "In such circumstances, it was surely to be expected that individuals whose religious beliefs have been affronted by the striking social developments of these past 25 years would band together to take political action in defense of their heartfelt beliefs."

Bush told the audience he would not be political in his remarks, but then went on to give the strongest statement of support for Moral Majority and other "religious right" groups ever made by a top official of the Reagan administration. Bush's press secretary, Peter Teeley, said afterwards it was the first time Bush had publicly endorsed the religious right, and it was the first time "a top administrative official has tried to put into perspective the goals of the religious right."

COLUMBUS, Ga.

(Ep)—Delegates of a Southern wing of the Presbyterian Church overwhelmingly approved a reunion with a Northern counterpart June 15 after supporters said Jesus Christ called for unity among his followers.

The 122nd General Assembly of the 840,000-member Presbyterian Church in the United States voted 344-30 for a plan that would end their 121-year schism with the 2.4 million-member United Presbyterian Church in the U.S.A. The merger will not take place, however, unless three-fourths of the PCUS's 61

presbyteries, or regional governing bodies, approve. the UP-CUSA General Assembly will consider an identical plan next week, with a two-thirds majority required for passage.

The general assemblies of both denominations will give the question a final vote in a joint meeting in Atlanta next year. If it passes, the two bodies will merge into a new Presbyterian Church (U.S.A.) with 3.24 million members.

The Southern branch separated from the Northern branch on Dec. 4, 1861, after declaring itself "neither the friend nor foe of slavery." the new church was initially named the Presbyterian Church in the Confederate States of America, but adopted its current name within a year of Gen. Robert E. Lee's surrender at Appomattox. The vote by the commissioners, or delegates, came after about 70 minutes of debate in which opponents said the Southern church would be surrendering too much as a result of the compromise merger plan, while supporters said merger was an idea whose time had come.

"In spite of all my inclinations and all my difficulties, I know that Jesus prayed that we may be one just as He and His father were one, that the world might believe," said David Thomas of New Port Richey, Fla.

NEW ORLEANS

(EP)—Defending his involvement in a recent trip to the Soviet Union to participate in a peace conference, evangelist Billy Graham told 42,000 persons attending the Southern Baptist Pastors' Conference he is convinced his Russia trip was "within the will of God." Graham drew loud applause from a half-filled Superdome in his opening remarks, saying: "I knew I was in the will of God when I left (the United States), I knew I was in the will of God while I was there (in the Soviet Union), and I knew I was in the will of God when I returned."

Explaining he did not come to speak on world affairs or give a major address, Graham preached a typical evangelistic sermon, using a format he has followed for years. An estimated 2,000 persons come forward after his appeal to accept Christ or make some other religious decision.

Graham preached an evangelistic message, starting by asking the crowd to recite with him the scripture, John 3:16.

He first painted a grim picture of today's world, saying we live in an age of fear, with the world going out of control. Pointing out that 15 nations now have nuclear weapons, Graham warned it would take only one accident, one crazy man, to start a nuclear war that would blow up the world.

"The chances of us ever living to the year 2000 are very remote unless God intervenes with a miracle," Graham said.

TUPELO, Miss.

(EP)—Donald E. Wildmon, a United Methodist minister who heads the National Federation for Decency and the Coalition for Better Television, says that he has refused to grant an interview to Playboy magazine.

Wildmon said that Playboy Contributing Editor David Rensin has made repeated efforts to interview him.

"I would not knowingly give an interview with any pornographic magazine," Wildmon said. He said that Rensin had called his office about 10 or 12 times over the past several weeks seeking an interview and Wildmon has refused to talk with him. The minister also said that Rensin wrote him on April 29 seeking an interview. Wildmon said that he did not reply to the letter.

Wildmon said he was making the information concerning Playboy's request for an interview public "for the record." "I simply want it to be public knowledge that I refused to knowingly give an interview to Playboy or any other porno magazine," he stated.

SEOUL, South Korea (EP)—A Roman Catholic Church group declared June 15 that South Korea was facing the "most unfortunate situation" since it was founded in 1948 and called for the present government to step down. In a statement, the Korean Catholic Priests Council for Justice and Peace said such action should be taken "for the sake of the country." The council represents an activist group in the church organization, mostly at the priesthood level, that has taken strong stands on issues such as human rights.

Its latest statement was issued after a Mass held June 14, shortly after the opening of a trial of 16 defendants in connection with a fire March 18 at the American Cultural Center in Pusan. Anti-government and anti-American leaflets were scattered in the area at the time of the arson blaze. One of those on trial is a Catholic priest, the Rev. Choi Ki-chik, who was accused of harboring suspects sought in connection with the case.

The council statement cited what it called a recent series of major incidents, including a massive loan scandal that has shaken South Korean's financial community and a massacre by a drunken policeman that left 57 people dead.

LOS ANGELES (EP)—A group supporting the right of the terminally ill to take their own lives announced June 15 the publication of a 100-page book called Let Me Die Before I Wake that gives instructions on "self-deliverance."

"What we're talking about is a compassionate crime," said the author, Derek Humphry, executive director of the Hemlock society. Although some states allow "passive euthanasia," or the termination of life-support systems in a hospital, Mr. Humphry said, "it's a crime to assist a suicide in any way." He made public copies of proposed legislation that would make it legal for friends and doctors of a dying person to help the person carry out "self-deliverance."

"Many are helping others to die all the time, but most of them keep quiet about it," Mr. Humphry said. In some cases, he said, people who know they are going to die and want to avoid subjecting their loved ones to legal problems go to motels to take their own lives. "We find that appalling in a caring society," Mr. Humphry said.

Let Me Die Before I Wake contains case histories of drug overdoses administered to cause

a quick and painless death, including specific dosages considered to be lethal. It also discusses how to deal with possible legal problems of helping a person commit suicide. Let Me Die Before I Wake is available only by mail from the Los Angeles-based society for \$10 on top of a \$15 Hemlock membership fee, he said.

WASHINGTON (EP)—CIA administrators declared they would take corrective action if anyone presents "hard evidence" that CIA agents are posing as missionaries or involving them in intelligence gathering. CIA director William Casey met June 8 with Southern Baptist Foreign Mission Board President R. Keith Parks and Executive Vice President William R. O'Brien to discuss the agency's position concerning missionary involvement. Casey strongly affirmed the board's position that to involve missionaries in intelligence activities violates the First Amendment to the Constitution regarding separation of church and state.

During the 30-minute meeting with Casey and Director of External Affairs Billy Doswell, Parks also said any CIA use of missionaries "jeopardizes not only the work of missionaries but has the potential of putting them in a dangerous situation and even jeopardizes their lives as well as our being able to stay and work in various countries." Parks said Doswell told them that if anyone could present hard evidence that missionaries are being used as agents or that agents are posing as missionaries the agency would take action.

Parks said Casey was "very strong in his affirmation that the executive order by former president Jimmy Carter prohibiting use of missionaries as CIA agents could be carried out." Casey also told Parks and O'Brien that he "personally has strong objections to any utilization of missionaries by the CIA." He said the use of missionaries as agents is not wise and that the CIA "had not and would not use missionaries." He also affirmed that agents would not pose as missionaries or use mission activities as front organizations. Parks requested the meeting, set up through the office of U.S. Sen. Mark Hatfield (R-Ore.) because of broad concern over "persistent rumors of contact" (by CIA agents) with missionaries.

WASHINGTON (EP)—Two American religious leaders spent more than half an hour at the Soviet Embassy in Washington last month discussing religious persecution in the Soviet Union.

Evangelical protestant theologian, and former Christianity Today editor, Carl F. H. Henry and Rabbi Joshua Haverman of the Hebrew Congregation in Washington went to the embassy to deliver a petition urging the Soviet government to free religious prisoners of conscience, Radio Liberty reports. The petition, containing more than 100 signatures, was initiated by Henry, Haberman and Michael Novak, a Catholic theologian and writer.

Both Henry and Haberman said they were received "courteously" at the embassy. Henry said he and Haberman told the diplomats that they welcomed the international peace conference slated in May

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in Moscow, but expressed concern "that so many religious leaders in the Soviet Union would not be able to participate." Henry and Haberman brought with them a "symbolic" list of 25 religious prisoners and prisoners of conscience whom they urged Soviet authorities to release immediately. The list contained such names as Father Gleb Yakunin, Lithuanian historian Anianus Terleckas and Baptist Galina Vilchinskaya.

GOSPEL

(Continued from Page 6)

shadow the glory of our Lord Jesus Christ — forcing Him out of any preeminence, even if and when He is mentioned at all.

There are some honest persons who are being drawn into the net of agreement and of sympathy with the pope's utterances and, from what the entire news media is saying and showing, it is of little wonder. All of his public appearances have portrayed him as a kind and benevolent person, sincerely desiring peace in our time. As an individual, he may well possess these desirable attributes. However, it may well be an opportune time for the Christian with eyes to see and ears to hear to take another look at the historical facts and background of our Lord's true assemblies. It won't be needful to dig very deep to ascertain that there have been "good," bad and indifferent popes in the history of Rome's contribution to Christendom. I use the word "good" advisedly and in a comparative sense, in that some have put the others to shame in their abominable conduct while in office.

While this particular man seems to be a compassionate person, you may rest assured the aims of the Catholic church (?) has not been altered one iota. Admittedly, some of the means to accomplish their aims have undergone noticeable changes, all of which were expedient to lull the Protestants to a sense of guilt for leaving their "mother"

(Continued on Page 8 Column 1)

The old saying "Birds of a feather flock together" is not only true with birds, it is also true with preachers.

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GOSPEL

(Continued from Page 7)

and the need to return to her.

This may sound redundant but it bears repeating. Rome in any minority is as a meek lamb. Rome as an equal is as a sly fox. Rome in a majority is as a raging lion. Rome, at present is by and large in the "equal" stage. Hence, the facade of unexpected concessions gives her the image of a loving parent, desirous only of having her children to return home.

It may well behoove the Baptist believers among us to take a closer look at this rapidly developing phenomenon in the light of God's words and instructions to His elect flock. Simply put, just what accord does the New Testament Christian have with the Romish system of ecclesiology, even with a highly charismatic and personable leader in charge? How does he measure up, along side of God's yardstick?

We recently were informed that our best known neo-evangelist had an audience with the pope at the Vatican. If that good Spirit within would allow me to make a bet, I would wager my gold skate key that our evangelist did not travel to Rome to counsel with the pope in regard to his soul in the sight of God. If such was not the case, then he has used his "liberty" as an unlawful license, God's Word clearly states that "...though we, or an angel from heaven

preach any other gospel... let him be accursed" (Galatians 1:8 & 9). Pray tell me, then, if the "gospel" of the Catholic Church (?) is that which we have received from God's Word? Or is such a gospel strangely akin to that of I Timothy 4:1, 2 & 3? What rapport then does any of God's informed elect have with Rome? God said that such a one is to be accursed, not visited with a bowing to and a kissing of the ring.

Your president recently came out of the chambers of the Vatican and declared the pope to be a "holy" man. Again, what saith the scriptures?

There are some fine and astute Bible scholars who approach Holy Writ from a prophetic perspective, gentlemen who adamantly and dogmatically hold that the "great whore" the mother of harlots in Revelation 17 is the Catholic church and that she is the mother of all those assemblies who, incompletely, came out of her in the mid 16th century. And allow me to stress the word incomplete because almost without exception those rebelling assemblies managed to hold fast to some unscriptural vestige — a heritage from their roots. Most notably being the mode of baptism and the sprinkling of infants and those too young to have any conception of faith and of repentance toward our Sovereign Lord.

While I am content to leave the final assessment of Rome in the hands of the erudite students

of prophecy among my peers there has been developing ample evidence, a proliferating movement of Protestant assemblies, in the direction of dialogue and co-existence with Rome. Oddly enough, those in the vanguard of this movement are the ones whose name is practically synonymous with the Reformation, those with the most to lose, closely followed by the bulk of the remaining baby baptizers. In addition the ecumenical framework of the burgeoning charismatic trend is money in the bank for Rome. In the guise of "love and unity in the Spirit" these people seemingly will take a serpent to their bosom. It doesn't need to be scriptural so long as it is an outward "experience." Meanwhile, in its undulating movement the serpent can be a thing of beautiful grace. It also may embody a deadly venom. Mother Eve was not beguiled by a repulsive and repugnant creature. In the beauty of the garden this arch enemy of our God and of our souls surely must have possessed a high degree of attractiveness.

So it is with Rome, albeit they soften their restrictions and demands and sugar coat the outside of the cup — inside dead men's bones among the antibiblical, unscriptural dogmas.

Those same prophetic students who hold that the Protestant assemblies are the daughters of the harlot also claim that this exodus is highly predictable. They claim that such a movement is the beginning of a conglomeration of varied and diverse assemblies which are to come together in a gullible one-world church — thereby setting the stage for the long awaited and expected anti-Christ. If such conjecturing is basically correct then the recent visit of the pope to England was not a simple chance happening. In some supernatural manner the principalities, the powers, the rulers of darkness prevailed upon this man to undertake the use of England's emotional turmoil as a means of getting the camel's nose into the tent. Remember that the serpent was "more" subtle than any beast of the field? Well, he hasn't changed, altered or lost any of his deceitfulness.

If the present pope came on as a demanding, domineering and hateful personality, then just how many could he influence? But what then if he is transformed into an angel of light? Too many who claim to be Baptists are being drawn into the net along with those who one would feel likely to succumb to the blandishments of this corrupt system of man made religion and works.

Admittedly, I have written along some lines which must surely bring the charge of a hateful bigot against me. In this regard, if a careful study of ecclesiastical history, and of your King James Bible, fails to bear me out, then I will repent in sackcloth and ashes.

Our precious Word says that "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously..." (Deut. 18:22). Openly it seems that those things mentioned are coming to pass — and increasingly so. If Jesus tarries, time will tell. Truth will out!

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PAGE EIGHT