

ATTENTION

(USPS 042-340)

START MAKING YOUR PLANS NOW FOR OUR THANKSGIVING BIBLE CONFERENCE

Calvary Baptist Church is planning its 1982 Bible Conference for November 24th and 25th. Services are scheduled beginning at 3:00 p.m. Wednesday the 24th, 7:00 p.m. Wed., also. Then services are scheduled at 9:30 a.m., 2:00 p.m., and 5:00 p.m. on Thursday, the 25th. The church will feed supper on Wednesday and lunch on Thursday for all who attend. The church will provide lodging for invited speakers and their families.

You will hear the following preachers and others: Sam Wilson, Dan Phillips, David West, Ray Brown, James Hobbs, Ron Boswell, Oscar Mink, Don Pennington, Martin Holmes, E. G. Cook, Owen Croy, Joe Wilson. These men are fine preachers of God's Word and will be a blessing to you.

You will hear the following sermons and others: WHO ARE THE OVERCOMERS IN REV. 2 & 3?, THE INSPIRATION AND AUTHORITY OF THE

BIBLE, GRIEVING THE HOLY SPIRIT, WILL THERE EVER BE PEACE ON EARTH?, THE ETERNAL AND ABSOLUTE PREDESTINATION OF ALL THINGS, SATAN AND THE SINNER, SATAN AND THE SAINT, WHAT THE BIBLE TEACHES ABOUT IMPUTATION, THE CHURCH: THE PILLAR AND GROUND OF THE TRUTH. These are important subjects and should be informative and a blessing.

We invite all who can and will to be with us for this time of what we believe will be a special blessing to our church and to all who attend. Your presence with us will add to our blessings at this time. Please begin now to make plans to attend this conference. Start praying now for God's blessings at this time. For any further information contact the pastor at 606/325-2012 or 606/928-9213. The latter is his home phone. You, you, you, and especially you are wanted, invited and welcome. Ya'll come.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

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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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ASHLAND, KENTUCKY, NOVEMBER 6, 1982

WHOLE NUMBER 2393

LOOKING AT SCHEMES OF MEN

Raymond A. Waugh, Sr.
Dear Brother Langley:

I sincerely thank you for your encouraging words. I am very pleased that Part III of "Piteous Pentecostals" was of such help to you. Also, I appreciate your

further question about the Campus Crusade for Christ, which one of your members apparently effected. Always, I am happy to give an answer.

From time immemorial, perhaps, men have asked,

"What must I do to be saved?" It seemingly is the nature of the mortal to suppose that salvation somehow is something that men have accomplished or something that men can accomplish. Others, of course, inquire,

WHAT HAS BECOME OF OUR SWEET FELLOWSHIP?

By E. G. Cook
Birmingham, Ala.

A short fifteen years ago I could go to a Bible Conference



E.C. Cook

and agree with every sermon that I heard preached. I could enjoy and endorse just about everything I heard in our local church, sovereign grace con-

ferences. The brethren all seemed to "speak the same thing, and have no divisions among us, but were all perfectly joined together in the same mind." However, during that short fifteen years some have literally sown discord among us to the extent we just do not know when a speaker comes to the pulpit whether he will stay in "the old paths, where is the good way, and walk therein" (Jeremiah 6:16), or if he will take to the bushes.

In Ephesians 4:14 we are told to "be no more children, tossed and carried by every wind of doctrine,"

(Continued on Page 6 Column 1)



Ray Waugh

"What good thing must I do to inherit eternal life?" As may be expected, equally deluded and equally ignorant men

(Continued on Page 4 Column 5)

HALLIMAN GIVES REPORT OF WORK FROM KENTUCKY HOME

By Fred T. Halliman
From Home In Ky.

Dear Friends,

Greetings to each of you, this time from my home in Kentucky.



Fred Halliman

As I write this I have been home now for two weeks. It

seems that each time I make the trip it takes me a little longer to get back to normal again. I have always had trouble sleeping on any kind of moving vehicle, including aircraft of any type. While the big jumbo jets are very much like sitting down in one's living room, I still cannot sleep on them. Therefore, from the time I leave Papua, New Guinea until I get home I have slept hardly any at all--this time I left on Thursday afternoon and arrived in Huntington on Monday morning.

Since I have been home I have stayed pretty close to the house and have no plans of visiting the supporting churches this time. From the time I left the last time until I arrived back home this time, two years and just over four months have expired. It was so good to be able to see my family and visit with

(Continued on Page 2)

THE DOOR

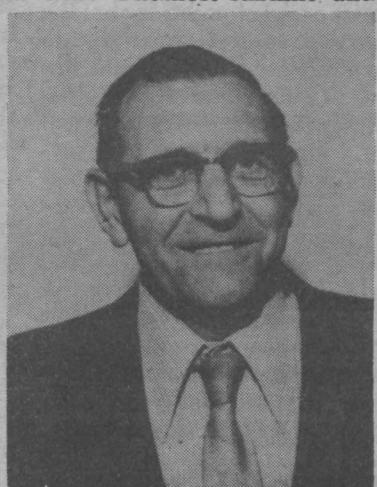
By Robert Hoskins
Crestline, Ohio

John 10:9 reads, "I am the door; by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

I would like to point out the word "the." It is a definite article, so there can be but one door to Heaven.

Our Lord sets Himself forth

as a very humble person. What I mean is He is showing (or giving) us an example to be humble, and how to serve our brethren, our God and Father and His (Christ's) Father. We should pay particular attention to this! The most sublime and



Robert Hoskins

poetical figures are none too glorious to describe Him (Christ); He (Christ) chooses homely ones, which the most common minds can understand. Let us at this point of our study, define what our subject "Door" is. Webster defines a door as: "The movable frame, or boards or other material, by which an entrance into a house, a room, etc., is closed and opened."

A door is a moveable object (Continued on Page 3 Column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

WHY BAPTISTS SHOULD LOVE EVERYBODY

"The works of the flesh are... hatred... But the fruit of the Spirit is love... (Gal. 5:18-22).

I write this article in fulfilling a promise made to a reader of TBE who was upset by an article in the paper. She felt that Baptist people hated her kind. It may be true that we sometimes leave that impression with others. If so, we should be careful that we do not leave this impression. We should, as Baptist people, love everybody, and should try to show them this love.

Our text informs us that hatred is a work of the flesh. It is an activity of the old nature. As children of God, we are to "Crucify the flesh with the affection and lusts." We are to "walk in the Spirit and not fulfill the lusts of the flesh" (Gal. 5: 24 & 16). Brethren, there is surely enough hatred in the world without the children of God manifesting such towards others.

Baptists ought to love everybody. However, let us clarify our thinking about the character of true love. The religious world has gotten so sentimental and sloppy about love. That which is often called love is far from true love as taught in the Bible. The love of which I speak is not the natural love of the flesh. I speak of a love that is produced by the Holy Spirit. Therefore, such love will always be in harmony with the Word of God. In other words, we cannot and do not love that which is contrary to the Bible, "Through thy precepts I get understanding: therefore I hate every false way" (Psa. 119:104). One needs to study this great verse of the Word of God, and apply it to the matter of love and hate in his heart and life. That love, so-called, which ignores the teachings of God's Word, is not a Spirit-given and Spirit-directed love. It is the proper attitude of the child of God to hate

that which is contrary to the Word of God.

The love of which I speak is not that which ignores the distinction between right and wrong, between decency and wickedness, between sin and righteousness. This so-called love which opposes the punishment of crime, and defends the murdering abortionist, and urges the rights of the 'gays' and pushes ERA is not true love, but rather, an abomination to the thrice Holy God of the Bible. Consistent with the possessing and manifesting of genuine love is the total and uncompromising hatred of sin. We must never, never compromise with sin, or throw a cloak of sickly sentiment over the evil deeds of men, and call this love. True love is a holy love, and holiness contains a love for the right and a hatred of the wrong.

Now, with these considerations stated, let us consider our subject. I do insist on the

(Continued on Page 2 Column 1)

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WHY

(Continued from Page 1)

truthfulness of the subject. I do most adamantly insist that it is the duty of Baptist people to love everybody. Let us first of all delineate some of those included in the "everybody". Of course, it goes without saying that we should supremely love the Triune God of the Bible. Without such love, there is no possibility of being a saved person. Then, I assume that it is without question that we should love those who are bound to us by natural ties. We should love Father and Mother, son and daughter, husband and wife, and all who are bound to us in any natural way. Being saved does not sever the ties of nature. It is no manifestation of superior spirituality to have wrong and hard feelings against relatives. Saved people ought to be the best of natural relatives to others. Being saved should improve, where and if possible, the manifestations of natural love. I am aware that being saved often brings divisions between relatives, and am aware that Jesus taught such. But I am saying that we who are saved ought to let the unsaved relative have the hatred, and ought to be sure that any division between us is on their part, and because of our uncompromising stand for Jesus Christ. I am saying that we should love our relatives, and seek to be better in these relationships whenever we can, because we are saved.

White Baptists ought to love black people. I am a southerner and proud of it. I am in favor of a measure of segregation between the races. However, I am happy to say, and praise God for it, that I have never in my life mistreated a black person. I can truthfully say that I have no hatred at all in my heart for black people, or for any others who are of a different race from myself. To recognize racial differences, and to let such differences regulate our activities some what is one thing. To have wrong feelings towards others, or to mistreat others because of racial differences, is something and is wrong and sinful in light of God. True Baptists

THE BAPTIST EXAMINER
NOVEMBER 6, 1982
PAGE TWO

The man who cannot be angry at evil lacks enthusiasm for good.

love black and white and yellow and brown and red and whatever. They will show this love in their treatment of others.

Baptists ought to love the unsaved. Oh! how we ought to love the unsaved. We ought to live godly lives before them so that our witness to them will not be nullified by our lives. We ought to sincerely desire the salvation of the unsaved. We ought to earnestly pray for them. Every Baptist ought to have upon his heart the names of several unsaved, and ought to pray for such continually. We ought to witness to the unsaved and give them the glorious gospel of Jesus Christ. Remember, dear Baptist, that you and I were once numbered among the unsaved. Remember that someone, or many someones witnessed to us, prayed for us, influenced us, and were used of God in our salvation experience. Remember, dear Baptist, that we are Missionary Baptist and not Hardshell: that we believe that the Spirit uses the gospel in giving spiritual life to dead sinners. Let us be most faithful in carrying that gospel to the unsaved.

Baptists ought to love those who are not Baptists. This is one of the main reasons I am writing this article. We ought to love people who say they are saved, but who are members of other so-called churches. Now, let me be very clear here. I believe that true Baptists churches are the only churches there are. I believe that all other churches are man-made institutions. I believe that what other churches teach that is not in harmony with what Baptists teach is heresy. I believe that we Baptists ought to stand adamantly against all other churches as religious institutions and against the man-made or devil-inspired doctrines they teach. I do not believe we should give an inch here. I do not believe we should recognize these institutions as churches or fellowship them in any way as churches. But I do as firmly believe, and as adamantly affirm, that we ought to love the people who are in these institutions. I will not fellowship anything as a church except true Baptist churches. But I will, and I do, and I insist that we can and should fellowship saved people as brothers and sisters in Jesus Christ — no matter what religious organization they do or do not belong to. I do not believe at all in the universal invisible church. I consider this a rank and terrible heresy. I do believe in the universal family of God. I do believe — yea, I verily know that all the born again are brothers and sisters in Jesus Christ. God forbid that I should compromise the truth of God's Word in recognizing and fellowshiping false churches and false doctrines. God forbid that I should ever mistreat or fail to truly love a brother or a sister in Jesus Christ.

Brethren, I do verily believe that we can love people who are in false religious organizations without loving the organizations themselves. Am I not correct in this opinion? Of course I am. Now, I am quick to admit that the more of God's Word we agree on, the more and sweeter fellowship we can have. I am quick to admit that believing differently as to doctrine and practice can be a hindrance to fellowship. I am not asking that we ignore these differences and their consequences. I am asking that we love others who are saved and that we manifest this love in our attitude, in our speech and in our actions.

Now I do confess that it is sometimes difficult to fight error and sin as hard and uncompromisingly as we should, without letting that affect, or seem to affect, our attitude towards the individuals involved therein. But, brethren, let us labor to make this distinction. Hating error and sin, while loving those involved therein, is a proper distinction. We should make this distinction. We should labor diligently to let it be clearly known that we do make this distinction. No doubt there have been articles in The Baptist Examiner which have not made this distinction. No doubt there have been such articles which left the impression that we Baptists hate others. No doubt writers in TBE have not always been as careful as they should to discriminate between hatred of wrong and love of those who held and practiced the wrong. And no doubt that this writer has often been guilty of such. But I do confess, that whenever I have been guilty of such, I have been in the wrong. I do say for myself, and I believe I speak for all men who write for this paper, that I hate no person on the face of this earth. There is not an individual living to which I wish, or for which I desire, any bad thing. There is not a living person that I do not wish for them all the good in every way which God shall see fit to give to them. There is not a person to which I desire to see anything bad happen. Not a person lives that I will not be glad to be a friend to and to pray for such that God will bless them. And, most assuredly, there is not a living individual that I would desire to see go to hell. I can look any man in the face and tell them of Jesus Christ, and that I hope they will be saved and hope I will see them in heaven. There is not a man that I cannot or would not honestly and sincerely pray for God's good blessing upon them. Now, brethren, is not this the true and proper attitude of all Baptists everywhere?

Why should Baptists love everybody? Because we are not in the place of the sovereign God of the Bible. God, in the high exercise of His sovereignty, can love Jacob and hate Esau, and He did and does. But that does not mean that it would be right for Jacob to hate Esau. Now, I do not believe that God loves everybody. Such teaching is contrary to the blessed Word of God. But you and I do not have the knowledge that God has, and we do not have the sovereign rights that God has. We should love everybody. We do not have the right to hate anyone. Baptists should love everybody because such is the teaching of the total Word of God. The Bible will be searched in vain to find a verse that will excuse our hating of any man upon the earth. It is the commandment of our Lord that we love one another.

Baptists should love everybody because it is the nature of the new nature to love. We have been born again. We have a new nature. That new nature just naturally loves. When we walk according to this new nature — when we refuse to walk after the flesh — we just cannot help but love everybody. Remember that it is a work of the flesh to hate. Remember that the fruit of the Spirit is love. Brethren, I just do believe that born-again people cannot help but love. The fish must swim. The bird must fly. The unsaved must sin. The saved must and do love. It just comes naturally to the new nature to love.

Baptists should love everybody because, "the love of God is shed abroad in our hearts by the Holy Ghost which is given to us" (Rom. 5:5). And because, "The fruit of the Spirit is love" (Gal. 5:22). We have been saved by the work of the Holy Spirit. We are — all believers are — indwelt by the Holy Spirit. We are not priesthood men. We are not holiness people. We believe and know that every believer has the blessed Holy Spirit dwelling in his body. Let us not grieve the Spirit. Let us not quench the Spirit. Then, as we walk in the power of an ungrieved, unquenched Spirit, we will love and love and love.

Baptists should love everybody because it is God that has saved us and made us Baptists. It is not our superior spirituality or intelligence that has made us what we are. We are what we are by the grace of God. How dare we look down on others, or hate others, or mistreat others, as if it were we ourselves that made us to differ from them. Let us look on others and say to ourselves, "there, but for the grace of God, go I." Let such realization produce deep humility within us. Let this humility be accompanied by a genuine love for others. Realizing what the grace of God has done for us, and a consequent humility will not produce a hatred towards others, but will foster and encourage love for everybody.

Baptists should love everybody because to act differently will mar our testimony before the world and greatly harm our influence with others. We ought to jealously and zealously guard our testimony and influence. We must have and manifest more genuine love of the Spirit towards others if we would have an influence with them. What is our desire for others? Is it not that, if it please the Lord, they will be saved and become Baptists? We may never see this. But what would be the best we could do towards seeing this? Would it not be an attitude and manifestation of love towards them?

Baptist people ought to be a sweet-tempered people. Baptists ought to be kind, helpful, gracious, and courteous towards all men. We ought to be meek, lowly, humble people. We ought to show forbearance, patience and long-suffering to all men. Brethren, let us so act that if men speak evil of us they will speak it 'falsely' and 'for Jesus' sake'. Let us endeavor to so speak and so write that when men become angry with us, it will be because of the truth we speak and not because of the way in which we speak it.

Baptists are to be bold, strong and uncompromising in their stand for truth and against error. I take nothing away from this. Yet, I insist, also, that Baptists should love everybody.

HALLIMAN

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my church once again.

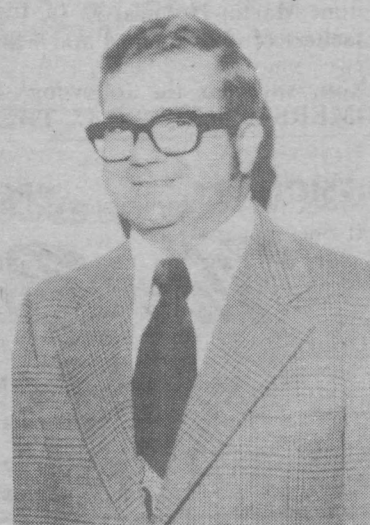
When I left Papua New Guinea I had intentions of being back on the mission field within two months. As I write this it appears that it could be somewhat longer. One of my main reasons for coming home was to investigate the possibility of having a hernia operation. At this point there is nothing that has been finalized about that, and inasmuch as I am investigating the possibility of getting it done at one of the Veterans Hospitals, it could be two weeks or more before I

APPRECIATED LETTER

Dear Brother Joe,

It is with great joy and pleasure, that I inform you that on September 12th, 1982, at our regular business meeting, Sovereign Grace Baptist Church of Warren, Ohio, of which I am the pastor, voted to support The Baptist Examiner \$50.00 a month. Brother, I pray that this is only a start.

I can not begin to tell what TBE has meant to my life.



Don Pennington

When I first became acquainted with TBE, I was a very dwarf Christian. I had been saved for ten years, but hardly knew the front of my Bible from the back of it. Words like Election, Predestination, Sovereignty and Depravity did not mean a thing to me. I had been told to stay away from them, that they were too deep for mankind. After a few months of The Baptist Examiner, my Bible became a new book to me. My whole life had a new meaning to it.

I am sure there must be a lot more readers of TBE who have had a similar experience. I exhort all these readers to just stop for a few moments and think back. Just consider. What has this great paper meant to you and yours? What has it meant to your church? Would you have had a church without the influence of TBE?

Beloved readers, TBE has been the school we all needed. When God called me to preach His precious Word, I needed an education in His Word. I got that education through the influence of The Baptist Examiner. I beg you, consider, and then do your best for an old, old friend: The Baptist Examiner.

Don Pennington
Warren, Ohio

know what I am going to do about it. Please pray with me on this matter.

Over Labor Day weekend I was privileged to attend the Bible Conference at the Grace Baptist Church, Stanleyville, North Carolina. It was a real blessing to be able to see and fellowship once again with so many of the brothers and sisters in Christ, but the preaching was enjoyed in a special way. I thank all the brothers and sisters there that made me feel so welcome and was thankful for the opportunity of preaching two times while at the Conference.

Now I would like to bring you up to date on the mission work in Papua New Guinea. It has been quite some time since we have had an article in THE BAPTIST EXAMINER. This has been due, in the main, because I have spent so much time out in the bush for nearly two months prior to my coming home, then when I would be back at the Mission Stations I would be so busy getting things caught up, there seemed to be

(Continued on Page 3 Column 1)

HALLIMAN

(Continued from Page 2)

no time for writing.

In the past three months we have ordained five preachers, all of which have finished a three-year course in Bible School. Our ordination services there are similar to those performed back here other than the question session. At our ordination services we have more questions and require chapter and verse to back up every answer. Most of the preachers would give at least two passages of Scripture to back up answers to all questions. This makes a much longer service, but people in Papua New Guinea never complain about the length of a service, so it does not matter.

In the past few months four churches have started assembling materials to build new church buildings of permanent materials. Just before I left to come home one of these churches had their building up already, although they did not have it completed. When I get back I will soon start milling the timber for these various churches to complete their new buildings.

When I left to come home two fellows were getting ready to leave for the area where the large copper and gold mine is being started, to investigate the possibility of starting a work in that area. This area has a great potential in that there will be a large town built around the area and will have people working there from many parts of the island. At one time I saw the plans they had worked out to build a town to accommodate 75,000 people.

When I left a mission patrol was being planned by two men to visit the remote Pogaia area, with the purpose in mind of organizing a church while there. This is the most remote area of all our mission work. It is the area where, several years ago, myself and 35 other men were lost in for 11 days. We had run out of food and thought we would die in the jungle. We have made many patrols into that area over the years and have had native missionaries working there all along. As you read this, there should be a Baptist Church established there.

We would like to ask those of you that know the Lord to remember Brother Isaac Uming over on the island of Bougainville in prayer. Elder Uming has been stricken with some sort of a sickness that caused him to be paralyzed on his right side. It was not diagnosed as a stroke, but acted similar. He had improved slightly when I left to come home, but was still not able to walk. Brother Uming has several other mission points besides the church he pastors. If any of you would like to write to him to give him a word of encouragement (please do not expect an answer), his address is as follows: Elder Isaac Uming, New Cannan Baptist Church, Nukui Village, % Tonu Free Bag, via Buin, N.S.P. Papua New Guinea. Brother Uming reads English and I am sure a word of encouragement to him would be greatly appreciated.

The work around the new Mission Station is coming along pretty good. Things in that area work much slower than over in the Duna area. Our attendance had begun to pick up some, but in the main, little concern can be noted among the people regarding spiritual matters. The fighting continues and this has a direct bearing upon our services. Most of the men that attend the services will only do so if there

When Jesus speaks, let fallible mortals hold their peace.

are a couple of men walking around on the outside of the building, to watch to see that no enemy takes them by surprise.

The overall situation of the work looks good, other than the fact that our finances are far from what we need to operate effectively. We have been forced to curtail some of our activities due to the lack of funds. We have opportunity to continue to grow and spread farther afield, but can go no farther than our finances will permit. One fellow said he had an idea that the work in Papua New Guinea was superficial, because he thought the mission machinery was being greased by the offerings from America. Beloved, any of you are invited and welcome at any time to visit the work in Papua New Guinea and see for yourself how your mission money is being spent and, if you can recommend how that we can better use it, we will welcome that, also. Be that as it may, we ask you to pray for us in the meantime and, if the Lord lays upon your heart to support the New Guinea Missions more than you have in the past, we will be most grateful. May the Lord bless each of you!

DOOR

(Continued from Page 1)

which allows us to enter or leave a room. Jesus would have us often think of Him, and we should think of Him always, that is, Christ.

A door to a sheepfold is the poorest form of a door. For it is more of a gate than a door, but is the way in and out of the sheepfold. Jesus condescended to be anything, so that He may serve His people.

I. THE DOOR

In this homely illustration we see—

1. Necessity. Suppose there had been none, we could never have entered in to God. Suppose Christ had not come to bear our sins and been the perfect sacrifice for them (our sins), how would we have been able to approach the thrice Holy God? Had He not come we would not have had peace, truth, salvation, purity, or Heaven. So according to the Word of God we were all imperfect and could have in nowise come to God (John 14:6).

2. Singularity. There is only one door into Heaven, and it is Christ Jesus. I would not advise anyone to look for another, because there is none other. Salvation is through this Door and it only. Acts 4:12 reads, "Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved." Malachi 3:6 reads, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." and in John 14:6 Jesus says, "Jesus saith unto him (Thomas), I am the way, the truth, and the life; no man cometh unto the Father, but by Me."

Paul says in Ephesians 2:18, "For through Him we both have access by one Spirit unto the Father." What more could we say, than there is but one Door to Salvation, and it is through the Lord Jesus Christ and Him only. So we see the Door is singular. One door!

3. Personality. The Lord Jesus Christ said, "I am the door." And there is no other door. Not ceremonies, doctrines, professions, or achievements, but the Lord Himself, our sacrifice.

II. THE USERS OF IT.

1. They are not mere



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Naples Park Baptist Church of Naples Park, Florida

Psalm 36:1-6

Intro. God, through His inspired writers, has given a vivid description and has set forth accurately the condition and conduct of both the saved and the lost. He does this by placing them side by side in order that we might see the gigantic contrast, and in order to show us "salvation is of the Lord." He magnifies His divine attributes in this salvation and also in His judgment of the wicked. David is one of the witnesses used to do this, as well as one of the examples.

VERSE 1

"The transgression of the wicked." Transgression, or a stepping over the line or out of the way, is an outward manifestation of the wicked and depraved heart of the sinner (Jer. 17:9). His wicked and depraved heart promotes wicked thoughts (Gen. 6:5) and wicked activities (Eph. 2:2, 3). This is true of all of Adam's posterity (Rom. 3:23); therefore "there is none righteous."

"Saith within my heart." The sinner's actions cry out, "unclean, unclean." This is why Isaiah cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:5). This cry is ever heard by others who see the action of unrepentant sinners.

"That there is no fear of God before his eyes." This is the result of sin. It is blinding and binding. Fallen man is atheistic and agnostic. He lives as if there is no God. Remember there are many religious atheists who profess religion, but in their actions they deny their profession. "No fear of God" is the crown of depravity (Rom. 3:9-18).

VERSE 2

"For he flattereth himself in his own eyes." Self-worship, in the place of worshipping God, is idolatry at its height. This is

observers, or knockers at the door, or sitters down before it, or guards marching to and fro in front of it. But they enter in by faith, love, experience, and communion.

2. They are persons who have the one qualification: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). They do "enter in," the person is "any man," but the essential distinction is the entrance, and that is the door.

A door which is conspicuously marked as "THE DOOR" is evidently meant to be used. The remarkable advertisement of "I am the door," and the special promises appended to it, is the most liberal invitation imaginable. What are the promises attached to it?

III. THE PRIVILEGES OF THOSE USERS

1. Salvation. "He shall be saved." The greatest of them all, at once, forever, no ending altogether.

2. Liberty. "He shall go in and out." No restrictions, this is not a prison door, but a door for the flock whose Shepherd gives freedom.

true until the sinner is brought to see God (Isa. 6:5). Many times, the most vile and vicious sinner glories in his accomplishments, and in the fact he is not like other people; he is as good as the church member, he is benevolent, etc.

"Until his iniquity be found to be hateful." This either takes place in regeneration or in judgment. He will either be like Isaiah or like Judas Iscariot. He will either cry for mercy in repentance, or cry for the rocks and mountains to fall on him. He will either be like the publican, or like the rich man who woke up in torment.

VERSE 3

"The words of his mouth are iniquity and deceit." His words are either slop or gutter language or they are sweet and smooth in order to obtain his sinful desires. He either curses you out, or passes himself off as an angel of light. The poison of asps is under his tongue, and his mouth is full of cursing and bitterness (Rom. 3:13, 14), but he, many times, coats it over to appear respectable.

"He hath left off to be wise, and to do good." "The fool hath said in his heart, There is no God" (Psalm 14:1). The paths of sin are foolish and fatal, and lead to the abyss. True wisdom is that which makes one wise unto salvation and service (II Tim. 3:15). The unsaved are incapable of doing good, for "there is none that doeth good, no not one" (Rom. 3:12).

VERSE 4

"He deviseth mischief upon his bed." The sinner is either practicing or plotting sin. His conscience ever pre-meditates sin. He ever thinks and dreams of ways to fulfil the lust of the flesh.

"He sitteth himself in a way that is not good." He places himself in the most advantageous position to accomplish his sinful designs. He views the

3. Access. "Shall go in," for pleading, hiding, fellowship, instruction, enjoyment.

4. Egress. "He shall go out," an exit, for service, progress, etc.

5. Nourishment. "And find pasture." Our Spiritual food is found through Christ, in Christ, and around Christ. Let me say that there is no enjoyment away from Christ after you are saved and become a child of God. David said in Psalm 37:25, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor His seed begging bread."

Reformation is not the door (reformation is works, it is what a man does for himself); also, works is not the door. II Timothy 1:9 reads, "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." We cannot dismiss the door keeper. Christ said, "I am the door." John 10:30 reads, "I and My Father are One." Then John 6:44 reads, "No man can come to Me, except the

(Continued on Page 4 Column 5)

plains that are well watered, and sets out to obtain them, using whatever methods necessary. However, his position is not good, for it is the gateway to Hell; it is the broad way that leads to destruction.

"He abhorreth not evil." He moves into Sodom and Gomorrah, lock, stock and barrel, and becomes a part of it. He not only tolerates sin, but promotes it and partakes of it. He loves darkness rather than light because his deeds are evil (John 3:19).

VERSE 5

"Thy mercy, O Lord." How we should praise God that, "where sin abounded, grace did much more abound" (Rom. 5:20). "Such were some of you" (I Cor. 6:11); "but God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins" (Eph. 2:4, 5). "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5). No wonder the publican cried, "God be merciful to me a sinner" (Luke 18:13). David knew what God's mercy was (Psalm 51:1).

"Is in the heavens." We are surrounded by the mercies of God (Lam. 3:22, 23). God's mercy shines in the sun, moon and stars; it falls in the sun rays and in the showers. Yes, every good gift comes down from the Father of lights (James 1:17).

"And Thy faithfulness reacheth unto the clouds." God is faithful and just. His faithfulness never fails. Yes, "faithful is He that calleth you, Who also will do it" (I Thess. 5:24). "God is faithful, by Whom we were called unto the fellowship of His Son Jesus Christ our Lord" (I Cor. 1:9). Therefore, He will never leave us nor forsake us (Heb. 13:5). This is what makes His promises exceeding great and precious (II Pet. 1:9).

VERSE 6

"Thy righteousness is like the great mountains." They rise above the corruption of man, and cannot be attained by the greatest mountain climber on this earth. There has only been One Who has ever attained this height, and that is the Lord Jesus Christ. Therefore, He that believeth in Him and receives His imputed righteousness is accepted and justified (Rom. 4:4-8).

"Thy judgments are a great deep." Shall not the Judge of all the earth do right? His judgments are unsearchable and past finding out (Rom. 11:33). "Even so, Father: for it seemed good in Thy sight" (Matt. 11:26). Because our eye sight is far too dim, we fail to see, in fact, we cannot see, how God works all things together for good (Rom. 8:28); however, we can, and should say, "not my will but Thine be done."

Conclusion: This is a lesson that reaches the highest heights and to the deepest depths. May we pause and ponder.

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NOVEMBER 6, 1982
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41105-0071

Must a Christian be able to point back to such and such a day in his life that he was saved, or simply that he now sees himself saved in Christ before the foundations of the world?

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WRITER



In response to this question, I have in mind a certain passage of Scripture, which will clearly elucidate the answer (I hope) to the satisfaction of the querist. I refer you to what the Apostle Paul said to Timothy, when he affirmed of God, the Father, how He "...hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:9).

First, please note that His having "saved us" preceeds his actual "calling" of us in His own due time, which is then effectuated by the Holy Spirit. This same sequence is also exemplified in Romans 8:28-30.

However, in the meantime, between His having "saved us" and His "calling" of us, as His elect-people, to our vocation in Christ Jesus, there is a temporal salvation of saving us; yes, a special providence, which attends the elect of God, even in their inception and birth of natural parentage, as related by Paul in Galatians 1:15, until he was called of God. During this time, though he was rebellious to the cause of Christ, he was, at that time, unknowingly kept from many imminent dangers.

So, also, as pertaining to all of God's elect-people, there is a chain of providences, even concerning the fixing of their habitations, ways, and methods, which lead to their calling in Christ Jesus to their effectual vocation in Christ Jesus.

Hence, in conclusion, I must affirm that there is, of God in Christ Jesus, a preservation-time of God's elect people between salvation (saved us) time, which is antecedent to their "calling" to their God-chosen vocation in Christ Jesus, when they are sanctified by God, the Father, and preserved in Christ Jesus, and called (Jude 1). This, of course, was resolved in God in Christ Jesus, ever in eternity, according to His eternal purpose. Yes, in this, we find that, by God's decree, salvation (saved us) was obtained long before the time of their "calling" in His own due time.

But it must be understood that the works of the elect of God before their "calling" cannot properly be called good works, in that, as yet, they are destitute of faith in Christ Jesus, and cannot proceed from a right principle, or a right end.

Instead, such truly good works can only ensue, as effectuated by the workings of the

Holy Spirit in our being called of God by His gratuitous and loving grace, as "shed abroad in our hearts by the Holy Spirit Who is given unto us" (Rom. 5:5).

So, in looking back to our calling in Christ Jesus, this should not block our seeing further back where we can see and appreciate the time when, in salvation, He "saved us...before the world began" (2 Tim. 1:9).

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It would be good if a person could have the day fixed in his mind when God wrought saving grace in his heart, but it is not necessary to the preservation of the soul. The born-again person who cannot remember the day of his new birth is as much saved as the Christian who remembers the exact day, and all the circumstances connected with it.

As a rule, with the accumulation of many years memory diminishes, but age does not change the Word of God; and it reads: "We know that we have passed from death unto life, because we love the brethren..." (I John 3:14). A person may not remember the day he was saved, but he cannot forget his love for the brethren. Again the Scripture says, "The Spirit itself (Himself) beareth witness with our spirit, that we are the children of God" (Rom. 8:16.) A Christian may forget the day he was saved, but the Spirit of God will not let him forget that he is a child of God.

No person can in truth see himself saved before the foundation of the world until he has experienced Holy Spirit regeneration in time. The glorious doctrine of eternal unconditional election should never be emphasized at the expense of Christian sanctification. The same Bible which teaches eternal election also teaches the saved are to make their calling and election sure in this time life (II Pet. 1:10).

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I take the question to ask, how can one know he is saved? or as the Apostle Peter under the inspiration of the Holy Spirit warned, "... brethren, give diligence to make your calling and election sure:---" (II Pet. 1:10).

In the gospel of John we are told that the book was written, "that ye might believe that

Jesus is the Christ, the Son of God; and that believing ye might have life (eternal) through His name" (John 20:31). In John 5:24 we read, "Verily, verily, I say unto you. He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life". Again in John 6:47 Jesus said, "Verily, verily, I say unto you. He that believeth on Me hath everlasting life". When the Ethiopian eunuch asked Philip about being baptized, Philip said, "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (Acts 8:37). Now in I John 5:1 we are told that, "Whosoever believeth that Jesus is the Christ is born of God." In I John 5:13 we read, "These things have I written unto you that believe on the Son of God; that ye may KNOW that ye have eternal life and that ye may believe on the name of the Son of God". The Beck translation has it, "I'm writing you this so that you who believe in the name of God's Son will know you have everlasting life". Paul, in Acts 20:21 said he had preached, "Repentance toward God, and faith toward Jesus Christ."

From these passages we see that it is faith in the Lord Jesus Christ that saves. One may be able to remember the day or time in his life when he came to trust in Christ, but remembering or not remembering has nothing to do with one's salvation. The important question, Is my faith in the shed blood of the Lord Jesus Christ? If it is, the Bible tells me that I can know that I have eternal life.

In answer to the last part of the question, the Bible tells us that God has elected or "chosen us in Him before the foundation of the world" (Eph. 1:4), yet no where does the Word tell us that we must see this before we are saved; in fact, although one is elected unto salvation, he is not saved until he places his faith in Christ. When the Philippian jailer asked, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31).

I believe that there will be many that, when they get to Heaven, will be very much surprised to find that before the world was formed, before the sun, the moon, and the stars were set in place, their names were already in the Lamb's Book of Life.

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One of the marvelous things about salvation is that every

case is the same and yet every case is different. By this I mean every person is saved the same way, (through the election of the Father, the redemption of the Son and the effectual working of the Holy Spirit). However, the circumstances of each salvation is different. The experience of Samuel was not the same as the experience of Paul. I say all this to say "no", one does not have to point back to such a day in his life when he was saved.

I do not like the statement: "sees himself saved in Christ before the foundation of the world". Salvation must be a personal experience with Christ in the present world. I believe there have been people who thought they were saved and were not; who have been saved since. We must remember salvation is a change. In some, this change is great and in others the outward change is not so great. Much of this would perhaps have to do with the way one was reared. For example; I don't think Timothy was changed as much as the thief on the cross or Peter or Matthew. The most important thing is not, can you point back to a day you were saved, but can you say today that you know without a doubt that when Christ shed His blood on Calvary, that He shed that blood for your sins.

I wonder if the asker of this question is doubting his or someone else's salvation as a result of not being able to name a day. I would be very slow in questioning a person's salvation for this reason. If you are having trouble for this reason, then I would urge you to talk to your pastor. You can have assurance of salvation even if you can't name a day. Have you been convicted of your sins? Have you been granted repentance by the Spirit of God? Do you believe in your heart that Jesus Christ died for your sins and suffered your hell? Lastly, do you love the Lord Jesus Christ? By this we can know we are saved, not just by being able to give a date of our conversion.

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It is true that we were saved in Christ before the foundation of the world as far as the purpose of God is concerned. We must, understand, however, that as far as our experience of salvation is concerned, it happens at some day in our life. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thessalonians 2:13, 14). Note that God chose from the beginning but we were called by the gospel.

The day we are saved there is a definite experience in our life. We are born again. We are given a new nature. This has to make some kind of impression on us as individuals. As for being able to point back to the day, that depends on the individual. Some people have a memory that enables them to remember and describe events

in their life from childhood on through old age. Others do not have that good of a recall. I, for instance, cannot remember some events. I remember when I was saved, the thoughts that went through my mind, the things that I did, but I don't remember the day or even the exact year. I remember approximately my age, but not exactly. Others may remember the day and even the hour.

The only thing that need concern you is that there must be a definite experience in your life when the Spirit of God saves you.

DOOR

(Continued from Page 3)

Father which hath sent me draw him: and I will raise him be the DOOR He must also be the door keeper. Nor can we be the master of ceremony. For Christ is the MASTER OF ALL THINGS.

We cannot go abroad or return home without passing through an emblem of Our Lord. He (Christ) not only said He was the door, but He also said, "If any man enter in, he shall be saved, and shall go in and out." So near as He is in the type, so near let Him be in reality.

There are not half-a-dozen ways out of our sin and misery—not a choice of ways over the steep hills and desolate waste-places of this mortal life, so that by any of them we may reach Heaven at last, but only one way. Christ said "I am the door," "I am the way," "I am the truth," "I am the light." "I and My Father are One." Then, pray tell me, where is there another way?

MAY GOD BLESS!

LOOKING

(Continued from Page 1)

who have turned from the Word of God or who despise the Word of God have the answers.

Some readily say, "Repent and be baptized and join the church." Others just as readily say, "Repent and obey the Gospel," meaning by that "Be baptized." Still, others turn to the Word but they miss the message of John the Immerser, and they insist that salvation somehow rests in the muddy waters of Jordan, or some similar "flowing stream." Some have deluded the multitudes by offering them a vial of the Jordan Waters or a grain of sand from its muddy banks.

These, needless to say, forget that he refused to "Immerse some," which forever puts the lie to "Baptismal Regeneration." Some seemingly fine folk, nevertheless, sometimes get mixed up right here, even those as nice as Pricilla and Aquilla. They seemingly have some knowledge of the Word of God, but "they know only the immersion of John!"

What we need are folk like Paul. These cannot know or rightly remember whom they immersed, how many, or where. Of course, such an abnormal person — such a fluke or sport in society — will not get very far in modern "Churchanity" — parachurch, suprachurch, or denominational religion. Statistics in these religious milieux, as everyone knows, are essential to worldly or earthly success. They may not know too much about the Gospel — and they care even less — but they have religion "by the horns," so to speak.

(Continued on Page 5 Column 1)

LOOKING

(Continued from Page 4)

There are others, of course, who have a multitude of what we might call "legalism" — keeping the commandments, doing good works, being kind to one's neighbors, meeting required religious criteria, going through the right postures, indulging in the right rituals, and on and on — which they deem to be essential to salvation.

Some have a two-step salvation. Some have a three-step salvation. Some have a four-step salvation. Some have a five-step salvation. Some have a six-step salvation. I had one who called himself a "Pentecostal Baptist" — if you can visualize or contemplate such a monstrosity — from Missouri who was quite successful at the time who told me about his seven-step salvation.

The thing that we must realize is that anything — I mean anything — whether by Graham, Swaggart, Schuller, Van Impe, Estes, Robison, or the progenitor and the promoter of Campus Crusade — beyond, above, below, or other than "Believe on the Lord Jesus Christ" or "Believe the Gospel" is contrary to the Holy Word of God. "Abraham believed God, and it was counted unto him for righteousness"! There is no other message from God. There never has been any other message from God. And, I doubt not that there will never be any other message from God.

Therefore, any who would make salvation "convenient," as the Romans and the Protestants and others make "Baptism Convenient," are in the service of Satan — not in the service of the Savior! I do not believe that I need to quibble or equivocate or attempt to be conciliatory at this point or on this point; that is, not if I have any interest in serving the Lord Jesus Christ.

Resultantly, anyone — I mean anyone — who tells us that there are two-steps, three-steps, four-steps (As Campus Crusade), five-steps, six-steps, seven-steps, or umpteen steps (As the Romans sometimes do as the folk go through their sacraments, novena's, purgatorial prayers, and their "device" for "sainting.") to salvation are serving Satan — not the Savior.

It sounds, of course, as though we were in the process of discussing "dance steps." Some years ago, I actually heard a Baptist Brother — one whom I had immersed after he had made his profession of faith in the Lord Jesus Christ — say, "It takes two to tango"! Later, he actually produced a tract in which he spoke of "Your part and God's Part" in salvation.

My Brother, you can tell your mixed-up member — gently and with great patience, of course, for we did not come to this level of knowledge apart from God's provisions — that if there is anything that we can do to effect or accomplish or even consummate our salvation, then Jesus died in vain. The apostle was absolute with the word, "I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain."

If there is anything that we need to do or can do to make salvation "easier," "more palatable," "more effectual," or "more CERTAIN," then that Scriptural picture which we have of One hanging on a Cross at Golgotha is slapstick comedy. It has not even at-

It is sad when our troubles try us more than our transgressions.

tained the sophistication of Grecian Tragedy or Shakespearian Eloquence. If there is any verbal nicety in which any mortal can indulge or any legal device which any mortal can turn in order to make salvation "easier," "more palatable," "more effectual," or even "more available," then the cries of the Lord Jesus, "Eloi, Eloi, Lama Sabachthani, My God, My God, why hast thou forsaken me?" and "It is Finished," were hot air out of babbling lips of a mortal fraud who was posing as God!

This is what makes "the Four Spiritual Steps to Salvation" of Campus Crusade so patently satanic! If any mortal has ever been saved by "two-steps," "three-steps," "four-steps," "five-steps," "six-steps," "seven-steps," or "umpteens steps," then the Lord Jesus Christ died in vain. Anyone who would presume to improve upon what God has done or what God is doing is an abject servant of Satan who prefers, "Yea, hath God said?"

This is what the Babylonians were wont to do as they looked to their "Mother Goddess," whom they called "The Queen of Heaven" because when God punishes severely, supposedly she interceded for them. The Romans, in more recent times and today, as you may know, do the same with Mary. She becomes their "Mediatrice" — the means of salvation, if you will — who gets them to heaven when Jesus and God would not do so.

Never let it be forgotten, "He came unto his own, and his own received him not." The characters and the characteristics of men have not changed. Men, today, are as they were some 2000 years ago when Jesus walked the earth, and, also, millennia ago when "Cain rose up against Abel his brother and slew him."

God is hated with the same passion now as He was then. Men have not changed, really. This is especially true of what we may call "religious men." That is why we have the Graham's, the Swaggart's, the Schuller's, the Van Impe's, the Estes', the Robison's, and the men who promote parachurch and suprachurch organizations such as Campus Crusades. Without exception, these men despise the local churches of the Lord Jesus Christ.

They may sound religious. They may look religious. They may even seem religious, but their religion relates to their earthly Kingdom Building — not to the Gospel of the Lord Jesus Christ and not to the churches of the Lord Jesus Christ who have no headquarters this side of Heaven! That is why the multitudes flock to the famed men of the hour, and they care not that they are false prophets. In fact, they delight in the fact that they are false prophets, broadminded, and enemies of "a narrow Lord Jesus Christ."

If you doubt what I say, just return to your newspapers of recent vintage. Follow the Pope of Rome as he makes his foray into the land of America. Follow the Pope of Rome as he makes his foray into South America or to Africa or to Poland. Men revel in pomp and ceremony. Men delight in the pretense of having a religious corner on God, as it were, and they despise "narrowness of mind" and "narrowness of DOCTRINE" which would result in anyone going to the Cross or a Cross.

So, they have their two-step,

their three-step, their four-step, their five-step, their six-step, their seven-step, or their umpteens-step religions by which they would thwart the purposes of God in the earth. They would make salvation "easier," "more convenient," "more available," "more certain," and even "a little more simple." They have their Step-devices, but all recipients of such are Hell-bound! They have their "Altar-calls" where the lost supposedly pray through, but everyone who takes this route is on his or her way to Hell. They have their "Baptismal-Regeneration" devices of a multitude of sorts, but everyone deluded thereby doubtless will spend eternity "Where the worm dieth not and the fire is not quenched."

Some, as you may know, have their commandment-keeping salvation, but everyone who would "climb" into heaven this way is, as Jesus very clearly delineates, "a thief and a robber." Such condemnation is applicable to all unscriptural devices of men. Some may come or at least profess to come to salvation by way of what they call "tongues," or their "gifts," or their "miracle powers," but they are on their way to Hell, instead!

Herein, we are dealing with Scriptural Matters! Herein, we are dealing with Spiritual Matters! Herein, we are dealing with Eternal Matters. I realize that, and I am certain that you do, also. We cannot boast of that to which we speak for only God could have brought us to this lee of insight and understanding. Therefore, we must be gentle with those who have not apostatized and who need instruction in the Word of God.

At the same time, however, we can know that multitudes of the religions in the earth have apostatized already. Therefore, we are bound to the Word of the apostle which is the Word of God. In this, the Word is absolute, "If any man preach any other gospel unto you than that ye have received, let him be accursed." It is he, too, who advises, "A man that is an heretic after the first and second admonition, reject!"

In other words, my Brother, we are "not to cast our pearls before swine." These may be hard words, but the Lord apparently expects us to be responsible. For, they are God's Words. Difficult for the mortal mind to accept, though it may be, I do not doubt that most of what men consider to be the religious leaders of our day are "blind leaders of the blind." Many of them, doubtless, are apostate!

I can hear some other Brother say, "Now! Now! Brother Waugh, remember the word, 'Touch not thou mine anointed.'" Let me assure all who read that I would not intentionally touch one of God's anointed for the world and all that is in it. However, I do not believe that I am guilty of such in this connection. My response is quite simple. If they were the anointed of God, they would be "local church men," they would be giving themselves to the promotion of the churches of the Lord Jesus Christ.

As it is, themselves suprachurch, and denominational schemes which have no place in the Scriptural teachings concerning the churches of the Lord Jesus Christ. They are giving themselves and their lives in building their own earthly kingdoms, and thereby they are despising the local churches of

FROM THE EDITOR...

Greetings, readers of TBE. May God's rich blessings be upon you. Please pray for me as I seek to learn how and to do the best I can in editing this great paper. Feel free to write me relative to this work at anytime.

Concerning men who write in and for TBE. 1. I want to know more about the ones that I do not already know. I want to know your beliefs and of what church you are a member. I feel that our writers should be members of our kind of churches. 2. I desire mostly one part articles, especially, since we are now going out every two weeks. I feel that, in the main, many part articles will be forgotten before finished. 3. I want mostly articles on Bible doctrines, practices, etc... We do not want much on personalities. We want to be a strong paper, but also, want to show a good attitude towards others. 4. If you use pica type, try to make your articles 7-9 pages. If you use elite type, try to make them 6-8 pages. This way we can get more articles in the paper and use more men. 5. Forum writers try to use 1 to 1 1/2 pages per answer if and when possible. 6. You present writers, keep writing. 7. But we want, also, many, many new writers, and we want some of the old writers to write some more articles for us. 8. Brethren, let us all do the best we can in sending these articles and sermons to the thousands of readers of The Baptist Examiner.

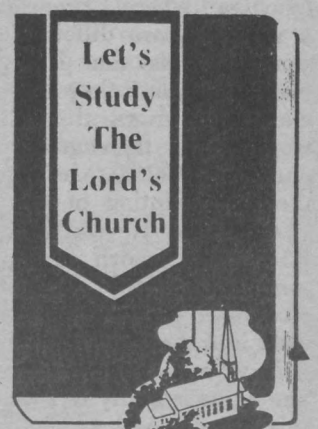
Concerning those who get papers with CP or GP or CM or CP/GM. We here are not totally sure of all this. It seems this refers to church participation program. We are most willing and desirous of sending TBE to all members of churches which support this paper. But many are now receiving CP papers who are members of churches who no longer support TBE. Also, such may not now

be members of the church they were when this program started. So let me carefully explain what we plan to do. Any church which supports TBE with regular monthly offerings may send in all the names of all their members to receive free a year's subscription to the paper. These churches must then resubscribe each year for these members. This will also be free to members of supporting churches. But we must have the list of such members sent to us each year for our records. If whoever handles this for the church would check to see if members are already receiving TBE, it will keep us from expensive duplications. Or if you should receive two TBE papers, please let us know. I do hope this will be acceptable to the churches who support us. Also, such churches may send subscriptions in for others at \$4.00 instead of the usual \$6.00. We desire that our supporting churches have these privileges. However, we cannot continue to carry the load of CP papers which include many who are not members of supporting churches. Therefore, we will pull all CP papers from our file with the last January issue of 1983. If your paper reads thus, and you still wish to receive The Baptist Examiner, you must either subscribe for the paper or, if you are a member of a supporting church, have such send us your name. Let me suggest that all supporting churches might send in members' names for subscription through December of each year, and then have someone send in the renewal list each December. But if you prefer to do it differently, it is up to you. If this matter is not clear to any individual or any supporting church, please write me relative to this.

We desire to send The Baptist Examiner to as many people as we can. We thank God for our readers.

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By E. G. COOK



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(See Page 8 for Postage)

The material in this book was carried serially in TBE. We are very happy to offer it now in book form to our readers. Bro. Cook lays stress upon the local church to the exclusion of the universal, invisible church of Protestantism. This book contains the knowledge which a man has acquired through many years of study. It is a book which all lovers of church truth will want to purchase and read. This book is a paperback and contains 85 pages.

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THE BAPTIST EXAMINER

NOVEMBER 6, 1982

PAGE FIVE

WHAT

(Continued from Page 1)

ed to and fro, and carried about with every wind of doctrine." And in I Corinthians 15:58 we are commanded to "be ye steadfast, unmoveable, always abounding in the work of the Lord." My heart's desire and prayer to God is that I may not be guilty of sowing discord among the brethren. The word "discord" found in Proverbs 6:19 comes from the Hebrew word Medoneem which actually means contentions. In the English Dictionary the word "discord" means a lack of harmony, and the word "contention" means strife. Is it any wonder that God hates the one who sows discord among the brethren? The word "hate" in Proverbs 6:16 comes from the Hebrew word Sonai which means nothing in the world but hate. So God actually hates those of us who are guilty of sowing discord among us. As for me I much prefer what we see in Galatians 2:20 where we read, He "loved me, and gave himself for me."

Now may we consider some of the results of all the discord that has been sown among us. There is a church over on the west coast in which I have held meetings several times. The last time I was with this church they gave me one hundred dollars for each night I preached there. I saw this dear Brother in December 1977. He was toward me just as he had always been. He and his people were as dear to me as my own family, and they still are. But discord has been sown some way that I know not of. Sometime last year, out of the blue sky, we received a letter from this dear Brother requesting that we remove their names from our mailing list. No reason was given for it. That is just the result of discord that has been sown by someone.

Then there is a church in Florida in which I have preached many times. My first wife and I enjoyed pleasant visits in the pastor's home. And we had the pleasure of having him in our home. But now, due to discord sown by somebody, that sweet fellowship seems to be gone. There is a church up in Michigan where I preached for a week on two different occasions. The last time I was with this dear church they gave me a check for more than I was worth, and then gave me a check for \$100.00 to help pay for the first printing of my book "Let's Study Revelation". But, due to discord sown by somebody, I doubt if I would be recognized publicly if I were to walk into that dear church now.

Now may we consider who among us is guilty of sowing all this discord. As I see it, this is a very serious question. So far as I am able to know, I am still preaching the same doctrines I preached fifteen years ago. What I preached back then did not provoke any discord among us so far as I was able to see. I am unable to see why what I preach today would cause discord among us since it did not do so back then. I urge everyone among us to think seriously, am I preaching something today that I did not preach fifteen years ago. If I am preaching something today that I did not preach back then, is it causing discord among us? If that be true, according to Proverbs 6:16-19, God hates me. I know

none of us have a desire to have our dear Lord actually hate us. But if we are sowing discord among the brethren He says He hates us. It is my heart's desire and prayer to God that I may not be the guilty one. But we all know that someone, or more among us is guilty. Let us all pray that our dear Lord may be pleased to reveal it to the guilty ones that they are guilty and that He will forgive who ever it may be and restore His wonderful love to him, or to them.

LOOKING

(Continued from Page 5)

This is so very evident!

Even more, prominent Convention leaders — you will note that I did not say local church pastors, for all Convention Churches are in the absolute control of the Convention Powers that Be — opened their cities to "Graham Crusades"! Even the Seminaries opened their doors so his "front" or "lead men" could teach "the counselors" how to start toward the front at the proper "invitation time," and thus encourage the lost to go to the front also.

Politics in religious promotion!

Some men will stoop to any device!

The "Four-Step" Campus Crusader promotes and gives his blessings to such as this. At times, he stoops to even lower unscriptural depths in order to promote his device, as he gives himself to Pentecostal and Charismatic promotion. Resultantly, of course, he has a whole new world of religious apostates from which he can draw support for his four-step method of "getting the lost saved," supposedly.

His Pentecostal or Charismatic proselytes could care less that he is promoting a satanic device. Already, as you may know, they "must have" the second blessing if they are to be saved, or they "must speak in tongues," if they are to have all of Jesus and salvation. These piteous creatures never comprehend the true meaning of "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

As the progenitor and the promoter of "The Four Spiritual Steps," these of Campus Crusade despise, "He that believeth on the Son has everlasting life." As the Pentecostals and the Charismatics, the Romans and the Protestants, the cultists and a host of religious professionals, these are involved in "another gospel which is not the gospel." They have come with such! God, therefore, today, even as He did more than 1900 years ago, very clearly and eternally says, "Let him be accursed."

My Brother, I trust that some of what we have said may be of some help to you in your labors there among God's people. Ever remember that we are locked into the Word of God. Jesus makes it eternally so in, "For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" It is here that we abide in the faith which He provides, and it is in the Word that we abound for Jesus says, "They are they that speak of me."

Yours to the Savior's Praise,
Raymond A. Waugh, Sr.

Salvation was never designed to make our pleasures less.



QUESTION: What is the shortest time on record for acquiring a foreign language?

ANSWER: "Suddenly," Acts 2:1-4 - "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind... And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Verses 9 to 11 name the countries, the languages of which were thus acquired.

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He must be more of an organizer than an industrial superintendent, for industry pays men to work while the pastor must build with voluntary labor.

He must be more of a financier than the bank cashier, for people bring the money to the bank for safe-keeping, while the pastor must raise the money as gifts from the people.

A modern pastor is expected to make more calls than a doctor. He is expected to write more articles than the county-seat editor. He is called upon to solve more family problems than a lawyer. He holds more personal interviews than a psychiatrist. He must use more salesmanship in soul-winning enlistment than it required of the Fuller brush man.

The pastor of a church must be a better diplomat than a Congressman, for the Congressman is content to stay elected by fifty-one percent of the votes, while the pastor must stay elected one hundred percent with the deacons, or else he will feel led of God to move to the next county on account of his wife's health.

—Baptist Messenger

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BRIEF STUDIES IN REVELATION

By The Editor

Note: If you desire to study Revelation with me in this series, keep all the studies and review frequently. Study carefully and repeatedly the introductory material given. I recommend the following men's books on Revelation which may be ordered from our bookstore: Willis, Cook, Walvoord, Larkin, Seiss, & Newell. Now, let us continue our study from last issue.

Grace and peace from the Triune God, 1:4-8. The human author is John. He sends this book to the seven churches in Asia. This Asia is not the continent of Asia as we know it, nor even the peninsula of Asia Minor. It is a province on the western end of that peninsula. John wishes grace and peace for those to whom he writes. He pronounces grace and peace upon them. Grace is the source and peace is the effect which flows from grace. How wonderful is that peace which comes to us from the grace of God! This grace and peace comes to us from the Triune God.

The Trinity is set forth in verses 4c-5a. The Father is described as "Him which is, and which was, and which is to come". This sets forth the eternity and unchangeableness of God. The Holy Spirit is set forth as, "the seven spirits which are before the throne". This refers to the One Holy Spirit in the sevenfold plentitude and perfection of His being and attributes. The Son is set forth as "Jesus Christ". Note the three "froms" in these verses showing us that these three are One being, that each is a Divine Being and that all our blessings come therefrom.

When John mentions Jesus Christ, he is led into a lengthy portion describing this One and His work for us. Jesus Christ is the central person of the Bible, and is frequently elaborated upon as He is here. He is "the faithful witness". We can always depend upon what he says, and He faithfully witnesses to all we really need to know. He is "the first begotten of the dead". He was the first one raised from the dead with resurrection life. Those raised before Him were brought back into this life and died again. He went through the grave, coming out on the other side with glorified life never to die again. He is the sovereign Ruler over all the kings of earth.

Next, there are some things this One has done for us. He loved us with an everlasting love. Because of this love, He washed us from our sins in His own blood. Oh! the Bible is a book about the precious Blood of Jesus Christ. This blood is of frequent mention in Revelation. It is the only thing that will wash away sin. It does effectually and eternally wash away all the sins of all those for whom it was shed. He "hath made us kings and priests unto God". Note that because of His love he washed us from our sins. As a result of being washed, we are made kings and priests. This does not teach the new doctrine of the priesthood of the church. It teaches the kingdom and priesthood of all the blood-washed ones. We have

priestly privileges and duties. We shall one day reign with Christ on the earth.

This One who has done these things is to get all the glory therefore. He is also to have eternal dominion over all things. We respond to this statement with a hearty "amen". It is our desire that He have all the glory. We are not jealous of His glory. We gladly give it to Him.

This One is coming again. He came once to shed His blood for our sins. He is coming again to finish His work. This is the second phase of His coming. He comes before this to rapture the saved until the time of the rapture. This verse tells of His coming to defeat His enemies at the battle of Armageddon, and then set up His glorious kingdom. He will come with the clouds. Every eye will see Him at this time which is not true of His coming in the rapture. They who pierced Him will see Him. There will be great wailing by the earth at this time. At the rapture, the world will not see Him. They will not wail because of that coming. The saints will rejoice at that coming. Contrast this "wailing" with the "comfort" of I Thessalonians 4:18 and you will see the difference between the rapture and this coming. The saved are and will be glad because of this coming, for their Lord will get glory, His and their enemies will be defeated, they will share in His glory and reign. Contrast the "wailing" of the wicked and the "amen" of the saved at this coming. Verse 8 tells us who this coming and reigning One is. He is the Alpha and Omega. These are the first and last letters of the Greek alphabet. Jesus is The First, The Last, and all in between. We would say the "a" and the "z", and mean the "all". He is the "beginning and ending". Here is a strong setting forth of the absolute Deity of Jesus Christ.

In verses 9-20 of Chapter 1, we have John's vision of the glorified Christ and his commission to write this book. John himself and the situation is described in verses 9-10. He is a brother, a companion in tribulation, and in the kingdom and patience of Jesus Christ. He had been exiled to the isle of Patmos because of his faithfulness to the Word of God and His preaching of Jesus Christ. This isle is about six miles by ten miles, and about twenty-five miles off the coast of Asia Minor and in the Aegean Sea.

John was "in the Spirit on the Lord's Day". This is the first day of the week. It is especially the Lord's Day. It is not our day to do with as we please. It is His day, and we are to honor, obey and serve Him in a special way on this day. Some will say that every day is the Lord's Day. But they, usually, say this to get around giving Him proper Honor on this special Day. If we do not pay our tithes, we rob God of His money. If we do not observe the First day in a special way, we rob Him of His day. It is true that one should be in the Spirit at all times. But one should be "in the Spirit" in a special way on the Lord's Day. The desecration of the Lord's Day, and the spiritual and moral degradation of society have gone hand in hand. No one

can deny this. I believe that the first has been the cause of the latter. Our land will never take the first step towards getting things straightened out in our country until they take the step of showing proper respect for the Lord's Day. I am not a legalist as to salvation, but I am a legalist with regards to the Lord's Day.

In verses 10-11 we learn what John heard. He heard "a great voice like a trumpet". This was our Lord's voice proclaiming again His Deity and eternity. He heard the command to write what he was seeing and send it to the seven named churches.

In verses 12-16, we learn what John saw. He saw the glorified Christ. Not a babe in a manger, not the one crucified through weakness, but the Christ as He is now: the glorified One. This One was standing in the midst of seven golden candlesticks. He looked like the Son of Man: like so as to be identifiable, but different for He was now glorified. He was clothed with a garment down to the feet. He was girded about with a golden girdle. His head and hair were white-like, speaking of His eternity and purity. His eyes like a flame of fire, speaking of Omniscience. His feet were like fine brass burning in a furnace, speaking of judgement. His voice like many waters, speaking of its majesty and power. He held seven stars in His right hand. A sword went out of His mouth, speaking of the invincible power of His word. His face was like the sun shining in its full strength. Churches are candlesticks, preachers are stars, but Jesus Christ is the Sun. He is the supreme Light, and the source of all light that others have.

Note in verse 17 how this vision affected John. He fell at Jesus' feet like a dead man. The only proper place for man is at the feet of Jesus Christ. All men will eventually be there. The saved will be there in adoration and worship. The unsaved will be there to be crushed by His power. You will be at His feet in humble submission or you will be destroyed by His feet. Which will it be with you?

In verses 17-18, we see the comfort given the elect by the risen Christ. Yes, he is quick to comfort those who lie at His feet in worship. He laid His right hand of strength, companionship, and comfort upon John. He further spoke to John words of Comfort. He tells John to "fear not". John had heard those words before from those lips. He who tells His own to fear not is also able to banish fear from their hearts. He tells John he has the keys of hell and death. Beloved, is not the touch and the words of the Glorified Christ a sufficient antidote for all fear? He is our Saviour. What have we to fear?

In verse 19, John is told again to write, told what to write, and the inspired outline of the Book he is to write is given. You simply must learn this outline, and fit the whole book into this inspired outline, if you are to understand this book. In doing this, it becomes very, very clear that the pre-trib, pre-mil position is the true and biblical one.

Verses 20 explains the mystery or meaning of the candlesticks and the stars. This evidences that, when something is not stated and described and explained as symbolical, we are to understand it literally. The candlesticks represent the churches.

In the O.T. Tabernacle, there was one seven-branched candlestick. Israel was one nation. In this age, the light of God's Word is upheld and sent forth by a multiplicity of true churches. This is why we have a plural here. Note: a candlestick is a light holder. The light to be held is the Word of God. So, true churches are holders and senders forth of God's Word. They are the only authorized and qualified institutions for this work. That which holds and sends forth falsehood, heresy and darkness instead of the light of truth is not a true church of Jesus Christ. The stars are the angels of the churches. That is, they are the pastors, the messengers from God, of the churches. This is a great verse, setting forth the responsibility and function of the Lord's churches and the pastors of those churches. This verse constitutes an introduction to chapters 2 & 3.

I must try to be more brief as I do not want to take too many issues in this study. I want to give this space to other men and other articles. If you will use the brief notes I give (I hope brief), and study for yourself, I think it will help you to a clearer understanding of this Book.

Chapters two and three are about true churches and the church age. Please fit these two chapters into the inspired outline, in 1:19. Chapter 1 is "the things which thou hast seen", the glorified Christ.

Chapters 4-22 are "the things which are". The churches are the things which now are, and this is the church age. The things which shall be after the church age begin in Chapter 4. This is the pre-trib proof verse. It clearly shows that the tribulation of chapters 6-19 will not begin until after the church age is ended. And the church age ends with the rapture.

The church age began when Christ started the church during His earthly ministry. It will end with the rapture of the saints.

We learn in these chapters that a church is local and visible, not universal and invisible. There is not one great big church including all the saved. There are many local and visible churches. The purpose of the church is to shine the light of God's Word upon the darkness of the world. Every believer should put his light on a candlestick, Matt. 5:15. He does this by joining a true church. Apart from this, the believer hides his light. To be a member of a false church, or of no church at all is to hide one's light.

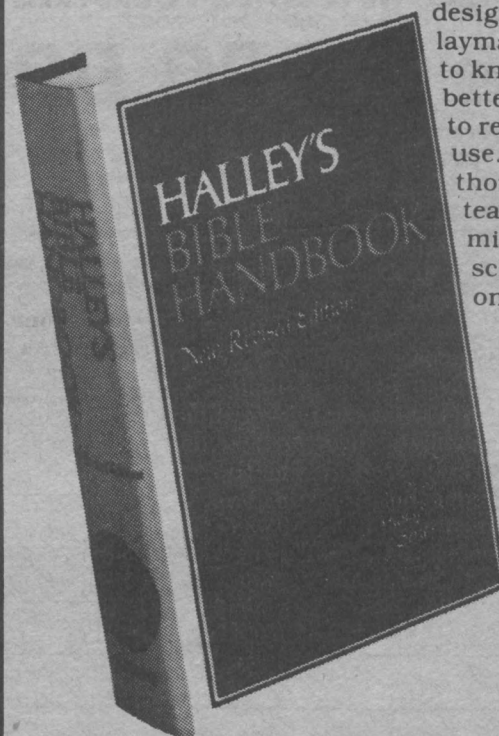
The pastor is the angel or messenger of the church. He is to receive his message from the Lord and give it to the church. The church is to receive and obey this God-given message. The Lord is walking in the midst of the churches, observing what the pastors and churches are doing. God bless you all!

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FALSE IDEAS OF GOD

Elder Roy Mason
(Now in Glory)

There are many false conceptions of God held in this world, and this accounts for the idolatry that is in the world. Let us take note of some of the false teachings concerning God.

1. The first is the ancient error of polytheism — many Gods. Recounting this error, Paul wrote, "There are gods many and Lords many." All heathen religious start off with a belief in many gods. The ancient Greeks despite their culture had many gods and goddesses. Sometimes their family of Gods up on Mount Olympus got in a family wrangle and that brought about the thunder and lightning, and all the racket incident to it. The Bible teaches "monotheism" — one God. "Hear, O Israel, the Lord our God is ONE LORD..." "I am God and beside me there is none else."

2. The teaching of unitarianism is another unscriptural error. Unitarianism denies the Trinity, which reduces Jesus to a man and the Holy Spirit to some kind of an "influence." But the bible beyond question teaches that the ONE GOD is manifested in three Persons, FATHER, SON AND HOLY SPIRIT. (Note Matt. 3:16-17;

28:19 and 2 Cor. 13:14). The Old Testament word most often used for God is PLURAL IN FORM. Note such Scriptures as Genesis 1:26, 11:7; Isa. 6:8. It is impossible for men to unravel the mystery of the being of God, but we do know that the Bible reveals that God is One, manifested in three Persons. As



Roy Mason

we sing — "God in three Persons, blessed Trinity."

3. Another false teaching is that MEN CAN MAKE THEIR OWN GODS. Isaiah tells about the man who takes a tree and makes a god to worship out of part of it, and a stool to sit on of the rest of it. Idolators are fittingly described in Psalm 115:2-7. The writer says that

idols have eyes but see not, ears but hear not — then he sums up by saying, "they that make them are like unto them."

4. Many do not manufacture idols of wood or stone. BUT THEY CREATE A MENTAL GOD WHO IS AS FAR FROM THE TRUE GOD as any idol. Many a person who claims to believe in God doesn't mean the God of the Bible — he means the God of his own imagination. Let us name some examples of this:

(1) The "Allah" of the Mohammedan is not the God of the Bible, but a cruel warlike creation of the depraved imagination.

(2) the good old "grandfather" of many sentimentalists, is an imaginary god. He is the kind of being who is extolled in some of the hill-billy religious songs of today. He is the "Man Upstairs" of that vile piece of blasphemy that is blared forth over the air waves. He is conceived of as "too good" to punish sin. "Tut, tut my children — be good, not — don't do that." What a caricature of the true God.

(3) The Arminian god. He is the god of free-willites, who deny the full sovereignty of God, and make him to be a creature who makes his choices after he looks and sees what human beings are going to choose.

(4) The HYPER-CALVINISTIC GOD. HE is made to be a great hard-hearted being who has so predetermined everything that we are all tangled up in the web of fate such that we have no choice about anything. Fatalism proceeds from such a conception. The "Hardshells" are the product of this type of thinking. When preachers go to extreme on election and predestination, they become fatalistic. They reason that prayer doesn't do much good, that evangelism is useless, and missions unprofitable. One eye and half sense will show one that Paul and Jesus had no such attitude.

Human responsibility should always be preached in connection with unconditional election. "But I don't understand..." That is the cry raised. God doesn't ask us to understand. He REVEALS to us that election is true, and that human responsibility is likewise true.

5. Then there is the false teaching that Christianity has a Goddess. Catholicism makes Mary to be "the mother of God." They make her into a superior mediator who comes ahead of Jesus himself. Prayer is offered to her. In short, she is made to be a female goddess. But Mary called Jesus, "God my Saviour" (Luke 1:47).

The kind of God a person has will determine the kind of person he is, and will determine his destination in eternity. If one's thinking concerning God is wrong, then there is little chance that he will be right, religiously, on anything.

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