

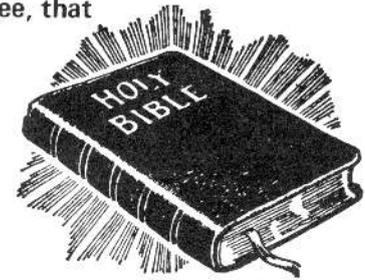
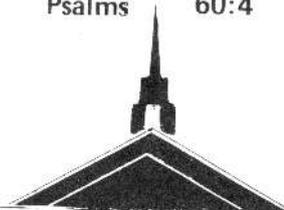
Baptist Banner

ED. R. C. VANDERPOOL MAY75
104 HASLEY DRIVE
GOODLETTSVILLE, TENN. 37072



Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.

Psalms 60:4



VOLUME 9

TOMPKINSVILLE, KY.

JUNE, 1974

NUMBER 1



The city of Tiberias on the Sea of Galilee where Jesus called some disciples, Matt. 4:18



Eternal Security Of The Believer



By Elder M. M. Henson

"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," John 5:24. After one has trusted Christ, he is then in possession of **ETERNAL LIFE**, and cannot come into condemnation, because he has already passed from death unto life. If a believer has eternal life, then apostasy is preposterous, because that life which he now has can never end.

When a person is born again, he is given a new nature and that new nature which is implanted within him is a sinless nature; it is the very image of the nature of God; he is a partaker of God's nature. In Rom. 7:22-25 Paul tells of the inward man which delights in the law of God and outward man which wars against the inward man.

(Continued on page 4)

— HOME COMING —

There is to be a homecoming service which will be all-day, at Concord Baptist Church, White House, Tenn. on Sunday, June 2. Services will begin at 10:00 A. M. Lunch will be served at the noon hour. Elder G. C. Smith is the pastor and will be preaching at 11:00 A. M.

There will be singing by the Kingdom Aires in the afternoon, and possibly other groups. Concord is celebrating her 100th anniversary having been organized in 1874. Everyone is invited to these services.

Ordination Service New Bethel Baptist Church

On Sunday, June 30, there is to be an ordination service at New Bethel Baptist Church, Old Dickerson Rd., Goodlettsville, Tenn. Services are to begin at 2:00 P. M. Brethren Billy Woodard, Harold Cole, and Galen Porter are to be ordained as deacons.

By vote of the church, this announcement is an invitation to all sister churches of "like faith and order" to send your ordained brethren to assist in this ordination. It was also voted that churches or individuals involved in alien immersion to please abstain for the works sake.

Banner Begins 9th Year Of Publication

With this issue of the BAPTIST BANNER, it begins the ninth year of publication. Several thousand copies have been distributed to individuals, missions and churches. Many have let their subscriptions run out without renewal, while many new subscribers have been placed on the mailing list. Some churches have ceased to receive a bundle while others have increased their number once or twice.

As stated many times, I have donated my time and labor of the past eight years. I have done this because I get a blessing from doing this type of mission work in addition to my full-time pastoral duties.

(Continued on Page 4)

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J. M. Pendleton

Baptist Banner Policy

The purpose and intent of this publication is to do a mission work by which the work of God may be advanced. This may be done by articles of history, revival announcements and reports, subjects of Bible doctrines, ordinations, missions, radio work, church organizations, associations and their work, Orphans Home, educational matters, debates, singings, reports from missionaries at home and in foreign countries, the distribution of good sound Baptist books and literature and other announcements and articles of general interest.

I reserve the right to refuse publication of articles that are not written in the proper spirit, those that reflect upon another to the detriment of the Lord's cause or those judged to be unsound.

However, there is the possibility that in some articles or announcements there would be things said or stated that would be of general information, but would not have editorial endorsement. — Editor.

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BAPTIST BANNER

God, A General And A Special Saviour

By J. M. Pendleton, D. D.

"For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." I Tim. 4:10.

God has been pleased to refer in his word to himself under various designations, and these designations convey very important and precious ideas. It would be a profitable exercise to gather together all the terms and forms of expression used in the Bible as descriptive of the nature and the works of God. I do not think, however, that we should find a word more charmingly lovely and beautiful than Saviour. This is the prominent term in the text which presents to our view—God, a general and a special Saviour.

To develop these two ideas is the work of this hour.

1. **God a general Saviour.** This is what is meant by the words, "Saviour of all men." But are these words to be understood absolutely? That is, will all men be saved? Surely not; for this view would render absurd the latter clause of the text. God is the Saviour of all men

in these two senses:

A. **In providing salvation for all men.** The Scriptures teach that the provision made for the salvation of sinners is universal. The mission of Christ into the world had a gracious reference to the human race. John 3:16; I John 2:2. In the latter passage, John included himself among Jews, but also said, "the whole world," meaning Gentile nations. I know not how language could more strongly convey the idea of universality. God, in the gift of his Son, provides salvation for all men. The atonement of Christ has reference to all men.

It has a reference to those who are finally lost, which it has not to fallen angels. This fact is the only thing which justifies the universal proclamation of the gospel. This leads me to say that God is a general Saviour.

B. **In offering salvation to all men.** The offer follows the provision. The provision would be of no use without the offer, and the offer would be mockery without the provision. The following passages teach the offer of salvation to all men: Mark 16:15; Luke 24:46, 47; Titus 2:11. Take these passages in their inverse order: The grace of God that brings salvation has appeared to all men. Repentance and remission of sins are to

(continued next page)

SAVIOUR

(continued from page 2)

be preached among all nations. The gospel is to be preached in all the world, to every creature.

Can language make it plainer that the offer of salvation is made to all men? In this sense God is the Saviour of all men. Even those who are finally lost because of their rejection of salvation—a fact which, of course, proves that it is offered to them. You now see in what respects God is a general Saviour, the Saviour of all men.

2. **God a special Saviour.** "The Saviour of all men, specially of those that believe." Salvation provided and offered is not actual salvation. The former has to do with unbelievers, the latter with believers. The rich provisions of the gospel do not save unless they are accepted. There is nothing strange in this. The most ample feast does not satisfy the hunger of those who do not eat of it. Everywhere in connection with the gospel we read of faith, of believing.

I may refer again to Mark 16:15, 16. The gospel is to be preached, but he that believeth and is baptized is to be saved. I call attention also to John 3: 14, 15. The lifting up of the Son of man on the cross includes the provision of salvation, but believing in him must follow to secure salvation. In other words, faith makes the possibilities of the cross actualities.

There are several things implied in faith. There must be an object to believe in, and there must be a person to believe. Christ is prominently set forth as the object of faith, though there are a few passages which refer to faith as terminating on God. The text seems to be one of these: I Peter 1:21, certainly is.

Faith reaches from him sent to him sending. The connection of salvation with faith shows the believer in Jesus to be a sinner. He needs salvation on this account: but he does not feel his need unless he feels he is a sinner. For this reason, I think repentance must precede faith.

There is in repentance such a sense of the evil of sin and the ruin induced by it, as leads the sinner to feel his perishing need of salvation. Then the jailer's question is his, and the only answer is that of Paul. Acts 16:30, 31. Here then is an awakened sinner, and there is a gracious Saviour; but before there can be actual salvation the sinner and the Saviour must be brought together.

How is this done? By faith. "Believe on the Lord Jesus Christ, and thou shalt

be saved." Faith is the bond of union between Christ and the believer. Rom. 10:4. The gospel proclaims salvation, but it is "the power of God to salvation to every one that believeth." Rom. 1:16. Observe the limitation—a limitation of faith.

I need not ask if God is your Saviour in the general sense. But is he your Saviour in the special sense?

BRO. HARGIS AT OLD UNION CHURCH

On Sunday, June 16, Elder Raymond Hargis of East Peoria, Ill. will preach at the 11:00 A. M. service of the Old Union Baptist Church, Bowling Green, Ky. The pastor, Elder Kenneth Massey, is to be at Barberton, Ohio, in a revival at that date. Bro. Hargis wants to invite all who will to come to the services on that day.

HOMECOMING

On Sunday, June 9, the annual homecoming service will be held at Faith Missionary Baptist Church, 18000 Gledale, Roseville, Mich. Elder William Shoulders is the pastor.

The church invites all who can come to do so and worship with them throughout the day. Services are to begin at 10:00 A. M. and will continue until the afternoon. Lunch is to be served at the noon hour and the featured singers for the afternoon will be the Tomes Four of Louisville, Ky.

Revival Reports

Lyons Baptist Church, 904 Gagel Ave., Louisville, Ky. Three professions of faith with 11 additions to the church. Pastor Kenneth Davis was assisted by Elder F. L. Ray. Members of the church were in charge of the music and singing.

Bethel Baptist Church, 1501 Pleasant St., Indianapolis, Ind. No professions of faith reported. Pastor Billy Moran was assisted by Elder Kenneth Massey.

Nyland Baptist Church, Oxnard, Calif. No professions of faith reported, but good services and fellowship. Elder Bernard Skaggs, of Louisville, Ky., did the preaching.

Old Union Baptist Church, Bowling Green, Ky. Five additions to the church. Elder Kenneth Massey did the preaching.

Parkwood Baptist Church, 244 Ewing Lane, Nashville, Tenn. Four professions of faith with four additions to the church. Pastor L. W. Smith was assisted by Elder W. E. Massey and Bro. Donnie Hines was in charge of the singing.

Notice!!

There was not space to print some of the articles submitted for publication this month. They will be printed next month. Articles deemed to be doctrinal and timely are appearing in this issue. — Editor.

"A Concise History of Baptists"

This History of Baptists has just been reprinted and is available again for those who are interested in "The History of Baptists from the Time of Christ to the Eighteenth Century," by G. H. Orchard. Ashland Avenue has sold thousands of these copies and we are glad again to receive word that it has been reprinted and is now available in paperback copy of 382 pages for \$2.95. Order from:

Ashland Avenue Baptist Publications
163 N. Ashland Avenue
Lexington, Kentucky 40502

SINGINGS IN THE NASHVILLE AREA

First Sunday in June — Madison Baptist Church, Maple St. Madison, Tenn. 2:00 P. M. The Sherman Tomes Family of Louisville, Ky are to be the featured singers.

Second Sunday in June — Rayon City Baptist Church, 205 Keaton Ave., Old Hickory, Tenn. 2:00 P. M. The featured singers will be the Pilgrim Quartet.

Third Sunday in June — New Bethel Baptist Church, Old Dickerson Rd., Goodlettsville, Tenn. 2:00 P. M. The Melody Masters Quartet will be the featured singers.

Third Sunday in June — Gateway Baptist Church, Donelson, Tenn. 2:30 P. M.

Third Sunday in June — Old Paths Baptist Church, Watertown Rd., Lebanon, Tenn. 6:30 P. M.

Parkwood Baptist Church, 244 Ewing Lane, Nashville, Tenn. 7:00 P. M. The Tomes Four from Louisville will be the featured singers.

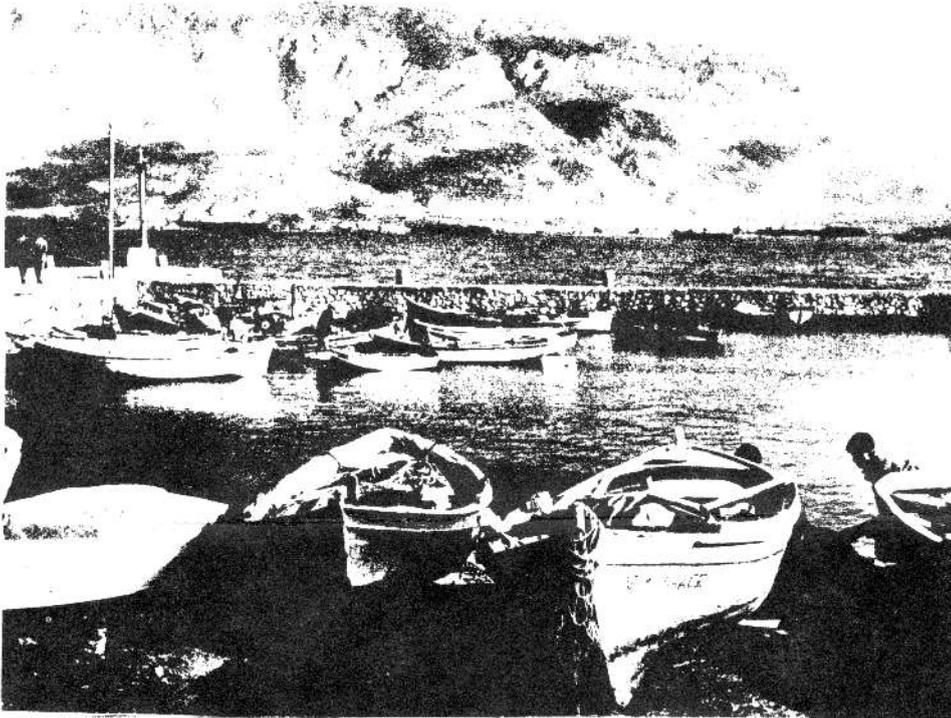
Fourth Sunday in June — Bethlehem Baptist Church, 901 Lischey Ave., Nashville, Tenn. 2:00 P. M.

Fourth Sunday in June — Harmony Baptist Church, East Trinity Lane, Nashville, Tenn. 2:00 P. M.

Fifth Sunday in June — McFerrin Avenue Baptist Church, 1208 McFerrin Ave., Nashville, Tenn. 2:00 P. M. The Kingdom Aires is to be the featured group. This will be an all-day service with lunch served at noon.

Gospel Singing School At Mc Ferrin

There is to be a singing school conducted at McFerrin Avenue Baptist Church, 1208 McFerrin Ave., Nashville, Tenn., on the following nights at 7:00 P. M.: July 8, 9, 10, and 15, 16, 17. Bro. Donnie Hines will be the teacher. Everyone who can is invited to come and attend this school. There is no charge for attending.



A fishing port near Corinth where the Apostle Paul did much preaching.

Acts 18:1-11; I Cor. 1:2

Banner Begins 9th Year

(Continued From Page 1)

The printers have been cooperative and good in printing and mailing the BANNER these past eight years. Even though churches and individuals have failed many times to receive their papers, it is evident that the loss or damage to bundles have happened in the mail between the mailing and the receiving of the paper, or papers by the subscribers.

I wish I knew how to remedy this problem. It is Second-Class and cannot, of course, receive the same attention as higher class mail.

I had considered the discontinuation of this work due to the lack of interest by many ministers and churches. Then I always seem to get letters while doing this considering that tell how much the paper has helped them or their church and ask that I continue the work. So, here I am beginning another year.

I prayerfully ask each individual, minister and church to take under consideration this work and renew your subscription when it is about to expire. The expiration date is at the end of your name and address on the paper each month. I ask you also to use this paper for all your church news and announcements. This really is not MY paper, it is OUR paper. All your help will be appreciated. Several dollars is spent each month sending out expiration notices to individuals and churches. Renew on time and help save YOUR money. — Editor.

REVIVAL ANNOUNCEMENTS

FIRST SUNDAY — JUNE

McFerrin Avenue Baptist Church, 1208 McFerrin Ave., Nashville, Tenn. Pastor Howard G. Taylor is to be assisted by Elder H. D. Linville.

Fairview Memorial Baptist Church, 1202 Fairview Ave., Bowling Green, Ky. Pastor W. T. Russell is to be assisted by Elder Kenneth Massey.

SECOND SUNDAY — JUNE

West End Baptist Church, West Main St., Gallatin, Tenn. Pastor W. E. Massey is to be assisted by Elder H. C. Vanderpool.

Grace Baptist Church, 323 Old Shackle Island Rd., Hendersonville, Tenn. Pastor Edgar Copleland is to be assisted by Elder Junior Farley.

Rayon City Baptist Church, 205 Keaton Ave., Old Hickory, Tenn. Pastor D. W. Story is to be assisted by Elder A. G. Gregory. Services 7:30 P. M.

MONDAY NIGHT — JUNE 10

Jericho Baptist Church, Independence, Missouri. Pastor Stephen Skinner is to be assisted by Bro. Donald Lane.

FRIDAY NIGHT — JUNE 14

Liberty Baptist Church, Maco Dr., Barberton, Ohio. Preaching by Elder Kenneth Massey. Church without pastor at the time of this report.

THIRD SUNDAY — JUNE

Faith Baptist Church, Rose and Burbank, Nashville, Tenn. Pastor A. G. Gregory is to be assisted by Elder James (Pete) Porter.

FRIDAY NIGHT — JUNE 21

Old Paths Baptist Church, Watertown Rd., Lebanon, Tenn. Pastor William House is to be assisted by Elder H. D. Linville.

FOURTH SUNDAY — JUNE

Mt. Lebanon Baptist Church, Alvaton, Ky. Pastor C. D. Miller is to be assisted by Elder Kenneth Massey.

Eternal Security

(Continued from page 1)

When a child of God sins, it is the natural, and not the spiritual man which sins, because the inward man which has taken on the nature of God cannot sin. See I John 3:9 and I John 5:18. If one who has partaken of that new nature cannot sin, it is impossible for him to be lost, since sin is the only cause of the separation of man from God. Even though the outward man sins, he will not be lost. David said in Psa. 37:23-24: "The steps of a good man are ordered by the Lord; and he delighteth in his way; though he fall, HE SHALL NOT BE UTTERLY CAST DOWN: for the Lord upholdeth him with his hand."

Jesus said: "My sheep hear my voice, and I know them, and they follow me; And I give unto them ETERNAL LIFE; and they shall NEVER perish, neither shall ANY MAN pluck them out of my hand. My father, which gave them me, is greater than all; and NO MAN is able to pluck them out of Father's hand," Jno. 10:27-29. A child of God is in Christ, and he with Christ is in God (Col. 3:3). "For ye are dead, and your life is hid with Christ in God." After being saved a child of God is sealed by the Holy Spirit (Eph. 4:30); therefore, to bring back under his dominion a person that has been saved by the grace of God, the Devil would have to break the seal of the Holy Spirit, go through God, the Father, then through Christ; thereby, overpowering the Trinity in the God-head. If we had to depend upon ourselves for the preservation of our souls, there would be no hope; but we are kept by the power of God. See I Peter 1-5. As God is all-powerful, a believer cannot fall away so as to be lost. Paul said: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor ANY OTHER CREATURE, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." After one has once been saved, there is not the slightest possibility of his ever being lost again. "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," 2 Tim. 1:12.

ELOHIM (God)

The first of God's names in the order of their appearance in Scripture is *Elohim*, translated "God" in the Authorized Version. It reportedly occurs not less than 2500 times in the Old Testament and 32 times in the first chapter of Genesis.

"A PESSIMIST is one who feels bad when he feels good; for fear he will feel worse when he feels better."