

Baptist Banner

Thus saith the LORD, Stand
for the old paths, where is the
ye shall find rest



ye in the ways, and see, and ask
good way, and walk therein, and
for your souls.

VOLUME 11

GOODLETTSVILLE, TENN. 37072

NOVEMBER, 1976

NUMBER 6

THE LAW OF LIBERTY

COMPARISON OF LAW AND GRACE — THE LAW OF
MOSES AND THE LAW OF LIBERTY

By ROSCO BRONG
Dean, Lexington Baptist College

"There rose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses." (Acts 15:5.)

"Ye are not under law, but under grace." "The law of the Spirit of life in Christ Jesus made me free from the law of sin and death." (Rom. 6:14; 8:2.)

"Ye were called unto liberty; only use not liberty for an occasion to the flesh, but through love serve one another." (Gal. 5:13.)

"If ye fulfill royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." "So speak ye, and so do, as they that shall be judged through the law of liberty." (James 2:8, 12.)

Much of the confusion in the teachings of professed Christianity as to the way of salvation and the duties of a Christian life is traceable to a failure to understand that **saints and sinners are under two different and in many ways contrasting systems of law.** Heresies resulting from this failure range all the way from fake holiness to antinomianism.

MEANING OF LAW

The word "law," as used in the New Testament, generally refers collectively to the laws or commandments of God given in what we call the Old Testament, especially to the law given through the ministry of Moses. However, the context sometimes shows that some entirely different "law" is in view.

In Romans 7:7-25 we find references not only to the "law of God," in which the inspired apostle delighted "after the inward man," as does any true Christian, but also to a "law" or rule that "when I would do good, evil is present with me," and even to "another law in my members," which he calls "the law of sin."

I believe that the expressions, "the law of the Spirit of life in Christ Jesus" (Rom. 8:2), "the royal law" (Jas. 2:8), and "the law of liberty" (Jas. 2:12), refer essentially to the same great system of law under grace, as we might call it, or law under the new covenant. That the apostle's declaration, "Ye are not under law, but under grace," is to be understood relatively and not absolutely.

(Continued on page three)



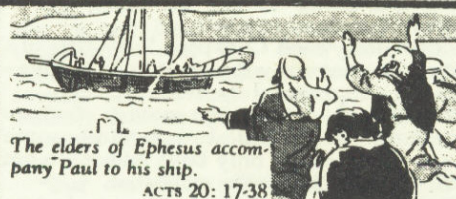
FIRST SUNDAY—NOVEMBER
Grace Missionary Baptist Church, Old Shackle Island Rd., Hendersonville, Tenn. Pastor Elmer Perrigo is to be assisted by Elder Calvin Perrigo. Services each night at 7:00 p.m.

THIRD SUNDAY—NOVEMBER
Fellowship Missionary Baptist Church, 1032 So. Holmes Ave., Indianapolis, Ind. Pastor Calvin Perrigo is to be assisted by Elder H. C. Vanderpool. Night services at 7:00 p.m. Day services are to begin on Thanksgiving Day and continue daily through the weekend.

PASTORAL CALLS

Grace Missionary Baptist Church, Hendersonville, Tenn. has called Elder Elmer Perrigo to her pastorate. He has already begun his work with this church. He succeeds Elder Jesse Farley, Jr. who resigned from the work a few months ago.

Elder Edgar Copeland has been called to the pastorate of Harmony Missionary Baptist Church, East Trinity Lane, Nashville, Tenn. He began his work with this church October 10. He succeeds Elder C. B. Massey who resigned recently from the work. Bro. Massey was the first pastor of the church and had served fifteen years. A spokesman for the church expresses their appreciation for his labors there and request prayers for him in a new field.

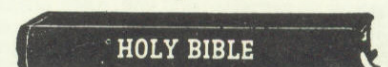


BAPTIST CHURCH TO BE ORGANIZED

On Saturday, November 6, 1976, another Missionary Baptist Church is to be organized from a Mission that has been operated for three years by Good Will Missionary Baptist Church, Hartsville, Tenn. The place is the Old Friendship Baptist Church Building at the Willard community in Trousdale County, Tenn.

Elder Douglas Curtis is pastor of Good Will church and young ministers of the church have been conducting the services at the Mission. At least thirteen are expecting to be charter members. Services are to begin at 10:00 a.m. Lunch will be served at the noon hour. Churches of "like faith and order" are invited to send their ordained brethren to assist in the organization.

What you don't know
can hurt your church.



104 HASTY DRIVE
GOODLETTSVILLE, TENN. 37072
MAY 77

BAPTIST BANNER

Published Monthly at
105 Main Street

Tompkinsville, Kentucky 42167

H. C. Vanderpool, Editor

Entered as second-class matter at the
post office at Tompkinsville, Ky. 42167

POSTMASTER: Send 3579 to 105
Main St., Tompkinsville, Ky. 42167

Mail all communications to:

H. C. VANDERPOOL, Editor
104 Hasty Drive

Goodlettsville, Tenn. 37072

PHONE (615) 859-5780

SUBSCRIPTION RATE

1 Year \$2.00

3 Years \$ 5.00

In bundles to churches or to individuals
\$1.50 per copy per year. Write to editor
for special price on 100 or more copies
to one address.

Statement Of Ownership, Management And Circulation

STATEMENT OF THE OWNERSHIP,
MANAGEMENT AND CIRCULATION,
REQUIRED BY THE ACT OF CON-
GRESS OF AUGUST 12, 1912, as amended
BY THE ACTS OF MARCH 3, 1933, JULY
2, 1946, AND JUNE 11, 1960, (74 STAT 208)
SHOWING THE OWNERSHIP,
MANAGEMENT AND CIRCULATION OF
The Baptist Banner, published monthly
at Tompkinsville, Ky. 42167 for October 1,
1976.

The name and address of the publisher,
editor and managing editor is H. C.
Vanderpool, 104 Hasty Drive, Goodletts-
Tenn. 37072.

The owner is H.C. Vanderpool, 104
Hasty Drive, Goodlettsville, Tenn. 37072

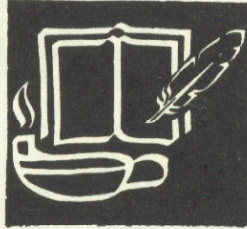
The known bondholders, mortgagees,
and other security holders owning 1
percent or more of total amount of bonds,
mortgages, or other securities are: None.

The average number of copies of each
issue of this publication sold or distributed
through the mails, or otherwise, to paid
subscribers during the 12 months pre-
ceding the date shown above was 1550.

H. C. Vanderpool, Owner

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 oc-
curs not less than 2500 times in the Old
Testament and 32 times in the first
chapter of Genesis.



The Editor Says

By H. C. Vanderpool

THANKSGIVING

On November 25, we will be celebrating Thanksgiving. The Pilgrims were a people of grateful hearts and while thanking God for their survival from death, they gave thanks unto Him for the blessings of life, both temperal and Spiritual. May we be thankful not only on Thanksgiving Day, but every day, for the many blessings which our Heavenly Father bestows upon us. "Offer unto God thanksgiving; and pay thy vows unto the most High;" Psalm 50:14. "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." Psalm 100:4.

HOLY LAND TOUR

During this month, Nov. 8-17, my wife and I will be hosting another tour of the Holy Land and other Bible countries. In addition to my other church work and ministerial duties, I have come to realize that by this extended ministry I can help to enrich the lives of others. We enjoy this work with Christian people as we travel together in those Biblical places. To those who were unable to arrange their vacations for this trip, we plan, the Lord willing, to make our next tour November 7-16, 1977.

Homecoming

Bethlehem Missionary Baptist Church, 1401 Lischey Ave., Nashville, Tenn. will have an all-day Homecoming service on Sunday, Nov. 28. There will be Sunday school at 10:00 a.m. and Elder Bobby Sutton, the pastor, will preach at 11:00 a.m. Lunch will be served at the noon hour.

There is to be singing in the afternoon with the featured groups being the Christian Aires and the Gatesmen Quartet. Everyone is invited to attend.

THE THEATRE

THE BIBLE TRUMPET

The evil influence of the theatre has permeated our society.

"Hollywood Cesspool," the title of a book authored by Evang. Robert L. Sumner is appropriately descriptive.

The so-called good movies, feature bad people. These bad people become the idols of not only boys and girls but of adults. Idols are emulated.

M. Duman, a playwright, wrote to a friend, "You do not take your daughter

to my play - you are right. You must not take your daughter to the theatre. It is not merely the work that is immoral - it is the place." (Note that last part.)

H. W. Beecher said, "There is scarcely an evil incident to human life which may not be fully learned at the theatre." Today there is not one single evil incident imaginable that isn't being exploited by the theatre.

A San Francisco newspaper stated that 2300 craftsmen voted for "prostitution and adultery" in Academy awards for pictures.

A U. P. Editor stated, "more than half the top pictures and performances might well be advertised as "Adults only," or better still as "Adultery only."

Another Editor, "Only one of ten pictures can be rated family pictures, the others "Adults only."

In 1927, Cecil DeMille made an honest attempt to produce "The King of Kings" reverently and true to the Bible. In 1961 the film was recast, re-filmed, designed for box office appeal not for Biblical accuracy.

Since then "Bible Pictures" have turned into anti-biblical.

Christian Century (very liberal) accused Hollywood of using Bible stories in such a way as to be unbiblical.

It goes beyond money making. The theatre seeks to destroy everything the Christian holds sacred. The great number of theatre characters identified with Communist fronts proves this.

Pictures such as "David & Bathsheba - The Ten Commandments - The Prodigal - The Sign of The Cross - Ben Hur," etc., have provided a weak excuse for carnal Christians to attend theatres.

A Billy Graham picture does not remove the stigma from a theatre. If any good comes from it, the ends do not justify the means.

Some say, "I would rather go to the movies than to watch a movie at home and be a hypocrite."

If it is a sin to watch a picture at the theatre, it is a sin to watch that picture at home, but, in a sense it isn't as damaging. It isn't financially supporting it and it isn't outwardly endorsing it.

Money spent on a theatre supports; adultery, divorce, gambling, rape, murder, homosexuality, prostitution, etc., etc.

The picture "Elmer Gantry" condemns the entire movie business for what it is.

In the picture Gantry is an Evangelist. His role is described by Scott as a "ruthless roustabout who seduces every woman in sight including a clergyman's daughter in her father's Church, and a woman evangelist." Burt Lancaster was given an Oscar as best Actor of the year for Gantry. Shirley Jones was given an Oscar for Best Supporting actress for playing the part of a prostitute in the picture.

So little can be offered in defense of the commercial theatre, and, so much can be said against it that it is difficult to understand how a ny Child of God would taint his testimony and blemish his character by attending one.

Read I John 2:15-17; I Cor. 6:19,20; I Thess. 5:22; II Cor. 6:14-18.

THE LAW OF LIBERTY

(Continued from page one)

It is clear when we compare I Cor. 9:21 in the King James version:

(I became) . . . "to them that are without law, as without law, (being not without law to God, but under the law to Christ), that I might gain them that are without law." The words "under the law to Christ" could be translated "within the law for Christ" or, as some texts read, "within the law of Christ."

What is meant by "the law of liberty," "the law of the Spirit of life in Christ Jesus," "the royal law," or "the law of Christ" may best be understood by comparing it with "the law of Moses," as God's Old Testament law is called in Acts 15:5.

CONTRAST OF PRINCIPLES

First we may note a contrast of basic principles. The law of Moses is based upon principles of righteous government; the law of liberty is based upon principles of family relationship.

This is a basic and vital difference, and failure to recognize it leads to all sorts of doctrinal errors.

Defense of "infant baptism" on "covenant" grounds is based upon ignorance of this difference between God's governmental covenant with Israel as a nation and His covenant of grace with individual souls redeemed by the blood of His Son.

Varied notions of salvation of sinners by means of their own works are based on ignorance or misunderstanding of the words of Jesus, "Ye must be born again." Governments may provide for naturalization of the foreign-born, may exile or expatriate native-born citizens, may change and transfer privileges and obligations of citizens by decree and force, may even govern family relationships to some extent and provide for legal adoption of children—but a blood relationship in any family is established only by birth. Even so, a spiritual relationship in the new covenant is established only by the new birth.

The heresy that a spiritually reborn child of God can lose his relationship to God and be cast into hell after he has been saved—this heresy is based upon ignorance of the difference between a citizen subject to legal government and a child subject to his Father's love.

Catholic and other notions that God has authorized any man or men, even His church, to legislate for Him, to add to and revise His word, to exercise authority over their brethren, are based upon ignorance of this difference between a government with different levels of authority and a family in which every child is accountable directly and only to his Father. See Mark 10:42-44; Rom. 14:10-12.

WITHOUT AND WITHIN

A second great difference between the law of Moses and the law of liberty is that the law of Moses was imposed from without, but the law of liberty is inscribed within.

In Exodus 20 through 23 we may read a good part of the law of Moses, that is, of God's law given through Moses to His people, and in Ex. 24:3 we find the people saying, "All the words which the Lord hath said will we do." Of course, they miserably failed to attain to this perfect

righteousness, as fallen man must always fail. And so God made a new covenant, as we find in Hebrews 8:6-13.

"Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers . . . For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

Here is an explanation of why the law of the new covenant is called the law of liberty. In a sense we are slaves of Jesus Christ, but the sense is that in our hearts we desire to serve Him. True Christians enjoy only the liberty to do what we want to do: and if we are true Christians, the thing we most want to do is to obey and honor our Lord. His laws are in our minds and hearts.

MOTIVATIONS

Thirdly, the motivations of the law of Moses are chiefly motivations of fear; the motivations of the law of liberty are chiefly motivations of love.

Motivations of love are not absent from the law of Moses: the commandment to love is a new commandment only by way of emphasis; actually it is quoted from the writings of Moses.

Motivations of fear are not absent from the law of liberty: in different contexts Christ commanded us to fear as well as to fear not. True, we read that "perfect love casts out fear" (I John 4:18), but since perfect love is not attained in mortal flesh, we still have room for fear.

So the contrast is a contrast of emphasis, but it is a real contrast nevertheless. The compelling power of the law of Moses is mostly fear of the consequences of disobedience; the compelling power of the law of liberty is mostly our love for our Saviour. "The love of Christ constraineth us." (II Cor. 5:14.)

PENALTIES AND BLESSINGS

A fourth contrast between the law of Moses and the law of liberty also is relative rather than absolute: a matter of emphasis, but worthy of our attention:

Under the law of Moses the emphasis is upon eternal penalties and temporal blessings; under the law of liberty the emphasis is upon temporal penalties and eternal blessings. This statement may at first seem confusing, but it deserves to be thought through until it is understood.

Death—spiritual death, physical death, the second and eternal death—death is the penalty for violation of the law of Moses, the wages of sin. Every soul that sins under the law of Moses is under this curse (Gal. 3:10-12); therefore the blessings promised for obedience to this law can be only temporal.

But under the law of liberty the penalty is not legal punishment but loving chastisement—not the curse of eternal death but the blessing of temporal correction, that we may be partakers of our Father's holiness (Heb. 12:5-10). And the blessings of this law are not only temporal but eternal:

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

SILOAM MISSIONARY BAPTIST ASSOCIATION CONVENED IN KENTUCKY

The Siloam Missionary Baptist Association convened in its Twenty-Fourth annual session with Fairview Memorial Baptist Church, 1202 Fairview Ave., Bowling Green, Ky. on October 1-2, 1976.

Twenty-seven churches in Tennessee, Ohio, Michigan and Kentucky represented. Two churches, one from Indiana and the other from West Virginia, were also received into the fellowship, making a total of 29 churches in the association representing from six states.

Officers elected were Elder F. W. Lambert, Moderator; Elder Kenneth Massey, Clerk; Bro. G. W. Hauskins, Treasurer.

Elder William Shoulders of Detroit, Mich. preached the Introductory sermon the first day and that night, Elder Kenneth Massey, Bowling Green, Ky. preached the Memorial sermon. On Saturday the Doctrinal sermon was delivered by Elder F. W. Lambert of Westmoreland, Tenn. A good session was enjoyed with good attendance and several important subjects being discussed.

The Association will meet on September 30-October 1, 1977, with Brattontown Missionary Baptist Church, Lafayette, Tenn.

Revival Reports

Bethel Missionary Baptist Church, Toledo, Ohio. One profession of faith. Pastor Charles Stapleton was assisted by Elder Eugene Brown.

McFerrin Missionary Baptist Church, Nashville, Tenn. One profession of faith with one addition to the church. Pastor Howard G. Taylor was assisted by Elder Kenneth Massey.

BOOKS

FOX'S BOOK OF MARTYRS

A history of the lives, sufferings, and death of the early Christians and the Protestant martyrs, by William B. Forbush. Price \$4.95.

"THE TRAIL OF BLOOD"—or the History of Baptists From the Time of Christ, Their Founder, to the Present Day, by Dr. J. M. Carroll. Price 25 cents per copy. Order from Ashland Avenue Baptist Church, 163 North Ashland Avenue, Lexington, Kentucky 40502.

CRUDEN'S COMPLETE CONCORDANCE

More than 200,000 references keyed to the King James version of the Bible. Revised edition, 798 pages. Price \$6.95. Ashland Avenue Baptist Church, 163 North Ashland Avenue, Lexington, Ky. 40502.

BAPTIST BANNER

Published Monthly at
105 Main Street

Tompkinsville, Kentucky 42167

H. C. Vanderpool, Editor

Entered as second-class matter at the
post office at Tompkinsville, Ky. 42167

POSTMASTER: Send 3579 to 105
Main St., Tompkinsville, Ky. 42167

Mail all communications to:

H. C. VANDERPOOL, Editor
104 Hasty Drive

Goodlettsville, Tenn. 37072

PHONE (615) 859-5780

SUBSCRIPTION RATE

1 Year \$2.00

3 Years \$5.00

In bundles to churches or to Individuals
\$1.50 per copy per year. Write to editor
for special price on 100 or more copies
to one address.

Statement Of Ownership, Management And Circulation

STATEMENT OF THE OWNERSHIP,
MANAGEMENT AND CIRCULATION,
REQUIRED BY THE ACT OF CON-
GRESS OF AUGUST 12, 1912, as amended
BY THE ACTS OF MARCH 3, 1933, JULY
2, 1946, AND JUNE 11, 1960, (74 STAT 208)
SHOWING THE OWNERSHIP,
MANAGEMENT AND CIRCULATION OF
The Baptist Banner, published monthly
at Tompkinsville, Ky. 42167 for October 1,
1976.

The name and address of the publisher,
editor and managing editor is H. C.
Vanderpool, 104 Hasty Drive, Goodletts-
Tenn. 37072.

The owner is H.C. Vanderpool, 104
Hasty Drive, Goodlettsville, Tenn. 37072

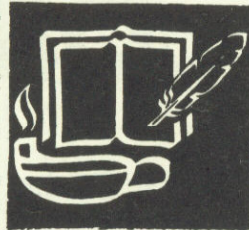
The known bondholders, mortgagees,
and other security holders owning 1
percent or more of total amount of bonds,
mortgages, or other securities are: None.

The average number of copies of each
issue of this publication sold or distributed
through the mails, or otherwise, to paid
subscribers during the 12 months pre-
ceding the date shown above was 1550.

H. C. Vanderpool, Owner

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 oc-
curs not less than 2500 times in the Old
Testament and 32 times in the first
chapter of Genesis.



The Editor Says

By H. C. Vanderpool

THANKSGIVING

On November 25, we will be celebrating Thanksgiving. The Pilgrims were a people of grateful hearts and while thanking God for their survival from death, they gave thanks unto Him for the blessings of life, both temporal and Spiritual. May we be thankful not only on Thanksgiving Day, but every day, for the many blessings which our Heavenly Father bestows upon us. "Offer unto God thanksgiving; and pay thy vows unto the most High;" Psalm 50:14. "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." Psalm 100:4.

HOLY LAND TOUR

During this month, Nov. 8-17, my wife and I will be hosting another tour of the Holy Land and other Bible countries. In addition to my other church work and ministerial duties, I have come to realize that by this extended ministry I can help to enrich the lives of others. We enjoy this work with Christian people as we travel together in those Biblical places. To those who were unable to arrange their vacations for this trip, we plan, the Lord willing, to make our next tour November 7-16, 1977.

Homecoming

Bethlehem Missionary Baptist Church, 1401 Lischey Ave., Nashville, Tenn. will have an all-day Homecoming service on Sunday, Nov. 28. There will be Sunday school at 10:00 a.m. and Elder Bobby Sutton, the pastor, will preach at 11:00 a.m. Lunch will be served at the noon hour.

There is to be singing in the afternoon with the featured groups being the Christian Aires and the Gatesmen Quartet. Everyone is invited to attend.

THE THEATRE

THE BIBLE TRUMPET

The evil influence of the theatre has permeated our society.

"Hollywood Cesspool," the title of a book authored by Evang. Robert L. Sumner is appropriately descriptive.

The so-called good movies, feature bad people. These bad people become the idols of not only boys and girls but of adults. Idols are emulated.

M. Duman, a playwright, wrote to a friend, "You do not take your daughter

to my play - you are right. You must not take your daughter to the theatre. It is not merely the work that is immoral - it is the place." (Note that last part.)

H. W. Beecher said, "There is scarcely an evil incident to human life which may not be fully learned at the theatre." Today there is not one single evil incident imaginable that isn't being exploited by the theatre.

A San Francisco newspaper stated that 2300 craftsmen voted for "prostitution and adultery" in Academy awards for pictures.

A U. P. Editor stated, "more than half the top pictures and performances might well be advertised as "Adults only," or better still as "Adultery only."

Another Editor, "Only one of ten pictures can be rated family pictures, the others "Adults only."

In 1927, Cecil DeMille made an honest attempt to produce "The King of Kings" reverently and true to the Bible. In 1961 the film was recast, re-filmed, designed for box office appeal not for Biblical accuracy.

Since then "Bible Pictures" have turned into anti-biblical.

Christian Century (very liberal) accused Hollywood of using Bible stories in such a way as to be unbiblical.

It goes beyond money making. The theatre seeks to destroy everything the Christian holds sacred. The great number of theatre characters identified with Communist fronts proves this.

Pictures such as "David & Bathsheba - The Ten Commandments - The Prodigal - The Sign of The Cross - Ben Hur," etc., have provided a weak excuse for carnal Christians to attend theatres.

A Billy Graham picture does not remove the stigma from a theatre. If any good comes from it, the ends do not justify the means.

Some say, "I would rather go to the movies than to watch a movie at home and be a hypocrite."

If it is a sin to watch a picture at the theatre, it is a sin to watch that picture at home, but, in a sense it isn't as damaging. It isn't financially supporting it and it isn't outwardly endorsing it.

Money spent on a theatre supports; adultery, divorce, gambling, rape, murder, homosexuality, prostitution, etc., etc.

The picture "Elmer Gantry" condemns the entire movie business for what it is.

In the picture Gantry is an Evangelist. His role is described by Scott as a "ruthless roustabout who seduces every woman in sight including a clergyman's daughter in her father's Church, and a woman evangelist." Burt Lancaster was given an Oscar as best Actor of the year for Gantry. Shirley Jones was given an Oscar for Best Supporting actress for playing the part of a prostitute in the picture.

So little can be offered in defense of the commercial theatre, and, so much can be said against it that it is difficult to understand how a n y Child of God would taint his testimony and blemish his character by attending one.

Read I John 2:15-17; I Cor. 6:19,20; I Thess. 5:22; II Cor. 6:14-18.