

Baptist Banner

Thou hast given a banner to them that fear thee, that it may be displeased because of the truth. Psalms 60:4

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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.

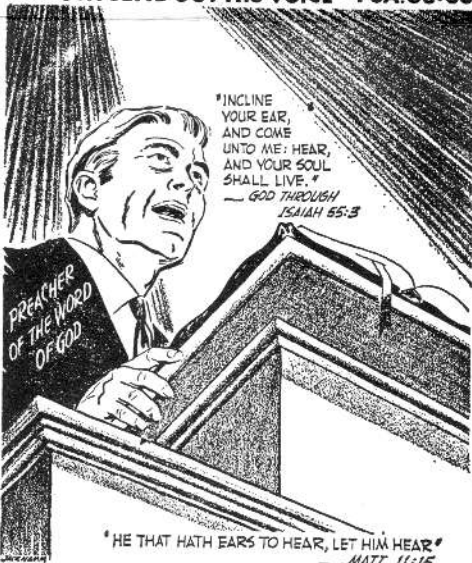
When a person is born again, he is given a new nature and that new nature which is implanted within him is a sinless nature; it is the very image of the nature of God; he is a partaker of God's nature. In Rom. 7:22-25 Paul tells of the inward man which delights in the law of God and outward man which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

(Continued on page 4)



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HE DOTHS SEND OUT HIS VOICE — PSA. 68:33



SPEAK IN BOLDNESS

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

J. M. Pendleton

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

(Continued on Page 2)

Was Peter Ever In Rome?

By P. D. Ballard

The Roman Catholic religion contends
(Continued on page 4)

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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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SAVIOUR

(Continued from Page 1)

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 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 so

cure 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?

Country Parson



"What a fellow believes doesn't mean much unless it affects

6,259 Doctors in Israel

There were 6,259 practicing physicians in Israel at the end of 1971, a Labor Ministry survey shows. About half were born after 1920.

The survey also reveals that more than half of Israel's doctors work in the center of the country, a quarter in the North, about 13 percent in Jerusalem and about five percent in the South.

Of the 6,259 practicing physicians, close to half describe themselves as "general practitioners" or "family physicians." Approximately 12 percent are pediatricians; another 12 percent internists; six percent gynecologists; six percent general surgeons; three percent anesthesiologists; three percent ophthalmologists; three percent psychiatrists; 2% each skin specialists and radiologists.

Egypt Ends Ban On Books about Israel

The Egyptian Minister of Culture and Information, Dr. Abdel Khader Hatem, announced on January 2 that a 20-year ban on books about Israel had been lifted.

The decision to allow political, social and economic works on Israel, said the Minister, was based on the fact that most of "our previous information about Israel was mainly based on distorted declarations made by some Arabs which gave us a dim and distorted picture of the reality of Israel."

WORKING TOGETHER

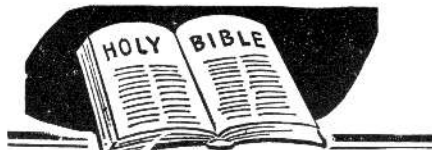
By H. C. Vanderpool

We are taught in the Scriptures that we, the children of God, and especially members of true Baptist churches, are to work and strive together in the Lord's work to lead the unsaved to seek the Lord and be saved and also that we, as brethren, may be strengthened, giving honor and glory to our Father in heaven.

The Apostle Paul taught in the twelfth chapter of Romans and also in the twelfth chapter of I Corinthians that in the local church there was to be cooperation among the members in order to advance the work of the church. It is expressed by him in these lessons that every member is needed.

Then we come to the general welfare and interest of the many local and true churches. There are a number of ways that this work can be carried on. One of them is correspondence. It is my prayer that the BAPTIST BANNER will serve the purpose of keeping our Baptist people informed of church activities. I humbly call upon my brethren, ministers and laymen, to subscribe and get others to do the same, to this paper that we, together with God's help, may publish through its pages the truth that we love

STUDY



REVIVAL REPORT

Fellowship Baptist Church, 1032 South Holmes, Indianapolis, Ind. Five were saved and there were five additions to the church. Pastor Calvin Perrigo was assisted by Elder Thomas Carter and Elder Tommie Lankford led the singing.

McFerrin Avenue Baptist Church, 1208 McFerrin Ave., Nashville, Tenn. Ten professions of faith with twelve additions by baptism. Pastor A. G. Gregory was assisted by Elder Douglas Curtis and Bro. Don Hines was in charge of the singing.

Salem Baptist Church, Gallatin, Tenn. Six were saved and there were eight additions to the church. Pastor Ted Smith was assisted by Elder Calvin Perrigo.

Calvary Baptist Church, Carthage, Tenn. Two additions to the church. Pastor Thomas Carter was assisted by Elder H. C. Vanderpool and the singing was directed by Elder Tommie Lankford.

Gospel Singing School At Mc Ferrin

There is to be a singing school held at McFerrin Ave. Baptist Church, 1208 McFerrin Ave., Nashville, Tenn., on the following nights: July 17, 18, 19, then on 24, 25, 26, 1972. Beginning each night at 7:00 P. M. Bro. Don Hines is to be the teacher.

There is to be an all-day service at the church on Sunday, July 30, with singing in the afternoon. Everyone who can is invited to attend the school and the all-day services. Elder A. G. Gregory is pastor of the church.

Homecoming Madison Church

The editor has received a note saying the homecoming services at Madison Missionary Baptist Church, Maple St., Madison, Tenn., is to be held Sunday, July 2, 1972. No information was given as to the activities of the day or the services.

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For brochure and full information write to:

H. C. Vanderpool, Host
1527 Glenrock Rd., Louisville, Ky. 40216

Was Peter In Rome?

(Continued from page 1)

That Peter went to Rome as the first pope and resided there as Pope for 25 years A. D. 41 to 66. I understand the view of Peter going to Rome is set forth in some of the public school books. This reveals the power of Romanism in our public schools. But I must deny the idea of Peter ever being in Rome, much less the idea of him being a Romish pope.

Let's examine the idea in the light of gospel truth. Does the Bible say Peter was in Rome? Does the Bible give any evidence he was ever in Rome? Consider the following facts which show Peter was never in Rome:

1. Paul "withstood" (set against) Peter in A. D. 53. Gal. 2:11. Do you suppose Paul stood against an infallible (?) Pope?
2. In A. D. 58, Paul wrote to the Romans, but did not mention Peter's name. Paul sent greetings to about 27 people in this Epistle, but none was addressed to Peter. Therefore, Peter must not have been at Rome.
3. Paul was conveyed to Rome as a prisoner in A. D. 61, and certain brethren met him; but Peter's name is not mentioned among them. Acts 28.
4. Paul spoke of Peter to the Galatian brethren, but not as being in Rome. Gal. 2.
5. Paul wrote letters from Rome to the Ephesians, Phillippians, Colossians and to Philemon, mentions those that were associated with him, but he said nothing about Peter. Hence, Peter must not have been at Rome.
6. While Paul was at Rome he wrote and told Timothy: "All men forsook me." 2 Tim. 4:16. If Peter was at Rome, why didn't he stand with Paul in the fight for the truth? Was Peter, whom Roman Catholics say was the first infallible pope, guilty of forsaking Paul?
7. Paul, in writing from Rome to Timothy, said: "Only Luke is with me." 2 Timothy 4:11. That is conclusive evidence that Peter was not in Rome.

So the Bible records Paul going to Rome, writing to the Romans and being in Rome, but no mention of Peter in either case. And to clinch the fact Peter was not in Rome, Paul says, **ONLY LUKE IS WITH ME.**

Text books in our public schools and Roman Catholics may teach Peter was in Rome, but such a view is not sustained by the word of God. Romish tradition will not change my opinion relative to Peter, and neither will a text book that contains such baseless doctrine. If Peter was in Rome from A. D. 41 through 66, why didn't Paul speak of him in his labors as seeing and conversing with Peter while in Rome? The answer is: **PETER WAS NEVER IN ROME** much less a Pope in Rome.

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.

From The Bible

Never attempt to bear more than one kind of trouble at a time. Some people try to bear three kinds - all they have had, all they now have, and all they expect to have.

Revival Announcements

First Sunday — July

Cave Springs Baptist Church, DeKalb County, Tenn. Pastor C. C. Ramsey is to be assisted by Elder W. T. Russell.

Eastside Baptist Church, Franklin, Ky. Pastor W. V. Deweese is to be assisted by Bro. Harold Carter.

Concord Baptist Church, White House, Tenn. Pastor G. C. Smith is to be assisted by Elder H. C. Vanderpool.

Third Sunday — July

Union Camp Baptist Church, Macon County, Tenn. Pastor Tommie Lankford is to be assisted by Elder L. W. Smith.

Green Valley Baptist Church, Smith County, Tenn. Pastor Phocian Gibbs is to be assisted by Elder W. V. Deweese and Bro. Harold Carter leading singing.

Mace's Hill Baptist Church, Smith County, Tenn. Pastor J. C. Austin is to be assisted by Elder Calvin Perrigo.

Old Union Baptist Church, Bowling Green, Ky. Pastor Kenneth W. Massey is to be assisted by Elder H. C. Vanderpool and Bro. Lonnie Cockriel is to be in charge of the singing.

Fourth Sunday — July

South Carthage Baptist Church, Smith County, Tenn. Pastor W. V. Deweese is to be assisted by Elder C. A. Gentry with Bro. Harold Carter song leader.

Jesus Said

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." John 11:25, 26.

Deadline For Announcements

The editor requests of each minister, individual or church that has an article, revival announcement or other item for publication, to mail it so I will receive it by the 15th of the month preceding the month of publication.

Watch For Expiration