

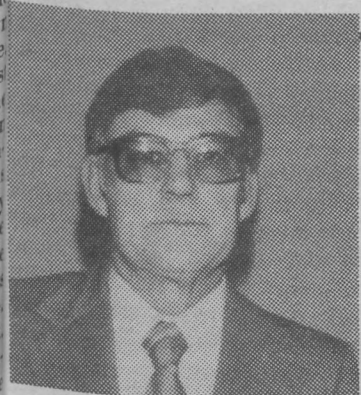
Show religion is a vain show.

(USPS 042-340)

THE PATIENCE OF GOD

by Ray Brown
Indore, W. Va.

"Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus" (Romans 15:5). Notice, "The God of Patience." Isn't patience a wonderful virtue? I truly believe that God's people in this day and time we are living in, really and desperately need God's patience. Satan is busy attacking on every side. He is not only attacking the Christians but the homes and families; he's attacking the Church and, Brother, he is very



Ray Brown

busy because he knows that he only has a short time, and he is going to do all of the destruction that he can do (Rev. 12:12). It takes a great deal of patience in the era that we are living in; patience to cope with the problems and the difficulties that we face in this life; problems in the home, problems

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HOPE

BY Bob Hoskins
Mansfield, Ohio

I would like for us to look at the word HOPE. Among men, the hope for a thing is to be uncertain as to attainment, for hope has to do with the future and any future as man can reckon on, is necessarily uncertain. In Scriptures hope simply refers to the future, never to be uncertain. We may be assured of what God has promised as if



Bob Hoskins

we already possessed it. The Bible hope is more than a wish or desire. It is the well-grounded expectation of securing something good. Webster defines hope as the desire of good, accompanied by expectation; anticipation; confidence; the object desired. There are several hopes spoken of in Scripture. We will take our text from Ephesians 2:11-12:

I. NO HOPE

Paul in writing to the Ephesians 2:11-12. "Wherefore remember, that ye being in the flesh, who are called Uncircumcised by that which is called the Circumcision in the flesh, made by hands; That at that time ye were without

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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.

VOL. 55, NO. 8

ASHLAND, KENTUCKY, APRIL 9, 1983

WHOLE NUMBER 2404

THESE NECESSARY THINGS

by John Gilpin, Sr.
Now In Glory

"...these necessary things" (Acts 15:28).

Let me remind you, beloved friends, that every man born into this world is born spiritually dead. He is just as dead to God as a corpse is to this world. Most people don't like to face that fact, but it is the truth just the same. A corpse can get out of the casket, lay aside the burial shroud, and walk out of the building, unaided and unassisted, just as easily as a lost man can save himself apart from the Spirit of God.

That is why it is that an unsaved man can't do anything to save himself. It is impossible for you to do anything whereby you might be saved.

"There is none that understandeth, there is none

that seeketh after God." (Romans 3:11).

Some preacher may tell you to seek the Lord, but the Word of God tells us that there is none that seek after God. How could you expect a dead man to seek the Lord? How could you expect



John Gilpin, Sr.

a man who is as spiritually dead as a corpse is physically to seek

the Lord? Beloved, it is the Lord that does the seeking.

"What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he finds it?" (Luke 15:4).

Notice, beloved, the sheep doesn't seek the Saviour. It is the Saviour that seeks the sheep. The sheep doesn't get on the shepherd's shoulders, but it is the shepherd, when he has found the sheep, who puts the sheep upon his shoulders and goes home rejoicing.

Beloved, no man seeketh after God, for every unsaved man is spiritually dead, and a dead man can do nothing.

That leads me to say that there are four things necessary for one to be saved.

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CAN I TRUST MY BIBLE

by John Alber
Brighton, Colo.

The Bible is the most unique book that has ever been written. It is a book that man would not write himself if it were not for the fact that God is the true author. The Bible tells the whole story, and you can be sure that much is found therein that man would leave out, if it were not for the hand of God. Therefore I can trust my Bible because God is its author. Baptists — that is Bible-believing Baptists, have never had any trouble with the Word of God being what it claims — The Infallible, Inerrant Word of God.

Now in my own mind, I hold the Living Word of God in my

hand -- The King James Bible. There may be some who would disagree with that statement and think that only fools and old women hold dear to the King James Bible. In my library I have a number of books on that subject, both pro and con. This has been a subject that has caused this writer a great deal of anguish over the past years. I know that the King James Bible (KJV) has some problem passages, but none that can not be properly understood. It is not the fault so much of the translation, as it is the fault of the one who is doing the studying of the Word of God. My purpose is not so much to defend the King James Bible, rather than the Bible itself. Some would say, and

perhaps rightly so, "when you defend the King James Bible you have defended the Bible." My concern is that today we have the Word of God at our finger tips. I use no other Bible than the King James Version or the Greek Textus Receptus. I believe that they are reliable and trustworthy and therefore, they can be trusted as the Word of God.

It seems that every generation must stand for themselves on the foundational truths of the Word of God. Every generation must answer the same question that we have answered and our loved ones before us. The Roman Catholic Church has been slowly, but ever so smoothly, bring-

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE PROPER ELEMENTS OF THE LORD'S SUPPER, AND THE IMPORTANCE THEREOF

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (I Cor. 11:26). The Lord's Supper is pictorial and symbolical. In such matters it is of extreme importance that the picture and symbol be accurate, for they are everything in such a way of teaching. Let the following examples show the vast importance of accuracy in the symbol and type. God was going to kill Moses for not circumcizing his son (Ex. 4:24). Moses was forbidden to enter the promised land for violating the symbol and type in Numbers 20:12. Uzzah was killed for mishandling the symbol (II Sam. 6:7). Nadab and Abihu died a fiery death for offering strange fire instead of that commanded by the

Lord. (Lev. 10:1-2). Moses was told, "And look that thou make them after their pattern, which was shewed thee in the mount" (Ex. 25:40). Many of the Corinthians were sick, and some had died because they mishandled the symbol and type of the Lord's Supper (I Cor. 11:30).

These things are so very important because types, symbols and pictorial representations are designed of the Lord to teach truth. When they are changed and perverted, the truth they were designed to teach is perverted, and error is taught instead of the truth of the Word of God. In the example above in Numbers, God designed to teach that Christ was once smitten for the sins of the elect, and

need not be smitten again and that the saved person is only to speak to Christ for forgiveness. Moses' misaction caused the type to teach that a saved person can be lost and Christ must again be smitten if that one is to be saved again. Thus Moses' error symbolically taught heresy. In the example above in Leviticus, God would have us know that the energy with which one must serve the Lord is the power of the Holy Spirit. Nadab and Abihu, by their error were teaching that one can properly serve the Lord in the energy of the flesh. They died for this. God is very jealous of the types and symbols of His dear Son and His saving gospel. God will not take lightly man's perverting

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JESUS WASHING HIS DISCIPLE'S FEET

by Don Pennington
Warren, Oh.
John 13:1-17

In 1965 I attended my first great Bible Conference in Ashland, Ky. Although I had been a Christian for eleven years, I knew very little about my precious Bible. As I entered, a certain man came to me and showed me this passage of Scripture and told me that there was not a Baptist preacher in the world who would preach from it. From that time on I have studied it and this morning I wish to bring you a message I



Don Pennington

have studied since Sept. 1965. Listen carefully:

"Now before the feast of the passover, when Jesus knew that his hour had come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And Supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God: He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was

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Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 71, Zip Code 41105-0071.

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PUBLISHED BI-MONTHLY with paid circulation in every state and many foreign countries.

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Two years \$11.00
When you subscribe for others or secure subscriptions each \$ 4.00
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Entered as second class matter March 4, 1978, in the post office of Ashland, Kentucky, under the Act of March 3, 1879.

POSTMASTER: Send address changes to The Baptist Examiner, P. O. Box 71, Ashland, Kentucky 41105-0071.

PROPER

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of these truths by perverting the types and symbols thereof. Now to our subject.

One of the elements to be used in the Lord's Supper is unleavened bread. We are not at liberty to substitute soda crackers, leavened bread or anything else for this God-directed and commanded element. Now let us note that, throughout the Bible, leaven is always a type of sin. In Exodus 12:15 the children of Israel were to put all leaven out of their houses in order to properly observe the Passover. If leaven was found in the home of any of them, they were to be cut off from the people. In Matthew 16:6 Jesus warns His disciples to beware of the leaven of the Pharisees and Sadducees. In verse 12 Jesus tells them that the doctrine of these people is what He meant by leaven. I Corinthians 5:8 tells of "the leaven of malice and wickedness".

Some professed Bible expositors misinterpret the parable of the leaven in Matthew 13:33 because they do not realize that leaven is always a type of that which is evil. They make the leaven in this place to be the gospel. They then teach post-millennial heresy, teaching that all the world will be leavened by the gospel. But when we follow the Bible teaching, that leaven represents that which is evil, we see that leaven in this parable represents false doctrine corrupting the truth of the Word of God. Thus interpreted, the parable is in harmony with the rest of the Word of God; teaching that this age will end in apostasy; not the totally unscriptural teaching of post-millennial heretics.

In I Corinthians 11:24 we are told, "this is My body," speaking of the bread. Of course, this refers to His human nature and the life that He lived therein. Now, if we use leavened bread in the Lord's Supper, we are symbolically teaching that there was sin in the body and earthly

The believer has abiding arguments for abiding consolation.

life of Jesus Christ. This is terrible blasphemy concerning the person of our Lord Jesus Christ, and totally perverts — yea, even destroys the gospel of our salvation.

Jesus said of His relationship with His Father, "I do always those things that please him" (John 8:29). The Father testified about His Son, "This



Joe Wilson

is my beloved son, in whom I am well pleased" (Mt. 3:17). Hebrews 7:26 tells us about Jesus that He is, "holy, harmless, undefiled, separate from sinners, and made higher than the heavens". This doctrine of the absolute sinlessness of Jesus Christ is very, very important. It is essential to faith in the God of the Bible. The God of the Bible is a Triune Being. Jesus Christ is the Third Person of that glorious Trinity. To teach the sinfulness of Jesus Christ is to teach the sinfulness of God. The sinlessness of Jesus Christ is essential to believing in His Divinity. If Jesus had sin in Him, He is not God. If He is not God, He was a liar and the worst sinner who ever lived. If He is not God, we who worship Him, calling Him our Lord and our God, as Thomas did (John 20:28), are guilty of the worst idolatry. To use leavened bread in the Lord's Supper is to teach, by that ordinance, that Jesus Christ was a sinful man.

The sinlessness of Jesus Christ is necessary to the gospel and to our hope of eternal salvation. The gospel tells us that Jesus Christ is the sinless one who was made sin for sinners that they might be made the righteousness of God in Him (II Cor. 5:21). If Jesus was Himself a sinner, then He could not die for our sins, but would have had to die for and in His own sins. Brethren, without a Sinless Christ, we have no Saviour, no gospel, no salvation; but are doomed to eternity in hell. When one uses leavened bread in the Lord's Supper, he teaches a sinful Christ, thus blaspheming the Person of Christ, and thus destroying the gospel.

The second and liquid element in the Lord's Supper is wine — real, fermented wine — there is no other kind of wine. The sin of drunkenness is a terrible sin. Let us stand against it without any compromise. It is one of the most terrible and damnable sins in America today. It is far, far worse than tobacco, no matter what the Federal Government allows, or does not allow on television. However, we must not let our hatred of this sin blind us to the true teaching as to the liquid element to be used in the Lord's Supper. We must and do stand vehemently against the sin of getting drunk, but we must not let this blind us to the Biblical teaching about the subject of

wine. Matthew 11:19 teaches us beyond a peradventure of a doubt that Jesus did drink wine, for there could have been no ground whatsoever for their calling Him a winebibber if He had been a total abstainer. In John 2:1-10, we learn that Jesus did turn the water into wine. There can be no doubt concerning this if one bows to the authority of the Bible. It is simply foolish, if not wicked, for men to say that Jesus turned the water into grape juice. We must not let our hatred of drunkenness, nor our sentiment on the subject of strong drink, cause us to pervert the plain teaching of the Bible. The governor of the feast would have surely detected and made comment concerning the matter had this been grape juice (John 2:10). The word used for wine in this Scripture is the same as that used predominantly for the wine — the truly fermented wine of the Bible.

John 19:30 surely teaches that Jesus drank wine, for the 'vinegar' was the sour wine which was the frequent allowance of drink for the Roman soldiers. "Drink no longer water, but use a little wine for thy stomach's sake..." (I Tim. 5:23) This Scripture surely teaches us that wine, used in a proper amount and for a proper purpose is not sinful. So we learn that there is no reason from Scripture, and its denunciations of the sin of drunkenness, to conclude that wine, used in a proper amount and for a proper purpose is not

"An as they were eating, Jesus took bread...And He took the cup, and gave thanks, and gave it to them..." (Matt. 26:26-27). This is a part of the Biblical account of our Lord's institution of His Supper, which is to be commemorated in and by His church till He comes again. There can be no honest doubt but that Jesus used the elements which were being used in the observance of the Passover Supper in thus instituting the Lord's Supper. Now, any Jewish authority on the subject of the Passover will tell us that unleavened bread and real wine were the elements present at and used in the observance of the Passover. The man who would deny this is simply refusing to face the facts and the truth of the matter. It is certain that Jesus instituted the Lord's Supper with the elements used in the Passover. It is certain that that liquid element was real wine. We absolutely cannot observe the Lord's Supper as Jesus instituted it and told His church to practice it without the using of real, fermented wine.

"And one is hungry and another is drunken" (I Cor. 11:21). This is a part of Paul's rebuking of the church at Corinth for their improper observance of the Lord's Supper. They were rebuked for even attempting to observe the ordinance with divisions within the church. They were rebuked for not waiting on one another and observing the Supper with the proper order and decorum. They were rebuked for turning the precious ordinance of the Lord's Supper into a drunken feast. In doing this they were guilty of eating in the church, which is a sin. Church here, as everywhere else, does not refer to the building, but to the assembly wherever it might be meeting. But, please note this, they were not rebuked for the liquid element they were using in the Lord's Supper. And beyond any reasonable dispute, they were using wine in doing this. Who ever heard of getting drunk

on grape juice! Therefore, it is certainly true that the Church at Corinth used real, fermented wine in the Lord's Supper, and that they were not rebuked for doing this.

But probably the most important reason for using real, fermented wine in the Lord's Supper is the same as that for using unleavened bread. Please re-read that part of this sermon. Leaven is most assuredly a Biblical type of sin. Grape juice has in it a leavening agent. Surely, no one will dispute this. If

you doubt it, put some grape juice out of the refrigerator leave it a while, and see what happens to it. What happens is the result of the action of the leaven in the grape juice. When grape juice is made into wine the leaven in the grape juice worked out in the process of fermentation. This leaven separated thusly from the liquid, and what remains is the pure and unleavened wine. There is absolutely no reason whatsoever for any church to in-

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FROM THE EDITOR

It was my joy, honor and privilege to preach February 7th through 13th for the Calvary Baptist Church of Hagerstown, MD. God's true churches are the greatest institutions on this earth. They are more important to God than any of the institutions of men upon the earth. A true church in any city is the most important thing in that city. Would that the people of a city realized this! The most important work in that city is the work of this church. The most important building in that city is the one in which this church meets. I would say that very, very few of the people in Hagerstown realize this fact, and that most of them would mock at these statements. However, this does not change the fact of the matter. The Lord will one day manifest this fact. The inhabitants of the city of Hagerstown will one day give an account to God for how they treated the Calvary Baptist Church of that city; whether they loved and supported it, ignored it, or ridiculed and persecuted it. Dear reader, the most important institutions in this world are the true churches of Jesus Christ; Sovereign Grace Landmark Missionary Baptist Churches, if you please; and you will one day answer to God as to your relationship and attitude towards such.

Next to being saved, the most important thing for one to do, and the greatest privilege one can have is to be a member of a true church of our Lord such as the one referred to in this article. It is one of the highest privileges ever conferred upon a man to be invited to preach for a true church of Jesus Christ. Be the church large or small (most are small), be it rich or poor (most are poor), I always count it a great honor to be invited to preach at a true church; and whenever it is possible, I joyfully accept such an invitation.

So, it was with great joy that I visited and preached at the above mentioned church. Brother Jimmy Swindell, a member of Calvary Baptist Church in Ashland, Ky., which it is my privilege to pastor, travelled with me to this meeting. His presence made the trip and the time in Hagerstown a double blessing to me. Brother Jimmy is a very fine Christian brother. It is a joy to be his pastor, and a delight to have fellowship with him. Brother Jimmy is a widower, and cannot decide if I want him to get him a wife and add to our church attendance, or be free to travel with me on trips such as this one. The people with whom we stayed, and the others in the church were delighted with and impressed by Brother Jimmy.

We stayed in the home of Rodger and Terrie Lewis, members of the church. No one could ever do more to make one's stay a wonderful experience than these did. They are a wonderful, even invaluable, blessing to the church there. I am sure that Brother Boswell feels that he just could not do without them. They provided for us very well with fine food and lodging. They added that most enjoyable ingredient of good Christian fellowship which was a great blessing. They have a very pleasant young daughter, Jaime, and fine son, Mark David. Such fine Christian people in other churches sorely tempt a pastor to the sin of covetousness.

Elder Ron Boswell is the very fine and able pastor of this church. It was a great joy to be with him again (the second time). He is very sound in the doctrines of the Bible, and a very, very able preacher thereof. He is scheduled to preach at our Memorial Day Bible Conference, and is one of many reasons you should start now making plans to be present for this conference. Brother Boswell constantly amazes me with his ability to get so much out of the Word of God. When he gets through, it is so clear that one wonders why he has not seen that before. He will, hopefully, be a frequent contributor to the pages of The Baptist Examiner.

We had very good services during this week of meetings. I preached the same doctrines which I preach in my church and which are seen in the pages of this paper. I would not waste my time going to preach where I had to hold back any portion of the truth which I believe are taught in the Word of God. I preached the Sovereign and saving grace of God, man's responsibility, Baptism, Churches and the Bride of Christ, and other truths. I preached of how Christians should live and work for God. These messages were all well received by this fine church.

This is a very small church (most true churches are small). However, it is also a very sound church, and one of the most enthusiastic and zealous churches I know of. It was my privilege while pastoring in North Carolina to baptize several of these folks and to organize this church.

On Friday during this meeting, it snowed thirty-two inches. Wow! Ten inches more than I had ever seen. What a beautiful sight is this handiwork of our sovereign God! There should be a picture of me, a snow shovel, and my poor, buried car accompanying this article.

I want to urge any Baptist Examiner readers in the Hagerstown Md. area to visit this fine church. I do not know another true church anywhere close to this one. So, if you believe the truth and are a saved person, and live near this church, you likely should be a member thereof. Anyway, get acquainted with these fine people and their wonderful pastor. You may call Rodger Lewis at 301-797-4711 for information concerning this church and her services. I ask all readers to pray very much for this church, her members and her pastor. Oh, it is my desire to use T.B.E. to encourage, publicize and unite churches such as this one. May God bless you all!

PROPER

(Continued from Page 2)

sist on using bread without leaven in it, and then using grape juice which does have leaven in it. How inconsistent can one be!

Therefore, to use wine in the Lord's Supper is to use that which does not have leaven in it. Remember that the ordinance is a teaching ordinance. It is a symbolical representation of some teaching. This is why it is so very important to use the proper element. Those who use unfermented grape juice in the Lord's Supper are thereby teaching that the blood of Jesus Christ has sin in it. I am not saying that they believe this awful, damnable heresy. I am not saying that they mean to be teaching this. I am saying that, symbolically, they are teaching it. Their good intentions do not deliver them from the guilt of teaching, in picture, the sinfulness of the blood of Jesus Christ.

Beloved friend, the blood of our dear Lord Jesus Christ is not natural, ordinary just human blood. Oh, no! His blood is a special and supernatural blood. He was conceived, by Divine and supernatural power, in the womb of the virgin Mary. He did not have a human Father. Therefore, His blood was of supernatural origin. It was not contaminated by the sin of Adam. Had it been, it could not have the power to cleanse us from our sins. That blood did not drop to the ground and dry up and disappear as ordinary human blood would have done. That precious blood is at this very moment on the mercy seat in heaven. Praise God! The blood of Jesus Christ was and is sinless blood — was and is supernatural blood — therefore, it has power to wash the repentant, believing sinner whiter than the snow. Brethren, let us honor and magnify that blood. God forbid that we should teach, by using grape juice which does contain leaven, that the blood of Jesus contained sin just like our blood does. Only by using real, fermented wine in the Lord's Supper can we teach the glorious truth concerning the sinless character of the blood of Jesus Christ and its saving power.

Please understand that the Bible uses pictures in words, symbols and types to teach truth. Since these things are being used to teach Bible truth, it is most important that they be properly presented and properly used. To do otherwise is to corrupt the truth being taught—yea, to teach error instead of truth. Let me illustrate with the matter of Baptism. Baptism is a picture of the glorious gospel of Jesus Christ. That gospel tells of the death, burial and resurrection of Jesus Christ. When we Baptize properly, by immersion, as taught in the Bible, we are picturing the death, burial and resurrection. We are saying to the viewer that we believe the gospel for our salvation. We certainly do not believe in Baptism for salvation. We believe in the glorious gospel of Jesus Christ, which is pictured in Baptism, for our salvation. Now, the act of putting one all the way under the water and bringing them forth again is a picture of death, burial, and resurrection. If we should substitute sprinkling or pouring, we would not be pic-

turing the truths of the gospel. We would be picturing a false gospel of works for salvation, which is not a true, saving gospel.

Of course, it is not important, in and of itself with no further consideration, how much water we use or what we do with it. But it is vitally important that we be obedient to the Word of God, and that we teach the true, saving gospel of Jesus Christ.

The Lord's Supper is also a teaching ordinance. It also teaches the glorious and saving gospel of Jesus Christ. The unleavened bread teaches that Jesus Christ is the sinless one whose body was broken for the sins of His elect. The wine teaches that His blood was and is sinless blood which has power to cleanse His elect from their sins. The fact that this Supper is to be observed "til He come" teaches by direct inference that He arose from the dead. Thus this ordinance teaches the glorious gospel of the death, burial and resurrection of Jesus Christ. If we use the wrong elements in the Lord's Supper, we are guilty of thus symbolically teaching (remember that the ordinance is designed and purposed as a teaching ordinance) that the body (and the earthly life) and blood of Jesus Christ was sinful. I know that most who use the wrong elements do not mean to teach these awful heresies, but they are doing so. Brethren, it is sadly true that, in very many cases where so-called churches have corrupted the ordinances by using the wrong actions (in Baptism) and the wrong elements, they have finally come to corrupting the gospel and teaching another gospel which is not gospel at all. The fact that the ordinance of the Lord's Supper is a teaching ordinance — and that the truth taught thereby is most important — is a most important truth — is the major reason we use the proper elements — unleavened bread, and real wine. A second and very important reason for doing this is to be obedient to the Word of God. I do declare emphatically unto you that any and all who use a wrong element (leavened bread and/or grape juice) in the Lord's Supper are acting in rebellion against the Word of God and are symbolically and pictorially teaching damnable heresy.

May God bless you to be true to His Word in this, as in all things!

MISSION REPORT

Fred Halliman
New Guinea

Dear Friends,

Greetings to each of you. We think of and pray for you daily. While many thousands of miles separates our physical bodies we all have a common meeting place around the throne of God's marvelous grace. Many times as I pray, I feel a closeness to many of you that must have its origin at God's throne of grace. Perhaps you go there at the same time I do, or you may have just left, or are just arriving as I leave, but whatever, I thank God that I can reach out in prayer and span the oceans and join in spirit with my beloved friends back there.

Over the course of years, it will soon be 23 that I have been in PNG. I have had many unusual letters from various people from different parts of the world. People write to me and tell me that they have been

praying for me and the work here for a long time and, until I received the letter, I did not know that individual existed. However, I believe that I received the most unusual letter, a few days ago, that I have ever read or heard of. It is so unusual to me I would like to share just a small portion of the letter with you. I'll not mention the name of the sender, nor the address. The portion that I would like to share with you is as follows:

"My heart has gone out to you so many times as I have read your letters and articles in T.B.E. Just now I've read of your operation and the work in P.N.G. I have often said that you are doing the greatest mission work since Paul. About ten years ago, I had a 'strange' experience. For some time I would wake up praying for you at 3 or 4 o'clock A.M. C.S.T. I did not wake up and pray—I would awaken already praying in my spirit. This went on for some time, but I have never mentioned it before to anyone—not even to Brother John Gilpin, whom I loved and fellowshiped with in person, by letter and phone for many years."

Beloved, this might not mean a thing to you, but to me it is a most unusual experience. I have many people to write to me or tell me in person that they would wake up during the night and start praying for me, but this is the first time I have ever had anyone to tell me they would awaken already praying. Now let me say something, in connection with what I said in the first paragraph, about joining with you at the throne of grace. When it is 3 to 4 A.M. back there, it is 6 to 7 P.M. over here. Almost without exception, I pray everyday at 6 to 7 P.M. here in Papua New Guinea. I pray at other times, to be sure, but at that particular time it is almost every day. No doubt in my mind, that in the spirit of prayer, this brother and I were fellowshiping.

As we write this, it is January 12, and the heathen holiday season is finally behind us. The shops, stores and government offices are just now getting back to normal.

We are about to get all the loose ends together after being back there for three months. Some things will take a while yet. Our Bible School is planning to get started again about the first of February. The normal school year here goes from February to about December 10. The Bible School holds to this schedule. I do not know what the enrollment will be this year, but be what it may, I am thankful that some will be studying God's Word to help them to be better able to present it to others.

The work in the Duna area is doing fine. Some revival meetings have been in progress since I have been back and some are being saved along. Several groups are in the process of building new church buildings—hopefully to be able to get them up sometime this year. Many of the groups are struggling—trying to raise enough money to buy the roofing materials, nails, etc.

The work in the Huli area is making quite a bit of progress now in spite of the tension in the area. There has not been any fighting here of late, but the area and situation remains tense. People are moving about a little bit more now than they did, but many are still afraid to walk along the roads, etc. Just this morning a group came to the Mission station to collect some money. A group had been

trying to raise enough money to buy a vehicle and had deposited quite a bit with the Mission, which, in turn, had been deposited in the bank. While I was away in America, the man who had been handling the money got killed in a tribal fight. It was some of his relatives that came this morning to collect the money.

We have a large group of people that we have started having services with on the other side of the fight area. These are new people to us and we have had services with them now for about two weeks. There seems to be much interest in this area, and we have been told that several smaller groups around have in mind inviting us to preach for them, also. In a few days we plan to work with the people in this area to construct a building for worship services, and perhaps a house for me, in case I want to stay over night with them. Some of the head men have said that once we have built the church building and established our presence in the area thereby, there will be lots of people come, that now are just waiting to see what we plan to do. Pray for us as we try to get established in these new areas. At present, we are very limited to preaching staff in this area. Malaria is so bad in this area the Duna preachers seldom ever come. May the Lord bless each of you!

REPORT ON FRED HALLIMAN

by Fred Halliman

On January 17, several of us left the mission station in two cars headed for Lae. At Mendi I left my vehicle in the garage to have repairs done on it while we were gone. At Mendi I got in with the other fellows and was riding as a passenger. We reached Hagen and spent the night there. On January 18, we left Hagen at 4:30 a.m. expecting to be in Lae by noon. Two hours later we had reached a place called Kun-Di-A-Wa (pronounced Kundaehwa). This section is very mountainous. The road is blacktop and good. We had started down a mountain and I had noted just before the accident that the speedometer was nearing 80. We approached a curve and perhaps the driver dozed a little, I do not know. About half-way around the curve the vehicle (a pickup truck) went out of control. Three of us were sitting in the front and three were in back. I was sitting next to the door and the vehicle turned over on my side and skidded for about fifty yards. Then it rolled over down an embankment and turned completely over twice and on its third time over it came to rest top side down and all four wheels in the air.

The three in the back had been thrown out and clear of the vehicle. One man received a broken leg just above the knee—the other two only got minor cuts, etc. For us that were in the cab, we had to ride out the storm and inasmuch as the vehicle was rolling over on my side each time and the two men falling on top of me, I got the worst end of the deal. When the vehicle came to a stop, the two men were able to crawl out on their own power. I tried, but found I could not move my upper body. (They got only minor injuries). I called for some of the fellows to try to get me out, but they all were so dazed they paid no attention to me. Finally a man

(Continued on Page 12 Column 4)

Brother Halliman is now back at his home in New Guinea. He is recovering slowly. Let us pray very much for this great missionary of the Cross of Jesus Christ. I consider Brother Halliman to be one of the greatest missionaries of all time. I count it an honor and great privilege that I have been able, almost from the start of the New Guinea Mission work, to have had a small part therein. I have been enabled to do so very little in my ministry. Many times I have been encouraged in thinking that though I was doing so little, I was having a part in the great work being done by Brother Halliman. It has been one of the joys of my life for the past twenty years to be associated with this great and good man. Now, I feel even more of a joy and privilege in being the pastor of Fred Halliman. No one can know how unworthy I feel of this honor.

It is the prayer of myself and of our church that God will raise this man from the bed of affliction, restore him to good health, cause that there will be no permanent serious effects from this incident, and again use him in a mighty way as a missionary in New Guinea.

Of course, you realize that all this will be very expensive. There will be a great drain on Brother Halliman's already low mission money. I suggest that many prayerfully consider sending a little extra money at this time to New Guinea Missions. You can, but do not need to, mark it special. All extra given at this time will go to Brother Halliman to be used to pay doctor and hospital bills or used in the mission work. I appeal to all to pray much for this man of God at this time. Also remember his family here in the States at this time.

PETER HALLIMAN

Son of Missionary
Fred Halliman

On November 28, 1982 I announced to my Church Kings Addition Baptist Church, my calling to the ministry. I was so thankful that my Father was there to share this special moment in my life with me.

It all began long before this date. In 1979 I started corresponding with my Dad about how I thought the Lord was calling me to the ministry.

For sometime we talked about this. I was trying to seek advice as what to do. But my Father would tell me in such a manner as this, "Nothing in this world would make me happier, than if you were called to preach. But if you are called to Preach, the Lord will have to call you and not me. Stay away from preaching as long as you can. when you can't then preach. Don't wait for the Lord to half kill you before you surrender to preach."

With this in mind, I would think of it often. Then, at times the thought wouldn't even enter my mind. At times I would feel very strong about it. Then again, I would say to myself I couldn't be a preacher. I'm not cut out to be one. It's a good thing God makes the decision instead of man. What a shape we would be in if all we had to listen to were man-made preachers!

Time passed by and life took its role. One year had passed by since the thought was strong, and still I felt the same way. So

(Continued on Page 4 Column 5)

If the devil never roars, the church will never ring.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

When and how did the different races originate since all came from the same original parents?

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The races began before creation when God proposed all things to be done. "Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it, He that giveth breath unto the people upon it, and the spirit to them that walk therein" (Isa. 42:5). He said in Isaiah 45:12, "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded."

As to the beginning of the races: They began when Cain left Adam and Eve and started life in the land of Nod (Genesis 4:16). Then, the different races began to spread, as Noah's three sons Shem, Ham and Japheth scattered and began families in different parts of the earth.

The confusion of language began in Babel when the people tried to build a tower to heaven. God said, "Go to, let us go down, and there confound their language, that they may not understand one another's speech" (Gen. 11:7). The people scattered over the face of the earth.

Actually, as to the various races, I never have been all that concerned. I just realized that God in His sovereign powers determined that mankind would be made up of various races and colors and languages. If He can create man, He certainly can divide mankind into races.

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Genesis 9:18,19 "And the sons of Noah, that went out from the ark, were Shem, and Ham, and Japheth: and Ham was the father of Canaan."

These are the three sons of Noah: and of them was the whole earth overspread." Noah prophetically speaks of his three sons, saying, "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be

his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant" (Gen. 9:25-27).

The blessings and curse of this prophecy applies not only to the three sons of Noah, but also to their posterity, for the three sons acted more in a representative than in an individual capacity concerning their conduct in connection with their father's drunkenness (Gen. 9:20-24). The truth of this is seen in that the curse of Ham was formally pronounced upon Canaan, one of Ham's sons. Collectively, these three men, Ham, Shem, and Japheth are the progenitors of all mankind this side of the flood. While there has been some cross-breeding within the descendants of these three families, yet generally speaking their race and place on earth is in accordance with the prophecy of Noah.

"Cursed be Canaan; a servant of servants shall he be unto his brethren." In following the line of descent, it is commonly believed that most of Africa was peopled by the descendants of Ham, who for the greater part of their history have been a servile people, which corresponds with the prophecy of Noah.

"And he said, Blessed be the Lord God of Shem... He shall dwell in the tents of Shem." Most of central Asia was settled by the descendants of Shem, from whom came Abraham, with whom God made an unconditional covenant, in which He gave him and his seed by the freewoman (Sarah) the land of Mesopotamia for an everlasting possession. God literally dwelt in the tents of Shem through the medium of Israel for almost fifteen hundred years.

"God shall enlarge Japheth..." Enlargement was to be the portion of the prophetic blessing of Noah for Japheth and his descendants. Thus, they were to spread over the widest part of the earth. Again, there is consensus in the writings of those who have traced the genealogical descent of the three sons of Noah, that the people which inhabit Europe and its isles, along with the Asian part of Russia, and now the two Americans, are the descendants of Japheth.

The spirit of expansionism given to Japheth at the time the earth was to be repopulated by the three sons of Noah, is yet very much with his descendants, but their limits of expansion are greatly circumscribed by having already subdued most of the earth, and it is this spirit of expansionism that has Russia looking with covetous eyes toward the middle east.

While it is impossible to draw a distinct line separating the various races, we do know that God has fixed "the bounds of their habitation," and we may rest assured that these "bounds" perfectly coincide with the ancient prophecy of Noah.

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The answer to this question is found in chapters 10 and 11 of Genesis. After the flood God commanded Noah and his sons, "Be fruitful, and multiply, and replenish (fill) the earth" (Gen. 9:1). In chapter 11 we find, "And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there" (Gen. 11:1,2). In defiance to God's command to fill the earth they said, "...let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the earth" (Gen. 11:4). While they were in the process of building the city and the tower God said, "...let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth" (Gen. 11:7-9). Back in chapter 10 the genealogies of the three sons of Noah are given and the section of the earth to which God sent them. "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations" (Gen. 10:5). "These are the families of the sons of Noah, after their generations in their nations: and by these were the nations divided in the earth after the flood" (Gen. 10:32).

From this we see that the different races and languages came about as judgment from God upon a disobedient people.

It is interesting to note that at Babel the people were speaking the same language, yet God confounded them so they could not understand one another, but on the day of Pentecost the people of many nations heard and understood the apostles in "their own language." The confounding of the language was a judgment from God, while what which took place at Pentecost, was by the mercy of God.

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ment from God, while what which took place at Pentecost, was by the mercy of God.

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Genesis 11:6-8: "And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city."

In Genesis chapter nine, we find that after the flood, God gave a commandment to Noah and his children to be fruitful and multiply. The earth's population began to increase after that with great rapidity. Genesis 9:19 says, "these are the three sons of Noah: and of them was the whole earth overspread."

In Genesis chapter ten, the Bible gives an account of the descendants of Shem, Ham and Japheth. From each family there seems to have been nations or cities arise.

In chapter eleven and verse one, we read, "And the whole earth was of one language, and of one speech." It seems to me the size and unity of these people at that time led to a proud heart. This led to their desire to build a tower to heaven and make a name for themselves. The time of this event is estimated to be about one hundred years after the flood. It has been computed that in this period of time the earth's population could have grown to about thirty thousand people. The descendants of Noah here in desiring not to be scattered abroad were in disobedience to God's command in chapter nine to "replenish, or literally, to fill the earth." The tower they were building was in defiance of God's command or at least, the reason for this tower was against God's command.

Genesis 11:6-9 I believe answers the question about the origin of the different races. When God confounded the languages and scattered the people abroad, I think it was the beginning of the different races as we know them today.

There are many questions which arise from this that the Bible does not answer. The Bible does not deal with all the facts of ethnology. Questions such as: Did God change the skin color at this time, or was this change of color a gradual process? How many and what were the languages God gave the different races?

There are other questions that may come to our minds, but the Bible is silent on most of them. The Bible deals a great deal more with nations than it does with races. The Bible also deals more with the end of man and not as much with the start of man. I believe this is because, surely, it is more important to know where you are going (heaven or hell), than it is to know where you came from. The different races, I believe, began at the tower of Babel.

PETER

(Continued from Page 3)

in order to ease the burden from my heart, I made the decision myself, and told myself I just wasn't the one. Isaiah 55:8, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

It seemed like from that day on I had nothing but trouble and trials. I don't believe that God casts away His children, but I do believe that God will chastise his children when they do not obey. "Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned: for thou art the Lord my God" (Jer. 31:18).

I had just recently graduated from High School in 1979. In the latter part of summer of that year I was on my way home from a friend's house riding my motorcycle. It was about dusk and just as I entered this curve, a car pulled out in front of me. I had few choices to make and very little time to make them. The front tire of the bike hit the car and flipped me over the car and bounced the bike backwards. I could not get up so I lay there. To make a long story short I came out of it with a broken left wrist and broken thumb. My elbows and knees were skinned up pretty bad. There I was all laid up with both arms in casts and couldn't do much of anything. I did have plenty of time to think, and that I did for three months.

Before long my arms healed and soon I was living a normal life again. Time passed by and one morning I was driving to work, riding my bike out one of the county roads near my home, and was caught in the middle of a summer rain storm. Just as I was about to pull off and stop to let the storm die down, something happened that caused my whole life to flash before me. The bike slid around the curve and an on-coming car smashed into where I would have been. I slid down the street and over a bank right through a barbed-wire fence and landed in a field.

As soon as I stood up these words came loud and clear 'don't wait for the Lord to kill you'. That's all I could think of. Then I realized I had been in a wreck, looked myself over and found no broken bones, some skin torn off my elbow and my pants about halfway ripped off. Then I took a look at the bike, and if I had been in the seat of that bike I would not be here to tell the story.

I thought about that for a long time, after that had happened. Still I refused to listen to the Lord. Again the Lord spared my life in an automobile accident which I should never have lived through.

One thing led to another. As I was on my way to work last spring I took a bad spill on the bike and cut my foot pretty bad.

By this time I knew that the Lord was dealing with me, but for some reason or another, I would not give up. Later on, I found out neither would God. You can run but you can't hide. Last December I was to go in the hospital to have bone surgery on my left wrist. I spent three days in the hospital and thought a lot about how my life had been in the last couple of years.

I spent seven months in a cast, and let me tell you it's no

(Continued on Page 5 Column 1)

PETER

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fun. This past March, they took off the cast and I'll tell you I never was so happy to have the use of my other hand. You'd be surprised how you take something for granted until you have to do without it.

No sooner had I gotten the cast off my wrist than I broke my left ankle. I was still wearing it when Dad came home. He told me I was beginning to look normal with a cast on. While he was here we talked about my calling to the ministry. I replied I had strong feelings, but wanted to be sure. The last time I had to see God's mercy on me was around the last of November. I was driving to school and happened to doze off for an instant. That's all it took. Over a bank I went, rolled twice and landed in a field with the car on its top. I pulled myself out of the car and the first thing I did was to check and see if I had any broken bones. I could find none, so I pushed my car over on its wheels and drove it home. On the night of November 28, 1982 I announced to the Church my calling to the ministry. A week from that date I preached my first message and was licensed by Kings Addition Baptist Church. As to my plans now I will only wait on the Lord to lead me and open up a ministry for me. I request each of your prayers in this matter.

May God bless each and everyone of you.

Mark 16:15 — "And he said unto him, Go ye into all the world, and preach the gospel to every creature."

TRUST

(Continued from Page 1)

ing the "Protestant" churches back into the fold Most so-called "Christians" do not even know what they believe these days. Is it not time that we "Baptists" begin once again taking our stand?

Where does it all begin? Perhaps with REVELATION. Revelation is the direct communication by God of previously unknown truth. But we know that with the completion of the Canon there is no longer a need for new revelation. In fact, the Bible warns about adding or taking away from the Word of God. God is not giving out new revelation today — that ceased with the writing of the book of Revelation.

Now we may say that the Holy Spirit of God is illuminating or enabling the genuine believer of God to understand the truth of the Bible. It must be understood that the unsaved (lost, unredeemed, child of Satan, etc.) will never have that wonderful privilege of understanding the Bible. He is spiritually dead in his own sin and trespasses and therefore alienated from the Family of God.

The Bible teaches the Verbal Plenary Inspiration of the Holy Scriptures. The Word of God was supernaturally given by the Holy Spirit, so that as it speaks, it speaks with authority and can be trusted. Every word is divinely given and the entire Word of God has been completely inspired by its author — God.

The Bible has the following to say about inspiration. "All scripture is given by inspiration of God," — II Timothy 3:16a. "Holy men of God spake as they were moved by

the Holy Ghost," II, Peter 2:21b.

Someone has written, "The Twentieth Century Battleground is Found in this very Issue, Can I Trust my Bible to be Truth?" Many have addressed this issue, books have been written, but Satan is working overtime to defeat Christianity. Do we not make a greater impact upon our congregations than we think? Pastor, it is about time, if you have not already done so, to stand firmly with all your convictions on the Word of God. If you don't, your congregation won't.

Several years ago I addressed this issue in my church in the Denver, Colorado area. One of my men came forward after the services and was literally beaming with joy. He had had questions for twenty years that previous pastors would not take the time to answer. For the first time in that man's life, he knew that he could trust the Word of God. He went home a changed man because now he knew that the Bible could and should be taken at face value. For twenty years that man lived in fear and doubt because his pastor or pastors refused to deal with the subject. Pastor, you some day must answer to God for what you teach or the lack of what you teach your people. When God called you into the Gospel Ministry, He called you to proclaim the whole counsel of God. Your people need to know the truth, that they indeed can trust their Bible. But a word of caution — (here it comes) there are a lot of false translations out in this world that are not of God. It is your job to expose them for what they really are — the tool of the Devil is to turn their attention away from spiritual things.

I have not only been a Pastor, but a College & Seminary Professor over the past twenty years. It has alarmed this preacher to see how many pastors and professors handle the Living Word of God. Because we oftentimes do not think, or are just careless in our own presentation, we destroy any confidence in the Word of God our people might have had.

That is one of the reasons why I preach the following message in every church. "THE MESSAGE OF THE PULPIT," Ezekiel 11:5. The outline for the most part belongs to Charles H. Spurgeon, but the message belongs in every Baptist pulpit. In the Old Testament alone, 3,808 times God uses a formula similar as found in the text, "Thus saith the Lord." There is much value that comes from the pulpit when the preacher gives out his message and says, "Thus saith the Lord." First, it is the message of the preacher. Second, it is the only authority in God's house. Third, it is the only fitted rebuke for erring saints. Fourth, it the only grounds for comfort for God's people. Fifth, it is that with which we must confront the Lord's enemies. Sixth, (mine) it is the only message that the Holy Spirit will use to bring a lost sinner unto the Lord Jesus Christ.

Liberalism freely admits that it does not really regard the Bible as the Word of God. The unbridgeable gulf between true Bible-believing churches and the false systems of the day start right here. Historic Baptists have always maintained that the Bible is the Word of God. It has been our position that the Scriptures are unique. From kings & peasants, and from the educated to the uneducated, comes the

men God used to pen together a collection of sixty-six books over the space of time approximately sixteen hundred years.

Over the years men have tried to destroy the Word of God. They find something that they are convinced will prove the Bible wrong. That's when God seems to go to work and sends the scholar or archaeologist to embarrass the liberals. No other book in history has ever been under more attack, and yet been able to stand, as does the Word of God. The more the Devil's crowd throw at the Bible, the more truth comes forth from outside sources to vindicate the Bible. When our Bible is at stake, God comes to its rescue. Why? Because the Bible says, "For ever, O Lord, thy word is settled in heaven," (Psalm 119:106). Again, Matthew writes, "Heaven and earth shall pass away, but my words shall not pass away," (Matt. 24:35).

Modern theology has done little to aid the cause of God. But then, what can you expect from a godless generation? The world has religion and will perish with their religion. Religion began with Cain, and it will be destroyed during the Great Tribulation Period when God's wrath will be poured out upon the face of the earth. Religion has never been the friend of God or His Eternal Word. Religion is man's substitute for God. Therefore, it is no wonder that the various religions of the world are attempting to destroy the foundation of the Bible.

Can I trust my Bible? The answer to that question comes from the pages of the Eternal Word of God. YES. There can be no doubt to a true Bible-believing Christian that the Bible can be trusted. No other work of antiquity has so much proof, or can be substantiated as the Bible.

From the standpoint of literary evidence the only logical conclusion that one can come up with is this, that the case for the Bible and its reliability is stronger than that for any other record of antiquity. Beginning with the Apostles down to the present time, sufficient proof can be shown that the Bible can be trusted. The immediate disciples of the Lord paid a price for believing in the Lord Jesus Christ as set forth in the Bible. Everyone of them, with the exception of John, the beloved disciple, died a violent death for what they believed. Many of the "Church Fathers" also paid a similar price for their belief. Their death demonstrated that they trusted in the accuracy of the Holy Scriptures. Dr. Robert Dick Wilson concludes the subject by saying, "The original documents have been handed down with substantial correctness for more than 2,000 years and cannot be denied." The late Dr. Wilson was not only a scholar, (I understand that he knew forty-five different languages) but a dear friend of the Word of God. We as Baptists would have some different opinions about certain subjects than this man, but we would have to agree that he loved the Word of God.

The book of Psalms tells us that, "Thy word is settled in heaven" and that God's dear children should "order (his) steps in (God's) word." Isaiah informs us that "The grass withereth, the flower fadeth: but the word of our God shall stand forever." The skeptics will come and go, but we can be sure that the God of heaven who gave to us His Book, the Bible,

is able to preserve it unto all generations. The French infidel, Voltaire, hated the Bible and he believed that the Bible would become obsolete within a hundred years of his death. But over two hundred years have come and gone, and the best seller today — the Word of God, The Bible. Over thirty million copies are printed every year, and thus the Bible abides contrary to the beliefs of the skeptic. The influence that comes from the preaching of the Bible is transforming. God said that He would take the foolishness of preaching to save some. It is the message of the Bible that the Holy Spirit uses to convince men and bring them to a saving knowledge of Jesus Christ. May God bless your ministry as you are faithful in proclaiming the Word of God!

HOPE

(Continued from Page 1)

Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having NO HOPE, and without God in the world." That means that we had no desire or expectation of securing anything good. Paul tells us why in Ephesians 4:18, "Having the understanding darkened, being alienated from the life of God through ignorance that is in them, because of the blindness of their hearts." Here again we find we are blind and dead in the sight of God and we can have no hope. In Jeremiah 18:12, "And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart." No hope. Paul again says in I Thessalonians 4:13, "But I would not have you to be ignorant, brethren, concerning them which are asleep (dead), that ye sorrow not, even as others which have no hope."

II. A FALSE HOPE

In the world today the so-called Christendom says, "Come forward and give your soul to Christ. According to the Bible which is the Word of God, man is dead in trespasses and sin." Now what would Christ want with a stinking old dead heart? And how can a dead person accomplish anything? Job says, "So are the paths of all that forget God, and the hypocrite's hope shall perish" (Job 8:13). Job also poses a question, "For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" (Job 28:5). Christ in Matthew 16:26, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul (life)." "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:20). Again we see if we have not Christ, then our hope is false. There are many who teach that God has done all that He can do, so you must do the rest or you will be lost. But I can find no place in Holy Writ that teaches anything to that effect. Therefore, they are holding to a false hope.

III. A GOOD HOPE:

THE PORTION OF THE TRUE BELIEVER

Paul in writing to the Thessalonians, in II Thessalonians 2:1, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together un-

to him." I would like you to pay particular attention to the words, "And by our gathering together unto Him." Paul is saying to the Thessalonians, OH! what a good hope it is, and will be, to be gathered unto our Lord Jesus Christ. Now we that are Christ's should have that same great hope that Paul is speaking of. To further the thought in Matthew 24:31, "And he (Christ) shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Again, another Scripture that should give each and every child of God that good hope. Turn with me to I Thessalonians 4:16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first." "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels" (II Thess. 1:7). Is not this a good hope for the Christian? What more does the child of God require? To me it is a good and a great and blessed hope.

IV. A LIVING HOPE; THE CHILD OF GOD'S POSSESSION

Peter speaking to the children of God, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:" (I Peter 1:6). Paul writing to the Corinthians says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Again, we read in Romans 8:18, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (I Peter 4:13). Notice also verse 16, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." Paul and Peter both give us a living HOPE in these Scriptures, and any Christian (born-again person) has this living hope or should have it.

V. A SURE HOPE: THE SAINTS PRESENT STAY

Paul, in writing to the Hebrews in 6:19, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the evil." Hebrews 7:27, "Who (speaking of Christ) needeth not only daily as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." Then in Hebrews 9:12, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Now we will read verses 25-28 of the same chapter: "Nor yet that he should offer himself often, as the high priests entereth into the holy place every year with blood of others; For then must he often have suffered since the

(Continued on Page 6 Column 5)



Willard Willis
Monroe, Ohio

Let us continue our search for the history of our Lord's church by consulting page 69 of W. A. Jarrell's "Baptist Church Perpetuity."

"In historic times Phrygia comprised the greater part of Asia Minor. 'Montanism' appeared there about the middle of the second century (150 A.D.). Montanism enrolled its hosts and was one of the greatest Christian influences throughout the early Christian centuries. As there was at that time, when the Montanists arose, no essential departure from the faith in action, the subjects of baptism, church government and doctrine, the Montanists, on these points, were Baptists."

Eusebius, in "Ecclesiastical History," said: "Montanism continued for centuries and finally became known under other names."

William R. Williams in his "Lectures on Baptist History" ((pp. 118 & 129), said: "The Comte de Champagny, who has written, though an untrammelled (supremacy of papal authority) Catholic, so eloquently and eruditely on the early history of Christianity and the collision of it with Judaism on one side and Paganism on the other side, had said of the Montanists, that it was hard to find any doctrinal errors in their views; that they were rather like Janseists or Methodists in their high views of religious emotion and experience. They were accused of claiming inspiration, when they intended, probably only, like the early followers of Cameron among the Covenanters, or the Wesley among the English Methodists, the true experience of God's work in the individual soul...They insisted much on the power of the Spirit as the great conservator and guardian of the life of the Christian Church. Now, as far back as the days of Montanism, this was offensive to the Christian Churches, which came under the power of wealth and fashion, secularized and corrupted."

We have already quoted from Tertullian — one of the most brilliant leaders of the Montanists in about 200 A.D., but let us now note that which Moller speaks concerning him: "To him the very substance of the church was the Holy Spirit and by no means the episcopacy whose right to wield the power of the keys he rejected." (Schaff-Herzog, Encyclopedia of Religious Knowledge, vol. 11, p. 1563, article: "Montanism," by Earnest Wilhelm Moller).

Our Lord, during His personal ministry, established His church and declared that the gates of hell (death) would not prevail against it. It is obvious to me that our Lord used the Montanists as a means to perpetuate His church. He, the Spirit, worked in and through these people so that the work of the Lord's church was carried on, yea, so that the pattern which our Lord had laid out was not altered. The Lord, in fact, has set a pattern for all that He requires of us and that pattern is laid out in the Holy Scriptures.

The Tabernacle, for instance, was to have been made according to the pattern which our Father gave to Moses. This fact is spoken of in Hebrews 8:5— "...See, saith He, that thou make all things according to the pattern shewed to thee in the mount."

We know from the Scriptures that they who built the Tabernacle, built it exactly according to the pattern. They knew that obedience is that which God delights in. They were like Cotton Mather and we should be like him when he said:

"Let a precept be never so difficult, and never so distasteful to flesh and blood, yet if it is God's command, my soul says, 'It is good, let me obey it till I die.'"

The Montanists were not the only ones. He, the Spirit, worked through to carry on the Lord's church. We find from the historical record that He, the Spirit, also used the Novations.

The Novations derived their name from Novation of Rome, Italy. He lived about the middle of the third century (250 A.D.).

"He (Novation) was a man of superior talents, of great excellence of character, and became a bold reformer. He was called the first anti-pope, and the author of puritanism, yet we know that Tertullian had quitted the church nearly fifty years before for the same reason." (Robinson quoted by Benedict in Baptist History, p. 5).

"He (Novation) and his friends set themselves to work to reform the abuses of the church, but finding their efforts unsuccessful, they separated themselves and organized a new party. They grew rapidly in numbers and strength, and Novation churches were formed all over the Roman Empire. They were the Puritans of their day, because they contended for a pure church; that is, a church composed of only converted persons. Neander says that they regarded 'purity and holiness as the essential marks of a true church.' And Mosheim; 'They consider the Christian church as a society where virtue and innocence reigned universally.' They flourished for about 300 years, and then, probably, became absorbed into other sects holding the same principles, but bearing different names...The Donatists and the Novations very nearly resembled each other in doctrine and discipline, and indeed were charged by Crispin, a French historian, with holding, in common, the following things:

"First..For purity of church members, by asserting that no one ought to be admitted into the church but such as are, visible, true believers and true saints."

"Secondly..for purity of church discipline."

"Thirdly..For the independence of each church; and Fourthly..They baptized, again, those whose first baptism they had reason to doubt."

"They were, consequently, termed rebaptizers and Anabaptists." Jones' Church History, pp. 225, 226.

It will be helpful to remember, as we proceed, that it was a law that all Romans become Christians. This fact makes it obvious that the church (so-called) was full of people who had not been converted

from their own ways to the Lord's way. The true churches, therefore, insisted the body of Christ could be made up only of regenerated people. Novation, in fact, was one of those who insisted strongly on the purity of the church.

The historical record shows that the rise of the Novation churches was another outcropping of the old strife between the lax and strict discipline. In the year 250, Novation strenuously opposed the election of Cornelius as the pastor in the church in Rome. Novation, according to John T. Christian, did not wish the office himself, but he pleaded for the purity of the church. The election of Cornelius prevailed, and Novation carried many churches and ministers with him in his protest. John T. Christian says, "The vast extent of the Novation movement may be learned from the authors who wrote against him, and the several parts of the Roman Empire where they flourished."

These churches, according to Welch, continued to flourish in many parts of Christendom for six centuries (see Welch, Historie der Ketzeryen, 11.220). Dr. Robinson traces a continuation of them up to the Reformation and the rise of the Anabaptist movement...

G. H. Orchard, on pages 53 & 54 of "A Concise History of Baptists," said:

"...forty years' toleration had greatly increased professors, and they were found in every department of the government. They had been so long unaccustomed to trials, that the lives of many were unsuited to suffering. Decius's edicts rent asunder the churches, multitudes apostatized, and many were martyred. In two years the trial abated, when many apostates applied for restoration to Christian fellowship, and sanctioned their application by letters, written by some eminent Christians who had been martyrs during the persecution. (from this circumstance arose prayers to the saints.)"

"The flagrancy of some apostates occasioned an opposition to their readmission. In the time of peace, many had entered the church without calculating on trials, and when persecution arose such persons revolted easily to idolatry, and on trials subsiding, gained but too easy admittance again to communion. One Novation, a presbyter in the church of Rome, strongly opposed the readmission of apostates, but he was not successful. The choice of a pastor in the same church fell upon Cornelius, whose election Novation opposed, from his readiness to readmit apostates. Novation consequently separated himself from the church, and from Cornelius's jurisdiction."

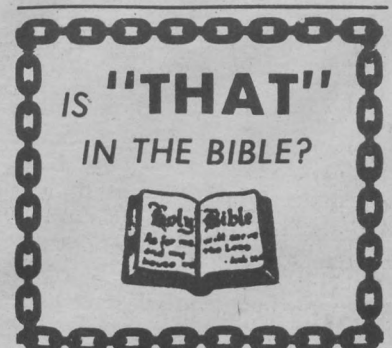
"Novation, with every considerate person, was disgusted with the hasty admission of such apostates to communion, and with the conduct of many pastors, who were more concerned about numbers than purity of communion. Novation was the first to begin a separate interest with success, and which was known for centuries by his name. One Novatus, of Carthage, coming to Rome, united himself with Novation, and their combined efforts were attended with remarkable success.

It is evident that many persons were previously in such a situation as to embrace the earliest opportunity of uniting with churches whose communion was scriptural. Novation became the first pastor in the new interest, and is accused of the crime of giving birth to an innumerable multitude of congregations of Puritans in every part of the Roman Empire; and yet all the influence he exercised was, an upright example, and moral suasion: these churches flourished until the fifth century."

It is obvious that He, the Spirit, used the Novation churches as a means to perpetuate the Lord's church. Our Lord promised that the gates of death would not prevail against His church and He used the Novation churches as a means in keeping His promise.

Professor William C. Duncan, of the Department of Greek and Latin, University of Louisiana, states as follows that these early Christians were Baptists rather than Catholics or some other denomination.

Baptists do not, as most Protestant denominations, date their origin from the Reformation of 1520. By means of that great movement they were brought out of comparative obscurity into prominent notice. They did not, however, originate with the Reformation; for long before Luther lived, yea, long before the Catholic Church itself was known, Baptists and Baptist churches flourished in Europe, Asia and Africa."



Question: Who improved a city's water supply by chemical treatment?

Answer: Elisha, Second Kings 2:19-22. "And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my Lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there. ...So the waters were healed..."

ANNOUNCEMENT

Elder Merrel E. Kaley, presently of the Landmark Sovereign Grace Baptist Church of Simi Valley, Calif., will be available to pastor any True New Testament Baptist Church after March 15, 1983.

Pastor Kaley desires to follow God's leading wherever that might be.

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foundation of the world: But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; (and would emphasize that the word "many" does not mean "all" and unto them that look for him shall he appear the second time without sin unto salvation." Titus 2:13 "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. What more would the child of God want than this? II Peter 3:12-14, "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." I Peter 2:24 "Who his own self bare our sins in his body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed." If we as children of God have not sure hope, then there can never be a sure hope. Read the Scriptures and study them and you will see the sure hope which Christ Jesus our Lord.

VI. A HOPE THAT WILL NEVER PUT ITS POSSESSOR TO SHAME

"And hope maketh us not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5) A hope that maketh us not ashamed should and does give us assurance of eternal life. And this hope that maketh us not ashamed also seals our redemption as we read in II Corinthians 1:22, "Who hath also sealed us, and given the earnest of the Spirit in our hearts." Galatians 4:6, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Romans 8:16-17 "The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. And look at II Timothy 2:11-12 "It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us." So we can only say that this hope will never put its possessor to shame. If it does then we do not belong to Christ.

VII. A HOPE THAT HAS ITS EYES FIXED ON THE LORD'S RETURN

"Looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ" (Titus 2:13). What a HOPE! Remembering hope is something that is expected, it is not something seen. In Acts 24:15, "And have hope toward God, which they themselves

BRIEF STUDIES ON THE CHURCH

By The Editor

"And upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

This is the second of a series of studies on a most important subject: that of the Church. The most important matter in the world is being saved. The second most important matter is being in the right church. The third is being the right member of that church. All other matters are totally insignificant compared with these three. May God bless you with spiritual wisdom as we study this subject.

The first and most important matter relative to studying the church is that of the nature of the church. Is it universal and invisible, consisting of all the saved of all ages or of this age; or is it a local and visible organization? This must be settled before any other related matter can even be properly studied, for what one believes on this point will influence all else that he believes concerning the church. I make bold to say that no man can even begin to understand Church Truth until he knows that the church is local and visible and not universal and invisible.

A New Testament church is a local visible assembly of Scripturally baptized believers, Scripturally organized for the purpose of carrying out the commands of Christ. Study this definition until it is rooted and grounded in your soul.

We have seen in the previous study that the meaning of the Greek word "ecclesia" is the very strongest argument that the church is local and visible. We then saw that the way in which the Bible uses this word proves our point. Then we saw that the way in which Jesus used this word proves our position. One must gravely dishonor the inspiration of the Bible, the teaching ability of the Holy Spirit, the Deity and teaching ability of Jesus Christ in order to hold the universal invisible church heresy. This is a matter beyond dispute. Any who would even argue this point shows thereby his total ignorance on the subject.

Next, let us notice that there is only one kind of church in the Bible. Those who hold the universal theory teach at least two different kinds of churches; different in origin, membership and practices. For all universal invisible church heretics also hold to a local visible church. They must do this in order to have their salaries, the stage upon which they perform and the kingdom they rule. No universal invisible heretic of a preacher wishes to pastor this universal invisible church or to draw this invisible salary. So, these men teach that there are two totally different kinds of churches in the Bible. Admit this, you heretic! The Scofield Bible has three different kinds of churches in the notes to his Bible. See his notes in I Cor. 12:28; Phil. 1:1; I Tim. 3:15; Heb. 12:23. Now, there are at least two things wrong with this teaching: 1. It is contrary to the Bible. 2. We would need another inspired book to tell us which of these churches was referred to in each usage of the

word. I suggest a study for these heretics: study the marks by which you can tell which time "church" in the Bible means local and visible, and which time it means universal and invisible. Come on, you heretics, do a little studying, face the facts. You just might learn the truth.

The universal invisible church theory involves a useless and absurd multiplication of terms referring to the same group of individuals. We Landmark Baptists believe in the Family of God. This includes all the saved in heaven and on earth. We believe in the Kingdom of God which includes all the born again children of God. Now, why do we need another term, "the church" to refer to the same group of individuals? Please know and understand that we are not saying that all the saved are not our brothers and sisters in Christ. We are not saying that only Baptists are saved, No! No! No! The church is distinct from the family of God and the kingdom of God, and includes only a portion of those included in the other two designations. Terrible heresies have arisen from not seeing and teaching this distinction.

In Philippians 1:1 and I Tim. 3:1,2,8 we learn that the officers of a church are pastors or bishops and deacons. Now, who is the bishop of the universal invisible church? Who would want to be? Who are the deacons of this monstrosity? What honor would it be to have such an office? Where would one exercise it? What would the pastor and deacons of the universal church do in fulfilling their offices? Beloved, the very fact that the church has local visible officers proves that it is a local visible organization.

Baptism and the Lord's Supper are the two Divinely ordained ordinances of the Church. I Corinthians 11:1 is proof positive that they are given to churches. They are not family ordinances to be observed by any children of God under any circumstances. They are not given to individuals to do as they please concerning. They are given to the Lord's churches and can only be truly observed by and in church capacity. What precious ordinances are these! What a blessing it is to the soul of the believer to observe and/or practice in these! Now I submit to you the crystal-clear, self-evident proposition that only a local visible church can observe the ordinances. There must, of necessity, be an assembling together in order to observe these ordinances. At what pool of water does or can the universal invisible church practice baptism? At what meeting place can the universal invisible church observe the Lord's Supper? You say these questions are silly. Agreed! But so is the universal invisible church theory silly. I say dogmatically that this theory is not only contrary to the Bible, it is also contrary to plain common sense. If you heretics will just listen to the Bible and use your God-given thinking capacity, you might learn some truth and give up your universal

invisible heresy. The local visible church is the only kind of church which can observe the ordinances.

Next, let us look at the God-given work of the church. What is the church to do? This is a very strong — in fact, an unanswerable argument for the local visible church position. The universal invisible church — if there were such a thing, could not do one single thing which the Bible tells the church to do. Let us look at some of these things: 1. The church is to assemble for prayer, preaching, and fellowship (Heb. 10:25). 2. To observe the ordinances (I Cor. 11:20,26,33). 3. To receive members (Acts 9:26-27; Rom. 14:1). 4. To exclude members, yes, the church is to exercise discipline though few do this anymore (I Cor. 5:11-13). 5. To restore members upon a proper statement of repentance (II Cor. 2:7). 6. Transact business, and this business is to be transacted by majority vote, with all members entitled to vote (including women and children) (Acts 1:15-26). 7. Receive offerings. Maybe many believe in the universal church because this leaves them nothing to tithe to (I Cor. 16:2). 8. Send out missionaries (this is the work of a local church, not of a mission board) (Acts 13:3). 9. Carry out the three parts of the Great Commission (Matt. 28:18-20).

Now, surely we can see that only a local visible church can do any part of this work. Brethren, if there is such a horrible monstrosity as a universal invisible church, what on earth is it good for? Please tell me that. It cannot do anything that a church is supposed to do. I often say that the universal invisible church is like cotton candy. See that cotton candy. It is so pretty. Take a big mouthful. What have you got? Nothing, that's what. And that is what the universal church is — nothing, and worse than nothing as we will see later. Now, I challenge any believer in the universal invisible church to face this argument as to the work the church is to do.

Next, let us notice the woman's place in the church. I mention two matters. The woman is to wear a head covering in the church. Yes, she is. See I Corinthians 11:1-16. Now, if the church is universal and invisible, then the woman must always wear a head covering. But, believing the truth, she is only to wear it in the assembling of the local visible church. Next, the woman is to keep silent in the church for it is forbidden and is a shame (a scandalous thing) for a woman to speak in the church (I Cor. 14:34-35). Now, if the church is universal and invisible, the woman could never speak at all at any time or anywhere. Would not this be a dreary world if that were the case? The woman is also not to pray audibly in the church. These things prove that the church of the New Testament is a local visible organization.

In this article and the preceding one, I have given nine arguments proving that the church is local and visible and is not universal and invisible. I challenge any universal church heretic to even attempt to answer a one of them. I hope he will. That is how I learned the truth on this subject. I was one of those silly heretics believing that absurd junk. I heard about the local visible church. I attacked it vigorously, determined to show from the Bible that it was not true. But, praise the Lord, in studying the Bible,

seeking to answer the arguments of the local visible church position and to defend my universal invisible church doctrine; I learned that there is no Bible answer to the invisible church arguments and no Bible argument in favor of a universal invisible church — and I do mean not one. I plead with all to study these Biblical arguments. I would that they would help those tempted by the alluring attraction of the universal church theory. I would — oh, how I would — they would deliver some who have been ensnared by this heresy. I truly believe that anyone who will honestly face these arguments and study the totality of Bible teaching about the church will be convinced, as I am, of the local church doctrine.

Someone will say, why, what difference does it make what one believes about the nature of the church? Oh, my brother, it makes a lot of difference — a difference with very important consequences here and lasting through eternity. The universal invisible church theory causes great confusion as to the Biblical teaching about the church. It is utterly impossible for one to believe and understand the Bible on church truth so long as that one holds this heresy. Such a one will be confused in very many things — in every phase of church truth as well as many other things. I insist that, first and foremost, if anyone wants to study and believe church truth; he must become crystal clear as to the Biblical teaching as to the nature of the church. And that is the teaching of the local visible church.

The universal church heresy destroys any real and essential distinction between the local churches. After all, if there is one universal invisible church, and it is the true church, what difference does it make about local churches? There are many vital differences in local churches, but they are all dissolved into nothingness by the universal church theory.

The invisible church theory saves the conscience of those who fail to fulfill their God-given responsibility to the true and proper local visible church. After all, if one is a member of the universal invisible church, which is the true church, what difference does it make if he joins, supports, prays for, or even attends any local church? This theory has caused more harm to true churches than all the persecutions of the heathen, the Catholics and the Protestants put together. The universal invisible church theory is Satan's masterpiece, his master weapon, in his war against the true churches of Christ. If it were not for the promise and power of God securing the perpetuity of true Sovereign Grace Landmark Missionary Baptist Churches, the universal church theory would have destroyed them long ago.

The universal invisible church theory is the soil in which a vast number of hurtful heresies flourish. Brethren, there is not a religious heresy in professed Christendom that does not connect with and grow out of this heresy. This theory is a vast umbrella which shelters all other heresies from the light of truth. I do hereby charge every universal invisible church believer, supporter and preacher with the terrible crime of aiding and abetting every heresy in professed Christendom. These are some of the reasons why it matters so very much what one believes about the nature of the

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church. Do they not set forth the vast importance of my subject?

Jesus Christ established a local visible church in the days of His earthly ministry. It was a Sovereign Grace Landmark Missionary Baptist Church. He promised it perpetuity until His coming again. He has and will secure that perpetuity. He gave this church and those descending by link-chain succession from it, the authority to do His work in the world in this age. Therefore it is the duty of every saved person to: 1. Find this church (one of them). 2. Become a member thereof. 3. Be a faithful, praying, clean-living, supporting member of this church. May God bless you all!

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HOPE

(Continued from Page 6)

also allow, that there shall be a resurrection of the dead, both of the just and unjust." If there be a resurrection, then there must be something beyond this life. In Colossians 3:4, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." In Hebrews 9:28 we find these words, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." I John 3:2, "Beloved, now are we the sons (children) of God, and it doth not yet appear (is not yet made manifest) what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is." And we (the children of God) should cherish that hope which is given us through Christ Jesus our Lord. I can not speak for you, but at times I do not show it, but I cherish that hope which was given to me.

My prayer and aim is to have the Lord use this to enlighten some lost person that they may have the same hope. May I say that if you believe that Christ came into this world, and died on the cross for your sins personally, then you are a child of God. If you are a child of God, then you can understand the Scriptures. Why are you not obeying them?

May God bless all that read this, and may it be used to His glory and honor. Please pray for us!

WASHING

(Continued from Page 1)

set down again, he said unto them, Know ye what I have done to you? Ye call me Master, and Lord: and ye say well: for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Verily, verily, I say unto you, The Servant is not greater than his Lord; neither he that is sent greater than he that sent him. "If ye know these things, happy are ye if ye do them" (John 13:1-7).

The "first thing" to observe, particularly is that it was water, and not blood which was used here for their cleansing. It is deeply important to note this, for many of the Lord's people seem to be entirely ignorant about this distinction. They're speaking of a re-application of the blood, of coming anew to "the fountain" which has been opened for sin and uncleanness when they have transgressed, proves that this is only too sadly true. To speak of such things is to grossly dishonor the all-efficacious sacrifice of the cross. Listen: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin" (I John 1:7). And again, "For by one offering he hath perfected for ever them that are sanctified (Heb. 10:114). This being so, what provision, we may ask, has been made for the removal of the defilements

which the Christian contracts by the way? The answer is water. A careful study of the Old and New Testaments alike, will show this. The Blood is Godward, the water is saintward to remove impurity in practice. The one affects our standing, the other our state. The blood is for judicial cleansing, the water for practical purification. Seven distinct actions are attributed to Jesus: 1. He riseth from supper. 2. He laid aside his garments. 3. He took a towel. 4. He girded himself. 5. He poureth water into a basin. 6. He began to wash His disciples feet. 7. He wiped them with the towel wherewith He was girded. It was their "feet" which He here proceeded "to wash." Their "persons" were "already cleansed." They had been brought out of Judaism, and a heavenly portion was now theirs — a place in the Father's house. But their conduct must be suited to that house. Their walk must be in accord with their heavenly calling. They must be kept clean in their ways.

THE WATER AN EMBLEM OF THE WORD

"Wherewithall shall a young man cleanse his way? By taking heed thereto according to thy word" (Psa. 119:9). "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; That he might sanctify and cleanse it with the washing of water, by the word" (Eph. 5:25, 26). Every clause of this passage is found in John 13. He "loved" them, gave himself for them, sanctified them, and cleansed them; thus they were his own.

BLUNDERING PETER:

"Will you wash my feet?" Poor Peter, he had a heart full of love for his Saviour, but was slow to learn. Are we not, also? Jesus said "Peter you don't understand now, but you will later." Listen, "Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me" (John 13:8). No part, no fellowship. Beloved, if we don't wash in God's Word, we have no fellowship with Him. Our feet are a sign of our daily walk in this world. Our walk becomes polluted by the world, it must be washed in God's Word. Listen: "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:42). Mary chose the fellowship of her Saviour. "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all" (John 13:10). Our persons are washed by the blood, but we need our feet (walk) washed every day, in God's Word. Again, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13:14). How? By the Word of God. Beloved, in a sense, I wash your feet every 5 week in God's Word, when I stand and preach to you. When you see your Brother in a fault and reprove him, you have washed his feet (walk). Verse 15: "For I have given you an example that ye should do as I have done to you." Example, Let us follow after it. "If ye know these things, happy are ye if ye do them" (John 13:17). Praise the Lord, not just humility, but a day by day cleansing through the Word, is being taught by our Saviour. May we heed its teachings!

PATIENCE

(Continued from Page 1)

between husband and wife, problems between the children, problems on the job, problems with your customers if you are running a business, problems with your patients if you happen to be a dentist, a doctor and so on. I believe that Satanic power is greater today than it has ever been, "that we fight not against flesh and blood but against principalities and powers in high places." It seems at times, that you can almost see the demons that are in the air and the demons that are around about us. I have been in areas not too long ago where I could feel the evil presence, the presence of the steering of this great power that is not flesh and blood. So patience is what we need, and I believe we need it so much more in this day and time.

In Romans 5, the Bible tells us "Tribulation worketh patience", and in James 1, James says that "affliction worketh patience". In Chapter 5 of James, he says "Have you heard of the patience of Job"? I imagine all of you have heard of the patience of Job. Job was covered with boils from the top of his head to the soles of his feet, and in one place, Job said, "I curse the day I was born." But you know, after a while, God began to season that man. After a while when he sat down in the sack cloth and ashes and used an old potters vessel to scrape off the old dirt and corruption and filth of those old painful, throbbing boils that were all over his body, you know old Job wouldn't have traded those boils for the riches of the world! Job wouldn't have traded that to be elevated in a kingdom of the world, because he saw the sovereign grace of God in him and he saw the working and mighty hand of God upon him and Job said, "the Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

I got to thinking about that a while back and I asked, "Oh, Lord, is that why you're giving me boils that I might have just a little bit more patience?" I'll be frank with you, I need a lot of patience. I need a lot of patience with the people that I deal with. I need patience in my home and different areas in my life and things that I come in contact with every day. But here it says, "The God of patience." So, I am serving the God of patience and if I need patience, then all I need to do is to humble myself down before God and ask God to give me patience, and I truly believe with all my heart that God will do it.

In James 1, "If a man lacks wisdom, let him ask God that giveth to all men liberally." But not let him ask as a double-minded man, because a double-minded man is unstable in all of his ways. You can't trust a double-minded man. You can't trust a man that thinks one thing and does something else, but God is in one mind and the immutability of God never changes. Isn't that wonderful! So when we need patience, we need to talk to God about it, because He is the God of patience. The patience of God is one of the excellencies of divine character. Now I tell you, it is hard to explain the patience of God and try to separate it from his divine attributes. Let me tell you here tonight that God's patience is not part of his attributes. Now, God's goodness

and God's mercy and His long-sufferings are mentioned in connection with his grace and mercy, time and time again in the Bible. In Exodus 34:6, it is named and in Numbers 14:8, we read about it.

Now the patience of God is a display of His mercy. In Psalm 145:8, it is part of divine goodness and mercy, yet it is different from both. It is different from God's mercy and it also differs from God's goodness. God's slowness to anger is a branch of His mercy. Now we want to differentiate between His mercy and His patience. We want to consider the subject of God's patience.

Now mercy respects the creature as miserable. Patience respects the creature as a criminal. Mercy pities him in his misery. When God brought the children of Israel out of Egypt, time and time again, the long-sufferings of God and the patience of God with His people were demonstrated. One time He said, "Get down from off the Mount, Moses", He said "your children", (He never even called them His children). He said, "Your children, Moses, have corrupted themselves." He said, "Moses, I am going to make a people, I am going to raise up a people from your loins," but Moses said, "Oh, God, the neighboring nations will say that you brought your people in the wilderness and wasn't able to deliver them and had to forsake them. If you want to destroy these people, then blot my name out of the Book." Moses interceded in the behalf of the people.

Oh, the long-sufferings of God and the patience of God, think about it this evening! How patient God has been with you, how long God has been suffering with us, not only before we were saved, but after we have been saved; after seeing God's marvelous grace and being washed in the blood of Jesus Christ. Think about time and time again, how you have disobeyed God, and how many times you have been so rebellious and did things that God wouldn't have you to do. Listen, that is the patience of God. Oh, the mighty long-sufferings of God! So, then, patience bears with our sin which endures misery and gives birth to more. So, patience is power of control. I don't believe that human beings on the face of the earth possess it. I guess Job was as close as man can come to possessing it. So, God's patience is power of control which God exercised over Himself. The power of self-control which God exercises over Himself, causing Him to bear with the wicked and forbear so long in punishing them. So the forbearance of God is great. The patience is power of control which God exercises over Himself causing Him to bear with the wicked.

We read where it says God waited in the days of Noah. God waited in the days of Noah! How long did God wait? God waited approximately 120 years. Don't you see the patience of God? He waited 120 years on Noah, and his sons built the ark while Noah preached his heart out, preached day after day of the sovereign grace of God because Noah found grace in the eyes of the Lord. Oh, we see the long-sufferings of God when they ridiculed Noah, when they made fun of Noah's message. They said, "Oh, look there, a man building a boat in his back yard and rain has never come

down out of the sky! How's he going to get that boat to the sea, how's he going to sail that boat that he is making?" I imagine old Noah was a proverb in many places where they drank strong drink. I imagine old Noah was a joke upon the lips of a lot of people in those days. But what do you think those people felt when great drops of rain began to fall from the sky, when the long-suffering and the patience of God came to a close?

One day God and the long-suffering and self-control of His patience is going to come to a close. God is going to pour out His wrath and anger upon this old world. He is going to burn up the wicked. But, listen, what do you think about the long-sufferings of God, dear people? It is connected with the cross of Jesus Christ. Can't you see the cross, the shadow of the cross from the day of the Garden of Eden until this very moment and very time? Oh, God said that He winked at or passed over our sins because of the cross of Calvary. Can't you see the patience and endurance of God and the long-suffering of God, how they ill-treated His Son and all those things. But yet, God was patient, God was long-suffering.

Let's notice the power of self-restraint. Notice in Romans 9:22, "What if God, willing to shew His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction." The patience of God and self-control! Oh, were God to immediately break these reprobate vessels into pieces, His power of self-control would not be so imminent, appearing as it is today. If God so violently and immediately poured out His wrath upon these vessels of wrath, then the imminent patience of God would not appear. Oh, thank God for the patience of God, thank God for His long-suffering!

Notice what it says in verse 17, "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up that I might shew my power in thee, and that my name might be declared throughout all the earth." God said, "I would do it for my name, for my power, for my name might be declared throughout the whole world." A fellow said, "Oh, my, do you get glory and honor out of a thing like that?" I said, "Listen, brother, if my God does, I do, too." Isn't it wonderful that God chose a few of the race of Adam and made them vessels of honor, prepared and mete for the master's use, but He made some vessels and fitted them for wrath. The reprobation of God sets forth so wonderfully the patience of God, the power of God, the mercy of God, and the grace of God, when we look in those verses of Scripture.

Thank God, I am a vessel of mercy! He said, "That He might make known the riches of His glory on the vessels of mercy that He has before prepared unto glory." Now, if you notice, He says, "If God is willing to show his wrath and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction." Now notice the change in the writing: "And that He might make known the riches of His glory on the vessels of mercy which He has before prepared unto glory." Those that He chose to eternal salvation. He marked them out. He chose

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Acts 19:1-5. Why were these disciples baptized again?

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By a careful study of the Scripture concerning this subject, we see two or three things wrong with their baptism. First, it seems, from their testimony that they had not experienced a true saving faith in the gospel by which one is saved (I Corinthians 15:1, 2). Being ignorant of the Holy Spirit shows something lacking in their understanding.

When Paul ask, "Unto what then were ye baptized?" (Verse 3), he was asking them what faith had they professed by their baptism. Their answer, "Unto John's baptism", implied the faith which John had preached. Now, the faith which John preached was to believe on Him that was soon to come. From this we see that these twelve men were still looking for Christ yet to come, when He had already come.

These men could not have been baptized by John or else they would have known of the Holy Spirit. It is evident that they had been baptized by some one other than John who had only part of the truth (see Acts 18:25). John was the only man to receive the authority to baptize. He "was a man sent from God" (John 1:6) to, "Make ready a people prepared for the Lord" (Luke 1:17). Christ took these prepared people and of these He organized His church and to this church was given the authority to baptize (Matthew 16:18; 28:19). That church and only that church, has since had the authority to baptize.

After Paul had explained the true meaning of John's message, the twelve were baptized by Paul, who had the authority from the church at Antioch, as they had sent him out as their missionary to carry out the commission given to the church (Acts 3:2, 3).

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I think the most important thing in these verses may not be the reason for their baptism, but the fact that when there are doubts or questions, the matter should be taken care of in like manner. There are far too many people today who know and care very little about their baptism. In this day and time, baptism from anywhere and anybody is accepted as scriptural baptism. I do want to say, that just because you may be satisfied with your baptism does not

make it right. If it does not coincide with the teaching of God's Word, it is no more baptism than being dunked at a swimming pool. Your sincerity will not suffice; only obedience to God's way will be recognized as proper baptism by God.

Having said that, let me begin to answer the question about the why of this question. First, there is the theory that they were not saved before, and after Paul went there and they were saved, they were baptized. I can not agree with this, because, in verse one, we find these are referred to as disciples. Also, there is no mention of Paul ever preaching the gospel to them, but his dealings were about their baptism and the Holy Ghost.

I believe the reason these disciples were baptized again, was because their first baptism was without proper authority. I want you to understand that I use the terms baptized again, or re-baptized, for the purpose of giving understanding; I know there is no re-baptism—there is scriptural baptism and there is nothing else. These disciples had been baptized unto John's baptism. The fact is that God gave John the authority to baptize and John's authority died with John. Jesus Christ took those whom John had baptized and started His Church. He then gave His Church and only His Church (LANDMARK, SOVEREIGN GRACE, MISSIONARY, BAPTIST), the authority to baptize. Beloved, the precious things of God are always imitated by the devil and baptism certainly is no exception. Other than the devil's assault on salvation, he has waged his greatest battle against baptism. The Dark Ages will attest that the fight against baptism was a fight against Baptists. These disciples needed to be baptized, because one saying they had authority to carry out John's baptism had misled them. I would urge every reader of this paper to make sure you have not also been led astray. Baptism is the second most important thing on this earth, it is a subject on which you do not want to be wrong. Your baptism is the difference between being a great success or a great failure in your service to God.

When Paul asked the question, "Have ye received the Holy Ghost since you believed," I believe he is referring to the Holy Spirit in Church capacity. It could not have been in their personal life, for when they were saved they received the indwelling of the Holy Spirit. Paul must have been referring then, to, the Holy Ghost coming on them as a church. He had not come yet, for there is no Church where there is no Baptism. After they received scriptural baptism, we find the Holy Ghost came upon them in like manner as He came on the Church at Jerusalem on Pentecost.

I think we have here disciples who had been "baptized" without proper authority; Paul came and taught them their error. They were baptized by the Apostle Paul who was a Church-

sent missionary, and, then, organized into a Church. Again, I urge you to make sure your baptism is according to God's Word.

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In the strict sense of the word, these disciples were not "baptized again," but was on this occasion (Acts 19:5) for the first and only time baptized according to the Scriptural rule. Their first attempt or effort to be baptized was invalid, and that which is invalid can never be correctly accepted as the genuine article, even though it possesses much which is commendable.

1. John's authority to baptize was not transferable, it could not be delegated to another. The twelve disciples in question were baptized by Apollos, or some other person who had ill-assumed John's baptismal authority.

2. John's baptism had with his imprisonment and martyrdom ceased to be a valid ordinance, and could not and had not been correctly administered since the death of John.

3. They were not baptized in the name of the Trinity, and in failing to be baptized in the name of the Father, Son, and Holy Spirit they stood in contradiction of the baptismal commission given to the church by the Lord Jesus Christ (Mt. 28:18-20).

4. They were baptized into John's baptism, which demanded repentance and faith in the imminent appearing of the Messiah, who early in John's ministry was identified as Jesus of Nazareth. However, their baptism was by the hand of an official administrator, and post-dated the closing of John's ministry.

Thus it is, they were not rebaptized, for they were not by Paul considered to have ever been baptized, and accordingly they were in the Scriptural sense baptized for the first time (Acts 19:5).

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If you read this passage closely you will see why they were baptized. Actually, they were not baptized again, because the first immersion was not baptism.

The first clue is seen in verse 2 when Paul asked them regarding the Holy Spirit. The actual Greek says, "Did you receive

the Holy Ghost when you believed?" They did not know anything about the Holy Spirit. Anyone who does not have the Spirit of God in him is not saved. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9). Again we read, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Corinthians 3:16). They admitted that they had not even heard of the Holy Spirit and certainly were not possessed by Him.

The second clue is in verse 3 when Paul then asked them why they were baptized. The answer was that they were baptized unto John's baptism. Paul then proceeded to tell them about repentance and faith which when they heard, they wanted to be scripturally baptized. My friends, immersion, even if it is patterned after John's baptism, is not baptism unless it is preceded by faith in Jesus Christ and shown to be true by the fact that the Holy Spirit enters into the individual when he believes. When the eunuch from Ethiopia wanted to be baptized, the answer Philip gave is found in Acts 8:37: "And 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."

Clue number three is found in verse 5: "When they heard this, they were baptized in the name of the Lord Jesus." Note, it was not in the name of John or Paul or anyone else, but Jesus. The pattern is given in the great commission. "... baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

PATIENCE

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them before the foundations of the world. He sent forth the power of the Holy Spirit to seal them and to mark them and show them that they belong to Him. And that's the reason we don't know verse 22. You read it again, "What if God, willing to shew His wrath, and make His power known, endured with much long-suffering the vessels of wrath fitted to destruction?"

I see people living like dogs, I see people and all of these terrible crimes that they commit, like the man that cut his little girl's tongue off because he said she talked too much. Oh my! And men raping and killing little babies, and all of this crime and sin going on today. It's due to the long-sufferings of God and the patience of God that they are not destroyed. Oh, my, why are we still here? Why are we still here when we transgressed against God, when we turned our backs against God, when we sinned in the face of God, when we shook our fist in the face of God? Why are we still here? Because of the long-suffering and patience of God and the shadow of the cross of Jesus Christ. This holds this old world together.

People laugh and scorn you! You try to tell them about the sovereign grace of God and they will laugh in your face. You try to tell them about the precious doctrine of election, that God chose you before the foundations of the world, and God loved you and He loved you as well

as He loved His only begotten Son, as John 17:21 tells you. They will laugh and think you are crazy! Oh, I tell you what a favored people we are, what a special people we are! What a privileged people we are indeed! God is the author and object of the grace of patience in His creatures. For this is what is in Himself because our text says, "The God of patience."

There is a pattern for us. The patience of God is manifested in dealing with sinners. As I said before, He waited 120 years in the days of Noah. During that time, the glorious gospel of Jesus Christ was preached and the man of God was ridiculed, laughed at and mocked. God's men today are laughed at and mocked, and God's people are laughed at. Why they call me an old fogie where I live. They say that I don't have good sense. They say I preach a damnable doctrine. Oh God, have mercy on them when they say that! There is no hope for them, I believe. There is no hope when a man says that the sovereign grace of God and the doctrine of election is a damnable doctrine. I believe you can write him off. I believe he is doomed and damned forever.

Listen, I once fought against election. It cramped my style; it cramped my character but not one time did I ever make a statement like that. Not one time did I ever throw off on the precious doctrine of grace. I believe when a man does that, he is done for. I believe he sealed his doom when he said it. I may be wrong, but that is how I feel about it. I believe that is the way God deals with it. Listen, brother, you cannot throw off on His precious Word, you cannot mock and you cannot say that the sovereign grace of God is damnable. Neither can you ridicule His servants forever. There is going to come a time when there will be a stopping place.

I talked with a man once at some length about the doctrines of election and he said, "All you do is preach a damnable doctrine!" He said, "You don't know what you are talking about!" He said, "You need to go and be taught what the Baptist doctrine is. I don't want to hear it, and I don't ever want to have anything to do with you!" You know that man sat down in his chair a few days later and died. He never had any heart trouble, he was never sick a day in his life. He simply sat down and died! He was ridiculing God's servant. He was ridiculing the work of God and he was making light of the sovereign grace of God. Listen, dear friend, don't do it, please. If you can't believe in the five points of the doctrine of the sovereign grace of God, please don't throw off on it. Because it is God's work and He doesn't take it lightly.

Later, when the Gentiles worshipped and served the creature more than the Creator, not only that, but also, they committed the most vile abominations contrary even to nature itself. In Romans 1:19-26, you can read about it. Men with men, women using their bodies against the natural use that it was intended for, God said He gave them up. Three times He said He gave them up to a reprobate mind. Oh, you think about the long-sufferings of God

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PATIENCE

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when all that filthy stuff was going on. Why didn't God come and destroy them? Why didn't God come and pour out His wrath upon them? Because of the patience of God. What would you do if a man came into your home and mistreated your wife and your baby? You would have to pray for the patience of God not to blow his head off! God, even through all of this, had patience! The patience of God, the long-sufferings of God. Now, don't get me wrong, people, if you have a chance to tell them about the sovereign grace of God, you'd better do it. In I Corinthians 6, Paul was dealing with the Church at Corinth and he said, "Some of you were." Were what? They have perverted sex acts, they did some of the abominable things in Romans 1. But he said that now you are washed, now you are cleansed by the blood of Jesus Christ. Listen, brother, the blood of Jesus Christ set them free from that.

People today need to hear the sovereign grace of God. Brother, I'll preach to them, I'll tell them about the sovereign grace of God, if they will listen to me and not intimidate me. Listen, the sovereign grace of God should be told. It is a sin what they are doing. It is a sin against God. Oh, this free love and stuff! Listen, it makes me sick. They commit the most vile abominations contrary even to nature itself. Oh, but yet, instead of drawing His sword to exterminate such rebels, such vile, filthy creatures, God suffered them to go on in their ways and they are still going on in their ways. God has suffered so, but God has given them a reprobate mind to do those things which are not convenient (Rom. 1:28). They think it is right. They think that nothing is wrong with it. Oh, they'll tell you, "Let every man do his own thing." I hate for a man to tell me that. "What turns you on, brother, go ahead and do it."

The patience of God endured because of self-control. There are times that we just lose control, we can't help it. We might lose control, but not God! It wasn't bad enough that God put up with Israel 40 years, but later, when they entered Canaan, they followed the evil customs of nations around them and turned to idolatry. He finally carried them to Babylon, but yet he didn't exterminate them. His long-sufferings carried them down into Babylon. They were there for 70 years under servitude in a strange land, a people with strange speech. They didn't have their temple, they didn't have their worship. They didn't have any of these things. You know, that would be a terrible punishment. You read in Psalms about when David was fleeing from his son Absalom. Absalom was trying to kill him and take his kingdom from him. David was fleeing with a few faithful men that had stayed with him. They ran across the Brook Cedron with their heads covered. You know that was a great insult that a man's head was covered and he was barefoot. With their heads covered and barefoot, they went into the Mt. of Olives.

After 700 years, the Lord Jesus Christ came down from the portals of this old earth and there Christ found solitude;

Sanctified adversity quickens our spiritual sensitiveness.

there he fell on his knees and his sweat became as great drops of blood falling upon the ground, because of the sins of God's people. There David tried to find solitude and rest and David cried out his heart as he said, "My soul thirsteth for God. When will I appear before my God. My tears have been my meat day and night, as the hart panted after the water, so panted my soul after thee, O God!" (Psalm 42).

Oh, listen, brother, you've seen a bunch of old dogs run after a deer until it can't run anymore, its heart is ready to burst out of its chest. That was what David was saying. It would be a terrible punishment, wouldn't it, if God closed this Church? You wouldn't have any place to go and worship, wouldn't have any place to hear the Word of God! He said "All the words that came from the lips of Samuel fell not to the ground." Why? Because the words were precious in that day. You don't think the words are precious today? Oh, listen, they are just as precious today as they were back in Samuel's day, and in that day and time. I tell you the word of God is precious. Oh, let us hide God's Word in our hearts that we might not sin against Him! Let us hide God's Word in our hearts, we never know what might happen.

When they crucified His only begotten Son was when the climax of God's self-control and patience of God's endurance broke loose. He waited 40 years after they crucified His only begotten Son on the cross of Calvary. God looked down for 40 years in patience and long-suffering before He sent Titus and an army and destroyed Jerusalem and killed 2 1/2 million Jews. He waited 40 years. How long would you wait if a man killed your son and the law wouldn't do anything about it? How long would you wait? Would you look at that man every day for 40 years and look him in the eyes that killed your son? Where would your patience be? Where would your long-sufferings and endurance be? I tell you, it would be a hard thing! It would be a hard thing indeed, but we are talking about the God of patience, we are talking about God, the Sovereign of the universe. He waited 40 years before He sent the Romans against them and, then, only after they judged themselves unworthy of eternal life. He didn't even do it then.

Look in Acts 13:46, "Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Unworthy of everlasting life. Oh, the patience and long-sufferings of God, how great they are! Why does not the righteous wrath and indignation of God end such abominations and such sin and corruption that is going on in the world? Well, God forbears with much long-suffering. But there is coming a time!

Notice in Revelation 14:14, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the

harvest of the earth is ripe." Brother, God does not intervene now because the harvest of the earth is not ripe yet, but it is going to be very soon. The harvest is going to be ripe. What is He talking about? He's talking about men and women upon the face of this earth. In verse 18-19, "And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." Oh, when sin reaches full age! You know when grapes reach a certain ripening stage, then, you pick them and put them in the winepress, their juice is crushed out of them. This is what God is going to do, the winepress. Verse 19 says, "winepress of the wrath of God." So, she's not ripe yet, dear people.

In the book of Ecclesiastes 8:11, He said that a man's heart is set in him to do evil because his judgment doesn't speedily come upon him. Man says, "Well, I got away with it that time, I'll do it again. I got away with it, I'll do it again." He becomes worse and worse and becomes hardened to sin. And worse and worse until it becomes ripe and God drops him in the winepress. God crushes the life out of him, and his soul goes to hell. Then he goes to the burning pit and there he is going to ever be, eternally and forever.

I pray here this evening that we are all saved. And if there is one here that doesn't know the Lord Jesus Christ, I pray that you might come to Him. Acknowledge His Son, He is the God of all patience. He sets forth His patience and endurance and long-suffering. Oh, I can see it in my own life, how God spared my life. One day sin is going to come to its adult age, that's what James wrote "when sin is finished, it brings forth death" (James 1:15). So there is nothing at the end but death. I believe that God is holding the fabric of this universe together because of the cross of Calvary. May God bless you all!

THINGS

(Continued from Page 1)

1. GOD MUST ELECT ONE UNTO SALVATION. Chronologically, that is the first thing that must be done for you. If God doesn't elect a man unto salvation, that man will never be saved.

I have been impressed listening to an evangelist of national repute, by the number of times that he urged the people to seek the Lord. I listened to him for twelve evenings, and in not one of those twelve sermons that I heard him preach did he ever tell a man how to be saved. Instead, his invitation was for them to seek the Lord. On one of those evenings, I heard him make this statement: "I won't guarantee that if you seek Him, He will save you, but I will tell you that He never yet has saved anybody that did not seek Him."

Beloved, that is a lie. Saul of Tarsus wasn't seeking the Lord the day that Jesus Christ saved him. Saul was on his way to Damascus to persecute the Christians. He wasn't seeking the Lord. He wasn't seeking salvation. Instead, beloved, he was doing everything he could contrary to the Gospel of Jesus Christ. When God spoke from Heaven and smote him and

knocked him from his horse, it was an humble man that got to his feet and said, "Lord, what wilt thou have me to do?" Saul wasn't seeking the Lord; it was the Lord that sought him.

Listen again:

"I am found of them that sought me not" (Isaiah 65:1).

I say to you, God is found in men who never one time sought the Lord. Rather, the Lord sought them.

It is not necessary that men seek the Lord, but rather, above everything else, God must elect one unto salvation. Unless God chose you unto salvation before the foundation of the world, you will never be saved. It is God that makes the choice.

"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." (II Thessalonians 2:13).

It is God who chooses men unto salvation. I don't say that the choice God makes is salvation, but it is unto salvation and results in the sinner's salvation. It is God that makes the choice.

I'll never forget when Evangelist Hyman Appelmann came to Ashland several years ago. One night as he was preaching, he looked down in my direction and said, "I understand that there are a number of people around Ashland who are troubled about the doctrine of election." Beloved, I always had a feeling that he was saying it for my special benefit, for he was looking straight at me. Anyway, he went on to say, "I can explain election to you like this: God votes for you, the Devil votes against you, and you cast the deciding vote." I could not shake my head negatively fast enough against that kind of preaching, for, beloved, you don't cast the deciding vote. The deciding vote was cast by God before the foundation of the world when God chose you in Jesus Christ.

"And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed" (Acts 13:48).

"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).

I challenge you to find anywhere in the Bible where a person ever believed who wasn't first chosen of God unto salvation. There isn't a promise in all the Bible where there will ever be anyone else come to Jesus Christ other than those who were the love gift of the Father to the Son before the foundation of the world. You can seek the Lord until you are black in the face. You can start seeking Him right now and keep on seeking Him every day of your life until you die, but if God didn't choose you in Christ Jesus before the foundation of the world, you will never be saved.

Listen again:

"But ye believe not, because ye are not of my sheep, as I said unto you." (John 10:26).

In Jesus' day, some of the people did not believe. God's Word does not leave us in doubt as to the reason, for Jesus tells them that they have not believed because they were not His sheep. They had not been given to Him by the Father as a love gift before the foundation of the world.

We read:

"Therefore they could not

believe, because that Esaias said again, HE HATH BLINDED THEIR HEART; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." (John 12:39,40).

"For there are certain men crept in unawares, who were before of old ORDAINED TO THIS CONDEMNATION, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 1:4).

This would tell us, beloved, that there are people who can't believe, and who are ordained to condemnation. These will bring just as much glory to God as the salvation of others, as both will vindicate His Word.

I say then, in the light of God's Word, God has to elect a man to salvation before that individual can be saved. Perhaps you may not believe it, but I fall back on this: God said it, I believe it, and that settles it. Or, perhaps you don't understand it. Beloved, if you could understand everything that God did, you would be just as big as God. The God I preach to you is a God who made the world and who fills the universe--a God of majesty and sovereignty and power.

The first thing that is necessary for one to be saved, is that God has to choose that one unto salvation.

2. JESUS CHRIST HAD TO DIE. If the Son of God had merely come into this world and lived a perfect life, which He did live, but had not died, not one individual would have ever been saved. You can't be saved by your goodness, nor by the goodness of Jesus Christ. You can't be saved because Jesus Christ lived a perfect life when He was here in the days of His flesh. Beloved, there is only one way that any man can be saved, and that is that Jesus Christ died to pay his sin debt and died in his place at Calvary.

The Word of God tells us that Jesus Christ had to die.

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples. Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them. My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matthew 26:36-39).

What was this cup about which Jesus was praying? It was the cup of death. It was the cup which was filled with the dregs of the sins of all the elect of God from the first one that was saved to the last man that shall ever be saved. As Jesus neared Calvary, burdened down with the weight of the sins of the elect of God, though He came into this world to die for their sins, He prayed that "this cup" might pass from Him.

Beloved, it wasn't possible that that cup pass from Jesus Christ. It wasn't possible that the Son of God should escape death. Instead, it was written from before the foundation of the world that He was the Lamb slain from the foundation of the world.

"...the Lamb slain from the

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THINGS

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foundation of the world" (Revelation 13:8).

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the scriptures" (I Corinthians 15:3).

"Who HIS OWN SELF BARE OUR SINS in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed" (I Peter 2:24).

"For Christ also hath ONCE SUFFERED FOR SINS, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." (I Peter 3:18).

In the Old Testament we read the story of the Passover lamb. The Israelites were getting ready for the observance of that first memorable Passover, and they were told to kill a lamb and put its blood on the sideposts and on the lintel above the door. God said:

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt." (Exodus 12:13).

Beloved, that Passover lamb had to be killed for that first-born to be saved. The Passover lamb is a type of the Lord Jesus Christ, for we read:

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

The Passover lamb had to die. Jesus Christ was the fulfillment of that Passover lamb, and He had to die that you and I might be saved.

In the days of our Lord, when Nicodemus came in the night to talk to Jesus, Jesus urged upon him the necessity of the new birth. Jesus used a familiar illustration, for He said:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." (John 3:14).

When the children of Israel were bitten by the serpents, in order to get a remedy for the snake bites, they were to lift up a serpent made of brass on a pole within the center of the camp. Everyone that looked to that brazen serpent would be healed of his snake bites. Likewise, beloved, any individual that is saved from his sins, has to look up to the Cross where Jesus Christ died to pay for these sins.

Beloved, Jesus Christ had to die. There will never be any individual in Glory except on the basis that Jesus suffered his Hell and paid his sin debt. Because Jesus suffered for him, that individual is saved.

3. THE WORD OF GOD HAS TO BE PREACHED. There will never be any person in Glory except on the basis that he heard the Word of God, which told him about the Lord Jesus Christ and brought salvation to him.

Some preachers' specialty is sob stories. I know of a church that has been cursed for years by a preacher whose specialty is one sob story after another. There are thousands of such churches. The Word of God has never said that God will honor a sob story, nor a funny yarn, nor any kind of a story, but He has promised to honor the Word of God. Listen:

"So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

Beloved, you have to hear the Word of God in order to be saved. That is why it is that some folk don't like to come to this church—they don't like to hear the Word of God. Brother, it is the Book that you are going to be judged by. When you get up before God at the judgment, you are going to answer for this Bible. You are not going to answer for some preacher's yarns that he has told, but you are going to give an answer to God in the light of this Word.

In the darkest jungles of Africa, in South America where the missionaries have never gone, in the Orient where the Word of God has never yet been preached, and in Russell where the Word of God flares and flashes at you every time you come into the house of God, regardless of where you are, if you die without hearing God's Word, you are eternally doomed and damned for Hell. God has said that men have to hear His Word to be saved.

"Whereby are given unto us exceeding great and precious promises; THAT BY THESE ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Peter 1:4).

"Who shall tell thee WORDS, whereby thou and all thy house shall be saved" (Acts 11:14).

"And that from a child thou hast known the holy Scriptures, which are able to MAKE THEE WISE UNTO SALVATION through faith which is in Christ Jesus" (II Timothy 3:15).

Some people like to go to a church where they call on women to testify and where they hear some old grandmothers who have walked with the Lord for years, tell about what they have done. They say, "It just stirs something within me to hear these old saints testify." Beloved, do you know what it is that stirs? It stirs your emotions; not your spirit, but your emotions. You don't need to hear someone tell of his experience. What you need is to take God's Word and let that Word be implanted within your soul. That Word, beloved, will bring you face to face with Jesus Christ, and will show you the Son of God as your Saviour. You will never be saved apart from the hearing of the Word of God.

4. THE HOLY SPIRIT HAS TO QUICKEN YOU. It is the Holy Spirit, the Third Person of the Trinity, who takes the Word of God and applies it to your heart and quickens you and makes you alive in Christ Jesus.

"No man can come to me, except the Father which hath sent me DRAW HIM: and I will raise him up at the last day" (John 6:44).

"IT IS THE SPIRIT THAT QUICKENETH; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63).

We read the story of the lost coin how the woman who had ten pieces of silver, lost one. That coin which was lost didn't get up and find the woman. Rather, the Word of God says that the woman lighted a candle and swept the house and sought for the coin until she found it.

Beloved, that woman represents the Holy Spirit. The work of a woman is on the inside. This woman sought for the

coin. The work of the Holy Spirit is inside. He seeks for the sinner, and unless the Holy Spirit quickens an individual and brings that one to a saving knowledge of the Lord Jesus Christ, he will never be saved.

Listen again: "And when he is come, HE WILL REPROVE THE WORLD OF SIN, and of righteousness, and of judgment." (John 16:8).

Has the Holy Spirit reproved you? Did you join the church without being reproved by the Holy Spirit? Is sin just as lovely to you as it was before you made a profession of faith? I ask you, has the Holy Spirit of God reproved you of your sin?

In order for you to be saved God had to die for you, the Word of God had to be preached to you and the Holy Spirit has to quicken you. What is there left for you to do? Beloved, all you have to do is to furnish the sinner and God will do the saving.

I like to think of Jonah. God called Jonah to preach, but Jonah didn't want to go to Nineveh. He wanted to go someplace else. You remember how that he was swallowed by the fish and was in the belly of the fish for three days and three nights. When that fish vomited him upon dry land, he had been brought five hundred miles to Nineveh, instead of a thousand miles in the other direction which he wanted to go. When he stood up on the shore of Nineveh, he said:

"Salvation is of the Lord" (Jonah 2:9).

Beloved, when God wants you to do something, you might just as well do it, because you will have to do it in the end. God ordained that Jonah should preach in Nineveh. Though Jonah didn't want to preach there, God brought him to Nineveh by way of the fish's belly; and when old Jonah stood on the shores of Nineveh, he was ready to preach, as God had ordained that he should.

Listen to me; sinner friend, salvation is of the Lord. May it please God to open your heart and reveal Jesus Christ to you as your Saviour. Oh, may you trust Him and be saved today.

May God bless you!

Letters Appreciated

Dear Editor,

I enjoy the Baptist Examiner very much. Your articles are always good.

I'm sending a check for \$12.00 and pray that you can use it to further your work in the ministry that will bring honor and glory to God.

Please pray for my daughter and grandson as to salvation, and that God will use my husband and me for His honor and glory.

Trusting in Him,
Opal H. Catron
Salem, Va.

Dear Editor,

I am sending a check for Missionary Halliman. It isn't much, but we are old and not well. We can't go to church, so I sure enjoy The Baptist Examiner, and read some sound sermons. I believe in Election and know when God saved me. I don't believe in free will. Salvation is of grace. I read my Bible and The Baptist Examiner.

May God bless you and Missionary Halliman.

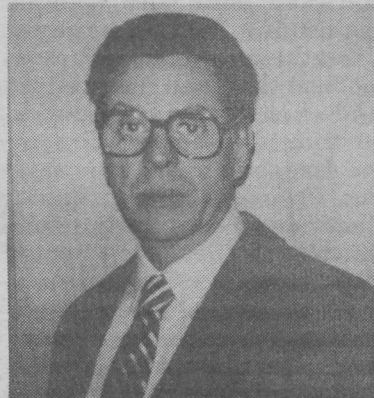
Sincerely,
Mrs. Harry Hall
Worthington, Mn.

WHY I LIKE TBE

Robert Wagner
Arden, N.C.

Shortly after arriving here in North Carolina, ten years ago, I was approached by a pastor from a Freewill Baptist Church down the road and was invited to the Church. It was several months before I actually found myself one Sunday walking into that Church. I was not there more than two weeks when I was asked to teach Sunday School to the adult class. And you know for two years, I taught Sunday School and didn't know anything about it. I told them I didn't, but they insisted.

Now at the end of two years, this is what happened. I met someone who gave me a book called "Are Baptists Calvinists?" and when I went back to talk to



Robert Wagner

this man about the book, because I was very excited after reading it, I saw a T.B.E. paper lying on a table. He offered it to me and I took it home and read it. Guess what, now? That's right, there was a fool in a Freewill Baptist Church for two years, teaching Sunday School class and didn't know what a Baptist was or what a Calvinist was. Upon reading the Baptist Examiner, I left that Church one Sunday morning in the middle of my class. I had found out what a Baptist was not, and what a Baptist is, through T.B.E. That's why I like it.

I found out through T.B.E. that I had a Sovereign God and it's His Will, not mine, or anyone else's—that's why I like T.B.E. I found out that my Baptist forefathers believed and died for this Sovereign God. That Election and Predestination are part of my God's pleasure, and has nothing to do with what I feel should be.

I found out that I was a totally depraved fool in a church that called herself Baptist and is not. And that there is an Unconditional Election, a Limited Atonement, an Irresistible Grace and a Godly Perseverance of His Saints. That's why I like T.B.E.

My friends, T.B.E. has brought me out of what I feel is the worst sin of all, and that is Freewill. It was God who took me from that church and led me to T.B.E. Through the paper and the many articles by Sovereign God-believing Baptists, over the years, I have been led to the Truth, whereas it was hidden from me. It is a very sad thing to know that the Truth is not known by others. The others I am speaking about, in the main, are Baptists who call themselves Baptist, but haven't any idea that the only church started by Christ, without change, has existed through all ages to the present time.

I thank God that I have just recently become a member of Calvary Baptist Church in Ashland, and have been baptized by Elder Joseph Wilson, the editor of my paper and the Pastor of my church. My church is now a true Landmark Baptist Church, a missionary, pretribulation, premillennial Church. A sovereign grace church. Neither my Pastor nor my church will compromise on the truth, nor will I. It is the same Church started by Christ without change—that's why I like T.B.E.

THE BIBLE GOD'S HOLY BOOK, BE THOU FAITHFUL

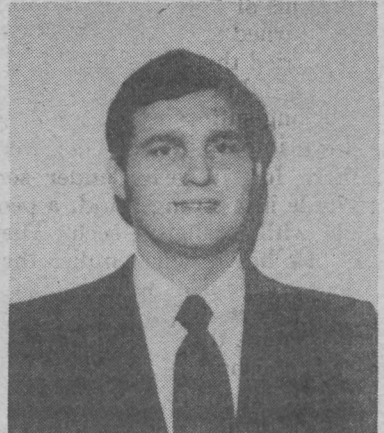
by James F. Crace

"And many of them said, He hath a devil (demon), and is mad; why hear ye Him?"—John 10:20.

It is very important that we see just what people thought about Christ and other men of truth, if we are to have real courage in our stand for the whole counsel of God. If we do not know what truth does to various hearers, we shall become discouraged when the natural resistance comes. In this day of compromise and watering down truth, there is a growing tendency to think there is something wrong with our messages if people become offended by them.

I Consider the life and words of Jesus Christ. He was continually doing good to the people, and He was continually speaking only those things that would help them. But what did the people do? They called Him crazy; they called Him a trouble maker; they said He was possessed by demons; they said He should be locked up; and they said He should be killed. We read, "And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself" (Mark 3:21). It was not only Christ's enemies that thought He was crazy; even His

friends thought so. Had His enemies and His friends been free to do as they pleased, they would have surely put Jesus in



James Crace

an asylum. It made no difference that Christ had done only good to them; they were so stirred up at what He taught about God the Father, God the Holy Spirit, and Himself, God the Son, that they really thought He was either demon-possessed or crazy. My text says they thought He was mad. All through His ministry many would have killed Him, had they been free to do so. For a time some would walk

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PAGE ELEVEN

TUNE IN TO THE CALL TO CALVARY

Station: WEMM, Huntgn., W. Va. Time: Sun.—7:30-8:00 a.m. Dial: 107.9 Watts: 50000 FM

FAITHFUL

(Continued from Page 11)

with Him, but when He preached total depravity, the utter helplessness of all men, that the flesh profits nothing whatsoever, that the truth He preached was the means of eternal life, that it is the Holy Spirit who gives eternal life, that no man can come to Him by his own "free-will" or by his own power, many of His so-called disciples "walked no more with Him." See John 6:63-66.

When people started leaving the synagogues and the Pharisees, the Pharisees plotted ways to kill Him. The Scriptures say the Pharisees were envious and just plain wanted to keep the crowds of people with them as a show of the flesh. That is, they couldn't stand the idea that everyone would not blindly follow them. And they were a lot like the Catholics and all other false so-called "churches" today; they think large numbers of people prove that they must be on the Lord's side. In reality, God has no greater enemies than Catholic, Protestant and all other false men and "churches."

What did the envy of ungodly religious men, and ungodly secular men like Herod, lead to? We read, "The world cannot hate you; but Me it hateth,

because I testify of it, that the works thereof are evil" (John 7:7). Envy and jealousy lead to hatred and murder. It led to calling Christ crazy and trying to get all people to turn a deaf ear to Christ. It led to every form of evil, even to the point of trying to discredit Him, every time He did or said anything. Such was the life of rejection Christ lived, just because He spoke and practiced truth.

Before ungodly men, in the name of religion, murdered Christ, they vented their hatred on Him. In Mark 14:57 we read, "And there arose certain, and bare false witness against Him"—Again we read, "And the men that held Jesus mocked Him, and smote Him. And when they had blindfolded Him, they struck Him on the face, and asked Him saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against Him" (Luke 22:63-65). All of these things evil men did just because Christ proclaimed the truth of God and lived a truly Godly life. Finally they killed Him.

But Christ wasn't the only one that suffered persecution at the hand of those who despised Him and despised truth. What happened to the Apostle Paul? He had been held in high esteem by the Jews and by all of those who rejected God's truth. He had been one of the most ardent

defenders of the false Jewish religion. We read, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests: and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even unto strange cities" (Acts 26:9-11). This was the mind and actions of Paul before Christ saved him. And the false religionists loved him.

But as soon as the born-again Paul began preaching Christ and His truth, his "friends" began to persecute him and threatened to kill him. And what was generally thought about Paul when he began preaching the whole counsel of God?

We read, "And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad" (Acts 26:24). Yes, just as they said Jesus was crazy, so they also said Paul was crazy; and just as they wanted to kill Christ, so they wanted to kill Paul. The same can be said of nearly all the rest of the Bible saints who stood for the truth, and against evil.

So none should expect to have an easy life, if they take a stand for truth. And we have seen that it is not only enemies that fight with truth-bearers; friends also sometimes say faithful men are "beside themselves." Most of the time we can take the onslaughts of enemies, but when friends rise up against us we are deeply hurt. Perhaps a couple of personal experiences will be in order. Shortly after God saved me, I had occasion to return to the tiny village in which I grew up. All of us in that place were "just like family" because we were so few. I had been a staunch defender of the false free-will religion that was held in that town, so I thought I would be welcome with the new truth God had taught me. I preached only Christ and Him crucified. Do you know what those people said to me? They said, "Get out of this town and don't ever come back." They had been great "friends" while I spoke their false soul-damning religion, but when I spoke truth they wanted no more of me.

It is not only false men who rise up against true men. I was a member of a true Baptist Church and we were all the best of friends. That true Baptist Church defied Scripture and used "many cups" in observing the Lord's Supper. One time I quoted Matthew 26:27, "And he took the cup and gave thanks, and gave it to them"—And, "And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it" (Mark 14:23). From that time on I have been less than a cherished brother to that church. So it isn't just enemies who fight against true men of God; it is also friends at times.

Paul was forced to ask the Galatians, "Am I therefore become your enemy, because

I tell you the truth?" (Gal. 4:16). Peter was forced to say to enemies of Christ and truth, "Whether it be right in the sight of God to hearken to you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19-20). Yes, time after time, sound men of God have been threatened, lied about, cast out, cast into prison, and even killed, simply because they spoke the truth of God's word. I think God said it all when He said, "For every shepherd is an abomination unto the Egyptians" (Gen. 46:34).

III

So, then my dear brethren, do not expect to escape persecution if you faithfully speak and live the truth. Even when we are speaking the truth in love (as we are commanded to do) persecution may come. The moment we have "renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully"—(2 Cor. 4:2), we can expect opposition. But that ought not to stop us from being men who are faithful to God.

"For our exhortation was not of deceit, nor of uncleanness, nor in guile: But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts" (I Thess. 2:3-4). Beloved, this is the way we ought always to handle the Word of

God, regardless of how men react to us. If the truth makes them angry, then so be it. We would rather be received in a friendly way, but certainly not at the expense of truth.

In Isaiah 30:8-10 we read, "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." And again in Jeremiah 48:10, "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood." These two passages tell us that we are to be faithful to the Lord in all our ministry of truth.

Though men revile us, reject us, threaten us, call us crazy, laugh at us, slander us, withdraw from us, we are to be true to the Lord and true to truth, even unto death. May God grant us daily grace to—"be strong and very courageous, that thou mayest observe to do according to all the law, which Moses My servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest" (Joshua 1:7). May the Lord bless you all!

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This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the way of happiness for believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to greet you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the

soldier's sword, and the Christian's charter. Christ is its subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently and prayerfully. It is given to you in life, will be open in the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy precepts.

—Author unknown

HALLIMAN'S

(Continued from Page 3.)

came along and I asked him to try to get me out. He said the cab was smashed so there was no room to get me out. I knew that I could not last much longer in that position so I told him to break the bars in back of the cab somehow and take me out through the back window. With the help of one of our men, he finally made a way to pull me out through the back window. Shortly after that I remember the man holding my head and shoulders in his arms and praying for me. Then I went out and do not remember very much for the next 3½ days.

In the meantime they had made x-rays of my upper body, but they were so poor, they did not reveal much. I was catalogued as having internal injuries to the left side and having most of the sinew, muscle and flesh torn away from my left shoulder and upper arm and two deep cuts on my right forearm.

It was decided that I should be transferred to another hospital. This was done and I spent two weeks there. Then it was decided that I should be transferred again where there was a bone specialist. It was here, over three weeks after the accident and after a new set of

X-rays was made, that they found that I had three broken ribs and the socket in my left shoulder was broken. On top of that, at this last hospital, I got a severe attack of malaria — worse than the one I had during the Bible Conference.

If the true nature of my injuries had been revealed immediately and the proper treatment started then, I probably would have been back to normal by now. But by the time the osteopath discovered (at this last hospital) what was wrong, my entire left shoulder and upper arm had begun to freeze up. I have full use of my arm from the elbow down, but so far little to no use of my upper arm and shoulder. The doctor has given me four different exercises to do to try to regain the use of the arm. I seem to be making some progress. So with these exercises and my determination, I feel that it will not be too long before I will be back driving again and doing most of my normal duties. Nothing insofar as the work is concerned is being left off now. I just have to have more help than I used to. I haven't lacked for a thing. The natives wait on me hand and foot as if I were a king.

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