

ALL THAT GLITTERS IS NOT GOLD

by Roger Crace
Sciotoville, Ohio

"Again the devil taketh Jesus up into an exceeding high mountain, and showed Him all the kingdoms of the world, and the glory of them; And saith unto Him, All these things I will give thee, if thou wilt fall down and worship me" (Matt. 4:8-9).

Friends, the most Satan can offer anyone is pleasure of this present evil world, and the end of these things is death — eternal death. Satan is the one that all of the lost world of men worship, both the lost non-religious world and the lost religious world. Make no mistake about it, Satan will do everything he can to get men to worship him, even if he has to assume the name "Jesus" to get that worship. By this I mean that many who use the name "Jesus" know and serve only Satan. When they describe their "Jesus," they describe Satan to the fullest extent. They say their "Jesus" cannot do what He pleases. They say their "Jesus" can only try to save people, but is unable to save them because the people will not let Him save them. They say their "Jesus" does not know who is going to be saved and who is not going to be saved. They also say their "Jesus" did not really save anyone, but rather just did part of the work of salvation and left the rest of becoming saved in the hands of men.

Now, a person is not talking about God the Son, Jesus Christ, when he describes Him in the way stated above. That is a description of the devil (or the description of helpless men). Do you think it bothers Satan if men call him "Jesus"? I don't think so. The devil's great desire is that he be worshipped by men, and he will put up with anything to be worshipped. So it makes no difference to him that men call him "Jesus". This is one of the reasons so many people saying Lord, Lord, will be turned into hell. Their true Lord is Satan, whether they call him by his right name or not.

There have been times when I have been talking about a particular individual, but I have called him by a name other than his own. Maybe his name was Jack, but I called him George. Though I called him George, I was really talking about Jack. So it is not unusual for men to call Satan by the name Jesus.

I say again that Satan doesn't care what name he is called, as long as he is being worshipped. Friends, Satan can offer only small, temporary pleasures. The end result of all he has to offer is damnation in hell. Sorrow, misery and pain are the final results of following Satan. He has absolutely no good thing to offer. The devil is a deceiver, and he always has been. Even in the Garden of Eden, he deceived Eve by convincing her that she would not surely die, if she ate of the forbidden tree. It is a delight to Satan that he is believed when he perverts God's truth. When he speaks totally contrary to the words of God he is believed and finds this a delightful thing. The devil has many devices by which he deceives people, and those who do not truly know the real and

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"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them"—Isaiah 8:20.

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REGENERATION AND CONVERSION

by Dwayne Gilliland
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Some very late (in this age), Baptists have been "taken in" by the false protestant teaching of separating regeneration from conversion; regeneration meaning a "principle" of life; conversion meaning repentance and faith, etc.; and further, separating these acts from each other, by many years, in some cases! They say the Holy Spirit works immediately in regeneration, but not immediately in conversion. Baptists used to distinguish Campbellites by their teaching of "Salvation by the Word only"; and Hardshell's by "Salvation by the Spirit only"; while True Baptists teach "salvation by the Spirit through the Word." This new "half-way" teaching is actually Hardshellism in disguise having the same killing effect on the gospel. Protestantism needs this kind of speculation to sustain infant baptism and covenant theology — but Baptists don't! Of course a person has to have eyes to see, ears to hear, and a new heart to understand — things a dead man doesn't have — in order to believe; and faith and repentance are graces of the Spirit — any Baptist worthy of the name believes that; but it does not follow, though it is logical, that these things are chronological; no, they are simultaneous acts. Regeneration is an instantaneous work, but regeneration isn't complete without faith (conversion); therefore regeneration and conversion are simultaneous and instantaneous acts — a new crea-

tion in Christ; Not a new creation years before even hearing of Christ! And sometimes the Scriptures give one order: the new birth, then faith; then another order: faith then life. Compare John 1:12, 13; 1 John 5:1; John 3:21; with John 3:36; John 5:25; Galatians 3:2. The one group gives one order, the other group gives the other. Just as repentance includes faith, regeneration includes conversion.

J.R. Graves quotes A. Camp-



Dwayne Gilliland

bell as misrepresenting him when Campbell said: "You are positively regenerated before you believe." Graves said, "This will be regarded, I fear, as a willful misrepresentation, for I never heard, or heard of, a Baptist who held this, nor did Mr. Campbell" (Graves and Campbell Debate) Again: "Only as the sinner's mind is brought into contact with the truth, does God complete the regeneration work." (A.H. Strong - Sys. Theo.)

Born of the Spirit without the Word would be like the Lord said of Ephraim — "A cake not turned." Because the Scriptures say, "And I will give

them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God: for they shall return unto Me with their whole heart" (Jer. 24:7) and Peter said concerning the household of Cornelius of the Lord's "purifying their hearts by faith" (Acts 15:9,) and also of Lydia, "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul" (Acts 16:14) So the "New heart" the Lord gives in regeneration, doesn't need "purifying," doesn't need "opening" — it is new, and it has faith, faith purified it. The man with this new creation doesn't wander around down here in life for years not knowing Christ, not hearing the gospel, half dead — half alive, he is completely regenerated which includes conversion.

The terms these men use, "splitting hairs" on the word "salvation," are unscriptural, only speculative, and it is hard to reason to any scriptural conclusions not using scriptural terms. And one term used by one author, isn't so used by another, and word meanings aren't used the same way in any constant sense. They also use scriptural terminology, but give different meanings to the terms than the Scriptures do. For example, "Begetting before birth," in their speculative, elaborate, analysis of this, one almost loses sight of the fact that both terms are translated from one Greek word, and the Greeks word has one meaning. This was Alexander Campbell's no-

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE HYPOCRITE: THE DECEIVED: THE ASSURED

"...the hypocrite's hope shall perish: Whose hope shall be cut off, and whose trust shall be as a spider's web" (Job 8:13-14).

Many of those who read this sermon are in one of the above classes. We might add two classes of people with whom this sermon does not deal: the ones who are saved but do not have assurance of salvation; the ones who are out and out unsaved and make no profession. These few classes would then include all of mankind. However, in this sermon we will only deal with the three mentioned in the subject.

Saved people ought to be baptized scripturally and become members of true churches of Jesus Christ. They ought to believe all the great truths (in fact all the truths) of the Word of God. They ought to live right, witness, pray and give a tithe

and an offering into the church. These things are very, very important. However, I want it clearly understood that The Baptist Examiner, Calvary Baptist Church, the pastor and editor adamantly, and without any reserve, take the position that salvation is more important than all other things put together. Sometimes, because of our strong doctrinal stand, folk think that we make light of salvation. All other things combined are as nothing at all compared with the salvation of the soul. What I deal with in this sermon is not to be taken lightly; is not a matter of great importance only; rather, it is the matter of supreme importance.

The verses which head this sermon deal with our first point; that of The Hypocrite. This word was originally used to refer to one who played a part on the stage. It refers to one pretending

to be what he knows he really is not. We are all familiar with actors and acting. The hypocrite is a person who knows he is not a truly saved person, but who professes before others that he is saved. The hypocrite differs from the deceived person. The deceived person thinks he is saved when he really is not. The hypocrite knows he is not saved, but pretends that he is. However, there is the very dangerous possibility of the hypocrite becoming deceived. One can pretend for so long that they begin to believe their pretence.

Hypocrisy is a great sin. The Bible speaks repeatedly against this sin. Some of the strongest condemnatory language in the Bible is against this terrible sin. We often think of certain things, such as adultery, murder, stealing, etc., as being the worst of

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SIN

by F.C. Beard
Cambridge City, Ind.

Romans 6:23 "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

SIN! The subject of sin is a subject which for the most part few people have any understanding, and even less concern for. Most of mankind today think that sin is something that you laugh about, that you make jokes about; but I want you to know that sin is very real, sin is very dangerous, sin condemns us before a Thrice Holy God. We need to know about sin; we need to understand sin; and we need to flee from it, turn from it; and seek forgiveness for having taken part in anything so terrible as SIN.

THE BEGINNING OF SIN

Jude 1:6 "AND THE ANGELS WHICH KEPT NOT THEIR FIRST ESTATE, BUT LEFT THEIR OWN HABITATION, HE HATH RESERVED IN EVERLASTING CHAINS UNDER DARKNESS UNTO THE JUDGMENT OF THE GREAT DAY."

This Scripture speaks of the angels that sinned! It speaks of those that followed after Satan. Lucifer himself the son of the morning, the covering cherub; who was perfect in all his ways, until iniquity was found in him. And God cast him out of the mountain of God, out of the heavenly home of God He cast him down to the ground! Yes, this Scripture speaks of SIN! The angels sinned, for iniquity was found in them. They followed after the agent of sin, the beginning of sin, and that agent Satan himself, was in the garden where God placed the first man and woman. It was Satan in the form of the serpent that beguiled Eve. Sin had it's beginning before man was ever made. Man cannot take the credit for sin. Sin began before man! But this sin had no power over man, and no control over his life or his death. The wages of sin, speaks of man, not angels. It speaks of man earning something, by doing something, and that something is sinning, which man very quickly did, and is still doing. Be assured that there is a sin pay-day some day for every one of us.

II. SIN! WHAT IS IT? DO YOU KNOW?

Men think that sin is something to make jokes about. There are those that even deny that sin is real, if it feels right to them; they do it. I tell you it's little wonder that this world is in the condition it is. But these are not the ones that bother me so much as those that know that sin is real, that sin is dangerous, and yet they continue to wallow in the muck of sin, with no real

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JOSEPH M. WILSON, Editor

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HYPOCRITE

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sins. We are so sinful by nature that we are totally unable to properly evaluate sin as to which is worse than another. We need to bow to the authority of God's Word in its evaluation of sin. I am not saying that any sin is a light or indifferent matter. Any sin and all sin is of darkest hue before a thrice-holy God. But the fact remains that the Bible speaks more prominently and uses stronger language against some sins than others. And hypocrisy, judged by its prominence in the Bible and the harsh terms used against it, is one of the worst of sins.

The life of the hypocrite is a life without real hope. My text says "the hypocrite's hope shall perish." His hypocrisy is no refuge from the coming judgement of God. It will fail him then. How foolish to go through life holding on to a hope which, at the end, will let you down into an eternal hell. The hope of the hypocrite, like the hope of all false religions, is compared to a spider's web in the text. The hypocrite, dying in his hypocrisy, swings out into eternity with nothing more substantial than a spider's web to keep him from dropping into hell.

Hypocrisy is a useless sin for nothing can really be gained thereby. The hypocrite can only deceive some of the people. There are always some who are aware of one's not being genuine in profession. There is a witness between the spirits of truly saved people which the hypocrite does not have. The hypocrite can deceive those who accept his pretense for only a short period of time. Oh, there is an unmasking day coming! The hypocrite will stand before an assembled universe in the awful nakedness of his true spiritual condition. All will then know him to be what he really is. The hypocrite can not deceive God for even a little time or even in the smallest way. Oh, my friend, this is the important thing. What matters it what men think of you? They will not be the deciders of your eternal destiny. It is what God

knows about you that truly matters, and He knows the whole truth about you. You may deceive the church, become a member, be given a high office, but you cannot deceive the Omniscient God. Why is it that men are so concerned as to what others think of them, go to great lengths to deceive others as to their true condition, and never stop to consider how God sees them? Yes, my friend, hypocrisy is a useless sin. The truth as to your spiritual condition will come out some day.

Hypocrisy is a joyless sin. Job 20:5 tells us that "the joy of the hypocrite is but for a moment." The hypocrite cannot enjoy salvation, for he does not possess it. Oh, what



Joe Wilson

multitudinous and glorious joys there are to be saved! The hypocrite knows none of these. The hypocrite cannot fully enjoy the pleasures of sin, for he must abstain from much of this in order to keep up his show of being saved. Hypocrisy is a sin of terrible bondage. The hypocrite must continually put on a front. He is in continual dread of being discovered for what he really is. He must have a continual dread of eternity for he knows that he is not the truly saved person he pretends to be.

There is no salvation for the hypocrite. Please understand what I say. I do not say that the hypocrite can never be saved, for doubtless, a multitude have been saved. But the hypocrite must cease being a hypocrite before he can or will ever be saved. One of the first things about being saved is for one to confess that he is a sinner who needs to be saved. So long as the hypocrite pretends that he is saved, he never can be saved. When God begins His saving work in a hypocrite, He first strips him of his pretense and causes him to admit his lost and undone condition.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23).

This portion of the Bible tells us about THE DECEIVED. Remember that the hypocrite knows he is not saved but pretends that he is. The deceived one is different. He really believes he is saved, but he is not. What a terrible condition in which to be! Going through life, believing one is saved, expecting to go to heaven upon death; but then, suddenly awakened to one's true condition and cast into hell.

There are many different ways in which one can be deceived as to salvation. I mention a few of these. When one has what he thinks is faith, but

has not repentance, he is deceived. Repentance and saving faith are inseparable graces. One cannot exist without the other. You may think you trust in Jesus Christ, but if you have not truly repented of your sins you are deceived, and you are a lost person. When the faith one has is a work of the flesh - one believed all by himself - there was not a supernatural working of the Holy Spirit - such a one is deceived. Faith, saving faith, is a gift of grace and a work of the Holy Spirit. The sinner could perfectly keep the Ten Commandments as easily as he can exercise true faith. Man could create another world, rivaling the creation of Almighty God, as easily as he can create, in his own heart, true and saving faith. Truly saved people are aware that their trusting Jesus Christ is the result of the working of the power of the Spirit of God within them; that it was not of themselves.

The faith which one thinks he has, but it has not affected his life - has not changed his life - is not saving faith. "If any man be in Christ" in saving faith, "he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). Saving faith is the immediate exercise of the new nature given in regeneration. This new nature will manifest itself in a new life. If you are not living differently from how you lived before you made a profession, you are not a saved person. You are deceived.

Finally and mainly, when one is trusting in anything other than Jesus Christ - His person and His saving gospel - that one is deceived. No matter what your trust might be, if it is other than Jesus Christ, you are a lost person and on your way to hell. Jesus Christ is The Way, The Truth and The Life. He is The Door. He is The Bread of Life. He is The Water of Life. He is the Saviour, the only Saviour, and praise God, the sufficient Saviour of all who are enabled to put their trust in Him. What makes you think you are saved? You say you are trusting Jesus Christ as Lord and Saviour. That is it, that is all you need, you are truly and eternally saved. But be sure of this matter of trust in Jesus Christ.

Being deceived is a needless condition. I do not believe, I will not believe that, a person who truly desires to be saved and truly desires to know if he is saved - I do not believe that God will allow such a one to be deceived in this matter. The deceived person is deceived because he is not truly sincere in the matter of his soul's salvation. You can know the truth as to whether or not you are a saved person.

There is no salvation for a deceived person. Hear me carefully and understand what I say. God has, in wondrous and sovereign grace, and by saving power, undeceived a multitude who were deceived and brought them to salvation. Paul, the great apostle, is one of a multitude of such. But God has never saved a deceived person without first taking from him that which deceived him, and showing that person his lost condition and his need of a Saviour. Dear friend, one must know himself to be lost and undone before he will ever be saved. One must be lost - lost in his own consciousness - before he will be saved. The deceived one will never come to the Saviour because he knows not his need of the Saviour. Thank God for His mercy and grace in opening

the eyes of the blinded to their condition and their need. However, so long as you hold onto your false hope, your deceiving hope, you will never be saved. Dear friend, it will be horrible beyond man's imagination, to go to hell. But methinks it would add to that horror for one to go to hell thinking all the time that he was a saved person. Oh, be sure! Be sure! If you are sure of nothing else, be sure of your salvation!

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life..." (I John 5:13).

These words introduce us to the last character of this sermon: THE ASSURED. Let me speak to you awhile about three very important and blessed things: Salvation, Eternal Salvation, Assurance of Eternal Salvation. All three are in the above Scripture. Salvation is first and foremost in importance, towering high above all concerns of man and time. I had almost said "God." And I do not know that there is anything which more concerns the Great God of the Bible than the salvation of His people. One might say that God's glory is the chief thing - and it is. But is there anything more glorifying to God than the salvation of His people? I think not. Note that this salvation is eternal. How could the salvation of the Eternal God be anything but eternal? What good would any but an eternal salvation be to the sinning, failing, impotent sons of men? If we could lose it, we would. Then, one can know that he possesses this eternal salvation, and what an important blessing is this!

Yes, it is possible for the saved person to know that he is saved. We are not hardshell heretics. We do not believe one must go through the whole of life, to the moment of death, not knowing whether or not the important matter is settled. One does not have to wait until the moment of death to know about this. One can know here and now that the supreme question is favorably settled - that he is a truly saved person - that heaven is his eternal dwelling place. I marvel that men, who profess to believe the Bible would even question, much less argue about this matter. David knew that he would "dwell in the house of the Lord forever" (Psa. 23:6). Paul knew that the Lord would "keep that which I have committed unto him against that day" (II Tim. 1:12), and that "the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (II Tim. 4:18). David, Paul, a multitude in the Bible, and the vast majority of the truly saved have not been of the hardshell (I don't know, but I hope so) persuasion. Yes, praise God, we can know that we are saved.

We can know that we are saved because "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). It is better felt than "telt." There is that indescribable, unexplainable, but genuine witness of the Holy Spirit to the true believer that he is a child of God. I can not tell you that you are saved. But the Holy Spirit can whisper sweet and blessed assurance of eternal

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FROM THE EDITOR

There should be a difference between the lives of those who are saved and that of those who are unsaved. It should be a great difference. It should be clearly and easily seen by all around. It should be a genuine testimony to the Lord Jesus Christ. It should be seen in every part and detail of the believer's life. Recently, there has come into my soul a growing conviction concerning this important matter. Recently, a preacher and I talked concerning "what is wrong with our churches?" and "Why are we making so little impact upon the unsaved world?" Surely, these are important questions. No doubt there are many things which enter into a proper answer. However, I believe that an important part of the total answer relates to the lives and testimonies of the children of God.

Here are two women. One is saved and the other is not. The unsaved woman is kind, considerate of others, and helpful to others. The saved one is critical, hateful, unkind, and only seems to think of herself. Here are two men on the job. One is saved, the other is unsaved. The unsaved man is cheerful, hard-working, always doing what the boss tells him to do without argument, giving a day's work for a day's pay. The saved one is hateful, complaining, criticizing, always arguing with supervision, shirking his proper part of the job, cheating the company every chance he gets, doing as little work as he can get by with. Here are two women: housewives. One is saved, the other unsaved. The unsaved one keeps a clean house, is cheerful, kind and considerate as to her husband and children, is a good neighbor, and does an all-round good job. The saved one is a sloppy housekeeper, disliked by all her neighbors, a busybody, gadding about, argumentative, hateful to husband and children. Here are two men. One is saved, the other is unsaved. The unsaved one is kind to dumb animals, courteous in his driving habits, thoughtful, always willing to be neighborly and helpful. The saved one mistreats dumb animals, is rude in his dealings with others, hateful and very hard to get along with. Brethren, these things - and a multitude like them - ought not so to be.

The believing child of God should be superior to the unsaved in every department of daily life. The believer should be a better husband, loving his wife as Christ loved the church, tender and compassionate. The believer should be a better wife, obedient to her husband. The believer should be an obedient child, a better citizen, and a better employee or employer. Whenever a believer and an unbeliever are compared, in any situation or condition, the believer should show to advantage. The unsaved man should not be ahead of the saved man in any way. However, we should not just do this for our own good or praise. It ought to be a natural thing and ought to be done for the glory of God. Yet, have not we all known unsaved people who were better neighbors and workers than some who professed to be saved?

I feel that this is one of the reasons that we are having so little impact on the world. I feel that this is one of the things that is wrong with our churches. Let every saved person endeavor to be the best person God will enable them to be. Let every preacher make the matter of how one lives a part of his preaching. May God bless you all.



Question: — Who discovered seventy men worshipping mural paintings of idols?

Answer: Ezekiel. In Ezekiel 8:10, 11, we read, "So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censor in his hand; and a thick cloud of incense went up."

HYPOCRITE

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salvation into the ears of your soul, and you will know thereby that you are saved. I believe this. I know this. I would not take ten thousand worlds for this blessed assurance of the Holy Spirit. One who does not know he is saved may not be saved. Probably, in most cases, he is not saved. If one is saved, but does not know it, that one is stifling the sweet voice of the Holy Spirit in his soul by known sin in his life, by unbelief, or by pre-conceived prejudice against the doctrine of assurance.

One can know that he is saved by the "born again" condition of the truly saved. His attitude is different. He loves things he used to hate. He desires to live differently than before. And he does live differently — not perfect, not sinless — but differently. He knows that this difference in attitude, desire and life is not the product of himself, but is a work of the Spirit of God in him and through him. Therefore, he knows by this that he is a saved man.

One can know that he is saved by the repeated testimonies of the Word of God. "He that believeth on the Son hath everlasting life" (John 3:36). He knows that he believes in Jesus Christ. He knows that the Bible says that he has eternal life. He believes the Bible, and therefore, has blessed assurance of eternal salvation. Scriptures on this point could be multiplied greatly, but if one will deny one Scripture what will keep him from denying a host of them? I know by the witness of the Holy Spirit, by the change the Spirit has wrought within me, and by the blessed Word of God that I am saved. I rejoice greatly therein.

This assurance of salvation is not essential to being saved. There are, no doubt, many who are truly saved who do not have this sweet assurance. "Believe on the Lord Jesus Christ, and thou shalt be saved..." (Acts 16:31). Brethren, I beseech you to beware of adding anything to this scriptural statement as essential to salvation. I detest, and vehemently oppose with all the ardour of my soul, such additions. The one who truly believes in Jesus Christ is eternally saved without the addition of anything else. To add anything else is to add to the Bi-

ble and to pervert the glorious, saving gospel of Jesus Christ. So, we must admit that one can be saved and not have assurance thereof.

Though assurance is not essential to being saved, still it is a wonderful and very important blessing. It is a joyous blessing, adding greatly to the joy of being saved. It is really a foundational blessing. I mean by this that assurance is foundational to many other important matters in the believer's life. It is the foundation of Baptism. Baptism is for believers only. If one is not sure he is a believer in Jesus Christ, he is not to be baptized. A true church would not — at least should not — baptize one who is not willing to state that he is sure he is saved.

Assurance is foundational to church membership. The church is to be composed of the regenerate. One who is not sure of salvation is not a proper candidate for, and should not be received into, church membership. Assurance is foundational to prayer. Prayer is the peculiar privilege of the children of God. If I am not sure I am a child of God, I cannot be sure I have the privilege of prayer or that God will hear me when I pray. Assurance is foundational to the call to the ministry. I have never understood how a hardshell preacher, who is not sure he is saved, could possibly be sure he is called to preach. Surely, all will agree that God calls no one to be a preacher who is not a saved person. Assurance is foundational to growth in grace. How can I grow in grace when I am not sure I am in grace? Assurance is certainly foundational to joy in salvation. How can I experience the unspeakable joys of salvation when I am not even sure that I am saved? So, we see that, though assurance is not essential to being saved, still it is a very, very important matter.

Now, my friend, I said at the start of this sermon that many of you are in one of these three classes. It is very important that you be in the right classification. Which one of these three words apply to you as to your spiritual condition? Are you a hypocrite who pretends to be saved when you know you are not? Are you deceived about this, the most important matter in time or eternity? Do you believe you are saved, while you are really a lost person? Are you Assured? Are you saved and sure that you are saved? I plead with you to find out this very day which of these classes is the one to which you belong. If you learn that you are in the class of the hypocrite or the deceived, I urge you to turn immediately from such. I urge you to "Believe on the Lord Jesus Christ, and thou shalt be saved." May God bless you all!

REGENERATION

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tion corrected by J.R. Graves. — "Now sir, with my Greek Testament open before me, and my eye upon every passage where the verbs to beget, to be begotten and to be born occur, I affirm that the New Testament will not justify your assertion. The verb "gennaoo" occurs ninety-seven times in the New Testament, and forty-seven times it is translated by the terms "begat" and "begotten" and forty-seven times by the term "born." Omitting the genealogical chapter in Matthew 1, and it is translated forty-seven times by the verb "born," and ten times by the verb "to

beget." In every case in which a person is said to be "begotten," and every case in which he is said "to be born," whether speaking of a natural or religious birth, the same verb "gennaoo" is used, save in two instances, James 1:15 and 18, in which "apokueo," a verb found nowhere else in the New Testament, is used. To be begotten of God is the same as to be born of God, in the theology of the New Testament." (Graves — Campbell debate, P.P. 95-96). So this new idea, "begetting before birth," used by Campbell, "Word without the Spirit" in begetting; then later in time, the birth of the Spirit — this is reversed by the hardshells, and being extra-scriptural is "CAMPBELLISM IN REVERSE"! Modernism! and this is frankly admitted by one writer: "The reader at this point may be wondering what Baptists in history have believed along these lines. It is true that many great Baptists did not always distinguish between regeneration and conversion (I guess so, see Article 20; in the Phil. Conf. where the terms are used interchangeably. D.G.) But this is true of almost any doctrine. Unless the need arises, many truths are not stressed in detail." Unless the need arises indeed! What need arises to put a killing effect on the gospel? Then this author quotes some Baptists in history, but the earliest author he quotes; from a circular letter to the Philadelphia Association in 1803, even though he does distinguish between regeneration and conversion, doesn't do so in an interval of time! And this association had adopted, or certainly used, as early as 1724, the Second London Confession which everywhere teaches "By His Word and Spirit" God calls and saves His elect. Berkhof also shows that Calvin, Luther, and the older theologians didn't separate regeneration from conversion. But our writer said "Many Great Baptists didn't always distinguish between the two terms." The truth is, most never distinguished between the two. And especially before "the great division" which began around 1800 in which two extra Scriptural extremes were born (modern missionism and nomissionism, resulting in great error both ways and still going), one will look long and hard for these distinguishing terms, and never find an interval of time between them from the old writers.

Concerning their terminology mentioned earlier, that the dead sinner has a principle of life "implanted" in him by the Spirit, they say, but the Scriptures say "I am the Way the Truth and the Life." Principal of life? Christ is the life, the Spirit testifies of Him, faith from the Spirit lays hold on Him — this is Bible! But they say, "germ," "fitted to receive truth," "enabled," "made capable," and the Holy Spirit "commences" to deal with him; so how are we to reason to Scriptural conclusions not using Scriptural terms? Do their terms agree with Scripture? Do they express a new creation in Christ? No, only a "germ," — not life!; only "made capable" of receiving — not a new heart purified by faith!; The Holy spirit only "commencing" — not revealing the Savior by the Gospel!; only "enabling" the new man, not the new man in Christ! Or is he still the old man until conversion? We can't tell by their speculations. Paul did say: "I am crucified with Christ

never the less I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the son of God, who loved me and gave Himself for me" (Gal. 2:20). Paul didn't separate his life from faith.

Let's notice how one of these writers interprets Romans 1:16: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." He comments: "The gospel is the power of God shown or revealed to believers. Here Paul is not conditioning regeneration on belief (as the Arminians teach). Rather, he is saying that to believing ones (those already quickened to life) the gospel is the power of God." We wonder though, what the believing ones were believing, if not the gospel? The verse says plainly "The gospel is God's power unto salvation" — note the linking verb "is." "God's power is the gospel," is just as true. And repentance and faith are conditions, not as the Arminians teach, but as the Scriptures teach, but they are met by God — graces of the Spirit; just as other conditions of the Bible are met by God, such as: righteousness, shedding of blood, redemption, purging of sin, holiness, love, etc. — all met by God, "salvation is of the Lord," and no, we don't believe in gospel-regeneration, but Holy Spirit regeneration through the gospel. The Word, preachers, and preaching, are only means, or instruments in regeneration, (and these as directed by the Spirit), the Holy Spirit the agent, the will and love of God the cause, the work of Christ the ground.

But they say if the Lord uses human means it wouldn't be under God's sovereignty, and would take from the complete spiritual nature of salvation itself. Author Pink says: "Under the guise of honoring the written Word, many have (no doubt unwittingly) dishonored the Holy Spirit. The idea which seems to prevail in "orthodox" circles today is, that all which is needed for the salvation of souls is to give out the Word in its purity, God being pleased to bless His name." Well, that is exactly what we read in Isaiah 55:11; "God's word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." and the Spirit, Christ said, "won't speak of Himself - He will testify of me" (John 16). And concerning, "honoring the written Word," true Baptists believe the Scriptures which state: "The words I speak unto you are Spirit and they are life" (Jno. 6); and the Scriptures are "God - breathed" (2 Tim. 3:16); and "Holy men of God spake as they were borne along by the Holy Spirit" (2 Pet. 1:21); also "By spiritual (means) spiritual things communicating" (1 Cor. 2:13). Why I heard one of these men pray to the Holy Spirit! Did he do it by the Spirit? Scripturally, e pray by the Spirit, through Christ, to the Father. True biblical, spiritual, preaching testifies of Christ, not of the Spirit, and concerning human means. Paul said concerning the ministration of the Spirit, the gospel: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7). But these men want to glorify the

Spirit instead of Christ through the gospel. They don't keep the Scriptural unity of the God-head either, what is said of one person in the God-head is said of all three — absolutely unity. It isn't the peculiar office of the Holy Spirit to quicken — all three are involved: "Born of God," "Born of the Spirit," and "Christ quickens whom He will." We honor God by obeying God — not man's speculation. Not only do the words of Scripture have concrete and definite meanings, but there is a rule of grammar in the Greek, called "dative of means," a fact which no one can explain away, and by letting Scriptures say what they want to say (not vain speculation), these dative are used in connection with the new birth, which is one thing, not two, expressed by one word, not two. And if these people to convey their distinctive teachings concerning the supposed difference between quickening and the new birth, then they have no Scriptures! If they would learn the doctrine of the absolute predestination of all things by God, then they wouldn't have so much trouble with the word "means." They don't seem to have trouble believing God used human means in giving the Scriptures, that we have the plenary, verbal, infallible, divinely inspired Word of God, through human means; taht is, until we need to "interpret it," and "rightly divide" it, then to back up their theories, any man's dreams will work — he can find kindred spirits somewhere among Adam's fallen race, and if he looks long enough in history, he can find someone who taught the same thing, but that does not prove he is right!

Let's notice one more of their "interpretations," John 3:36, "He that believeth on the Son hath eternal life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

1. "He that believeth on the Son hath everlasting life." Now note that those who believe, do so because they already have everlasting life! (this isn't taught here, the "hath" is simple present action, not perfect as it would need be. D.G.)

2. "And he that believeth not the Son SHALL NOT see life." Note that those who do not believe WILL NOT see life, thus proving that ALL the elect will believe; (Yes it proves all the elect will believe; it proves they won't have life until they believe, but it doesn't prove all unbelievers will never see life (weren't all the elect at one time unbelievers?) but just so long as they remain in unbelief. The sense of the passage is relative to believing or not believing. D.G.)

3. "But the wrath of God abideth on him." Note that the reason why one does not see life as a believer is because the WRATH of God abides or lives on Him! (This isn't true. The wrath of God isn't the cause or reason of the man's unbelief, the cause or reason of his unbelief is in his own deadness; God's wrath is on him because he is a sinner, an unbeliever, and continuing so, as the verb tense shows D.G.)

Those who pass through this life and remain unbelievers are Reprobates, for the Spirit has not quickened them and produced belief, thus marking them as reprobates. Amen!

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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

Are the 144,000 Jews of Rev. 7 the only Jews who will be saved during the tribulation? Will there be any Gentiles saved during that time?

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By a careful study of the Scripture we see that there will be a great multitude of both Jews and Gentiles saved during the tribulation. After the rapture of the saints, during the tribulation, after the sixth seal was opened, the 144,000 Jews of chapter 7 of Revelation was sealed. This means they were protected and set apart for some specific work. They are not the entire nation of Israel, as it is said that they are of or from the twelve tribes.

Now, God told Ezekiel that because of their sins, the house of Israel had been taken from their own land, "And I scattered them among the heathen, and they were dispersed through the countries:—" (Ezekiel 36:19). But in verse 23 he is told, "For I will take you from among the heathen, and gather you out of all countries, and bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you;— And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them" (Ezekiel 36:23-27). To illustrate what was to take place, God took Ezekiel to the valley of dry bones and let him see those dry bones come to life. Then he said, "These are the whole house of Israel" (Ezekiel 37:11). We are also told in Romans 11:26, "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

From these passages we see that not only the 144,000, but the whole nation of Israel will be brought back to their own land and saved during this time.

As to the Gentiles, we see that when God brings back the Jews to their own land and saves them, that it is said of the Gentiles, "—and the heathen shall know that I am the LORD, saith the LORD GOD, when I shall be sanctified in you before their eyes" (Ezekiel 36:23). We are told in Revelation 7:9, 14, that John saw a great multitude, "of all nations, and kindreds, and people, and tongues." He was told, "These are they which came out of great tribula-

tion." The literal translation is, "Out of tribulation, the great one." This identifies the tribulation with the one spoken of in Matthew 24:21, in which it is said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

It seems that the 144,000 Jews were sealed by God for the purpose of preaching the gospel to the whole world, and we see the results of their preaching was the great multitude John saw in Revelation 7:9.

To show there will be others besides the 144,000 saved during this time we see some of God's people in the false church, Babylon, the mother of harlots, for they are told to, "come out of her, My people, and be ye not partakers of her sins, and ye receive not her plagues" (Rev. 18:4). Now, it is quite certain that this can not be any of the 144,000, for it is said of them, "These are they which follow the Lamb whithersoever He goeth. — And in their mouth was found no guile: for they are without fault before the throne of God" (Rev. 14:4, 5). From this we know that they will not be found in a false church as Babylon, the mother of harlots.

Of the 144,000 it is said, "being the firstfruits unto God and the Lamb" (Rev. 14:4). This can only mean that they are the firstfruits of this period as they could not be the firstfruits of all the saints, for all those included in the rapture will have been glorified and will have already received their crowns, even before the 144,000 will be sealed here on earth.

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There are several ideas about this. Some say there are none saved during the tribulation period, while others say that there will only be 144,000 saved at this time.

Let us first note the 144,000 that is spoken of in this passage. "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel" (Rev. 7:4). Who were those 144,000 made up of; 12,000 each from the different tribes? Revelation 14:1-4 tells us who they were. "And I looked, and, lo, a lamb stood on the Mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their

harp: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."

Verse 4 gives us two very important clues. Number one, the 144,000 were men who had never married and number two they were the firstfruits, meaning that there were more that followed. Whenever Israel gave a number it was only of men. They never counted women and children, i.e., "And they that had eaten were about five thousand men, beside women and children" (Matt. 14:21). In this case, they will be virgin men. After that, Revelation 14:6 tells us the everlasting gospel is preached and Revelation 7:9 tells us that an unnumbered multitude will be saved from all nations. "After this I beheld, and, lo, a great multitude, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." "Verse 14 then explains that these are "they which came out of great tribulations..."

There will be multitudes of Jews and Gentiles saved, as well as the 144,000, who are the firstfruits. Personally, I believe the 144,000 will go over the earth preaching the gospel, through which the multitudes will be saved. You see the church age will be over and all saved people of that age will have been raptured out. Notice the order: the two witnesses will preach and the 144,000 saved. They will then carry the message to the multitudes.

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The 144,000 Jews, who have the ownership seal of God on their forehead (Rev. 7:3), are but a part of the Israelites who shall be saved during the tribulation period. Every individual Israelite will not be saved during the tribulation, but the number who are saved will be such as to preserve their national status.

"All Israel," of Romans 11:26, is not contemporary Israel, but is that Israel who shall in the tribulation period acknowledge the Messiahship of

Jesus. Israel enters the tribulation in unbelief, as a branch broken off from the true vine, spiritually blind and deaf, and marked for extinction by the anti-Christ, but as touching the election, they enter the tribulation beloved of the Father (Rom. 11:28).

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26). Israel enters the tribulation as a carnal nation, but comes out of the tribulation a spiritual nation, and with the 144,000 who are the first fruits unto God out of the tribulation, shall henceforth follow the Lamb whithersoever He goeth (Rev. 14:4).

Jeremiah, speaking prophetically of Israel and the tribulation, says, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:7). While the Israelites in the tribulation are saved as individuals, the promise of Israel's national salvation is realized in the number of individuals who shall in the tribulation call upon the name of the Lord. Israel shall be saved, for "God is able to graft them in again" (Rom. 11:23).

As to a mighty host of Gentiles being saved during the tribulation period, there is no doubt, for we read — "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands... And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:9, 13, 14). (See: Matt. 25:31-34).

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Read Revelation chapter seven.

I believe the answer to both of these questions is yes. I believe there will be other Jews saved and also that there will be a host of Gentiles saved during the tribulation. There are those who would say there can be no salvation because the saved will be gone. (Their phrase will usually be the Church is gone). Let us remember, there was salvation before Christ started His Church and I think there will be after His church is gone.

We know that the 144,000 Jews are saved for they are said to be sealed which signifies ownership. In chapter fourteen they are said to be "The redeemed from among men" and are "the firstfruits unto God." It is possible that these verses could be referring to saved Jews other than the sealed 144,000. In Revelation 12:17 we read "And the dragon was wroth with the woman, and went to make war with the

remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The woman here referred to is Israel. It is therefore Jews that are saved here who are sought by the dragon. I believe these Jews are distinct from the 144,000.

I think the Bible clearly teaches that there will be Gentiles saved during the tribulation. Revelation 7:9 says, "After this I beheld, and, lo, a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hand;" This verse teaches without a doubt that there will be other people saved in the tribulation besides Jews. Verse 14 of chapter seven says "these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." This is salvation. Those referred to here are the same as in verse 9. (Notice all nations).

We also find that there are Gentiles that enter into the Kingdom in Matthew Chapter 25. Only those who have been born again will enter into the kingdom or millennium. In order for them to enter into the kingdom they must have been saved during the tribulation period.

REGENERATION

(Continued from Page 3)

So it is the Spirit's fault they are reprobates! How ignorant can one mind be! Reprobation makes no man a sinner, and reprobation damns no man but for sin! And the mark of reprobation isn't unbelief only, but blasphemous, false teaching also, see 2 Peter, 2 and Jude. This kind of cold, hard Spirit is not the Spirit of the Bible. The Spirit of the Bible exalts God's sovereignty — through the redemption that is in Christ. Who is victorious over Satan? Who gave His life that we would live? Who satisfied God's law? God's wrath? Removed the curse? Who conquered death and the grave? Who gave life? Who is the Saviour? The Spirit says the Christ! He will share His glory with no other. What is the historic position? Read the first and second London Confessions from which came the Philadelphia Confession of Faith. These show what Baptists in England and America believed. What author and commentary was urged by the Phil. Assoc. for her Preachers? John Gill. Read all of Gill to get his meaning. Gill was a high-calvinist; Fuller, like Calvin; Bunyan, a low calvinist; and all three were very much ahead of these modernists in their preaching of Christ and the Word of God. Let the Scriptures say what they want to say. If you can't understand get a good commentary, (Gill is still the best), and learn the meanings of the words. Satan said, "yea, hath God said —"; Satan misapplied Scripture in the temptation of Christ; Satan goes to the mystical meaning, misapplies, and his conclusions are foreign to Scriptural conclusions. Do not be deceived, Brethren... This doctrine is akin to the old pelegian doctrine that there is a spark of life yet in fallen man."

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REGENERATION

(Continued from Page 4)

all it needs is to be "exercised," the spark needs to be fanned into a blaze. The Scriptures teach a man is totally dead until he is made a new creation in Christ: "That we should be to the praise of His glory, who first trusted in Christ, in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of Promise," (Eph. 1:12, 13). No, we are not "infused" with a principal of life, but life itself. The whole new creation, complete salvation in Christ.

One author drawing a parallel of the first creation of the earth with the new creation (regeneration) tries to show since the Lord didn't use means in the one, He doesn't in the other, but it is significant that He "spoke": "By the word of the Lord were the heavens made... for He spake, and it was..." (Psa. 33:6, 9) and at the Valley of dry bones, as Ezekiel prophesied, the bones came together (Ezk. 37:7) also, Lazarus came forth at the command of Christ, (Jno. 11). In Romans 10, let's notice a mistranslation in the King James Version, corrected in the revised version, that throws more light on our subject. The former states in verse 14; "How shall they believe in Him of whom they have not heard?" The latter: "How shall they believe in Him whom they have not heard?" The former evidently missed the genitive of the relative pronoun that appears in the Greek, overlooking that the genitive in Greek is the direct object of the verb "have heard." The Proper translation, therefore, is not "of whom," but, "whom" they have not heard. The text teaches that you cannot believe in Christ unless you have heard Him speak to you, unless you have heard His word addressed to you. And then Paul asks, "How shall they hear without a preacher?" Through God's preacher, the Lord speaks to His people. And this is in harmony with other Scriptures: "Verily, verily, I say unto you, He that heareth my work, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jno. 5:24). Also "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (Jno. 5:25). When did the "dead" live? When he heard. When did he pass from death unto life? In the light of verse 25, when he believed. But I'm sure some hardshell can "rightly divide" this! But there is more: Of His sheep whom the Father hath given, The Lord says in John 10:3, "To Him the porter openeth; and the sheep hear His voice; and He called His own sheep by name, and leadeth them out." (Verse 4), "And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him, for they know His voice" (Verse 27). "My sheep hear my voice, and I know them, and they follow me." Undoubtedly, this is calling, regeneration, and conversion all together, agreeing with 2 Thessalonians 2:13, 14: "But we are bound to give thanks always to God for you

brethren, beloved of the Lord, because God has from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto He called you by our gospel, to the obtaining to the glory of our Lord Jesus Christ." And concerning Hebrews 4:12, "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Our author states: "Some scholars feel that the 'Word of God' here is the living Word, the Lord Jesus Christ, verse 13-16 seem to support this stand." And, even though "some" scholars interpret the "word" here as the incarnate Word, most don't — because the context shows which "word" is meant: "hath in these last days spoken unto us by His son" (Heb. 1:2); "upholding all things by the word of His power" (Heb. 1:3); "Take heed to the things which we have heard... for if the word spoken by angels was steadfast... how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord and was confirmed unto us by them that heard Him" (Heb. 2:1-3); "wherefore as the Holy Ghost saith today if ye will hear His voice" (Heb. 3:7); hearing and believing and warnings by Old Testament examples all through the context of Chapters 3 and 4: "what the Holy spirit speaks" (a quote from Psa. 95) Hebrews 3:7, is the same that the Lord said "in David" Hebrews 4:7; "The gospel preached unto us as well as them but the Word preached did not profit them" (Heb. 4:2) "and they to whom it was first preached..." (Heb. 4:6); So what other "word" could he possibly be speaking of in verse 12, if it is not the Word he has been speaking of throughout all four chapters? Our author continues: "It is also evident that the Word if God alone cannot do what this verse declares, that is, apart from the Spirit of God, (Our point exactly! D.G.) John 6:63 declares "It is the Spirit that quickeneth." And the latter part of this verse also declares: "The words that I speak unto you, are Spirit and are life." Even though this man was leaning to the "living word theory" (That is, the Incarnate Word, the living Word is the Scriptures, 1 Peter 1:23, D.G.) here, he admits our point exactly - the Spirit works through the Word, Scriptural examples show it (read the book of Acts); Scriptures declares it; and all experience shows it (note the great revivals in the three centuries preceeding this one.) But this century is filled with cliques, hair-splitters, and all manner of extremes - anything but the pure gospel of Jesus Christ! "Be not deceived, God is not mocked" (Gal. 6:7). Ye shall reap what ye sow. Our harvest today is indicative of what we preach! All the heresies of the day are the very means the Lord is using to bring this earth into judgement. May God help us to be obedient to the high calling of God in Christ Jesus.

One clarifying point: A little while before, I used the word "condition" because it was used by another — the better word is "means" — not human means, but divine means... Human means such as altar calls, trick invitations, dollar bills under

bus seats, former convicts testifying, big name entertainers — things we hear of the world doing, is just that: human means, the works of the flesh; abominations to God. Divine means are the work of Christ: in calling His sheep, regenerating them, and leading them. Surely, any Baptist believes the Word of God is divine, and that is one of the Lord's means; also His ministers whom He has called, whom He leads, preaching His word, are another divine means - Balaam could not curse the children of Israel; every time it came out a blessing; he couldn't go beyond the Word of the Lord; also: "In sight of God speak we in Christ," and, "our sufficiency is of God" (2 Cor. 2:17; 3:5). So it is with God's ministers when the Lord speaks to His lost sheep; and this is what the Scriptures teach also the word "gennao": "Born of the God," (Jn. 1:13); "Born of the Spirit," (Jno. 3:5); "quickened by Christ" (Jno. 5:21); (Same thing in N.T. Theology) "begotten by the gospel," (1 Cor. 4:15); "begotten by Paul" (Phil. 1:10); "Born by the Word of God," (1 Pet. 1:23); "of the word of truth" (Same thing in N.T. Theology) (Jas. 1:18). A Spirit-called preacher, preaching a Spirit-inspired Word to a Spirit-enlightened soul - Divine means, in calling, in regeneration, in conversion, in sanctification - in complete salvation, "according to the purpose of Him who worketh all things after the council of His own will" (Eph. 1:11).

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Hear these subjects and others: The Free Offer Of The Gospel, Some Things The Preacher Needs To Remember, Holiness Is What It Is All About, Will Jesus Sit On David's Throne, The Lord Doing As He Pleases: At All Times And In Every Place, If Christ Died For Pharoah, If You Are Not Living Right, The Holy Spirit And The Salvation Experience, Jacob's Strange Wrestling Match, Link Chain Succession Of True Churches, Baptists Are Not Protestants, Does God Owe Everyone A Chance To Be Saved, A Memorable Night In The Land of Egypt, Is Eternal Punishment True And Right, Witnessing For Christ, The Fruit Of The Spirit, Finding The Bible In The House of God, Christ In The Ordinances, How Can Man Be Justified With God, Love Not The World, Why Sovereign Grace Baptists Should Be The Best Christians In The World, and Things We Are To Hate.

SIN

(Continued from Page 1)

thought as to its ever-impending penalty.

You see, God does not take sin lightly, God does not look upon sin, and smile the way man does. He turned His back upon His very own Son, as Christ Jesus hung upon the tree bearing our sins in His own body. God looked away, and God blocked the sun, and the earth was dark from the sixth to the ninth hour. All because of sin.

God cast out the angels that sinned. He would not have them in heaven. He has reserved them in chains for the very pits of hell. God says to man: "THE SOUL THAT SINNETH, IT SHALL DIE" (Ezek. 18:20) and "THE WAGES OF SIN IS DEATH" (Rom. 6:23.)

God says sin, all sin is an abomination unto Him (Proverbs 6:16.) In other words, anything that is done by you to some one else in any manner in which you would not have them to do to you, that's sin in the eyes of God, and as such, the perpetrator is an abomination in the eyes of God.

But just what is it?

Hear me; I'm talking about sin to God I John 3:4 "WHOSOEVER COMMITTETH SIN TRANGRESSETH THE LAW." What law? Man's law? NO, but God's law! I tell you we ought to keep the laws of the country in which we live; but we are to first and foremost keep the laws of God.

We have built jails and prisons in which to incarcerate those that rob and steal, those that kill and rape; those that commit crimes against our society. But don't we know, or have we forgotten that God said, "THOU SHALT NOT KILL, THOU SHALT NOT COMMIT ADULTERY, THOU SHALT NOT STEAL, THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR. THOU

SHALT NOT COVET THY NEIGHBOUR'S HOUSE, THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE" (Exo. 20:13-17). You see it was God's law long before it was ever man's law. And God said, "THOU SHALT NOT HAVE ANY OTHER GODS BEFORE ME," Why? because "I AM THE LORD THY GOD." That's another law of God, and when we do contrary to the law God, we SIN.

When Christ was asked about the commandments of God; Christ said the first and great law of God is "THAT YOU LOVE THE LORD THY GOD WITH ALL THY HEART, WITH ALL THY SOUL, AND WITH ALL THY MIND." He said that "THE SECOND IS THAT THOU SHALT LOVE THY NEIGHBOUR EVEN AS YOU LOVE YOURSELF, AND ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS" (Matt. 22:37-40).

WHAT IS SIN? Sin is transgressing the laws of God (I John 3:4). Sin is coming short of the glory of God (Rom. 3:23). Sin is rebellion against God. Isaiah 1:2, "HEAR O HEAVEN, AND GIVE EAR, O EARTH! FOR THE LORD HATH SPOKEN, I HAVE NOURISHED AND BROUGHT UP CHILDREN, AND THEY HAVE REBELLED AGAINST ME." God is talking about backslidden children! Don't you see; that's who it is that rebels against God, and that's sin the children of God.

God says that sin is unbelief. I John 5:10 "FOR HE THAT BELIEVETH NOT GOD: HATH MADE GOD A LIAR, BECAUSE HE BELIEVETH NOT THE RECORD THAT GOD GAVE OF HIS SON." Unbelief is a sin! For it is a sin to not believe the Word of God!

III HOW SIN CAME

INTO THE WORLD
Rom. 5:12, "WHEREFORE
(Continued on Page 8 Column 1)

ding man, in my opinion, as a preacher, teacher and editor. Not necessarily in that order.

5. The Baptist Examiner should be in every house (especially Baptist).

I have been a subscriber and reader for about 17 years and thoroughly enjoy the paper. I save back copies for future reference. I also share my papers with friends. They never go into the garbage with other papers.

Lily Ashcraft
Millport, Ala.

APPRECIATED LETTER

Dear Sirs:

We have not received the Examiner in nearly two months. Please make sure we get every copy as we firmly believe that it is one of the very best periodicals around. We are a missionary, landmark, independent Baptist Church and concur with the Examiner in the great truths which are so neglected by others today.

Victory Baptist Church
Pine City, Minn.

THE BAPTIST EXAMINER
MAY 7, 1983
PAGE FIVE



Willard Willis
Monroe, Ohio

TRAIL OF BLOOD

The historical record also shows that the Paterines were also what we know today as Baptists. The Paterines were preservers of the truth of the Word of God in the area of Milan and Turin. Dr. Allix has traced the Paterines to Milan and Turin. He, in fact, says, "It was by means of the Paterines, that the truth was preserved in the dioceses of Milan and Turin."

G.H. Orchard, when speaking of the Paterines, says: "These churches, it would appear, were aided and resuscitated in the seventh century, since Gibbon asserts that the sentiments and doctrines of the Paulicians were propagated at Rome and Milan. And we are informed by Bonizo, bishop of Satrium, that the Paterines arose, or became more conspicuous, during Stephen II's pontificate." "A Concise History of Baptists," G.H. Orchard, p. 142.

"The public religion of the Paterines consisted of nothing but social prayer, reading and expounding the gospel, baptism once, and the Lord's Supper as often as convenient. Italy was full of such Christians, which bore various names, from various causes. They said a Christian church ought to consist of only good people: a church had no power to frame any constitutions, i.e., make laws; it was not right to take oaths; it was not lawful to kill mankind, nor should he be delivered up to the officers of justice to be converted; faith alone could save a man; the benefit of society belonged to all its members; the church ought not to persecute; the law of Moses was no rule for Christians." From pp. 142 & 143 of "A Concise History of Baptists," G.H. Orchard.

Dr. Allix says regarding the Paterines that — "They are charged with abhorring baptism: i.e., the Catholic baptism."

"The Paterines were, in 1040, become very numerous and conspicuous at Milan, which was their principal of residence: and here they flourished at least two hundred years. They had no connection with the church, nor with the fathers, considering them as corrupters of Christianity. They called the cross the abomination of desolation standing in the holy place; and they said it was the mark of the beast. Nor had they any share in the State, for they took no oaths, and bore no arms. The State did not trouble them, but the clergy preached, prayed and published books against them, with unabated zeal; (Rob. Res., p. 405). While there was no legal use of the sword, a lot was realized, which proved favorable to their sentiments and prosperity. The Paterines were decent in their deportment, modest in their dress and discourse, and their morals were irreproachable. In their conversation there was no levity, no scurrility, no detraction, no falsehood, no swearing. Their dress was neither fine nor mean.

They were chaste and temperate, never frequenting taverns or places of public amusement. They were not given to anger or violent passions. They were not eager to accumulate wealth, but were content with a plain plenty of the necessities of life. They avoided commerce, because they thought it would expose them to the temptations of collusion, falsehood, and oaths; and they chose to live by labor or handicraft. They were always employed in spare hours, either in giving or receiving instruction." G.H. Orchard, "A Concise History of Baptists," pp. 145, 146.

"The Paterines, during the reign of Frederick, were denounced along with the Puritans and the Arnoldists and many other like sects. The cruel decree was expressed in the following manner: 'We shall not suffer these wretches to live.' There was a second, third and fourth cruel decree which followed the first. The decrees which followed declared that all those Paterines to whom the bishops were disposed to show favor, were to have their tongues pulled out, that they might not corrupt others by justifying themselves. Others were to be committed to the flames. These measures were cordially approved by the pope, who to give the imperial edicts the desired effect, accompanied them with his bull... It is probable that many of these people became incorporated with the Waldensian churches in the valleys of the Piedmont, which at this period enjoyed, under the dukes of Savoy, the sweets of religious liberty: this incorporation could be easily affected, since it is proved by Allix and others, that the most part of the Paterines held the same opinions as the churches in the valleys, and therefore were taken for one and the same class of people." G.H. Orchard, "A Concise History of Baptists," pp. 158, 159.

Mr. Cook, in his book, "The Story of the Baptists," says, "Before the Donatists name disappears from the page of history, another large and important sect makes its appearance, called the Paulicians, probably because they gave such prominence to the writings of Paul. After the year 653, Constantine, a young man living in an obscure town in Armenia, received from a traveling stranger, returning from captivity in Syria, whom he had entertained as a guest, the gift of two manuscripts, which were the four Gospels, and the Epistles of Paul. This rare and costly treasure, was highly prized by Constantine, who studied it with great diligence, especially the letters of Paul. Being a man of talent, he taught others the truths which he drew from this pure fountain, and gathered a church founded on New Testament principles. But at length, he was arrested by an officer of the Greek emperor, Simon by name, and the members of his church were offered pardon on condition that they would stone their pastor to death. They stood by silent; — silent with horror at the thought of such an act, when an apostate among them, called Justus, like another Judas, became the bloody-handed executioner of his spiritual friend and guide. But the seed had been sown broad-

cast, and Paulician churches became numerous, and existed for a long time, notwithstanding the efforts made to exterminate them."

"One of the most distinguished Paulicians was Sergius, a young man of intelligence and education, but without religion, until met by a Paulician woman, in 810, who recommended to him the reading of Paul's writings. He, with others, deemed the reading of the Holy Scriptures not lawful for a layman, but only for priests. Being convinced by her that he was mistaken, he applied himself to the reading, was converted and spent thirty-five years in preaching the Gospel. He traveled all over Western Asia, calling upon the people to abandon a corrupt church and turn to the spiritual worship of God. Multitudes were converted, and to stop the spread of God's work, the severest measures were used. In the reign of Theodore, over one hundred thousand were put to death. Nevertheless, untiring in their zeal, they penetrated into the very heart of Europe with the Word."

"Of these Christian sects and the causes of their trials, Dr. W.R. Williams writes: 'They insisted on the power of the Spirit, as the great Conservator and Guardian of the life of the Christian church.' " Cook, "The Story of the Baptists."

Mosheim, when speaking of the Paulicians, said: "The Paulicians sent colonies into almost all the other provinces in Europe, and formed gradually a considerable number of religious assemblies, who adhered to their doctrine, and who realized every opposition and indignity from the popes. It is undoubtedly certain, from the most authentic records, that a considerable number of them were, about the middle of the eleventh century, settled in Lombardy, Insurbria, but principally in Milan; and that many of them led a wandering life in France, Germany, and other countries, where they captivated the esteem and admiration of the multitudes by their sanctity. In Italy they were called Paterina and Cathari. In France they were denominated Bulgarians, also Publicans, instead of Paulicians, and Boni Homines, good men; but were chiefly known by the term Albigenses, from the town of Alby, in the upper Languedoc..." G.H. Orchard, "A Concise History of Baptists."

"They (Paulicians) made constant use of the Old and New Testaments. They had no orders in the clergy as distinguished from laymen by their modes of living, their dress, or other things; they had no councils or similar institutions. Their teachers were of equal rank. They strove diligently for the simplicity of the Apostolic life. They opposed all image worship which was practices in the Roman Catholic Church. The miraculous relics were a heap of bones and ashes destitute of life and virtue. They held to the orthodox view of the trinity; and to the human nature and substantial sufferings of the Son of God."

"Baptist views prevailed among the Paulicians. They held that men must repent and believe, ask for baptism, which alone admitted them into the church. 'It is evident,' observ-

ed Mosheim, "they rejected the baptism of infants." They baptized and rebaptized by immersion. They would have been taken for downright Anabaptists." (Allix, The Ecclesiastical History of the Ancient Churches of the Piedmont, Oxford, 1821)." John T. Christian, op. cit., vol. 1, p. 55.

"The Paulicians, in the ninth century, rebelled against their enemies, drove out Michael III, and established in Armenia the free state of Teprice. This is a well-known cite some seventy miles from Sivas, on the river Chalta. They gave absolute freedom of opinion to all of its inhabitants. (Evena, Historical view of Bonsia, 30). From the capitol of this free state itself called Teprice, went forth a host of missionaries to convert the Slavonic tribes of Bulgaria, Bonia, and Servia to the Paulician faith. This is positively stated by Sikeliot. Great was their success-so great that a large portion of the inhabitants of the free state migrated to what were then independent states beyond the emperor's control. The state of Teprice lasted one hundred and fifty years, when it was overcome by the Saracens. All around them were persecutions for conscience sake. They themselves had lost one hundred thousand members by persecutions in the region of Theodora, yet here was a shelter offered to every believer and creed alike. This is a striking Baptist peculiarity."

"The Baptists have always set up religious liberty when they opportunity." "A History of the Baptists," John T. Christian.

"And one point in their (Paulician) favor must be noticed, and it is this, their system was, like that of the European Cathari, in its basic idea and conception alien to persecution; for membership in it depended upon baptism, voluntarily sought for by the faithful and penitent adult. Into such a church there could be no dragooning of the unwilling. On the contrary, the whole purpose of the scrutiny, to which the candidate for baptism was subjected, was to ensure that his heart and intelligence were won, and to guard against the merely outward conformity, which is all that a persecutor can hope to impose. It was one of the worst results of infant baptism, that by making membership in the Christian church mechanical and outward, it made it cheap; and so paved the way of the persecutor." (Conybeare, "The Key of Truth, XII.).

"They (Paulicians) were persecuted by the popes; and all literary and other traces of them, as far as possible, were destroyed." John T. Christian, "A History of Baptists."

"Many historians, besides Gibbon, such as Muratori and Mosheim, regard the Paulicians as the forerunners of the Albigenses, and, in fact, as the same people." "A History of the Baptists," John T. Christian, p. 53.

"One thing is certain, that in Italy, in France, and along the Rhine, the Paulicians and the Albigenses were found in the same territory and there were no great differences between them in practice and doctrines. Writers go so far as to assert that there was a succession of churches and of interests. It is well attested, that in the middle of the eleventh century they were

numerous in Lombardy and Insurbria, but especially in Milan, in Italy; and it is no less certain that they travelled through France, Germany and other countries, and by their sanctity they won large numbers of common people to their way of thinking. In Italy they were called Paternes and Cathari, and in Germany, Gazari. In France they were called Albigenses. They were called Bulgarians, particularly in France, because some of them came from Bulgaria, and they were also known by the name of Boni Homines (Mosheim, Institutes of Ecclesiastical History, 11. 200-202). Their enemies extolled their piety. A succession of them is found through the Middle Ages." John T. Christian, "A History of the Baptists," p. 54.

Allix, on page 104 of "The Ecclesiastical Churches," has given us the following belief of the Paulicians relative to baptism. The following are the words of a Paulician in 1025: "But if any man shall say, that some sacrament lies hid in baptism, the force of that is taken off from three causes: the first is, because the reprobate life of ministers can afford no saving remedy to the persons to be baptized. The second, because whatsoever sins are renounced at the font, are afterwards taken up again in life and practice. The third, because a strange will, a strange faith, and a strange confession do not seem to belong to, or to be an advantage to a little child, who neither wills nor runs, who knows nothing of faith, and is altogether ignorant of his own good and salvation, in which there can be no desire of regeneration, and from whom no confession of faith can be expected."

Historians from various denominations have informed us that the Paulicians were what we know today as Baptists. Alexander Campbell, founder of the "Christian" church has confirmed that the Paulicians and others were Baptists.

"I would engage to show," says Mr. Campbell, "that baptism as viewed and practiced by the Baptists, had its advocates in every century of the Christian era... and independent of whose existence (the German Anabaptists), clouds of witnesses attest the fact, that before the Reformation from popery, and from the Apostolic age, to the present time, the sentiments of Baptists, and the practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced." (Maccalla and Campbell Debate on Baptism, 373, 379, Buffalo, 1824).

It is important that we quote one more statement relative to the Paulicians before proceeding. This statement was made by Gregory Magistos in A.D. 1058 and is as follows:

"We do not belong to these (other communions). They have long ago broken connection with the church and have been excluded."

Take Time

Take time for prayer in the morning
Take time for prayer at night
Take time for God and through the day
He'll see that things go right.

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).

In previous studies we have learned that: 1. The church is a local visible organization, and not universal and invisible as most believe. 2. By the test of practice, history and doctrine we have learned that the only true churches on earth today are those known as Sovereign Grace Landmark Baptist Churches. In this study we will deal with THE PERPETUITY OF THE CHURCH.

By perpetuity we mean the continual existence of the church. We mean that there will be one or more true churches on earth at every moment of time until the coming of our Lord. This is a very important matter. The veracity of our Lord is at stake in the matter of church perpetuity. The identity of the true church as distinguished from false churches is involved. The duty of every born again child of God is involved in this doctrine of the perpetuity of the Church.

In the text heading this article our Lord promises perpetuity to His church. When we accept the biblical meaning of the word "church," no meaning can be attached to this promise other than the fact of the perpetuity of true churches. It most definitely is not a promise other than the fact of the perpetuity of true churches. It most definitely is not a promise that there will always be saved people on earth. Only a heretic, who has already adopted a false theory as to the nature of the church, would imagine such a meaning. A church is a local visible organization. A true church is a true Baptist Church. Therefore, this promise is that there will be one or more true Baptist Churches on earth at every moment of time until Jesus comes in the rapture.

The Great Commission in Matthew 28:18-20 is a second proof of church perpetuity. In that Scripture our Lord gave something or other the authority to properly do His work in the world and promised to be with whatever that was until the end of the age. Now that to which He gave this commission cannot be the eleven apostles, or them plus others present, for the simple reason that all who were there that day are now dead. If the commission were given to them, it would have ceased with the death of the last one. The commission could not be given to believers as individuals because no individual is living today who was there at that time, and because individuals as such cannot carry out the great commission. Those to whom He gave this commission constituted His church. That church has continued till this time and will continue till the end of the age. This is plain as that two plus two equals four. God Himself, with all His power, cannot be with that which does not exist. For Jesus Christ to fulfill His promise to be with that to which He gave the commission, that institution must surely continue in existence. The end of the age is at the rapture when the church age will end on this earth. The promise attached to the great commission is proof of the perpetui-

ty of the church.

The Lord's Supper is an ordinance given to the Lord's church and is to be observed in church capacity. I Corinthians was written to the church at Corinth (I Cor. 1:2). The Lord's Supper was given to this church (I Cor. 11:2), and was to be observed to them when they came together in one place (I Cor. 11:20). It was not to be observed by individuals or by believers meeting without capacity and authority. "...ye do shew the Lord's death till he come" (I Cor. 11:26). This shows us that the Lord's Supper is to be continued until the Lord's coming. Now for the Supper to continue, that which is to keep it must continue. The church is to keep it. Therefore, the church will continue till Jesus comes again.

The fact that God is to get glory in His church (Eph. 3:21) would seem to be an argument for church perpetuity. "Throughout all ages" in that Scripture does not mean that the church will last eternally. The church is a "time" institution. It does not exist as such in eternity. However: 1. The glory God gets through the church in time will last forever. 2. The rewards which God gives for faithful service in and through the church will last forever. 3. True and faithful members of the Lord's true churches will be His eternal bride.

The seeming special love that the Lord has for His church (Ephesians 5:25-27) would indicate the perpetuity of the church. Of all the institutions on earth today, one stands forth as of special significance to, and the special concern and love of, the Lord. It is His true churches. The institutions which men deem important are as nothing to the Lord when compared with the smallest of His true churches. Surely, His great love for His church — to which what a man's love for his wife should be compared — surely this will move Him to perpetuate His church.

The power of our Lord referred to in the Great Commission in Matthew 28:18 is surely sufficient to bring about the keeping of His promise of perpetuity in Matthew 6:18. Yes, the gates of hell will war against the Lord's churches. The Jews tried to kill it. The heathen tried to destroy it. Roman Catholicism — more murderous than the heathen — tried to blot from history the true Baptist churches of Jesus Christ. The Protestant Churches — the harlot daughters of the old whore, the Roman Catholic Church — tried to destroy true Baptist churches. Be it known that Baptists are not Protestants. I have no great love or admiration for the Protestant Reformation. It simply brought into existence a multitude of false churches, rivals of the true churches of Christ and vicious persecutors thereof. Yes, the Devil and those institutions he has influenced have sought in every age and day to destroy true Baptist Churches. But the promise of Jesus Christ (Matt. 16:18) stands secure and fulfilled to this very hour. The power of our Lord has been sufficient to the keeping of His promise, and true churches have continued

and will continue till He comes again.

Surely, the prominence of the church in the book of Acts and in the Epistles are indications of the perpetuity of the Lord's true churches. Those who believe in a universal invisible church, and those who believe in free-lance work by individual believers apart from membership in and authority from a true Baptist Church, simply and totally ignore the church in the book of Acts. No man can read and believe and practice in harmony with the book of Acts without becoming a member of a true church and serving God faithfully therein. Mission boards, nearly all so-called Bible schools, and all free-lance work for the Lord is ignorance of and rebellion against the book of Acts. The church in the book of Acts is an illustration of the Lord fulfilling His promise in Matthew 16:18. The Epistles all fit into this same general truth. Just note the place of true churches in the fact of the writing of the Epistles and the material written therein.

The Promise of Jesus Christ, the Commission He gave, the Ordinances, His love for His church and His Almighty power all go together to prove the glorious truth of THE PERPETUITY OF THE CHURCH.

I do not say that history since that day is a proof of this truth. I do not like to say that history proves the Bible. The Bible needs no proof from any outside source. I will say that history illustrates and gives indisputable evidences of the Lord's fulfillment of His promise of perpetuity. Now please understand that ONLY Baptist Churches can lay claim to perpetuity. For a church to claim to be that church to which Jesus promised perpetuity, it must have begun in the earthly ministry of Jesus Christ and must have existed in every day from that time to the present hour. We have before proved, beyond any possibility of a doubt, that all churches except Baptist churches were started by man or men, and started since the earthly ministry of Jesus Christ. Christ made His promise of perpetuity to Baptist Churches for the simple reason that no other church was in existence at the time He made this promise. Now hear this: If Baptist Churches do not fulfill the promise of Christ to perpetuate His church, then His promise has failed for no other church can possibly be the fulfillment of that promise.

It could not be the Methodist Church for that church did not exist for over 1700 years after Christ made His promise. It could not be the Presbyterian Church for it did not exist for over 1500 years after Christ made His promise. We can apply this same line of reasoning to all churches in the world today except Baptist Churches. There was one church in number and one in kind when Jesus gave this promise. It was a Baptist Church. Therefore, Baptist churches will be perpetuated till He comes again.

Now the promise of the Bible is enough for us. However, we desire to add that there is historical proof of the existence of Baptist Churches in every age since Christ gave this promise. Written large on the pages of its glorious and bloody history is the evidence that Jesus has kept His promise of the perpetuity of His church. We do not argue for or from the name "Baptist." Had Christ given His church a name and stated that every

church wearing that name was a true church, then any group believing and practicing anything could wear that name and be a true church. Our Lord is wiser than men, and men would not act in this way. However, I will say that I verily believe there is special significance in the fact that God gave to the man who gathered the material that Jesus organized into His first church the name of "Baptist." I verily believe that, when the Lord called John "The Baptist," He meant that in later years that name would come to identify those who were His true churches. Not that all who wear that name are true churches, but that all true churches would wear that name. Yes, I believe that by God giving John this name, and then by His providence ruling over all, the name "Baptist" has come to be one of the identifying marks of true churches.

First, there were only true churches. Then, there arose false man-made churches. When true churches would not recognize man-made institutions as churches, and baptized all who came to them from these false churches, the false churches called the true churches Ana-Baptists. This began as early as 250 A.D. From that day true churches wore many names such as Paulicians, Albigenses, Waldensians, etc.; but along with this they also had the name "Ana-Baptist." Later the "Ana" was dropped and they became known as Baptists. So again I say that, by the God given name of "Baptist" to John who prepared the material of the first church, and by God's providence bringing the name "Baptist" to refer to those churches which bore the identifying marks of true churches, I accept the name "Baptist" and wear it proudly and thankfully.

As to history, historians of practically every denomination, and of no denomination, unite their testimony to the truth that the Baptists go back beyond any other church known to man. That Baptists go back into the remote depths of antiquity. That Baptists, and Baptists alone, can lay any proper claim to be that church to which Jesus Christ promised perpetuity. I will be glad to furnish statements of many historians to this fact upon request.

Now note these facts about the Perpetuity of the Church: 1. It was promised by Jesus Christ. 2. It has been effected by the power and providence of God. 3. History bears record to its fulfillment. Therefore, Church Perpetuity is an undeniable, irrefutable truth and is to be believed and acted upon.

This doctrine of Perpetuity serves to identify the true churches of Jesus Christ. Since Christ promised His church perpetuity, it must exist somewhere in the world today. Since only Baptist Churches can lay any reasonable claim to be the churches to which this promise was made, Baptist churches must be the true churches of Jesus Christ. This doctrine is proof positive that all churches started by man or men since Christ gave this promise (and that includes all except Baptist Churches) are false churches. These man-made churches show the disbelief of the men who started them as to the promise of our Lord. Had they believed that Jesus had kept His promise, they would have searched for and found a true church and not have started their own churches. Yes, I am saying that all churches except Baptist churches

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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ches are living proofs of the unbelief of their founders in the promise of Jesus Christ to perpetuate His church. I am saying further that every preacher in, and every member of, such churches manifest thereby their unbelief in the promise of Jesus Christ. Brethren, to start a church, preach in a church, be a member of a church other than the one started and perpetuated by Jesus Christ is a very serious offense against the Lord Jesus Christ. I ask you this question. If Christ started a church and promised it perpetuity — and you must admit that He did — why are you a member of some other organization and not a member of that church?

This doctrine of the PERPETUITY OF THE CHURCH is a Biblical doctrine. Only Baptist churches, by this test, are true churches. Therefore, it is the duty of every saved person to become a member of a Baptist Church, and to serve the Lord faithfully in that church and through that church. Oh, what a glorious doctrine! Oh, what a precious privilege to be a member of the church started and perpetuated by Jesus Christ! Oh, what a solemn obligation lies upon every saved person by reason of this doctrine! May our Lord speak to your heart on this matter, and may you be obedient to His Word. Your greatest happiness here and your highest rewards in eternity will depend upon your obedience to this truth. May God bless you all!

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SIN

(Continued from Page 5)

AS BY ONE MAN SIN ENTERED INTO THE WORLD. Adam did not believe that God meant what He had said. God made man, and God made woman out of the man, and God placed them in the Garden east of Eden. A place that God had planted, a place that had everything, a place of beauty. And God said to the man that he could have of the Garden all that he wanted everything good and fine, except the tree with the fruit of the knowledge of good and evil. Of that tree God said, **"OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL THOU SHALT NOT EAT OF IT: FOR IN THE DAY THAT THOU EATEST THEREOF THOU SHALT SURELY DIE"** (Gen. 2:17). But Adam did not obey the Word of God. He took from the tree and he did eat, knowing the penalty that God has set for doing so, and by this one man sin entered into the world; **THE SIN OF UNBELIEF OF THE WORD OF GOD!** And all the seed of Adam, became corrupted. For we are naturally born of a corruptible seed! (I Peter 1:23). We are sinners born in sin (Psalm 51:5). As every parent knows we don't have to teach our children to sin, we don't teach them to be bad: they are naturally bad. They lie without any training to lie, they will cheat without lessons on cheating, and they will steal without being told or shown how to steal.

According to the Word of God, **"ALL HAVE SINNED AND COME SHORT OF THE GLORY OF GOD"** (Rom. 3:23).

Sin came by way of our first parents in the Garden of Eden; All have sinned, and are sinners, and have earned the reward which is death.

IV. THE REWARD OF SIN

Romans 6:23 says that **"THE WAGES OF SIN IS DEATH."** You see, man has earned for himself a reward, a reward of wages earned for sinning, and that reward is death. But if dying was all that there was to it, who would care? If ceasing to exist was all that was meant by dying, then we would not preach the risen Saviour, Christ Jesus. But you see that is not all that it means. Physical death is one of the rewards of sin, but you see it is only one. Sinner friend, you have two more rewards awaiting you. You see there are three rewards, all three are death. Physical death, yes, but also spiritual death. Sin brought with it a spiritual death; a separation from God. Sin separated man from God.

A. When Paul wrote to the church at Ephesus; he wrote in chapter two, verse one: **"AND YOU HAD THE QUICKENED, WHO WERE DEAD IN TRESPASSES AND SINS."** These were not dead physically, but they were dead spiritually. Separated from the love of God. Paul goes on to say that they had been children of disobedience,

that they have been children of wrath, even as others. But now they were children of God, having been quickened together, brought back to God, to believe in His Word. They had been brought back from a spiritual death. Yes, sin brought with it a spiritual death.

B. Sin brought with it a physical death. When God said to Adam, "in the day that thou eatest thereof, thou shalt surely die:" God meant every word. Sinning, Adam died spiritually that very day. And that very day Adam began to die physically. In other words, his days were numbered. But even that death the physical death, is not the end of it all. Physical death is but another separation from God. When the breath of life leaves this tabernacle of flesh; the soul and the spirit are separated from the body, and the body is returned into the earth. But the soul and the spirit have a resting place also, and the resting place, or the place of unrest is all dependent upon the relationship of the soul and the spirit with God while it has been tabernacled in this house of flesh, and then do we come to the third death.

C. Eternal death. This third death is reserved unto those that have never been quickened to new life. to those that have not died to sin, and been born again by the Spirit of God. **"THE SOUL THAT SINNETH, IT SHALL DIE."** It is that soul that sinneth with no repentance of sins, and no faith to God that shall die eternally, forever separated from the God that created it.

Such was the case with King Herod who came out one morning arrayed in all his fine clothing of purple, and received an ovation from the people, and when the people bowed down to him as God and he took their worship, proclaiming himself as God. God, the Almighty, struck him down and the worms ate him up. He had his rewards or sin.

Sin is a terrible thing. We ought to turn from it. We ought to run from it. And we ought to stay away from it, as far away as we can. But you hear me now, beloved of God, run as we may, we can never run from sin, for sin is everywhere. We can run from responsibility, we can run from our families, we can run from our bills, we can even run from the church, and many have; but you can't run from your self. Sin dwells within each and every one of us: **"FOR ALL HAVE SINNED AND COME SHORT OF THE GLORY OF GOD."** Don't fool yourself, friend! You're a sinner. But praise be to God, for God has the way of escape from sin.

V. ESCAPE FROM SIN

An escape that we are unable to attain by our own doing. Man can do all the self-righteous works that he wants to, but for all his deeds he can not escape the wages of sin. He can join every club in town, and he can give liberally to every one of them. He can walk the old ladies across the streets, cry at all the funerals, and dance at all the weddings.

But if God has not made His Son to be sin for him, then he hath no righteousness; no matter what he does. Because God's

Saving faith is a life-long act.

escape from sin is through His Son. **"WHOM HE MADE TO BE SIN FOR US, HE WHO KNEW NO SIN: THAT WE MIGHT BE MADE THE RIGHTEOUSNESS OF GOD IN HIM"** (II Cor. 5:2).

Man can't change himself, he is a sinner, and he can't save himself from the rewards of those sins. **"NOT BY ANY WORKS OF RIGHTEOUSNESS THAT WE HAVE DONE, BUT ACCORDING TO HIS MERCY HE SAVED US"** (Titus 3:5).

Man says: "I'll clean up my life, I'll get my act in order, I'll do better, I'll make the old man over!" But God says **"PUT ON THE NEW MAN, WHICH AFTER GOD, IS CREATED IN RIGHTEOUSNESS AND TRUE HOLINESS"** (Eph. 4:24). Put on the Christ, the Lord Jesus, whom God sent into this world, a Saviour for His people, Matthew 1:21.

Man says "I'll live the law, and by that I shall be justified." But the Word of God comes right back saying: **"...MAN IS NOT JUSTIFIED BY THE WORKS OF THE LAW, BUT BY THE FAITH OF JESUS CHRIST"** (Gal. 2:16).

The faith of the Lord Jesus Christ is God's escape from our sins. Christ Jesus became sin for us, and He took our sins upon Himself, and bore our sins to the cross of Calvary. By His faith in the Father that He came from His home in glory. By His faith that His blood was shed, but not in vain. By His faith that the Father shall draw unto Him all such as should be saved. And it is by His faith that we are made whole, made righteous; not by our faith, but by His faith.

Eph. 2:8, **"FOR BY GRACE ARE YE SAVED THROUGH FAITH, AND THAT NOT OF YOURSELVES, IT IS A GIFT OF GOD."** God has always had a way of escape, His escape for our sins is His Son, and the faith of His Son is a gift given unto all those that God has chosen in His Son from before the foundation of this world.

GOLD

(Continued from Page 1)

only Christ Jesus as Saviour and God are easily deceived by "the God of this world." Since all men are by nature as evil, wicked, and set to do evil as the devil is, they cannot but love the enemy of their souls — the devil.

So let's understand right now that Satan wants to be worshipped, and he will go to any lengths to get that worship from people. Also, and perhaps more than his desire for worship, he does not want anyone to worship the only true God. He has deceived many, many people into thinking they are spiritually all right if they just use the name Jesus, whether they are referring to the true God, Jesus Christ, or not. And since all unsaved men are already in the "kingdom of darkness" and are by nature "children of wrath," Satan has an easy job of getting them to bow to him and worship him and believe his ungodly lies, deceptions and practices. How thankful we ought to be that the true God will deliver every one of His elect from the clutches of Satan!

Mark it down, beloved, if God does not deliver His people from the love of evil and even the love of Satan, they will not be delivered; they have no strength to deliver themselves, and they have no will of their own, to depart from the devil

and his kingdom. But, thanks be to God, Christ will not lose even one of those of the human race that God the Father has given Him from eternity past.

Now listen to me, both young and old; both wise and unwise; both educated and uneducated: since Satan is a master at deception, he will do whatever he can to keep you in his hands. And make no mistake about it, if you are not a child of God, you are still a subject of Satan's. The devil be kind to you, he will clothe you, he will feed you, he will provide medicine for you, he will use his henchmen in every way to keep you in his organizations and to keep you from coming in contact with God's pure truth. If you are inclined to be religious, Satan will accommodate you by luring you into his religious organizations — which he calls churches. Yes, the devil has churches. They are those religious organizations called Catholic and Protestant churches; they are the various lodges that teach men they will "go to that big lodge in the sky," if they will just be good moral men and follow the rules of the lodge. Just because a group of individuals use the title "Baptist" does not necessarily mean they are a true church. Yes, I say again, Satan will teach you to be religious, if that will keep you from Christ.

How many thousands and thousands of people have been fooled by the "good" deeds of Satan's so-called churches; fooled into thinking those so-called churches are serving the true and living God. Satan has deceived the multitudes into thinking "all churches are 'working for the same thing, and working for the same place — Heaven.'" Satan loves to see people think one church is as good as another. And what about this? All other religious organizations are steadfastly against Christ's true, sound missionary-minded, true-to-God's Word, Baptist Churches. Even the most liberal religionist warns people not to listen to those of us who teach salvation only by and through faith in Christ. The devil is not so dumb that he would encourage you to listen to those who can only teach you that salvation is by some kind of religious works. Satan has many more "apostles" who are busy spreading false soul-damning doctrines, than God has true, sound men proclaiming His truths.

Who do you think is behind all of the men that speak out against salvation only by the blood of Christ? Who do you think is behind those who teach that some kind of religious works must be done by men if they are ever to be saved? Who do you think is behind those who teach a false doctrine like "falling from grace"? Who do you think is behind those who say we are not to preach the gospel to the lost, and therefore discourage the preaching of the true gospel of Christ? Who do you think is behind every one of those who teach that there is no salvation apart from baptism? Who do you think is behind those who say there is no salvation outside the "Catholic Church"? Who do you think is behind those who say they are the "Church of Christ and one must be baptized by them in order to be saved"? And who do you think is behind those who say they are Baptists, yet teach the preaching of the gospel is not necessary to regeneration? Who do you think is behind those who teach that men are not saved through a God-given faith in

Christ; those who say "God devises no means to the coming into possession of spiritual life?"

SATAN IS BEHIND EVERY ONE OF THESE PEOPLE, whether they be out and out hypocrites or deceived, though sincere, men. They are Satan's servants; they are Satan's henchmen; they are being used by Satan to keep you away from the only true Christ and the only true eternal life. I beg you not to listen to them. I implore you not to be taken in by the deception of the devil. Do not think all religion is good. Do not think (as Satan and his stooges would have you think) that a man is to be trusted and listened to just because he puts on an outward show of religion and high morality. Do not be deceived by those who wear their collars backward and say they are Catholics, Lutherans, Presbyterians, Holiness, Church of Christ, Methodists, and any of the other false religionists that oppose those true doctrines God sends forth by men whom He has made sound in the faith. I tell you, false teachings about Jesus Christ and the salvation that is only in Him, will lead straight into hell!

Perhaps you will begin to see why we who are God's true men think it is necessary to speak out plainly against all false doctrines and all false men, as well as standing firmly for the truth of God's Word. If I know a man who is selling a poison, it is not enough to merely say, "Don't take any poison." The evil man must be named so that you can identify him with the poison he is selling. All the people in Chicago were told not to buy Tylenol because it was killing people. I must also do the same in warning you about the man who is selling poison, if I am to be faithful to God. So it is concerning false doctrines and false men. I have not been a true man of God if I do not warn you in detail about those whom I know to be servants of Satan. And by God's grace that is exactly what I intend to do, whether people like it or not.

If you listen to the ungodly Pope of Rome, you will go into hell licking his boots and slobbering on his hand; if you listen to men like Billy Graham, you will bounce into hell clinging to your "decision". If you listen to the worshippers of the water hole, like the Church of Christ (so-called), you will go into hell trusting in your baptism and your good works. If you listen to the "holy rollers," you will go into eternal hell depending on "feeling better" or depending on "a great religious experience." In short, if you listen to anything except the true gospel, and if you trust anything or any one except Jesus Christ as your Saviour, you will find only eternal sorrow at the end of your life.

Beloved, I want you saved, and I want you sound in the things of God's Word. That is why I say to you, Don't pay any attention to Satan when he makes his offers of great worldly things. As my text shows, the devil can offer those things that will finally end in everlasting hell. May God give you the new spiritual birth by causing you to hearken submissively to His gospel, and by causing you to repent, and by causing you to trust Christ as your Saviour. And may God also deliver you from all of Satan's deceitful ways; and may God deliver you from all of Satan's false preachers and teachers.

God bless you all!