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THE TONGUES MOVEMENT MEASURED BY THE WORD OF GOD

by Ron Boswell
Hagerstown, Md.

"...the measuring line shall yet go forth over against it..." (Jeremiah 31:39).

Upon reading this Scripture, I was impressed with how precise God is, how that He measures various things and is very exact. We should likewise measure religious practices by God's



Ron Boswell

straightedge — the Word of God. Religious tradition and practice should be placed by God's straightedge so that they can be measured. Listen: "Prove all things..." (I Thessalonians 5:21).

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

I would like to measure in this message a practice that has become popular in Christian circles, that of speaking in tongues. Years ago, those who spoke in tongues were called Holy Rollers, today they are called Pentecostal or Charismatics.

Today, the tongues movement is not confined to Pentecostal congregations. A Methodist lady told me that her pastor was a fine man, but that he did not have the gift of speaking in tongues. He tried to receive it by going to the altar while others that had the gift in his congregation prayed over him.

Many saved, clean living and educated people practice tongues speaking. It is not my desire to make these folks appear small so that I might appear larger. My concern is how does the tongues movement measure up by God's Word? Let us lay the straightedge beside the practice and measure.

1. Speaking In Tongues In The Tongues Movement Is Not The Same As Speaking In Tongues In The Bible

The law of understanding Scripture is that the first use of a word, place or persons sets the tone of how it is to be understood. The first use of the

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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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QUESTIONS AND ANSWERS AS TO THE GOSPEL

by John R. Gilpin, Sr.
(Now in Glory)

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

This, beloved, is a most familiar text — a text which I have used many, many times. Always, in the past when I have preached from this text, I have used it from a missionary angle. When I am reading from the Word of God, I am impressed as to what it is that we are to preach to every creature — namely, the Gospel of the Lord Jesus Christ.

As I read this text, I was impressed by the fact that God said that we are to preach the Gospel to every creature. I do not know that there is anything else taught in all of the Bible that every creature needs to hear but the Gospel. This last week I looked hurriedly through various Scriptures to see if there were anything else in all of the word that we are thus commanded to preach to every creature, and I could not find in any specific place in all of the Word of God where we are to preach anything else to every creature except the Gospel of the Lord Jesus Christ. As I read it, I asked myself several questions, which I want to ask and answer for your

spiritual edification at this hour.

1. WHAT IS THE GOSPEL?

"And the angel said unto them, Fear not: for, behold, I



John Gilpin, Sr.
(Now in Glory)

bring you GOOD TIDINGS of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11).

You will notice that as the angels spoke unto the shepherds, that they said that they brought good tidings, the word that is translated "good tidings" is the word that is translated "gospel" elsewhere in God's Book, so that the angel was actually saying, "I preach unto you the gospel of the Lord

Jesus Christ."

There never was better news that ever fell on the ears of any man than the Gospel of the Lord Jesus Christ. It makes no difference how other things may thrill your heart or bless your soul, there is no other message that will ever be a better note of good news or of good tidings than the Gospel of the Lord Jesus Christ.

The Word of God gives to us the definition of the Gospel:

"Moreover, brethren, I declare unto you the GOSPEL which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that CHRIST DIED for our sins according to the scriptures; And that he was BURIED, and that he ROSE AGAIN the third day according to the scriptures" (I Cor. 15:1-4).

Beloved, from this we have a divine-given definition of the Gospel. It is the death, the burial, and the resurrection of the Lord Jesus Christ. I come

(Continued on Page 5 Column 1)

by Raymond A. Waugh, Sr.
Midland, Tex.

"He is risen!"

These are the crisis words which shattered the darkness of the world's hopeless night and rang the toll on the specter of death which haunted every nook and cranny of the inhabited universe. This is the cry which shook the heavens of men and angels. This is the cry which gave incomparable assurance of



Raymond A. Waugh, Sr.

reality to the prophecy, "But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are therein will be burned up." This is the enunciation which changed the course of human thinking and disrupted the timetables of the human race.

Before this cry, "He is risen," God's own lived in hope of the resurrection. Since this glorious cry, however, "The whole creation groaneth... Also we ourselves groan, awaiting the redemption of our body." Climatically, this glorious resurrection is the basis for Paul's unsearchably-rich proclamation, "O death where is thy sting? O grave where is thy victory... Thanks be to God who gives us the victory through our Lord Jesus Christ."

"He is risen" is the incomparable truth which provides the evidence which is not seen of the ultimate relationship between God and man. No philosopher ever so related the material with the spiritual, the concrete with the abstract, or the phenomenal with the noumenal. No physical scientist ever so related the macrocosmic with the microcosmic — not even Einstein.

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE TEN VIRGINS

"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh" (Matt. 25:10-13). Read verses 1-13.

Well, here we go again, another sermon on the Ten Virgins. Wonder what this preacher will say? This is a difficult parable, and the interpretations are many and varied. I am sure that I am not going to settle the question of the meaning of this parable. I doubt that

I will influence anyone to change his mind as to his understanding thereof. I will just present my understanding for the reader to do with as he will. I almost dread putting this sermon in this paper, for I am sure that most of my preacher brethren will disagree with me. I am sure that my position will not be "Baptist" enough to suit many. I will assure you that my position on this parable does not alter in the least my very strong beliefs as to Baptist Church Truth.

Brothers, there are portions of Scripture and teachings of Scripture that are so certain and clear that we dare not disagree thereupon. We will not budge on them in the least. We will break fellowship with those who disagree with us on them. On

some things in Scripture, we will even declare that those who disagree with us are unsaved. There are other Scriptures which leave room for differences of opinion, and such differences are no cause for breaking fellowship, or even branding the other as a heretic. There are Scriptures which give room for legitimate difference of opinion. I do not mean that the Scripture could have two different meanings. When we know as we are known, we will know the truth about all the Bible, and we will all be in agreement — all who are saved, that is. But now, no man is totally accurate on every point of Bible interpretation. It behooves us, in dealing with a Scripture such as this, where good and sound men differ

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JOSEPH M. WILSON, Editor

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VIRGINS

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greatly, to have brotherly patience with others and to proceed carefully and to not be overly dogmatic in our stand.

However, let me dogmatically say the following: When a Scripture could have two or more meanings so far as we know, and when we differ with good men as to its meaning, let us be sure that what we teach about it is true. We may be wrong in our understanding of a Scripture, and what we teach may still be, and should still be true to the the Bible. Let me illustrate. What does "born of water" mean in John 3:5? Some say that water means the natural birth, and it is true that man must be born naturally and spiritually to enter the kingdom of God. Some say that water means the Word of God, and it is true that one must be born of the Word of God and the Spirit of God in order to enter the kingdom of God. Now both of these interpretations cannot be the meaning of the verse, but both do teach what is true. Some say that this verse means one must be baptized in order to enter the kingdom of God. This is not true and is contrary to the whole of the Bible. So, you can see that it makes a lot of difference if you are wrong on the meaning of a verse, but what you teach is true; or if you are wrong on the meaning of a verse and what you teach is false. We ought to be as right as we can on every verse in the Bible, but we must be doubly sure and certain that what we teach is true to the Word of God, even if it may not be the meaning of that verse.

Please do not understand that the above is an apology for what I am about to teach as to the Ten Virgins. It is not. I strongly, even adamantly, believe that I am right on this Scripture. However, I also believe that my preacher friends, who differ with me on this Scripture are teaching truth, though I do not believe it to be the truth of this Scripture. I think my above

The more thou hopest, the less thou sinnest, and the more exact is thy obedience.

distinction is very, very important.

The various interpretations of this parable differ in many details. They differ as to the time involved in the parable. Some say it refers to this age and the coming of our Lord in the rapture. Others say that it refers to the Tribulation and the coming of the Lord after the Tribulation. There are those that apply the parable to churches instead of individuals. There are those who apply the parable to the question of who will be in the Bride of Jesus Christ. There are those who



Joe Wilson

teach a partial rapture of truly saved people from their understanding of this parable. I suppose that the major difference between most of our kind of people revolves around the question of whether or not the foolish virgins represent saved people or unsaved people.

There are some good and, I think, legitimate reasons for our men differing on this point. The word "virgin" would surely seem to point to a saved person. The fact that they all went forth to meet the bridegroom would seem to indicate that all are saved. The fact that, evidently, the foolish virgins' lamps were burning to start with seem to indicate that they were saved. I guess that the most of our brethren will, for these reasons, say that all ten virgins were saved, and that the wise will be in the Bride and the foolish will be saved but not in the Bride. I will add that many of our kind will apply the parable to Tribulation saints, but feel the majority probably take the just stated position.

However, I take the position that the foolish virgins represent unsaved people. Let me first say that I believe the parable relates to the time of the rapture. I am sure that Matthew 24:42-51 relates to the rapture, and believe that 25:1-3 continues the same thing. I believe that the matter of their being "virgins" relates to their outward profession of being saved. An outward profession, in order to be believed, must be accompanied by an outward cleaning up of the life. The man out of whom the unclean spirit went was cleaned up and decorated as to outward life, but was not truly saved, so the unclean spirit came back with seven other worse spirits, (Luke 11:24-26). II Peter 2:20-22 tells of some who escape the pollutions of the world through the knowledge of the Lord, but they were not truly saved people. So, profession of salvation entails upon one the necessity of cleaning up the life and looking like the truly saved. I think that the foolish being called "virgins" refers to this.

Their going forth to meet the bridegroom, likewise, I think, refers to their outward profession and their outward companying with the true people of the Lord. That their lamps burned for awhile speaks to me of the same thing. Though I see some force to these arguments as indicating that the foolish were

truly saved, I believe that the arguments to the contrary are decisive that they were not saved.

The word "foolish" may not be decisive in this matter, but it is a strong argument for the position that these were unsaved. Trace the word "fool" through the Bible, and you will see that it nearly always refers to a spiritual foolishness and not a mental state. It mostly speaks of those who are foolish in that they rebel against God and they are not saved people. "The fear of the Lord is the beginning of wisdom..." (Prov. 9:10). Those who fear the Lord are the saved and they have ceased from the foolishness of sin. I verily believe that this word "foolish" is strong evidence that these represent the unsaved. God's saved people are not "fools," but are the only true wise ones of the earth.

I am totally and adamantly convinced that the foolish virgins were unsaved by the words of the Lord to them, "I know you not" (v. 12). I consider this conclusive. I know that many of the brethren will say that this means that He knew them not as His Bride. Brothers, this is assumption on your part. This is a dodge to get around the meaning of this term. It does not say He did not know them as His bride. It says He did not know them. Many will say that it does not say "I never knew you" as does Matthew 7:23. Well, so what This is another dodge. There is no real difference in "never knew" and "know not," for whom the Lord knows, He knows forever. The difference in tense herein is mighty poor ground for assuming that "know you not" means to know as His Bride. Jesus said of His sheep, "I know them" (John 10:27). Therefore, these foolish virgins were not of His sheep. II Timothy 2:19 says, "the Lord knoweth them that are his." Therefore, these foolish virgins were none of His. Now, brethren, get out your concordance, and let us learn the truth about this word "know." Is the word ever used anywhere else of the Lord's knowing His bride and not knowing others who are saved? Is this word ever used of the Lord not knowing His truly saved people. No, not in a single instance does the Bible ever speak of a saved person not being known by the Lord. Never does the Bible speak of the Lord knowing some of His people and not knowing others. The biblical usage of the word "know", as it relates to the Lord, settles most conclusively, to my mind that these foolish virgins were unsaved people. Brothers, you are assuming that "I know you not" here means He does not know them as His Bride. You cannot bring forth a single instance where the Bible uses the word "know" in this way in referring to the Lord and His people.

Now, it is very important that we learn some things about interpreting parables. A parable is a story told to illustrate one central lesson. This central lesson is always very clear. The other details of the story are told in order to tell the story and not to teach further lessons. I consider that one of the greatest errors in interpreting parables is the effort to make every part thereof have some special spiritual meaning. Look at what one could do with this parable if he tried to make every detail have some meaning. He could teach that all saved people are asleep. He could teach that half the

world is saved and half lost. He could teach that half the saved are in the Bride and half are not. He could teach that one can be saved without having the Holy Spirit (no oil). He could teach that saved people can be lost (the lamp went out). He could teach that saved people believe you can buy salvation and teach others to go and buy salvation. Do you see what I am getting at? Here is a story. It has a central lesson. That lesson is very clear. The details of the story are given in order to tell the story and do not all have a special spiritual meaning. Brothers, this is one of the most important lessons we need to learn and use in interpreting parables.

Now what is the central lesson which this parable is designed to teach us? It teaches us that, at the critical hour, some were not ready. It teaches that they were not ready because they had not made the proper preparation to begin with. See if this is not true. There are people who think they are ready. It teaches

that they were not ready because they had not made the proper preparation to begin with. See if this is not true. There are people who think they are ready, but they are not. They will not be ready to go in the rapture when Jesus comes, and if death comes to them before the rapture, they will not be ready for that. They will not be ready because they did not make the proper preparation to begin with. They made a profession and started out, but they were not properly prepared. It was not anything that happened later that settled the issue against them. It was lack of sufficient and proper preparation at the beginning of their profession. These foolish virgins are those who make a profession of salvation, who company with the people of God in outward capacity, who look and act like true people of God; but who are not truly saved and the lack of salvation will come out at the critical hour of the rapture or of their meeting God.

Now, with this understanding
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FROM THE EDITOR A CALL TO OUR KIND

We are Sovereign Grace Landmark Missionary Baptists. It is my great desire to use The Baptist Examiner to UNITE, ENCOURAGE and PUBLICIZE our kind of people, preachers and churches. I realize that there are some personal and doctrinal differences among us which will limit our UNITY. This saddens me greatly, but the healing of some of these divisions is beyond my power (not my prayers). Still, I believe that there are very many of our kind who could UNITE in fellowship, prayer for one another and possibly working together somewhat for our kind. I would like to see T.B.E. become a center of such fellowship and of UNITED activities designed to ENCOURAGE and PUBLICIZE our kind. I would do anything in my power to make this a reality.

I call on Sovereign Grace Landmark Missionary Baptists (this is our kind) to seek to minimize our differences, as much as we can in order to strengthen and UNITE our kind. We will not budge on the things involved in being Sovereign Grace, Landmark, and Missionary Baptist, but could we not place some other things in a category which need not divide us.

I call on our kind to let The Baptist Examiner know of your presence, your location, your beliefs and practices, and your schedule of services, in order that T.B.E. might let others know about you. Help me to use T.B.E. to PUBLICIZE our kind.

I call on our kind to get to know our kind in order that we might be more concerned about and prayerful for one another. Of course, my local church is more important than any other church on earth to me. But my local church is NOT the only true church on earth. Can I not put my church first in concern, prayer and effort; and still have room in my heart to be interested in, concerned about, and prayerful for other like churches? Could we not use T.B.E. to bring about a knowledge of, concern about, and praying for all (at least many) of our kind? Would not this be of benefit to each participating local church?

I call on our kind to stand without compromise for what we believe, and to speak forth with trumpet voice concerning these things. I find that many preachers and churches who profess to be Sovereign Grace, Landmark, and Missionary Baptist do not stand strongly for these things in their local church. I have met many preachers who were one thing at a Bible Conference, and another thing in their own church, locality and circle. Let us be what we are unashamedly and let others know it.

I call on our kind to use our kind. I have known too many of our kind of preachers who used other kinds of preachers for their conferences and revivals. Let the Arminians use the Arminians. Let the Universal Church crowd use their kind. These other kind have many open doors and are used much by their kind. Let their kind have them. The other kind stay busy, often preaching in our kind of churches; whereas our kind are not being invited to the other kind, nor to our kind. I call on our kind to change such practices.

If there are our kind of preachers and/or our kind of churches who feel a need of encouraging and strengthening, I make the following suggestion. Let me recommend to you some preachers who would be glad to come to your church for a few days or a week or so and preach on our kind of doctrines and practices. If you are trying to teach your church these truths, it would be very helpful to let them hear another voice declaring the same truths. There are many men who are very able in preaching these truths who would be willing to come to any size church and help in these things. Money need be no object and certainly no hindrance to your hearing these men.

I call on our kind to help me use T.B.E. to a greater advantage in UNITING, ENCOURAGING and PUBLICIZING our kind. I call on our kind of people, preachers and churches to have, promote and attend conferences by our kind of churches. I call on our kind to help me do these things by getting The Baptist Examiner into the churches and homes of our kind of people, also into other homes hoping to bring others to being our kind.

I most sincerely welcome comments, criticisms, and suggestions as to this editorial. Brethren and sisters, especially preachers, please help me to do a better job in using The Baptist Examiner for the good of our kind and for the glory of our God.

VIRGINS

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of this parable; and I am convinced that it is the true and proper one, there are some lessons we need to learn therefrom. We learn that one can think he is a saved person up to the very last moment, and then learn to his eternal ruin that it was all a delusion. Oh, what a horrible condition in which to be! It will be terrible beyond description to go to hell. But if anything can add to the horrors of that moment when one sinks down beneath the burning flames, it will be to have thought they were saved and to have expected to go to heaven. There are those who know they are lost. They make no other profession. But there are those who think they are saved, but will learn when it is forever too late that they are lost, doomed, and damned souls.

We learn that one can look and act very much like a true Christian and still be a lost person. One can deceive others so that he is received into the company of God's people, and continue in that company to the final hour. One can deceive himself and truly believe he is saved. But one cannot deceive God, and eventually the fact of the falseness of his profession will come out.

We learn that one can do a lot of things, and yet leave the one essential thing undone. See the rich young ruler in Mark 10:17-21 to whom Jesus said, "one thing thou lackest: (v. 21). These foolish virgins made a profession. They took their lamps. They companied with the true people of God. But they forgot that "without faith, it is impossible to please him" (Heb. 11:6). One can make a profession. One can clean up his life. One can join outwardly with the people of God. Yet, that one can be without saving faith in the Lord Jesus Christ, and thus be without the one thing that is necessary. Yes, one can do many things while leaving undone the one thing needful.

We learn that one can company with the true children of God and still be a lost soul. There were many who left Egypt with the Children of Israel who did not know the God of Israel in saving faith. Lot's wife fled with Lot out of Sodom, but not having true faith, she looked back and was turned into a pillar of salt. Who knows, but God, how many have gone from the church pew, yea, even from the pulpit, into the flames of hell because, though they companied with the people of God, they were not truly of them.

We learn that one can have an outward profession without an inward reality. Brothers, it is not what one looks like before the world that counts. It is what one has on the inside. These virgins had the outward lamp of profession, but they did not have the inward reality of Holy Spirit regeneration. True, saving religion is of the heart and not just an outward show. To the outsider, to man who looketh on the outward appearance, the ten virgins looked alike. But to God, who looketh on the heart, there was a vital and eternal difference.

From this parable, we learn that there will be a time of testing; there will be a day of discovery. How important it is for each of us to consider this. Whether or not we are truly saved people will be discovered someday. Our profession will be

tested as to its reality. We may deceive a multitude. We may go down to the very last hour deceiving and being deceived, but the truth will come out. Then, what has one gained by his false profession? Nothing! Nothing at all! Nothing but an eternity in hell! Yes, this parable teaches us that there will be a testing time, when our outward profession will be tested as to whether or not it is genuine.

This parable teaches us that, after this testing time comes, it will be eternally too late to make any change in our spiritual and eternal condition. Today, is the day of salvation. The matter of eternal destiny must be settled in this life. There will come a time when one will know the awful truth of his lost spiritual condition, but it will be forever too late. No more gospel. Not more opportunity. Oh, lost forever! How horrible! Now, to my brethren who say that the foolish brethren were saved but not in the Bride, tell me what is meant by "the door was shut." Do not we agree that there will be guests at the wedding? Do we not agree that saved people, who are not in the Bride will still go in the rapture and go into the wedding? Come on now. You know that we agree in this. I tell you that "the shut door" is another proof of my position that the foolish virgins represent unsaved ones.

Reader, how is it with your soul? Are you a professor only, or are you a possessor? Have you done many things, yet left the one thing needful undone? Are you a true believer in your soul, or only one who professes with the mouth, but your heart is far from the Lord? I plead with you, learn the truth as to your spiritual condition now. I preach to you the gospel of Jesus Christ. Jesus Christ is the Virgin born Son of God. He lived a perfect life. He died on the cross of Calvary for the sins of all who would ever put their trust in Him. He arose from the dead, ascended into heaven, and is coming again. If you realize your lost and undone condition, if you desire to be saved, if you repent of your sins, if you will "Believe on the Lord Jesus Christ, and thou shalt be saved..." (Acts 16:31). May God bless you all!

TONGUES

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word "tongue" in Genesis 10:5, shows it to be a human language. The first use in the book of Acts shows it to be the same.

"And they were all filled with the Holy Ghost, and began to speak with other tongues..." (Acts 2:4).

"Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language" (Acts 2:6).

Speaking in a tongue that is not a foreign language can not be found in Scripture.

The Apostle Paul shows that at Corinth they were speaking a foreign language by quoting Isaiah 28:11 in I Corinthians 14:21. In Isaiah 28:11, the background is the coming judgment upon God's people by the hand of the Assyrians which would speak the Assyrian language.

Donald W. Burdick, in his book, *Tongues To Speak Or Not To Speak*, shows seven reasons why tongues in the tongue movement is not foreign-

language speaking.

1. The High Frequency Of Repetition In Tongues Speaking
2. The Similarity Of Tongues Speech To The Speaker's Language Background.

3. The Excessive Use Of One Or Two Vowels

4. The Absence Of Any Language Structure

5. The Markedly Greater Length Of The Interpretation As Compared With The Tongue Utterance

6. The Inconsistency In Interpretation Of The Same Clause Or Phrase

7. The Predominantly King James Style Employed In Interpretations

In the tongues movement, we are told that every Christian should be able to speak in tongues. At the Corinthian church, where they had the genuine gift, only some spoke in tongues. Listen:

"Are all apostles? are all prophets? are all teachers? are all workers of miracles?"

Have all the gifts of healing? do all speak with tongues?... (I Corinthians 12:29, 30).

Each question has a "No" answer unless it can be shown that each and every one of them was an apostle.

We are told by the tongues movement that when you are filled with the Holy Spirit, you will speak in tongues. We do not read that Christ ever spoke with tongues, listen:

"...Jesus being full of the Holy Ghost..." (Luke 4:1).

When Saul, who later became the Apostle Paul, was filled with the Holy Spirit, he did not speak in tongues. Listen:

"And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."

And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized" (Acts 9:17, 18).

Had he spoken in tongues, Luke would have faithfully recorded it in the book of Acts. He faithfully recorded every incident in which tongues were used.

The tongues used in the tongues movement do not measure up to the Word of God.

Experiences that do not measure up to God's Word should be forsaken.

II. The Spirit Claimed In The Tongues Movement Is Not The Holy Spirit As Revealed In The Bible

The work of the Holy Spirit as stated by Christ, emphasizes truth over emotion, listen:

"...he will guide you into all truth..." (John 16:13).

Many tongues-speaking meetings leave no time for the preaching of God's Word. The excuse given is that God led otherwise.

Generally, where there is

much tongues speaking, there is shallow knowledge of God's Word. This in itself is a contradiction. If there is little evidence of people being guided into all truth, how can we say the Holy Spirit was there?

In the tongues speaking movement the Holy Spirit is magnified. We would agree the Holy Spirit should be revered. The truth is that the Holy Spirit never magnifies Himself, listen:

"...he shall not speak of himself..." (John 16:13).

So then, if He magnifies Himself, He is not the Holy Spirit.

Much is said in the tongues movement about the Holy Spirit's power in worship. They say that when filled with the Spirit you will praise God and worship.

The Bible teaches that the power of the Holy Spirit is given to help witness, not worship. Listen:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses..." (Acts 1:8).

The tongues movement says that the Holy Spirit comes through seeking, laying on of hands, being prayed over, agonizing.

The Bible teaches He comes by faith alone, listen:

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" (Galatians 3:2).

"...that we might receive the promise of the Spirit through faith" (Galatians 3:14).

The tongues movement people ascribe much sensationalism to the Holy Spirit in their meeting. For instance one Pentecostal minister told of an elderly man whom when filled with the Spirit would walk on top of the back of the pews to the amazement of all.

Others tell of being in a trance, some cry and some chant, others dance and some are unconscious. The atmosphere is show like, or being entertained in an emotional way.

Now, beloved, the Devil invented the first motion picture show when he tempted Christ, listen:

"And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time" (Luke 4:5).

The Devil also suggested the use of sensationalism to Christ. This was rejected by Christ since it was not God's way, listen:

"And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down..." (Luke 4:9).

The show-like atmosphere and sensationalism are obviously not God's way. These methods originated with Satan. The revelation of scripture is that the Holy Spirit does not



QUESTION: — What was the "City of Palm Trees"?

ANSWER: — Jericho, Deuteronomy 34:3. "And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar." See also Second Chronicles 28:15.

work in this manner.

I say that when we compare the claims of the tongues movement in respect to the Spirit with the Bible, they come up short. The Holy Spirit as revealed in Scripture is different than the spirit claimed by the tongues movement.

Missionaries to the Far East often report tongues-speaking by the heathen in their pagan worship services.

III. The Preachers In The Tongues Movement Are Not The Same Example As The Preachers In The Bible

Paul, the apostle to the Gentiles, did not use an unknown tongue. Scripture reveals he could speak Hebrew, Latin and Greek. He did not use any tongue which he could not understand, listen:

"...I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (I Corinthians 14:15).

He is saying that if he himself could not understand it, then he would not use it.

Preachers trying to get others to use tongues say, "Let yourself go." The idea is to take off discipline of self so that God can take over. They say, "Do not hold back."

Paul said just the opposite. He said that self must be disciplined and under subjection, listen:

"But I keep under my body, and bring it into subjection..." (I Corinthians 9:27).

Knowing the flesh, we can see the danger in taking off discipline.

In the tongues movement it is taught that spiritual maturity has been arrived at with the speaking in tongues, that then we are empowered to do good works.

The Bible teaches that this comes through the Scriptures. Listen:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16, 17).

If I have a house that is thoroughly furnished, then there is no room for any more furniture. All that we need for maturity and good works is contained in Scripture.

In some circles of the tongues movement, we are told we will become prosperous once we have evidenced that Holy Spirit by speaking in tongues. The Scriptures teach that some through faith became just the

(Continued on Page 4 Column 4)

SPECIALS 40%

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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

Does Heb. 12:1 indicate that the saints in heaven know what is taking place on earth?

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Yes, there can be no doubt but what that is precisely what is being taught in this passage of Scripture. You will note that it begins with the word "wherefore." That word causes us to look at the preceding verses to see what the rest of the verse is talking about. Chapter 11 tells us of the saints of God who had served Him faithfully and are now in Heaven. So when it says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses..." I am convinced that all God's people who have died and gone to Heaven see us and know what we do. If you have loved ones who have gone on to be with the Lord, they know when you are saved and when you serve Him. Who do you think it means in Luke 15:10? "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." It's not the angels, as some say, because it says in the presence of the angels. Obviously, it is referring to the saints who are there who rejoice over the salvation of a soul here.

I might also mention that the rest of the book of Hebrews stresses godly living, because of the witnesses. They see us when we fail and they see us when we do not fail. So, my friends, let us strive to serve our God acceptably, not only because of the great love He has shown us, but, also, because of the great cloud of witnesses.

not clear. I feel that the saints in heaven are not overly concerned with the events of earth, but are rather spending their time glorifying GOD. I would not make an issue with anyone over this regardless of which view they might hold. I personally feel that it is a very unimportant question, as to whether or not the people in heaven know what is going on here. I will grant, that it is a question of curiosity. It is somewhat of a mystery to me as to why God has so little to say about heaven and the events that will take place there. Perhaps God realizes our inability to understand these things.

Now, let me give an explanation of this verse. I do think that the "cloud of witnesses" referred to are the faithful ones of Heb. 11. I do not think the writer uses them seeing and knowing what we are doing here to exhort us. I rather feel as if He is using them as an example of what we can accomplish by faith in God. He informs us that they are without excuse because God has used other men and will use them also. The men and women of chapter 11 are witnesses of what we can accomplish through faith in God, and also of the benefits and blessings that can be received by this kind of service. The writer informs them that they must be like their fore-fathers and sacrifice in order to be a runner in the race set before them. This verse is equally applicable to us today. Let us realize that God can use us as He did the saints of old and let us lay aside and run the race well.

This verse indicates we can and should learn from those who have gone on before us. That their testimony is there for us. I do not feel it indicates they know what is going on here on the earth.

is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). It is without doubt that angels rejoice at the conversion of a sinner, but it is said, "There is joy in the presence of the angels," the rejoicing is that of the second person(s) of the text, i.e., the redeemed in heaven. Thus, they know what is taking place on earth.

Even the rich man in hell (Luke 16) knew what was taking place on earth, for he knew that he had five brothers on earth who were yet in their sin, and in desperate need of salvation.

Many are the Scriptures which teach that the events of earth are not hidden to the redeemed in heaven, and while Hebrews 12:1 may indirectly teach this truth, the primary teaching of the text is, the contemporary saint is faced with overwhelming testimony that faith is the victory that overcomes the world.

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"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1 K.J.V.). "Therefore, as we have so vast a crowd of spectators in the grandstands, —" (Williams translation). "Now then, with all these witnesses around us like a cloud—" (Beck translation).

Each of these translations indicates that the saints in heaven are aware of events on earth.

The writer of Hebrews is illustrating the Christian life as a marathon race, which was often run by the Greeks in their games. He is saying the Christian race is like the race which athletes run in a huge stadium surrounded by tiers upon tiers of seats filled with spectators witnessing the great event. It is clear that the heroes of faith of chapter 11 are the witnesses which the writer has in mind. This was written to encourage and motivate us to "run with patience the race that is set before us."

In our games today there is much talk of the "home town advantage" of the team that gets to play at home because of the home town fans cheering them on to victory. In our Christian race I believe we have a stadium full of the home crowd (the saints in heaven) cheering us on to victory.

In another passage we are told, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth,—" Luke 15:7. In verse 10 we are told, "there is joy in the presence of the

angels of God over one sinner that repenteth" Luke 15:10. If the saints in heaven rejoice over the repentance of sinners, they must be aware of events on earth.

TONGUES

(Continued from Page 3)

opposite — very poor. Listen:

"...they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented" (Hebrews 11:37).

Paul relates that because he was a minister of Christ, he had suffered. He had felt pain. He had been hungry and thirsty, not having enough to eat or drink. He had been cold, not having enough money to provide a warm shelter and he lacked clothes, listen:

"In weariness and painfulness, in watching often, in hunger and thirst, in fasting often, in cold and nakedness" (II Corinthians 11:27).

The preachers in the Bible were not rich in this world's goods. Peter gave his financial statement in these words:

"Silver and gold have I none..." (Acts 3:6).

Most of the well known preachers in the tongues movement are wealthy. They practice methods that are foreign to Scripture. They do not measure up to the Bible pattern.

IV. The Meeting In The Tongues Movement Are Conducted Contrary To The Bible.

It has been said that if the women kept silent in the services that the tongues movement would die. The women certainly are just the opposite in a tongues meeting.

The same Holy Spirit that is claimed by tongues speaking people has dictated through the Apostle Paul that the women are to be silent. Listen:

"Let your women keep silence in the churches: for it is not permitted unto them to speak..." (I Corinthians 14:34).

Some would say that applied only to the Corinthian church. However, the plural of the word is used "churches."

Paul instructed the young preacher Timothy, giving him these words from the Holy spirit:

"Let the woman learn in silence with all subjection" (I Timothy 2:11).

For the meeting to be conducted according to Scripture, the women would have to be silent.

The use of unknown tongues speaking is forbidden by the Holy Spirit in a service because it does not edify; only that which edifies the congregation is to be used. Listen:

"He that speaketh in an unknown tongue edifieth himself..." (I Corinthians 14:4).

"...Let all things be done unto edifying" (I Corinthians 14:26).

Confusion is often the outcome of a tongues meeting. At a recent meeting a woman was jumping up and down chanting in front of the pulpit. The pianist was playing a hymn. Five or six people were kneeling and all were praying aloud at the same time. A man sitting on the side was speaking in tongues. The preacher was behind the pulpit waiting to speak.

All of these things were going on at the same time. Confusion would be the only word to describe the meeting. Listen to what the Bible says:

"...God is not the author of confusion..." (I Cor. 14:33).

"Let all things be done decently and in order" (I Cor. 14:40).

If a meeting was conducted according to the Word of God, the women would be silent, unknown tongues would not be used and there would not be confusion.

God must be worshipped according to truth and not emotion, listen:

"...they that worship Him must worship Him in spirit and in truth" (John 4:24).

To worship God contrary to Scripture just will not do. Therefore, we must measure our services by the straightedge of God's Word.

V. The Tongues Movement Demands Evidence Over Faith

Sight and signs replace faith. Experience in the tongues movement is placed above faith. Four times we are told in the Bible that we do not live by experience, listen:

"...The just shall live by faith" (Habakkuk 2:4, Galatians 3:11, Hebrews 10:38, and Romans 1:17).

The evidence of the work of the Holy Spirit in a person is not the speaking in some unknown tongue. Listen:

"...the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith.

Meekness, temperance..." (Galatians 5:22, 23).

Tongues are not even mentioned as being a fruit of the Spirit.

An experience is trusted in by many instead of faith in the crucified Saviour that rose from the dead.

The story is told of a man that had a remarkable religious experience. He wrote it down on paper. He had a lady type it up for him. When the storms of life came, he would go read it and it would calm him. Many years went by and he was now an old man. He lay dying and on his deathbed, no one could comfort him. His daughter asked what

(Continued on Page 5 Column 1)

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HEBREWS 12:1:
"WHEREFORE SEEING WE ALSO ARE COMPASSED ABOUT WITH SO GREAT A CLOUD OF WITNESSES, LET US LAY ASIDE EVERY WEIGHT, AND THE SIN WHICH DOETH SO EASILY BESET US, AND LET US RUN WITH PATIENCE THE RACE THAT IS SET BEFORE US."

No, I do not believe this verse indicates that the saints in heaven know what is taking place here on earth. That does not mean that I would state emphatically that people in heaven do not know or see what is taking place here. I think that is a question on which the Bible is

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TONGUES

(Continued from Page 4)

she could do for him. He told her to go fetch his experience from the desk and read it to him. She came back into the room, alarm was written all over her face. She said, "Alas, Father, the mice have eaten your experience!" He died without comfort. So will every one that trusts in an experience.

Our faith must rest upon Jesus, the Lamb of God, that bled and died on Calvary. He rose from the dead and is alive forevermore.

Listen to the promise:

"...he that believeth on Him shall not be confounded" (I Peter 2:6).

May God bless you and save you from an unbiblical practice. This is my purpose in measuring the tongues movement by the Word of God.

GOSPEL

(Continued from Page 1)

back to my text, and I find Jesus in the closing words of His ministry here on this earth, saying to His disciples, that they were to go out into the world and preach the Gospel to every creature. They were to preach the death, the burial, and the resurrection of the Lord Jesus Christ.

2. WHAT IS THE EXTENT OF THE GOSPEL?

My text says that we are to preach the Gospel to every creature. I do not know just who the elect are. I do not know just who shall be saved. It is not mine to know whom God has chosen before the foundation of the world that He might give unto that individual the breath of life, to make him a living soul in the kingdom of God. It is mine, as a minister of the Lord Jesus Christ, to observe God's command and preach the Gospel to every creature. I say then as to the extent of the Gospel, that it is to extend to every creature throughout the entirety of this world.

"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" (Rom. 1:16).

"Look unto me, and be ye saved, all the ENDS of the earth" (Isaiah 45:22).

I know not how far it may be to the ends of the earth, but God says that the man who is at the ends of the earth is to look unto Him and be saved. So, beloved, in the light of these texts concerning the extent of the Gospel. I am impressed to say to you that the Gospel is to extend to every creature throughout the entirety of the earth. It is our business to speak the gospel to them, and it is God's business to call out those who shall thus hear the Word of God.

On the day that the Lord Jesus Christ was crucified, an inscription was placed upon His cross, which said, "Jesus of Nazareth the King of the Jews." That inscription was written in three languages — Hebrew, Greek and Latin. I think there was a reason why it was written in these three languages. If you will pause to recall, it was the Greeks that gave culture to the world; it was the Romans who gave the law to the world through their Latin; and it was the Jew with the Hebrew language that gave religion to the world. So, beloved, when you read that inscription on the Cross in three different

languages, you will find the extent of the Gospel. It is for the cultured Greek, it is for the legal Roman, and it is for the religious Jew. In other words, it is for the man who is depending upon the culture of the world, it is for the man who is depending upon the legal works of the law, and it is for the man who is depending upon religion. I say then, beloved, as to the extent of the Gospel, it is to extend to every creature throughout the entirety of the world.

You can go back and read in the Old Testament the story of the beginning of the nations how that God gave unto Noah three sons, Shem, Ham, and Japheth, and from those three sons have come the primary divisions of the races of mankind. From Shem has come the Jew, from Ham has come the Negro, and from Japheth has come the Gentiles. The eighth, ninth, and tenth chapters of Acts are each representative of these three races. In the eighth chapter, we have the story of the conversion of the Ethiopian eunuch, a descendant of Ham, that was saved. In the ninth chapter, we have the story of the conversion of the Apostle Paul, a descendant of Shem, or the Jew, that was saved. In the tenth chapter, we have the story of the conversion of Cornelius, a Gentile, being of the line of Japheth. I say, beloved, when you read the eighth, ninth, and tenth chapters of the book of Acts, to read of the conversion of a Negro, a Jew, and a Gentile, you can see that the extent of the Gospel, is that it is to reach out to all races of all mankind scattered throughout all entirety of the world.

I go back to that day in the Old Testament when two boys came to bring their offering unto the Lord. One of them was named Cain and the other was named Abel. The Word of God tells us that these two boys came with their offering — Cain with a sheaf of grain, something that he had produced himself, while Abel came bringing a bloody lamb, a lamb dripping with its own blood as God had demanded. When these two boys came with their offerings, Abel was thinking about Abel, while Cain was thinking about Cain. They were not concerned about one another. They were concerned as to their own spiritual relationship with Almighty God.

If you will drop down through the years to the night of that first memorable Passover, you will find that the father, acting as a priest for his own family, killed a lamb and caught the blood of that lamb in a basin, and took some hyssop and dipped it into that blood and struck the sideposts and the lintel above the door, and thus acting as a spiritual priest for his family secured the spiritual safety of all of his family that night. That father was thinking in terms of one family and one family only — his own.

If you will drop down a little further to the day of Atonement, you will find that the high priest, acting as a priest for the entire nation, took blood and offered a sacrifice first for himself and then for the entire nation. It tells us further that he took a goat and put his hands over the head of that goat and confessed all the sins and iniquities of all the children of Israel, and then sent that scapegoat out into the wilderness and turned that goat loose. The man whose business it was to turn loose the goat came back and made a report as to how he saw that goat running out of sight in the distance,

figuratively saying that their sins were thus carried away. Beloved, that priest was not thinking in terms of one man, nor was he thinking in terms of one family; rather, he was thinking in terms of one nation — mainly, for the Jewish nation alone.

If you will notice, the concept of religion had grown. In the days of Cain and Abel, they thought in terms of one individual; on the night of the Passover, the father thought in terms of one family; the high priest thought in terms of one nation — the Jews. Beloved, no Jew ever got beyond that stage in the Old Testament. That is why it was that Jonah refused to go to Nineveh and preach. He could not see that God could, or would save a Gentile. That is why it was in the Old Testament that not a single Jewish prophet was concerned with the salvation of Gentile fold. Beloved, when the Lord Jesus Christ came into this world, He did not die for one man, as Cain and Abel offered a sacrifice for one man; He did not die for one family, as the father offered a sacrifice for one family on the night of the Passover; He did not die for one nation, as the high priest offered a sacrifice for the one nation of the Jews; but when the Lord Jesus Christ died upon the Cross, with His arms outstretched, it seems to me that was an indication that the extent of the Gospel was for the entirety of mankind.

I rejoice tonight when I tell you that the Gospel is to be preached to every creature throughout the entirety of the world, and it is God's business whom He shall save.

3. WHAT DOES THE GOSPEL DO?

"For though ye have ten thousand instructors in Christ, ye have yet not many fathers; for in Christ Jesus I have BEGOTTEN YOU THROUGH THE GOSPEL" (I Cor. 4:15).

These folk at Corinth to whom Paul was writing were saved people. They had been saved as a result of Paul's ministry in the city of Corinth. Now what was it, beloved, that caused them to be saved? What was it that brought about the means of their salvation? Paul says, "For in Christ Jesus I have begotten you through the gospel."

The Gospel, which is the story of the death, burial and resurrection of the Lord Jesus Christ, is that which begets you to new life in the Lord Jesus Christ. No man would ever be saved if it were not for the Gospel of the Son of God, for it is through the preaching of the death, burial and resurrection of the Lord Jesus Christ that men are begotten through the Saviour. Just as the Father is the agent through which the child is begotten in the mother's womb, so the Gospel is the agent whereby the sinner is begotten unto salvation.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed" (I Peter 2:24).

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18).

From these verses of Scripture you can see what the Gospel does in our behalf. It is the Gospel — the death, burial, and

resurrection of the Lord Jesus Christ — that makes us alive and begets us spiritually in the Lord Jesus Christ.

My brother, no man has ever been made alive spiritually because he joined a church. No man has ever been made alive spiritually because he submitted to the ordinance of baptism or the Lord's Supper. No man has ever been made alive spiritually because that man has ever done one single good deed. No man has ever been made alive spiritually but because of the hearing of the Gospel of the Lord Jesus Christ.

4. WHY DOES NOT THE GOSPEL AFFECT ALL?

Why is it that we are commanded to preach the Gospel to every creature and yet the Gospel does not affect every creature? Why is it that we are commanded to preach the Gospel and yet all will not be affected thereby? We do not have to get out of the Word of God to find the answer to that question.

"But their MINDS WERE BLINDED: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ" (II Cor. 3:14).

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4).

This would tell us that the Devil has blinded the eyes of the unbelievers. The reason that so many people hear the Word of God with their natural ears but fail to hear it with their spiritual ears is because so many people have been blinded by the Devil. The reason that so many people will come to church and listen with the natural ears and go away and show no concern whatsoever is because the Devil

has blinded their minds so that they can not see nor understand the things of God. To that individual who is saved, the message from God's Word is plain. To that individual who has become a child of God, it is simple; but before that individual is saved, he is blinded by the Devil. The only way that any individual can ever be saved is when the Lord Jesus Christ tears the blinds from that individual's eyes, illuminates him, and shows him the truth of the death, the burial, and the resurrection of the Lord Jesus Christ. It is all that he needs in order to be saved, and become a child of God.

We have a marvelous illustration of this in the book of Acts. When the Apostle Paul arrived in the city of Philippi, he went out on the riverside where it was legal to have a prayer meeting. In the city of Philippi, the only place that the Christians could gather together and have prayer was on the outside of the city limits, out by the riverside, and when Paul went out by the river, he found a group of women having a prayer meeting. One of them was a saleslady, a lady by the name of Lydia, a seller of purple, and the Word of God tells that as Paul preached, her heart was opened to the Gospel. Beloved, it was not because of any particular ability on the part of Paul that the Gospel took hold of her. It was because that the Holy Spirit took the message of the death, the burial, and the resurrection of the Lord Jesus Christ and opened the heart of Lydia so that she became a child of the living God.

You ask me why it is that all men do not believe. You ask me why it is that so many people will hear the Word of God and never seemingly show any concern. I will tell you why, beloved. It is because that the Holy

(Continued on Page 8 Column 1)

An Open Letter To The Pastor

Dear Pastor,

You often stress attendance at worship and study times, such as Sunday School, even V.B.S., as being very important for a Christian — but I think a person has a right to miss now and then. I think a person ought to be excused for the following reasons and the number of times indicated:

Christmas (Sunday before or after)	1
New Year (Long Party)	1
Easter (Got to get away)	1
July 4 (Nobody stays home)	1
Labor Day (Got to get out of town)	1
Memorial Day (Got to visit home)	1
School Closing (The kids need a break)	1
School opens (One last trip)	1
Family Reunions (mine and wife's)	2
Sleep Late (Wild and crazy Saturday night)	4
Deaths in family	4
Anniversary (Second honeymoon)	1
Sickness (One for each family member)	4
Business trips (a must)	4
Vacations and "long weekends"	3
Bad weather (ice-snow-rain-clouds)	6
Ballgames	4
Unexpected company (can't just leave them)	5
Time changes (Spring ahead; Fall back)	2
Specials on TV (Superbowl, etc.)	3

Pastor, that only leaves two Sundays per year... so you can count on us to be in the church services on the fourth Sunday in February and the third Sunday of August. We will look forward to seeing you then.

Sincerely,
E.X. Keiuses, esq.

(Deuteronomy 6:6-7)

ANNOUNCEMENT

Pastor John M. Alber of Brighton, Colorado is available to pastor any true Independent Baptist Church. He is seeking the leadership of our Sovereign God in this matter. He is Pre-Millennial, Baptist, and Sovereign Grace in doctrine. The address is 13100 144th Ave., Brighton, Colo., 80601. Phone (303) 659-1718.

THE BAPTIST EXAMINER
MAY 21, 1983
PAGE FIVE

TRAIL OF BLOOD

Willard Willis
Monroe, Ohio



by Willard Willis
Monroe, Ohio

I wish to remind you again that the freedom of worship we enjoy today is the result of God's mercy to us. It is mercy that was not vent upon millions of our fathers and mothers. Millions of them, in fact, were persecuted and killed in the worst ways that the minds of men could contrive. Foxe, in "The World's Christian Martyrs," gives the following accounts of how some died.

"Phocas, bishop of Pontas, refusing to sacrifice to Neptune, was first cast into a burning limekiln, and being drawn from thence, was thrown into a scalding bath, where he expired."

"Ignatius, bishop of Antioch, was also put to death at the same time. There was a tradition that this holy man, had, when a child, been the one who was taken into Christ's arms and shown to the disciples as an example of innocence and humility. He received the gospel afterward from John the evangelist, and was exceedingly earnest in his mission. He boldly defended the faith of Christ before the emperor, for which he was cast into prison, and tormented in the following dreadful manner."

"After being cruelly scourged, splinters dipped in oil were put to his sides and set alight. His flesh and then mangled with pincers, and at last his body was torn in pieces by wild beasts."

"Ignatius seems to have had a knowledge of what his terrible fate was to be; for, writing to Polycarpus at Smyrna, he says, 'Would to God I were at once come to the beasts which are prepared for me; which I wish were ready to come upon me with gaping mouths; them will I provoke that they without delay may devour me.' " p. 52.

"Symphorosa, a widow, and her seven sons, were commanded by Trajan, to sacrifice to heathen gods. Refusing to obey, the emperor, greatly enraged, ordered the woman to be carried to the temple of Hercules, where she was scourged, and hung up for some time by the hair of the head. A large stone was then fastened to her neck, and she was thrown into the river and drowned."

"Her sons were fastened to seven posts, and being drawn up by ropes and pulleys, their limbs were dislocated. These terrible tortures not affecting their resolution, they were then slain in the following manner: Crescentius, the eldest, was stabbed in the throat; Julian, the second, in the breast; Nemesius, the third, in the heart; Primitius, the fourth, in the middle; Justice, the fifth, in the back; Stacteus, the sixth, in the side; and Eugenius, the youngest, was sawn asunder."

"The World's Christian Martyrs," Foxe, p. 53.

The Waldenses were another group of Christians who lived in those early days and opposed the Catholic Church. The

Catholics, in fact, called them heretics, but a close study of them will show that they were the true disciples of our Lord. We will find that they represent the "chaste virgin" which Paul spoke of in II Cor. 11:2:

"For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

The words, "that I may present you," indicates that she, the "chaste virgin," will be the only one presented to Christ as His Bride. All other believers who have not the doctrines of the Waldenses will be saved, "but so as by fire" (I Cor. 3:15). The blood of God's Son will give all believers an entrance into the Father's presence, but they will have not be rewarded for their works among men if they have not been faithful members of the Lord's church. He established while among us.

Moreland, when speaking of the Waldenses, said: "It is a beautiful peculiarity of this little people that it should occupy so prominent a place in the history of Europe. There had long been witnesses for the truth in the Alps. Italy, as far as Rome, all southern France, and even the far-off Netherlands contained many Christians who counted not their lives dear unto themselves. Especially was this true in the region of the Alps. These valleys and mountains were strongly fortified by nature on account of their difficult passes and bulwarks of rocks and mountains; and they impress one as if the all-wise Creator had, from the beginning, designed that place as a cabinet, wherein to put some inestimable jewels, or which to preserve many thousands of souls, who should not bow the knee to Baal." (Moreland, "History of the Evangelical Churches of the Valley of the Piedmont," 5. London, 1658).

"...Peter Waldo, or Valdesius, or Waldensis, as he was variously called, was a rich and distinguished citizen of Lyons, France, in the closing decades of the twelfth century. Waldo was at first led to study the Bible, and he made a translation of it which he circulated among the people. The reading of the Gospels led to an imitation of Christ. Waldo took the manner of his life from the Scriptures, and soon he had a multitude of disciples. They gave their property to the poor, and began to preach in the city. When they refused to cease preaching they were expelled from Lyons. Taking their wives and children with them, they sat out on a preaching mission. The ground was well prepared by the Albigenses and the Cathari, as well as by the insufficiency and immorality of the Roman Catholic clergy. They traveled two by two, clad in woolen garments, with wooden shoes or barefoot. They penetrated Switzerland and Northern Italy. Everywhere they met with a hearty response. The principal seat of the Waldenses became the slopes of the Cottian Alps and East Piedmont, West Provence and Dauphiny. Their numbers multiplied into the thousands. It is certain that in the beginning of his career Waldo was a Roman Catholic, and that his followers separated from their former supersti-

tions." "A History of Baptists," John T. Christian.

It would appear that the doctrines and faith of the Waldenses began with Waldo. This, however, is not true. It is true that he took up their banner and waved their flag, but according to historians, their belief and practice existed before Waldo.

"It is certain that they (Waldenses) were called by the names of every one of the ancient parties." (Jones, "History of the Christian Church," 308).

"Jacob Gretsch, of the Society of Jesus, Professor of Dogmatics of the University of Ingolstadt, A.D. 1577, fully examined the subject and wrote against the Waldenses. He affirmed their great antiquity, and declared that it was his belief "that the Toulousians and Albigenses condemned in the year 1177 and 1178 were no other than the Waldenses. In fact, their doctrine, discipline, government, manners, and even the errors with which they had been charged show the Albigenses and the Waldenses were distinct branches of the same sect, or that the former was sprung from the latter." (Rankin, "History of France," 111. 198-202). "A History of Baptists," John T. Christian.

"It was the received opinion among the Waldenses that they were of ancient origin and truly apostolic. 'They call themselves,' says David of Augsburg, 'successors of the apostles, and say they are in possession of the apostolic authority, and of the keys to bind and unbind.' " (Preger, Der Tractat des David von Augsburg iiber die Waldensier. Minchenn, 1876).

"Among all the sects, there is no one more pernicious to the church than that of the Leonists (Waldenses), and for three reasons: in the first place; it is the most ancient; for some say it dates back to the time of Sylvester (A.D. 325); others to the time of the apostles. In the second place, because it is the most widespread. There is hardly a country where it does not exist. In the third place, because if other sects strike with horror those who listen to them, the Leonists (Waldenses), on the contrary, possess a great outward appearance of piety. As a matter of fact they lead irreproachable lives before men and as regards their faith and the articles of their creed, they are orthodox. Their one fault is, that they blaspheme against the church and the clergy, points to which laymen in general are known to be too easily led away." (Gretsch, Contra, Valdenses, IV.).

The above quotation, when speaking of the Waldenses as blaspheming against the church and the clergy, means that they did not recognize the Catholic Church. They, of course, did not blaspheme against the Lord's church of which they were members.

In a Waldensian document, which some have dated as early as the year 1100, in a manuscript copy which dates from 1404, may be found their opinion of the subject of their antiquity. The Noble Lessons, as it is called, says: "We do not find anywhere in the writings of the Old Testament that the light of truth and holiness was at any time completely extinguished. There have always been men

who walked faithfully in the paths of righteousness. Their number has been at times reduced to few; but has never been altogether lost. We believe that the same has been the case from the time of Jesus Christ until now; and that it will be so to the end. For if the cause of God was founded, it was in order that it might remain until the end of time. She preserved for a long time the virtue of holy religion, and, according to ancient history, her directors lived in poverty and humility for about three centuries; that is to say, down to the time of Constantine. Under the reign of this emperor, who was a leper, there was a man in the church named Sylvester, a Roman. Constantine went to him, was baptized in the name of Jesus Christ, and cured his leprosy. The Emperor finding himself healed of a loathsome disease, in the name of Jesus Christ, thought he would honor Him who had wrought the cure by bestowing upon him the crown of the Empire. Sylvester accepted it, but his companion, it is said, refus-

ed to consent, separated from him, and continued to follow the path of poverty. Then, Constantine, went away to regions beyond the sea, followed by a multitude of Romans, and built up the city, to which he gave his name — Constantinople — so that from that time the Heresiarch rose to honor and dignity, and evil was multiplied upon the earth. We do not believe that the church of God, absolutely departed from the truth; but one portion yielded, and, as it commonly seen, the majority was led away to evil; and the other portion remained long faithful to the truth it had received. Thus, little by little, the sanctity of the church declined. Eight centuries after Constantine there arose a man by the name of Peter, a native, they say, of a country called Vaud." (Schmidt, Aktenstrucke, ap. Hist. Zeitschrift, 1852 s. 239 MSS. Cambridge University, vol. A. f. 236-238 and Noble Leizon, V. 403. For the genuineness of the Noble Lessons see Brez, Histoire des Vaudois, I. 42. Paris, 1796).

I LIKE TBE

by John Alber
Brighton, Colo.

Notes from a Baptist Pastor.

Twenty-two years ago, when God saved me and made me a child of God, He led me to an Independent Baptist Church where the pastor believed the doctrines of grace and wrote for the Baptist Examiner. Many things I took for granted. It was my privilege to attend a Bible Conference Labor Day weekend at Ashland, Kentucky and meet many good brethren. But all that took place 20 some years ago. Much water has been swept under the bridge since then.

Believing that God called me into the gospel ministry, after serving four years in the Air Force, I started my college and seminary training. Because I am a Baptist by conviction, not convenience, my ministry has taken me from Kansas to California. Believing that a pastor should be informed and kept in touch with what is going on in the religious world, I have over the years kept several different papers coming to my office. But there has been only one that has been consistent in teaching the whole truth of God over the years, The Baptist Examiner.

I know of no other paper that stands for the doctrines of grace and, yet is evangelistic, as is The Baptist Examiner. We, as pastors, and our churches should support such a work that is honoring unto Almighty God. This pastor appreciates the stand taken by Brother Wilson and the Calvary Baptist Church of Ashland, Kentucky.

Where else are you going to get a paper that teaches the total depravity of man. That God chose us in Christ before the foundation of the world and that this choosing was according to the Sovereign pleasure of God, not man's. That God died for the elect. That God not only died for the elect but brings them to Himself through His grace. That man is secure because God said so. The world hates the doctrines of grace. They make fun and laugh at our doctrines, nevertheless that does not change God or the plain teachings of the Scriptures.

Where else are you going to find a paper that takes the stand that Jesus started His church and that the churches started by man are nothing more than man-made organizations, and not of God.

What am I trying to say. Brother, simply this: We ought to get behind the ministry of the Baptist Examiner, because it stands for the truth of God in an uncompromising way. I look forward to every issue. As a pastor I am fed from the pages of The Baptist Examiner. no other paper deserves our support as much as The Baptist Examiner.

Though my church is small, just getting started, we have started giving to the Baptist Examiner. It may not be much, but then, the Lord never has looked on the amount as important as He has the motive behind our giving. Praise God for a paper like the Baptist Examiner!

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BRIEF STUDIES ON THE CHURCH

By The Editor

"...the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15).

In our previous studies we have learned that the church is a local, visible organization and is not universal and invisible. We have identified Sovereign Grace Landmark Missionary Baptist Churches as the true churches of Jesus Christ. We have learned of the perpetuity of true churches from the days of Christ until His coming again. Now we will study The Mission of the Church as The Pillar and Ground of the Truth. For what purpose did the Lord place His church on earth? What is it to do? Many things could go into an answer to these questions, and we will bring them into our studies in the issues ahead, God willing. I think they might all be summed up in the statement of our text, that the church is the pillar and ground of the truth.

In studying the Pastoral Epistles; I and II Timothy and Titus, so called because written to young preachers, you will find a major emphasis on "doctrine" and "the church." You will learn that sound doctrine is very, very important. You will learn that the church was placed here to preserve and preach sound doctrine. Let us look at the mission of the church in this light.

What kind of church is spoken of in my text? Well, it must be a local visible church. It must be such because that is the meaning of the word, and that is the way the Bible used the word. It must be local and visible because it has officers who are described in this chapter, see vs. 1-13. Only a local visible church can have bishops and deacons. Amen! It must be local and visible because of the work it is to do. It must be such because it is described as a "house," and everyone knows there is no such thing as a universal invisible "house."

I think we will all agree that a universal invisible church, if there were such a thing, could not be the pillar and ground of the truth. Men who hold this heresy say that all saved people make up this church. Let us examine the situation under this meaning. Do all saved people hold the truth? How many different doctrines are believed and taught by saved people? Since this so-called universal invisible church, consisting of all saved people, teaches so many different and contradictory doctrines, how could such be the pillar and ground of the truth? Interesting question, isn't it? So this theory of the nature of the church falls to the ground under the weight of the fact that it is the preserver and preacher of nearly all the false doctrines in the world today, and not the pillar and ground of the truth.

The church referred to in my text is a Sovereign Grace Landmark Missionary Baptist Church. This is true because this is the only kind of church which was in existence at the time I Timothy was written. The church that is the pillar and ground of the truth was in existence at the time this epistle was written. Methodists, Presbyterians, Holy Rollers, Lutherans, Roman Catholics, etc., etc., were not in existence

at this time, so they cannot be the church Paul was talking about being the pillar and ground of the truth.

Either Baptist Churches are the true churches which are the pillar and ground of the truth or there are no true churches on earth today. This is true because Baptist Churches are the only churches on earth today which go back to the days of Jesus Christ. Please follow this Scriptural reasoning: If Jesus Christ constituted His churches as the pillar and ground of the truth, and if they have ceased to exist, what happens to the truth? The matter of the perpetuity of true Baptist churches is as important as the matter of continuing God's truth in the world.

Someone will say that the church in I Timothy was called "the church of the living God." This is true. However, this does not mean that this was the name God gave to His true church. It means that God's true churches belong to the Living God. By all Biblical marks of identification, Baptist Churches are the true churches of Jesus Christ. These true Baptist Churches belong to the living God. They are churches of the living God. I was saved in a church in North Carolina which called itself The Church of the Living God and claimed to be the church Paul was talking about in I Timothy 3:15. A major difficulty to this claim is that their church began in Spray, N.C. about 1900 A.D. and was started by a Dan Gilbert. The church I Timothy 3:15 refers to was started by Jesus Christ in Palestine about 30 A.D.

What do we mean by saying that the church is the pillar and ground of the "truth"? What truth are we talking about? Brothers, we are not talking about history, geography, arithmetic, science, etc. We are talking about life and death truth. We are talking about the truth that men cannot afford to be without. We are talking about truth that relates not to the insignificant things of time, but to the vast and overwhelmingly important issues of eternity. We are not just talking about important truth. We are talking about THE MOST IMPORTANT TRUTH. We make much of our schools of human learning. We think they are very important. We would not want to live where there were no schools. We would not want a world without the truths that have been taught us by earthly schools. But, dear friend, we can afford to live and die without ever darkening the door of an earthly schoolhouse; and without knowing a single truth taught within its walls. But we cannot, oh! we just cannot afford to live and die without those truths taught in the precious Word of God which have been preserved and propagated by true Baptist Churches. The most important institutions on earth are those which teach us. Of these, the most important are those which teach us the most important truths. Therefore, true Baptist Churches are the most important institutions on this earth today.

I know that the Roman

Catholics claim that they have given us the Bible and thus preserved the truth. But this simply is not true. Baptist churches were here, preserving the truth, hundreds of years before there was a Roman Catholic Church. Furthermore, instead of being preservers of the truth, Roman Catholic Churches are the greatest opposers and perverters of Bible truth to ever call themselves a church. Yes, the Catholic church is the perverter, not the preserver of Bible truth.

Romans 3:2 says of Israel that "unto them were committed the oracles of God." God has set Israel aside for this age. He has given those "oracles" which were committed to Israel, along with the New Testament which finishes the revelation of God to man, to true Baptist Churches that these might preserve and propagate His truth in the world.

The word "pillar" refers to that which supports a roof. The word "ground" refers to that which is a foundation. By these words, and all that the New Testament teaches along this line, we learn that true churches are to be the preservers and propagators of the precious truths of the Word of God. Oh, what a mission is this! How do all other missions pale into insignificant nothingness compared to this mission of the Lord's true churches! The truth, the important truth, the God-glorifying truth, the soul-saving truth, the eternity deciding truth — this truth is given to the Lord's churches that they might preserve this truth and that they might preach it to the ends of the earth.

This task surely exceeds the abilities of the mightiest men of the earth. It surely demands a greater power than any combination of human powers. But, praise God! it is not left to man to do this superhuman task. Jesus Christ has given His Holy Spirit to His true churches to enable them to know, conserve and propagate the truth. We would throw up our hands in utter dismay were the task left to our strength alone. But with Divine Omnipotence undergirding us, upholding us, strengthening us; we go forward confidently to the task God has given us. Knowing that we cannot fail, that we will not fail, for our God has commissioned us and is with us and will preserve us and give us the victory.

What does this tell us about the work of the church in the world today? I was asked on a radio interview what I thought the role of our church in the world was. This is what it is. The work of the church is not to civilize the world. Not to entertain the world, though many so-called churches seek to compete with Hollywood in the field of entertainment, and many preachers are better comedians and actors than spokesmen for God. Not to demonstrate for civil rights. Not to control the politics of nations. Not to win wars nor to stop wars. Not to feed the hungry or clothe the naked. These things, as important as some of them may be, and though people as people should be involved in some of them, still these are not the work of the church. The work of the church is of vaster import than these things, even that of preserving and declaring God's truth to the whole world. Brothers, if we will properly evaluate and understand our mission, it will go far in determining whether or not we should have this or that or the

other as a part of our church activities. Our work is to preserve and preach the truth. What do socials, parties, suppers and the like have to do with this? What do ball teams and scout troops have to do with this? What does civil rights demonstrations have to do with this? I could go on and on. Nothing — again, I say nothing — that cannot fairly come under the head of preserving and preaching the truth has any right to be any part of the true churches of Jesus Christ. Let dead sinners take care of the dead issues of a dead world, but let Baptist Churches be faithful in holding forth the "Beautiful Words Of Life."

Since this is our mission, the most important thing to any church is that it believe, practice and preach the truth. The sermon becomes the most important part of the church service because of this fact. Let us praise. Let us sing. Let us pray. Let us fellowship. But let us ever put the preaching of God's Word first and foremost in our church service. Then, since this is the mission of the church, it becomes the duty of every member of the church and of the church as a whole to see to it that the truth, the whole truth, and nothing but the truth is taught in and from its pulpit. Not the pulpit, but the church (and that is the total membership of each church) is the preserver and propagator of the Truth. When churches fail to fulfill their responsibility and exert their authority over the pulpit, error will begin to prevail. The church! The church! The church is the preserver of the truth. I believe in the church, in its task and in its authority.

Well, what about the preaching of other churches? Brother, they are not the God-constituted preservers and preachers of the truth. They preach some truth which they got from Baptist Churches. They preach much error which they mainly got from the Roman Catholics. As Baptists are the true churches, so, Catholics are the false churches. All other churches teach some truth gotten from Baptists and some heresy gotten from the Catholics. In the main you can do the following: Take any so-called church in the world today. Take out of it what is Baptist and what is left will be Catholic. Or take out of it what is Catholic and what is left will be Baptist. And what little truth is still in Catholicism is truth that was preserved by the Baptists.

Now, a question. Since other churches have the same Bible which Baptists have, why is it that they do not teach the truth as Baptists do? Why is it that all the religious error in professed Christendom today comes through these so-called churches? Here is the Bible answer. 1. They were in error in their origin, being started by man and not by Jesus Christ. 2. They were never commissioned or authorized by God as the preservers and propagators of the truth. 3. They do not have the Holy Spirit in them to preserve them in the truth. Baptist churches were started and are perpetuated by Jesus Christ. Baptist Churches were constituted as the pillar and ground of the truth. Baptist churches are indwelt by the Holy Spirit who preserves and empowers them in the truth.

Now, a most serious question. I call on all my readers prayerfully and seriously to consider this matter. What about churches

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which call themselves Baptist, but are not preserving and preaching the truth? Not only that, but many such are seeking their utmost to destroy some of the most precious truths of the Word of God. What about these churches? I submit to you this proposition. Can that which is not a preserver and propagator of the truth be a true church of Jesus Christ, no matter what it might call itself? I think not, my brother, I think not!

Let me illustrate this question. Sovereign grace is a truth of the Bible. Yes it is. It is a glorious and prominent truth of the Bible. Now, there are a multitude of churches which call themselves Baptist, but they do not preserve and propagate this truth. To the contrary they do everything in their power to blot this truth from the face of the earth. Sometimes they even exclude members for teaching this truth. They will not allow it in their pulpits. They hate it and oppose it to the utmost. Now, my brother, face this matter squarely. If the church is the pillar and ground of the truth, and if an organization which calls itself a Baptist Church is trying to destroy the truth, is that organization a true church of Jesus Christ? If it is, we might as well forget about the perpetuity of the church and about the perpetuity of the truth. Did Christ promise perpetuity to an organization which seeks to destroy His truth from the earth, or did He promise it to an organization which is to be the pillar and ground of the truth?

Brothers, we weaken drastically our stand for the truth when we recognize organizations which oppose that truth as true churches of Jesus Christ. I personally believe that true churches recognizing organizations which oppose the truth and preach great heresy as true churches has done our cause

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BRIEF STUDIES

(Continued from Page 7)

great harm in our day. If these Sovereign Grace hating, man-exalting, free-will preaching, organizations which call themselves Baptists are true churches of Jesus Christ; then Church Truth and Church Perpetuity do not mean what I thought they did. If Christ's promise to perpetuate His church is fulfilled in the existence today of organizations which hate His precious truth, then that promise of perpetuity is emptied of much of its meaning. I will welcome and prayerfully consider all comments relative to this matter. For my part, I am satisfied that the fact that Jesus Christ constituted His true Baptist Churches as the pillar and ground of the truth, settles the question that opposers and perverters of His truth are not true churches, whatever name they might call themselves. It takes the name "Baptist" to be a true church, but it takes more than that name also.

Oh, I do praise God for Baptist Churches! This matter of a Baptist Church may mean more to me than it does to some of our readers. I was saved in a Holiness Church. God delivered me from that false and heretical organization, taught me the truth and made a Baptist out of me. I appreciate that above all things God has ever done for me except the saving of my soul from hell. Brothers, being a Baptist means much to me. The truth God has preserved in His true Baptist Churches means much to my soul.

Yes, this is the mission of the church. To preserve and propagate the truth. It is the greatest mission ever committed to mortal man. No army ever went forth on a greater mission. It is the most important mission in which any one can ever be involved. Let us thank God for Baptist Churches. Let us thank God for the truth preserved and preached by such churches. Let us serve God faithfully as members of, and under the authority of true Baptist Churches. Great will be the reward of those who are loyal, faithful, clean members of true Baptist churches. Even that highest of all rewards. Even that of being in the Bride of Jesus Christ. May God bless you all!

GOSPEL

(Continued from Page 5)

Spirit has never opened their eyes and showed them the truth. They are blinded to the truth, and unless the Holy Spirit opens their eyes, heart, and mind, they will never understand the truth that the death, burial, and resurrection will save their souls.

"No man can come to me, except the Father which hath sent me draw him" (John 6:44).

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

Beloved, the Holy Spirit has to be your teacher if you are to learn the things of Almighty God. Why is it that the extent of the Gospel is unto all nations of all the world, and yet only a comparatively few out of the nations are going to be saved?

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Simply because the eyes of men are blinded, and only as the Spirit of God opens their blinded eyes and minds and hearts, will they ever come to know the Lord Jesus Christ as Saviour.

5. IS THE GOSPEL PERVERTED TODAY?

If you will turn to the book of Galatians, you will find that the Gospel in Paul's day was badly and sadly perverted. Listen:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another: but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:6-9).

There were many preachers in Paul's day, but there were mighty few who were preaching like the Apostle Paul. Wherever the Apostle Paul went, he stood out for sovereign grace. Wherever the Apostle Paul went, he preached that God had to do the saving. But after Paul had been to a certain locality and would move on to some place else, there would come in other preachers, following him, and they would pervert and twist the Gospel that Paul had been preaching. It was thus in the regions of Galatia. Paul had been there some five years before. The people had heard the Word and had been saved as a result of the message that he had preached. He had gone elsewhere and now he writes back to them, having heard that there had been false preachers come into that area who had perverted the Gospel by preaching another message. Beloved, what was true in Paul's day is true a thousand times more today. For every man you find, who preaches the Gospel of the Sovereign God, I can find a thousand preachers who pervert the Gospel of the Lord Jesus Christ.

Take for example that individual who comes to you and tells you that all you have to do to be saved is to come to a mourner's bench and accept Christ as your Saviour. That man, my brother, is a perverter of the Gospel of the Son of God. Or take that individual who tells you that all you need to do is just join the church and get religion, or that individual who tells you that all you need to do is to be baptized. Beloved, he is perverting the Gospel of Christ. Or take that man who tells you that all you need to do is to turn over a new leaf, and to change your life yourself. Beloved, he is a perverter of the Gospel of the Lord Jesus Christ. I come back to my original statement and say that the Gospel is the death, the burial, and the resurrection of the Lord Jesus Christ, and that no man will ever be saved except by and through the death of the Lord on the Cross of Calvary, and when anybody preaches to you anything else, or tells you that there is any other way whereby you can be saved, that man is a perverter of the Gospel of the Lord Jesus Christ.

6. WHAT IS OUR DUTY CONCERNING THE GOSPEL?

Our duty is to give the Gospel to every creature that we can find.

"Not boasting of things without our measure, that is,

of other men's labours: but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly. To PREACH THE GOSPEL IN THE REGIONS BEYOND YOU" (II Cor. 10:15, 16).

Paul's desire was to preach the Gospel in the regions beyond. That ought to be your attitude toward the Gospel. It ought to be my desire to not only give the Gospel unto you, but to reach out into the regions beyond — to every man and woman that I might speak to personally, to every individual that I can speak to over the radio, to every individual that I can send my paper to. Beloved, I want to give to the regions beyond the Gospel of the Lord Jesus Christ.

Paul, contemplating that truth, realizing that it was his duty and his business, said:

"Woe is unto me, if I preach not the gospel" (I Cor. 9:16).

Beloved, what was true of Paul is also true of you and me. Woe be to the missionary who becomes anti-missionary in his work. Woe be to the child of God who has been saved, and who fails to give out the Gospel of the Lord Jesus Christ to those with whom he comes in contact day by day.

When I was just a boy, before I ever became a preacher, I remember very definitely an individual who was drowned in the community not far from where I lived. In a season of high water, he came along the road to ford the creek and he allowed his horse to get in the wrong part of the creek bed. The buggy was carried farther into a deeper pool and the man was drowned. There was another man who was riding in the buggy with him, and they pulled him out. When they pulled that man out that was still living, the first thing that he did was to point back to where he had been pulled from, and to gasp that there was one other drowning in that pool.

Listen, beloved, if a drowning man is pulled out from a body of water and he thinks of that other man that is in there drowning, surely those of us who have been saved from a Devil's Hell and are on the way to an angel's paradise, ought to be thinking of others that are still on the road to eternal damnation, and are lost without the Gospel of the Son of God, and it ought to be our desire to give out the Gospel of the Lord Jesus Christ to everyone that we should meet. May God help you to realize that every person that you meet is one of those individuals who needs the Gospel, and he is one of those individuals to whom God said we were to preach the Gospel, to the ends of the earth. May God help you by His grace

to be faithful to the task and to the commission that He has given us.

May God bless you!

RISEN

(Continued from Page 1)

tein in his "Unified Field Theory." No educator ever so related the historical with the suprahistorical. And no biological scientist ever so filled that which was dead with life.

Miraculously, the ultimate relationship between earth and heaven, between the material and the spiritual, and between mortality and immortality is contained in the cry, "He is risen." The greatest and the least of men must stand with tongues frozen, whether in flushed or pulseless cheeks, before the awesome accomplishment of the supposedly impossible; namely, the literal, physical, bodily resurrection of the Son of God.

If we can receive it, this cry, "He is risen," makes the ultimate division between those with faith and those without it; between those who are wise toward God and content with the foolishness of preaching and those who seek after the wisdom and signs of this world. For the faithful, our need for time and eternity is met when we experience the beauty of having believed in our hearts that "God has raised Him from the dead." It is then that we are forever in harmony with the Scriptural declaration, "He is risen, as He said."

Christ In History

Men have recorded both His Presence and His Exploits as man, but the Scriptures alone declare His Resurrection. Hence, apart from the Scriptures and a belief in them no man can be saved. Salvation is dependent not only upon the fact of the death and burial, but, also upon His resurrection which is confirmed in our heart-confession, "God has raised Him from the dead."

Certainly, then, it was no idle remark on the part of our Lord when He said concerning the writings of Moses, "But if ye believe not his writings, how shall ye believe My Words?" Men may enunciate or even emotive regarding the historical presence of Jesus or even the historical Jesus, but all to no profit if such is not related to the Word of the Gospel "which is the power of God unto salvation to everyone who believes..." Until we have believed, "God has raised Him from the dead," our lives are without the light of life and our futures are without hope.

In truth, the resurrection of

the "Lamb slain from the foundation of the world" and begotten by the Holy Spirit of the virgin, Mary, so transcends the concepts of mortals that there is an eternity of difference between the Scriptures and the mundane conclusions of men. The Prophet of old, with inspiration from the Spirit of God, declared, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

When we scan the pages penned by those in distant lands and in ancient times, we find only hopeless speculations. Certainly, the promised Heaven of our resurrected Savior cannot be compared in any manner with the nothingness or the excesses of the "Nirvana's" of men. Similarly, the Son of God — manifest in the flesh and our resurrected Advocate in Glory — is unmatched by the "unmoved mover" of Aristotle superior to the "ineffable" of Plotinus, and definitely more creative than the "final cause" of Bruno.

Looking at such from a more modern perspective, we can know that our resurrected Lord of glory is more substantial than the "sole substance" of Descartes, unparalleled by the "universal reason" of Fichte and more excellent than the "self-caused one" of Spinoza. Certainly, the One of Whom we speak as being "risen, as He said," is far more effectual and personal than the "centre monad" of Leibnitz, preeminent beyond the "a priori postulate" of Kant, more distinguished physically and spiritually than Schelling's "infinite," unapproached by Hegel's "idea," unequalled by Fechner's "general consciousness," and forever unrivaled by Brightman's "limited leader."

Compare any other rational ultimate or intellectual device of mortals with the Son of God — crucified, buried and resurrected — and the result must be the same. The Son of God, His Earthly Sojourn and in Heavenly Glory, is not approximated by the reflective, meditative or even imaginative cogitations of mortal minds.

Jesus, the Son of God, true the Christ — anointed, manifested Himself so completely supreme and, at the same time, so faultlessly human; spiritual and, at the same time, so fleshly; so powerful at times and at others so perfectly weak; so glorious and yet so submissive that all of the ideologies of men fail to define or explain Him. Except men come humbly and in faith to the Scriptures wherein we learn of the death and the resurrection of the Son of God, history — whether secular or "sacred" — can have no meaning or purpose. Above and beyond the rationales of mortal men in the midst of human history, the resurrection of the Lord Jesus Christ is unsullied and unspoiled by all the speculations of men.

Wonderfully:
"No mortal can with Him compare
"Among the sons of men;
"Fairer is He, than all fair.

"Who fill the heavenly train
Christ Our Hope
Beyond all that we ask
think however, "He is risen"
He said" makes us to know
Christ Jesus is our only
hope for time and for eternity

(Continued on Page 9 Column 2)

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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

Briefly explain the parable of the ten virgins in Matt. 25:1-13.

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This is probably the most debated of all the parables. There are two major opinions concerning the interpretation of this parable. One being that the five wise virgins are saved and the five foolish are lost. The other, which is held by most of the men in our circle, is that all ten are saved; the five wise were faithful members of a true church and are the Bride of Christ; the five foolish were saved but were not members of a true church and therefore not in the Bride. Personally, I hold to the first position. I believe the five wise were saved and the five foolish were lost. I will admit that there are good arguments on both sides of this question.

Let me give one rule I think will be helpful in interpreting this parable as well as others. Rather than try and make each item or person in a parable mean something or someone specific; I feel we should try to get the meaning of the parable as a whole. What is the lesson that the parable is trying to get across? I feel that if we will do this it will help in understanding this as well as other parables.

I do not feel that just because the terms bridegroom and marriage are mentioned is sufficient evidence the parable is speaking of the marriage of the Lamb. In Matt. chapter 22:1-4 we find the terms marriage and wedding used, yet surely the issue there is not the Bride, but salvation. In verse 13 the servants are commanded to "BIND HIM HAND AND FOOT, AND TAKE HIM AWAY, AND CAST HIM INTO OUTER DARKNESS: THERE SHALL BE WEeping AND GNASHING OF TEETH." The reason for this is "He HAD NOT A WEDDING GARMENT." I take this to mean He was not saved. I do want you to notice verse 2 "THE KINGDOM OF HEAVEN IS LIKE UNTO," this verse is much like verse one in Matthew 25. I fear that sometimes we weaken our arguments on the church when we try to make everything in the N.T. refer to it. We can be guilty I believe of putting a church in places where the Bible does not intend for one to be. There are plenty of verses teaching the truth about the Lord's Church and the Baptist Bride position without trying to force the issue where it is not taught. Please understand that I am not accusing those who take the other position of doing this but just warning of the possibility.

The major reason for my taking the position of five being saved and five being lost is due to my understanding of the issue the parable is trying to teach. I believe the parable is emphasizing the importance of knowing you are ready to meet God. That there are a multitude of people

who think they are ready and have some evidence of being ready but in reality are only deceiving themselves. The parable could have reference to the coming of Christ. Verse 13 reads "Watch, for ye know neither the day nor the hour wherein the Son of man cometh." If you will read the latter part of chapter 24, you will find reference to the responsibility of God's people to watch for His return. This parable could easily be a continuation of the message taught in chapter 24. Personally, I can not take the phrase "kingdom of heaven" to have a reference to the Bride or the Marriage of the Lamb. In Matt. 3:17 when Jesus said: "Repent; for the kingdom of heaven is at hand," Surely His reference was not to the Church or Bride, but was a warning to prepare and a giving of the way into heaven. I feel that the vast majority of the time this phrase is used, it has reference to salvation and heaven or eternity with the Son of God.

Notice also the phrase in verse 13: "I know you not." If you say that it means I know you not as the bride, then you must assume it. I could assume it means I know you not as a horse or dog or anything else. I realize the term is not I never knew you, but if God knows them not, then His immutability makes it necessary that He never knew them. These are the main reasons I hold the position of lost and saved. I am not overly dogmatic on this and certainly would not be angered at those who take a different position. It is a very difficult parable to interpret. Beloved, that is an example of how much wiser our God is than we are. One of the joys of heaven will perhaps be the learning of the hard and secret things of God's precious Book. May God bless you!

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It has not been too long since we answered a question regarding this subject. I must repeat that I do not agree with those who believe the five foolish represent lost people:

Please note that verse 1 tells us that all 10 went forth to meet the bridegroom. The unsaved do not go to meet the Lord. "There is none that understandeth, there is none that seeketh after God" (Rom. 3:11).

If the oil represents the Holy Spirit, as some say, then the wise, who are supposed to be saved people, told the unsaved to go buy some. "But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves" (vs. 9). This is a lot different from the attitude the Bible tells us we should have.

Paul said: "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you" (I Cor. 9:22, 23). You wouldn't think of Paul telling some person to go somewhere and buy the Holy Spirit when he had the Holy Spirit in abundance to give.

Obviously, this must mean something else. We have here 10 virgins. Virginity implies purity. We are made pure in Christ. All 10 of these virgins represent saved people. We now have five without something that nobody can give them. What is the one thing that each child of God has that he cannot give to another and that insures a place with the Bridegroom? Our personal service for our Lord. "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:7, 8).

The conclusion that we must come to is that the wise virgins represent those saved people who will be in the Bride and the foolish are those who will not be in the Bride.

RISEN

(Continued from Page 8)

By the inspiration of God, the Holy Spirit, the Apostle Paul proclaimed, "If Christ be not raised, your faith is vain... If in this life only we have hope in Christ, we are of all men most miserable."

The cry, "HE IS RISEN," then, is the ULTIMATE TRUTH concerning human hope, and this truth is incomprehensible apart from God-imparted faith. We have the absolute Word in this regard, "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The Apostle, in view of this, and in view of our only hope, further proclaims, "But now is Christ risen from the dead, and become the first fruits of them that slept." We can know with assurance unassailable that this is his ineluctable exultation of faith and victory.

Among those of us who shall put on immortality incorruptible, the cry, "He is risen," will be our song through the eternal ages in the Presence of our Everlasting God — Father, Son, and Holy Spirit! Wonderously, because "He is risen," we can know that "We shall be like Him as He is."

By faith in the crucified, buried, and resurrected Son of the Living God, even now, we can exult with the Apostle John, "And, I, John, saw the Holy City, New Jerusalem, coming

down from God out of heaven... The Throne of God and of The Lamb shall be in it; and His servants shall serve Him. They shall see His face, and His Name shall be in their foreheads. And there shall be no night there; they need no candle, neither the light of the sun for the Lord God giveth them light, and they shall reign forever and ever."

"He is risen, as He said," then, is our God's inviolable pledge of our resurrection. With this God-ordained and God-sent pledge, we can have the assured joy that soon:

"Face to face, I shall behold Him,
"Far beyond the starry sky.
"Face to face in all His Glory,
"I shall see Him by and by."

DEFINITIONS

by Ray Hiatt

"Baptist" is defined as EXCLUSIVENESS. This is how we earned our name. In antiquity the Baptists said, "We can baptize and no others can." They still say so. This was their death sentence and shall be again if Satan can work his will. WE ARE EXCLUSIVE. Baptists are diverse from every creed and caste on earth. We are not exclusive by personal choice, but as a natural result of who we have been made to be. Exclusiveness does not imply snobishness or redemptive pride, but is merely illustrative of profound difference. We are different. We did not make ourselves Baptists anymore than we made ourselves saved. God adds to His church and those He adds, because of who God has made them to be, are exclusive folks.

Exclusive? Baptists are the only people on earth who preach that Jesus Christ is a SAVIOUR. ALL OTHERS preach that Jesus is a "helper." None but the Baptists declare that Jesus is capable of bringing FULL and LASTING salvation without the aid of man to either begin it or culminate it. Exclusive? Yes, we are exclusive. Proud? No. There is no ground for pride — only praise.

Of course, what God builds Satan attempts to debauch. There are folks who identify themselves as Baptists who would gag a camel. They are no more exclusive than a public water fountain. They preach anything and everything to gain anyone and everyone and so they reap ruin and abet disorder. In a zealous effort to affront no one they offend Almighty God. They offer fulsome affirmations, doctrinaire in nature, which embrace every position, adopt every doctrine and offer pandemic religious smiles to every creed of man. They are broadminded, and proud of it.

I once heard a Baptist pastor say, "We don't make any point about the name Baptist. We receive and respect all people. We are Baptists, but it doesn't matter." I almost cried because I couldn't shout and tell him that he wasn't a Baptist and that it does matter. In attempting to show his breadth of compassion, he demonstrated his nihilistic ignorance.

Nihilist means "nothing" and this is truly what he preached... nothing. Yet, his hearers (who identified themselves as Baptists) applauded. They apparently thought his statement showed a tender heart. I found it profane. Such a statement is like Jello. It is a non-food. You can swallow such a dulcet mass without being quite sure you've eaten anything, and yet go away feeling vaguely filled.

An increasing number of "non-exclusive" Baptist messages are non-foods. They challenge nothing, move nothing, enlighten nothing, correct nothing, edify nothing, inspire nothing and are nothing. Many people who say they are Baptists could easily be anything else without changing word or doctrine. Earnestly, oh earnestly, I wish that all "non-exclusive" Baptists would become Unitarians. They would find a home more suited to them.

I don't worship the name Baptist. None of us do. Names are simply a means of identification. Yet, "Baptist" does identify a peculiarly exclusive people who have exclusively stood for something of value for many years and under some particularly trying circumstances.

"Baptist" means BETTER. Yes, it truly does. Are Baptists better than other people? Of course they are. Now, this is not "Priesthood" doctrine, which is a confusion of metaphysical mystification, but this is simple Bible fact. Baptists are twice blessed. They are members of the family and members of Christ's church, by grace. Christ's church is better simply because it is His. The saved He adds to this church are therefore better than those without. Scream curses at this if you like, but you shall not succeed in changing it until you change Jesus our Lord.

Exclusiveness is the enemy of all universalism (but that is another subject and I'll deal with it if I define my way to "U").

"Baptist" means exclusiveness.

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THE BAPTIST EXAMINER
MAY 21, 1983
PAGE NINE

MISSION REPORT

Dear friends,

It has been a long time since I have had a letter to TBE and all of you. Inasmuch as what has happened and prevented me from writing was in the providence of God, I need not apologize. I am sure that most of you have heard something of my problems, but perhaps there are some that have heard nothing; therefore I will, at the risk of some repetition, start at the beginning and relate to you the events as they happened.

At our last Bible Conference which was held in mid-December some of the preachers asked me if I would go with them to Lae to buy wine to be used in the Lord's Supper — that is the only place we can get wine suitable for the Lord's Supper. I agreed to go when I could find the time.

On Sunday, January 16, four preachers and another fellow who was their driver, along with two or three other people, came to the Nogoli Mission Station and spent the night with me. Early Monday morning we left the Mission Station in two vehicles, mine and theirs, on the first stage of our trip to Lae. Upon reaching Mendi I had to leave my vehicle in the garage for repairs. I got in with the other fellows and rode with them. Now there were six of us in a Toyota pick-up truck. We left Mendi and made our way into Hagen and spent the night.

The next morning, January 18, we left Mt. Hagen about 4:30 expecting to be in Lae by 1 p.m. I had hoped they would ask me to drive as I knew the roads and the driver of their vehicle did not. However, since they did not I took my seat in the front with the driver and another man. The other three men were riding in the open back. I was sitting on the outside. We went along fine and with the exceptions of about 10 miles, the road from Hagen to Kundiawa is black-top and a good road.

About 6 a.m. we had begun to enter the Chimbu Province, which is the most mountainous area of PNG. A few streaks of light had begun to make their way through the ridges and alleys, and I was enjoying the fact that I would be able to see this huge mountain area, its wild life and people awaken from a long night's sleep. I had been through this area many times, but never had I been through it at this particular time of day.

By 6:30 we had entered the outskirts of Kundiawa — a mountain town with steep and crooked roads. By now there was quite a bit of light, enough that the houses, trees, etc. could be seen, but still dark enough that lights were required for driving. I noted that we had started down a long steep grade with several curves, but while the driver was driving quite fast, he seemed to be a good driver and in control of the vehicle, so I continued to look out and enjoy seeing this mountain town awaken from its sleep. There was a preacher, an elderly man, sitting in the middle and I heard him speak to the driver and ask him if he was asleep. I then turned and looked at the road and saw that we were in the

middle of a curve and two wheels were already off the black top and on the gravel. When the man spoke to the driver whether he was asleep or not I do not know, but he hit the brakes and the vehicle turned up on two wheels for about 50 feet and then started rolling over. It rolled over completely twice, the second time going down an embankment and finally landed, top down and wheels up, on its third time over.

Each time the car rolled over the two fellows would come in on top of me. When we finally stopped, the two men in the front with me were able to crawl out. The other three men in the back had been thrown out on the first time over. I tried to get out but found that I could not move, except my legs. I called out for someone to help me, but everyone was so dazed they paid no attention to me. Finally, a local man came to the vehicle and I asked him to try to get me out. He said the top was smashed down so bad there was no room. I looked about and saw there was room for me to be pulled out through the rear window providing they could break the iron bars that protected it. Finally, the bars were broken and they started to get me out. By now two of the men that were with us had revived enough to help. It seemed like it took them forever and a day to get me out. Shortly after I was pulled out of the car the man that had come along was holding me, from waist up, in his arms and I remember him praying for me. Then I passed out and don't remember very much for the next three days.

One of the preachers in the back received a broken leg just above the knee and the other four only received minor cuts, etc. My right arm was cut in two places and one cut about 3 inches above the wrist went half way through the arm. They made X-rays at the Kundiawa hospital and I was told that no bones were broken but all the ligaments, muscles, etc., had been torn away from my left arm and shoulder. The head doctor at the hospital said the X-rays were very poor and he wanted to take more, but they never did, and they had decided to transfer me to another hospital. At this second hospital I spent two weeks, and inasmuch as I was making little to no progress, it was decided that I should be transferred to yet another hospital where there was a bone specialist.

The day that I went to this third hospital, I was transferred by ambulance a distance of about 60 miles, I had one of the most severe attacks of malaria that I have ever had. At this hospital a new set of X-rays was made and it was revealed that I had the socket broken in my left shoulder and three cracked ribs. All this, after almost three weeks since the accident. By this time my left arm and shoulder were pretty well "frozen up." Inasmuch as the bone was broken there was little the doctor could do to get my arm back to working except to give me some exercises to do. The last time I was at the doctor's the bone had not had time to heal enough, so I am still waiting. Next Monday, March 28, I am to go back to see the doctor and he will make new X-rays and if the shoulder bone has healed enough, he will put me to sleep

and try to work on my upper arm and shoulder to see if he can get it to working again. My right arm has healed outwardly, but still gives me a lot of trouble.

I am back doing some of my work now and can drive my vehicle, using mainly my right arm and hand. Today I put in the first full day outside since the accident. Tonight I feel like I have worked for two or three days without a let up. I am trusting the Lord to completely heal me, or else to give me sufficient grace to carry on as I am.

If nothing else ever comes out of this accident one thing has been made known to me, and that is I have more friends here in PNG than I ever realized. After the accident at 6:45 a.m., that same day at 7 p.m. the news of the accident was broadcast on the radio, and by the next day, phone calls began to come in from all over the country to inquire as to my condition. The natives at the Tanggi Mission Station, after hearing the news on the radio that night, walked six miles and hired a large truck that could seat about 30 people. The next day by about 3 p.m. they were at the Kundiawa hospital. It cost them nearly \$400 to hire the truck but they felt it was worth it.

Another thing that has stuck out like a sore thumb in this is that while the native people, lost, saved and from whatever denomination have shown how much they were concerned for me and, many of them from various other mission groups other than Baptist, have told me they prayed for me continually. Not a single white missionary from the Southern Highlands has shown the least concern, not that I expected them to, but it's so obvious that they could care less and some are probably disappointed that I made it back alive.

Then there is one other thing. If we look enough and in the right places we can usually always find something good and outstanding in every tragedy.

This has proven to be so as a result of this accident. During the first week of my confinement, I was continually under sedatives and part of the time was not even conscious, but shortly after that I began to wonder why the Lord had allowed all this to happen. Frankly, for a day or two I was quite puzzled about the whole thing. However, I can now see that out of all this has come at least one of the greatest blessings that I have had in all my Christian life. In the past two months I have had more actual time to meditate and spend with the Lord than I have had in the 32 years of my Christian life previous to this.

Perhaps, this could be said of the majority of people, especially preachers; that we get so involved in church work, mission work, etc., that we actually have very little time to spend with the Lord alone. It's a pity that it sometimes takes something like this to cause us to spend more time with the Lord. Some of the best Baptist literature we have in print today came from the pen of Brother J.R. Graves, while he was laid upon the bed of affliction during his pastorate in Memphis, Tennessee. Beloved, I am not saying that I hope I have another experience like this so that I will have even more time yet to spend with the Lord, but I am saying that through

this experience I believe I have learned how to take time out to spend with the Lord from now on. So, while there may be other things connected with all this trouble that I will never understand in this life, at least, some things are crystal clear.

The mission work has continued to go on just the same and this will tell us that, at least, I am not indispensable. Over in the Duna area the work is well established and has settled down to a normal Baptist work. Almost the entire work is being done in that area now by the Nationals. They hold their own revival meetings, attend to all their church affairs, organize churches and ordain their

preachers. I visit them as often as possible to assist them in any problems they might have. The work in the Huli area has begun to make some progress. For the time being, at least, the fighting has ceased and that has helped our attendance. Some new places have opened up for us to preach. The one thing that is a continual plague to us in this area is malaria. The preachers stay sick with malaria a lot. I had to take one of them to the hospital today and this throws a heavy burden on the rest of us, as there are only three other men that preach in this area, other than myself. Beloved, we continue to pray for all of you and likewise covet your prayers. May the Lord bless each of you!

I WISH MY MUMMY DIDN'T SMOKE

I know my Mummy loves me. She dresses me up in nice clothes. She feeds me on the things that are good for me. She buys me lots of things. She reads books about how to take care of me. She sits up with me when I do not feel good. She will do most anything for me. But I wish she didn't smoke!

I've never had a clean kiss in my life. Sometimes her breath is awful bad; and when she kisses me just after she has been smoking, it almost makes me sick. All the time there's something funny tasting about it. Once, it did make me sick and I cried, and she said it was from something that I had eaten.

She was fixing my oatmeal the other morning and smoking, and she got ashes into it. 'Course she didn't see it, but I had to eat it. I got so tired of living in smoke all the time. It hurts my eyes and I rub them hard and she doesn't know what is the matter. The worse thing is when she lays a cigarette down and the blue smoke gets into my eyes and nose and stings and stings. She doesn't know why I fuss so much and sometimes she shakes me for being bad.

Sometimes my lungs hurt from so much smoke, and I cry and Mummy gets cross, and I don't know how to tell her, and

then we both get fussy and Mummy tells my Daddy that I have been awful all day.

And I don't like the way that some men look at my Mummy when we are eating in a restaurant and she is smoking.

Maybe I'll get used to it, but it is awful hard on a little fellow like me. I like fresh air and clean things. I feel so good when I go outdoors and away from my Mummy's smoke.

Sometimes Mummy has company in the afternoon and when all the "girls" begin to smoke and there aren't any windows open, it gets terrible and I get cross and Mummy says, "don't know what is wrong with that child today. Why can't he be good when there is company in the house?"

Once, when she was holding me and smoking. I got some ashes in my eye and it hurt awful and I screamed and screamed, and that night she told Daddy I had a temper tantrum. I don't know what a temper tantrum is, but it sure hurts.

It's awful hard growing up with grown-ups. And now, when you believe me — Grandma has started smoking, too!

I don't know what people want to smoke for. I wish my Mummy didn't.

WHO MADE ME TO DIFFER?

Who made me to differ from those who are blind,
From those who are crippled or deaf?
'Twas certainly not due to some merit of mine
And to nothing I did for myself.

Who made me to differ from millions that starve,
From the countryless, homeless, deprived?
'Twas surely not written thus by the stars
Nor from anything I could ascribe.

Who made me to differ from motherless waifs
And the ones that no father have known?
No goodness or beauty of mine kept me safe
With parents beloved, my own.

Who made me to differ from multitudes lost...
The eternally damned and undone?
That never will travel the road to the cross
With God's loving, wonderful Son.

He made me to differ by writing my name
In the precious, unchangeable Book;
And giving His Blood to cover my shame
As the road to Golgotha He took.

Who bade me, "Believe," and gave me the Faith
That softens my pillow each night?
'Twas His Godly Providence, wondrously made...
His choosing, His Loving, His Right!

Bernice S. Bryant
Cottontdale, AL

MAN'S FIG LEAVES

by Horatius Bonar

"They sewed fig-leaves together, and made themselves aprons" (Gen. 3:7).

They are alone, yet they are ashamed. They are in Paradise, yet they are ashamed. It is conscience that is making them blush. It not only makes cowards of them, but it works shame and confusion of face. They are ashamed of themselves; of their nakedness;

of their recent doings. They cannot look one another in the face after their disobedience and recriminations against one another. They cannot look up to God now. Possibly, too, they shrink from being in view of the serpent who beguiled them. The feeling of happy innocence is gone.

They must be covered. This is their feeling, the dictate of conscience. The eye must not see them, either of God or man. The light must not shine on them; the eye of the sun must not look on them; and the fair flowers and trees of Paradise must not see their shame. They love darkness rather than light. Covering is what they seek — covering from every eye. Thus, shame and guilt are inseparable. "I must be covered," is the sinner's first feeling — from the eye of God and man, even from my own. They cannot look on me, nor I on them!

Thus far they are right. But now they go wrong. Their mistake was two fold: (1). That they could cover themselves; (2). That they can be covered with materials from vegetable nature. Let us look at these.

I. MAN THINKS HE CAN COVER HIMSELF.

He knows not the greatness of the evil; he does not calculate on the penetration of the all-seeing eye. He sets to work and makes himself a covering, and he says this will do. What sin is, or what the sinner needs, or what God requires, he has no idea of. Each sinner has his own way of covering himself; he weaves his own web, whatever may be the substance of which it is composed. He thinks he can do it himself. He has no idea that it is utterly beyond his power. He trusts to the skill of his own hands to provide the dress that shall hide his shame from the eye of God and man. He thinks it an easy thing to deal with shame, and fear, and conviction, and conscience. He will not believe that these can only be dealt with by God. This is the last thing that he will admit. He will try a thousand plans before accepting this. He will make and try on many kinds of sets of raiment before betaking himself to that which God has made. The unbelieving man's whole religious life is a series of plans and efforts for stitching a raiment for himself, with which to appear before God and before men; nay, with which he hopes to appear before the judgment-seat. It is with this man-made clothing, this earth-made, or priest-made, or church-made religion, that he robes himself — with this he removes the feeling of guilty shame. He can do all that is needful himself, or at the most, with a little help from God.

II. MAN THINKS HE CAN COVER HIMSELF WITH LEAVES.

He supposes that what will hide his shame from his own eye will hide it from God; that even such a frail covering as the

foliage of the figtree will do. He has no thought of anything beyond this. The fig-leaf will do, he thinks. What more do I need? But he is mistaken; the fig-leaf will not do, broad and green as it may be. But why will it not do?

IT IS MAN'S DEVICE, NOT GOD'S

That which covers sin, and renders the sinner fit to draw near, must be of God, not of man. God only has the right, God only can, prescribe to man how he is to draw near. What then is ritualism but a religion of fig-leaves?

IT IS SIMPLY FOR THE BODY, NOT THE SOUL

It does not relieve the conscience or satisfy the guilty spirit, or cover the whole man. It is utterly insufficient. It could not remove one fear, or quiet one pang of remorse, or make the man feel tranquil in the presence of God.

IT IS COMPOSED OF LIFE, NOT OF DEATH

That which is to cover man's sin, and deliver him from the sense of shame, must be something which has had the life taken out of it. The green fig-leaf will not do. It is no better than Cain's sacrifice — the fruit of the ground. The only thing that can relieve the sinner from guilt and shame is atonement; the only atonement is by blood; for without shedding of blood is no remission; and therefore, the only sufficient covering must be one connected with atonement — one which represents death — one which tells of the payment of the righteous penalty and the removal of the righteous condemnation. The fig-leaf spoke of life, not of death; of the blessing, not of the curse. It had nothing in it which told of propitiation or substitution; nothing which spoke of God's anger by another.

The truths here taught us, for ourselves, are not a few. They are of profound importance.

MAN'S DEVICES FOR COVERING SIN ARE USELESS

They may be easy or difficult — cheap or costly — still they are vain. They profit nothing. The covering is narrower than a man can wrap himself in. These devices are innumerable. Good deeds, long prayers, fervent feelings, self-mortifications and penances; church-connection, rites, ceremonies, religious performances — such are man's way for approaching God, his coverings for a sinful soul. They are all fig-leaves!

MAN'S DEVICES ALL TURN UPON SOMETHING WHICH HE HIMSELF HAS TO DO, NOT ON WHAT GOD HAS DONE.

Man misses the main point of importance. This was not wonderful in Adam, to whom nothing had been revealed; but it is amazing in us now, when God has announced that he has done all — that "it is finished!"

MAN'S DEVICES

ASSUME THAT GOD IS SUCH A ONE AS HIMSELF

He can conceal himself from his fellow-man; therefore, he thinks he can cover himself, so that God shall not see him. That which conceals him from a human eye, he supposes will conceal him from a divine.

MAN'S DEVICES ALL TRIFLE WITH SIN.

They do not fathom its depths of malignity in God's sight. They assume that it will be easily forgiven and forgotten. They overlook its evil, its hatefulness, its eternal desert of woe. What are fig-leaves as a protection against the wrath of God or the flames of Hell!

BOOK REVIEWS

We have two new books in our book store published by Kregel Publications and authored by David Thomas. They are The Book of Job and The Book of Proverbs. These commentaries are expository and homiletical, and they do live up to these two terms.

For some years I have been a serious student of and preacher from the Old Testament. It is my sincere conviction that most christians and most preachers give very little time and attention to this portion of the Bible. It is certain that they thus miss many blessings and fail to learn many lessons (Rom. 15:4; I Cor. 10:6). I would urge all, especially preachers, to give more attention to the Old Testament. Preachers could add needed variety to their preaching and give much instruction to their hearers in this way.

David Thomas's homiletical method in his commentaries make them exceedingly valuable to the preacher, for they help him greatly in making preaching material from the Word of God. I have found by my experience that I need the help of able commentators much more on Old Testament books than in the New Testament — help in understanding the text better, and help in transferring that understanding into preaching material. These two books will be very helpful to any preacher in these respects. I find that the two Bible books mentioned above are two where I especially need preaching help.

The book of Job has always been a difficult book for me in understanding it and preaching therefrom. This book by David Thomas is of great help in this way. I will say that I am disappointed in Mr. Thomas's position that Job knew little or nothing of a future life. Further, there are a few statements in the book which I consider derogatory towards the Inspiration of the Bible. I hasten to add that many commentators on Job bother me in this respect. I am sure that Mr. Thomas did believe in Inspiration. The book gives a brief exposition of Job, portion by portion, and then gives much and valuable help in using this material in preaching. I recommend this book to all who would study, and especially to those who would preach from, the book of Job. The price is \$14.95.

The book on Proverbs is a large book of over 800 pages. I find that I have been able to preach from a portion of Proverbs here and there, but I have had difficulty as to preaching frequently and on large portions of the book. Mr. Thomas does an excellent job of expounding

(Continued on Page 12 Column 1)

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MAY 21, 1983
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CALVARY BAPTIST CHURCH CONFERENCE PROGRAM

Friday Night 7:00 p.m.
DOES GOD OWE EVERYONE A CHANCE TO BE SAVED?
Dan Phillips, Bristol, Tenn.

OPEN
SOME THINGS THE PREACHER NEEDS TO REMEMBER
David West Charleston, S.C.

Saturday Morning 9:30 a.m.
WITNESSING FOR JESUS CHRIST
E.G. Cook Birmingham, Ala.

OPEN
THE HOLY SPIRIT AND THE SALVATION EXPERIENCE
Owen Croy Assistant Pastor of Host Church

A MEMORABLE NIGHT IN THE LAND OF EGYPT
Don Pennington Warren, Ohio

Saturday Afternoon 1:30 p.m.
CHRIST IN THE ORDINANCES
Peter Halliman Garrison, Ky.

IF YOU ARE NOT LIVING RIGHT
Sammy West Griffin, Ga.

IF CHRIST DIED FOR PHARAOH
Rodney Minney Clem, W. Va.

Saturday Night 7:00 p.m.
JACOB'S STRANGT WRESTLING MATCH
Ron Boswell Hagerstown, Md.

THE LORD DOING AS HE PLEASURES AT ALL TIMES AND IN ALL PLACES
J.C. Settlemoir Jamestown, Ind.

THE FREE OFFER OF THE GOSPEL
Sam Wilson Gladwin, Mich.

Sunday Morning 9:30 a.m.
HOW CAN MAN BE JUSTIFIED WITH GOD
Ralph Hawkins Nappanee, Ind.

OPEN
BAPTISTS ARE NOT PROTESTANTS
John Alber Brighton, Colo.

THE LINK-CHAIN SUCCESSION OF TRUE CHURCHES
Joe Wilson Pastor of Host Church

Sunday Afternoon 1:30 p.m.
IS ETERNAL PUNISHMENT TRUE? IS IT RIGHT?
John Lenegar Delaware, Ohio

HOLINESS IS WHAT IT IS ALL ABOUT
Eldon Joslin Birmingham, Ala.

LOVE NOT THE WORLD
Coy Cox Independence, Ky.

Sunday Afternoon 4:30 p.m.
WILL JESUS SIT ON DAVID'S THRONE?
Rick Perdue Taylorsville, N.C.

SOME THINGS WE ARE TO HATE
Ray Brown Indore, W. Va.

FINDING THE BIBLE IN THE HOUSE OF GOD
James Hobbs McDermott, Ohio

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The Bible in the Balance by Linsell	9.95
Apathy, Apostasy & Apostles by Evans	4.50
Foxes' Book of Martyrs by Berry (paperback)	5.95
History of the Evangelical Churches of the Valley of the Piedmont	32.00

HAVE YOU PLANTED YOUR GARDEN?

First Plant Five Rows of Peas:
(1) Preparedness (2) Promptness (3) Perserverance (4) Politness
(5) Prayer

Next To Them Plant Three Rows of Squash:
(1) Squash gossip (2) Squash criticism and (3) Squash indifference.

Then Five Rows Of Lettuce:
(1) Let us be loyal (2) Let us love one another (3) Let us be faithful
(4) Let us be truthful (5) Let us be unselfish

No Garden Is Complete Without Turnips:
(1) Turn up for church (2) Turn up with a smile (3) Turn up with a new idea

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BOOK REVIEWS

(Continued from Page 11)

this book, and of helping one to translate that exposition into preaching material. This book will help anyone to better understand, appreciate and obtain spiritual blessings as well as helping the practical life of holiness, from the book of Proverbs. What book of the Bible covers a wider range in dealing with practical matters of consistent christian living than does Proverbs? The book sells for \$18.95 and is well worth that price for Bible students and preachers. These two books give the kind of help which many need in the exact places where many need the most help. Order both of these books from our book store. Remember that the profit goes into the ministry.

We have two new books in our book store. They are **PRACTICAL TRUTHS FROM ISRAEL'S WANDERINGS** by George Wagner, and **PRACTICAL TRUTHS FROM JONAH** by Joseph S. Excell. The Old Testament is a neglected portion of the precious Word of God, neglected by most

believers and frequently by the preacher himself. I do not know all the reasons for this. I am sure that the devil plays a part in this, thus robbing God of glory due His name and depriving believers of many needed lessons and blessings. I feel sure that just plain laziness in mental study habits is another cause. Among many further causes one might be that the reader study habits is another cause. Among many further causes one might be that the reader finds he needs more help from able scholars in this portion of the Bible and does not know where to find them or which one to choose. The two aforementioned books will meet a part of this need.

The book on Jonah is an excellent commentary on that wonderful portion of the Bible. The full inspiration of this book is set forth. There is no toning down of the miraculous in the book. The sovereignty of God over all animate and inanimate creation is asserted and blessed lessons drawn therefrom. This book will strengthen one's faith and improve ones spiritual well-being.

Many Bible students have long recognized that there are amazing resemblances between Israel's journeying in the

wilderness from Egypt to Canaan and the pilgrim journey of the believer through the wilderness of this world to heaven itself. First we need to see and believe the historical facts of the events which occurred to Israel in these journeys. We need to see how God worked in, with and through Israel. Then we need to apply the lessons of God's spiritual dealings with Israel to our own lives. We miss the purpose of God in inspiring the history and biography of the Bible when we fail to learn spiritual and practical lessons therefrom and apply them to our own lives and circumstances. We do not study these simply to learn the historical facts of the past. If we do we are almost wasting our time. We study these to see our God at work in His people and their lies in the days gone by, and to learn lessons which will be of benefit to us in our lives.

I like the word **PRACTICAL TRUTHS** in the titles of these two books. Truth which is learned and not put into practice will puff one up and be of no spiritual profit. But when we learn how to put the truth into practice in our daily lives, then it is of immeasurable value. These two books will help one to put truth into practice in their own lives.

ISRAEL'S WANDERINGS is a hardback book of nearly 400 pages and sells for \$12.95. **JONAH** is a hardback book of over 200 pages and sells for \$8.95. Order one or both of these books from our book store and remember that the profit goes into the ministry.

We have a new book in our book store. It is **ISRAEL IN THE PLAN OF GOD** by David Baron. To those who have read anything by this author, this book will be immediately desired. Mr. Baron is a converted Jew, who upon conversion dedicated his life to preaching Christ to Israel and to setting forth to others the Scriptural teaching concerning Israel. I feel that Mr. Baron's commentary on Zachariah is the very best one can obtain, and certainly recommend the above book to the reader.

Beginning in Genesis chapter eleven with the birth of Abraham and continuing through the Bible, Israel and God's dealings with and prophecies concerning this people is one of the major subjects of the Bible. I make bold to say that one will be utterly unable to properly understand the history or the prophecy of the Bible without understanding the place of Israel in the plan and purposes of God. To ignore Israel or to make the spiritual people of God to be the true Israel — which is just another way of ignoring Israel — is to wreck havoc with the major and predominant portion of the Bible.

This book by Mr. Baron consists of expositions of four important portions of the Word of God. Deuteronomy 32, Psalm 105, Psalm 106 and Isaiah 51 are herein expounded. In these expositions, which are as thorough as one can find on these portions, God's dealings with Israel in their past history is set forth. The sovereignty of God in His gracious dealings with Israel is declared. The sins of Israel and God's dealings with them therefor are plainly declared. The wonderful pro-

phesies of God's future dealings with Israel in further judgment and in wondrous saving-grace are faithfully declared.

Those who believe that God is through with Israel need to read this book. One who fails to recognize God's predestinated future for the nation Israel as set forth in the Bible might as well forget the matter of Bible prophecy. No wonder such people are Amillennialists for how can one truly believe in the Bible Millennium without recognizing Israel's prominent place therein?

The Bible student and especially the preacher need to study the Old Testament and the place of Israel in the history and prophecy of the Old Testament. To see, believe and preach the place of Israel in the plan of God is to exalt the God of Israel. Truly, the God of Israel is the True and Living God of the whole Bible. I know of no safer human guide in such studies than David Baron. I sincerely recommend this book along with other books from his devout and able pen. The book is a hardback book of over 300 pages. The price is \$12.95. Order from our book store and remember that the profit goes into the ministry.

PUT TO SHAME

by Rupert Wagner
Arden, N.C.

Psalm 83:16: "Fill their faces with shame; that they may seek Thy name, O Lord."

Several months ago I came upon a tract written by a woman who had been in a church for 30 years and had been so good and did so many good works within her church. Then the Holy Spirit came upon her one day and told her she was good, but lost. She was 95% good, but 100% lost.

I sought the person who had given the tract out because the story, although not any great doctrine, was of truth. The truth being; the churches today are being filled with unregenerated people, instead of Sanctified believers.

I found the one who had been giving these tracts out all over town. After talking to this man on the phone, I sent him T.B.E. and months later, I called him again by way of the telephone. I asked him how he liked T.B.E. He said it was a good paper and he liked most every article written, BUT could not remember ever seeing any article on how to bring the Gospel to man, how to witness — things that we might do as Sovereign Grace Believers, what we might do as individual believers in Christ. His conversation and the following brings me to write this article. I am so thankful to my God for the ways He humbles me. It always seems to be through someone else — someone with whom He brings me in contact.

My friends, I wish you could meet my new brother and sister in Christ, for they will put you to shame as they have me. They believe in a Sovereign God and the Doctrines of Grace, as God has revealed them to them. He is an unemployed welder and she is crippled with muscular dystrophy. She remains in a sitting position with what little body she has. Her life is a wheel chair, but you'll find them in that Baptist Church, come rain or snow.

Now this is what I want to tell of these two people: they will witness more to others in a week than most of us will witness to in

a year's time. Now on top of this, I have just heard a Baptist missionary to Scotland say, recently, they really had a good missionary in some far away country, living all alone amongst these naked people in a tall hut, listening to their every grunt and groan they made, so as a Bible could be translated into their language.

This missionary had been there for three years and sometimes had nothing to eat and sometimes ate what our dogs would not. This missionary spoken of was a WOMAN. A woman missionary. It seems you cannot get men to be missionaries anymore.

And now, yesterday I read about another missionary woman. She has been one for 30 years, many years spent in China. She is traveling around now telling about her years as a missionary. She said the Baptist Churches used to be on fire for God until they STOPPED PREACHING REPENTANCE some 60 years ago. Brothers, we should go hide our faces. We have been intrusted with the Truth and we love to write about it, we love to read about it. We can attend many Bible Conferences and speak on the many Scriptures of Sovereign Grace. We can give many sermons on Sovereign Grace Doctrines, Church history, our beginnings and endings, and I like very much to read and hear these truths. Yes, I have a hunger for them, and may we continue to write them and read them; but, my brothers as a bunch of GOD-MADE BELIEVERS sometimes I wonder IF we are not put to shame because we do not appreciate GOD'S SOVEREIGN GRACE to us.

Now I will say this, you will not see a woman missionary in our Sovereign Grace Missionary Churches, thank God. But let me ask you, have we fallen into such a state that we cannot bring forth more new Sovereign Grace Baptist Preachers and more God-Fearing Men, willing to go to foreign fields. I am not sure we are willing to support the ones that are in the field now. Can we not come up with a few willing witnesses.

I'll say, we need to preach on Repentance and Sanctification. We may write on it and read it, but are we preaching it in the church? Are we confessing our faults and sins to one another? Are we telling others of our SALVATION?

I have a feeling we could be put to shame by women doing a man's job in the Church and by other people doing our witnessing for us.

May our Father not take these truths from us and give them to someone else, and let us sink into the mire of ignorance and contentment as most all Baptist Churches have sunk today.

Doctrine will never take the place of Repentance and Sanctification. Let us preach more of it. And for GOD'S SAKE, let us show forth our thankfulness unto our Redeemer and go out and WITNESS to others TODAY.

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