

## SERVICE

by Bob Hoskins  
Mansfield, Ohio  
(I John 1:6-10)

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned we make him a liar, and his word is not in us" (I John 1:6-10).

In these passages we find the word "if" is a noun or supposition or condition. I would like to make it clear at the beginning that there are no conditions in salvation. I am not talking to



Bob Hoskins

the lost but to the saved. And this condition pertains to the rewards that the Children of God receive for the services they have done in this life. If we will notice that services rendered in the Old Testament consisted only in the performances by the priests of the Divinely appointed ritual in the tabernacle or temple. In contrast to this, the New Testament priest ministry is much broader in its scope, including not only a service to God and fellow-believers but to ALL men everywhere.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

Now let us look for a moment at how the priests in the Old Testament were installed (or came) into office of priest. The Old Testament priest was sanctified, or set apart both by the fact that he was born into the priestly family of Levi, and by the fact that he, with due ceremony, was inducted into the priestly office, which appointment continued so long as he lived. Likewise, at the beginning or start of his ministry he was ceremonially cleansed by a once-for-all bathing: "And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation and shalt wash them with water" (Exodus 29:4).

These were the orders of the Lord God to Moses, and in Leviticus 8:6, we find Moses carrying out these orders. "And Moses brought Aaron and his sons, and washed them with water" (Lev. 8:6).

In fulfillment of the antitype, the believer priest is wholly and once for all cleansed at the moment he is saved, "And you, being dead in your sins and the uncircumcision of your

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The chief design of the work of regeneration is to fix the heart upon God.

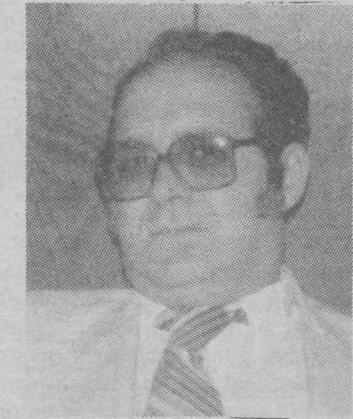
## HOW WE SHOULD PREACH CHRIST AND HIM CRUCIFIED

by Elder Luther S. Hilton  
Hobart, Indiana

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:1-2).

I feel that I should say to you, first of all, that we should seek to preach the Whole Counsel of God as much as God enables us to do. We ought to be careful to give God the glory for

everything that we are enabled to do, for except He enable us,



Luther S. Hilton

we are unable to do anything toward glorifying His great Name. Now there is much more to preaching than just preaching Christ and Him crucified. I will say, however, that there isn't a message in the Bible that OUGHT to move you more than the message of Christ and Him crucified. We ought to always realize that all of our preaching and teaching will have no effect except the Spirit use it. What I am saying to you is that excellency of speech or wisdom of words will not be the power of

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## The Baptist Examiner

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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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## SALVATION BY GRACE

BY Ken Leonard  
Hagerstown, Md.

**GALATIANS - CHAPTER 1**  
Great Bible teachers of the past have called this Epistle, "Paul's Crucifixion Epistle."

One outstanding Bible teacher said, "Every sentence is a thunderbolt." Another preacher said, "Every word in Galatians is a stick of dynamite." Martin Luther testified, "Galatians is my Epistle. I am married to Galatians." Let me add my "amens" and "hallelujahs" to these statements. I am doubly married to Galatians. As ministers of the gospel of Jesus, we are of course to preach all Scripture from Genesis 1:1 to

Revelation 22:21, but I suspect if the truth were known each of us have a special Scripture that is close to our heart. Galatians is mine. The theme of Gala-

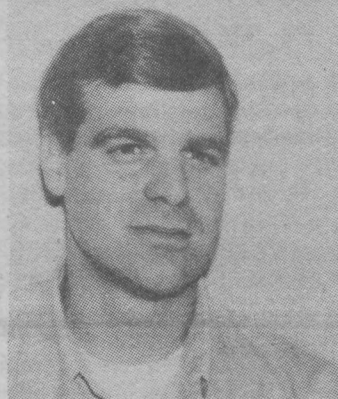


Ken Leonard

tians is "Salvation by Grace."

The law and the Gospel do not keep company. They do not walk together because they are not agreed. They are by nature as far apart as the East is from the West. The law and the Gospel are by nature as far apart as life and death! "The Law" is the ministry of death. "The Gospel" is the ministry of life. "The Law" is the whip-lash of the judgment of Almighty God. God thundered out, "The soul that sinneth shall surely die!" Sin is the transgression of God's law. "The Gospel" of the marvelous Grace of God — the Good News of salvation — is a

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David Darragh

Man has a problem. He is born spiritually dead, or separated from God, and will die spiritually separated from God UNLESS GOD INTERVENES IN YOUR LIFE. God uses the Gospel of Jesus Christ in this intervening work to spiritually quicken you, giving you faith, and assurance that you know now that Jesus is for salvation.

This is commonly called regeneration, or as Jesus said, "born again." God works His mighty powers in us, turning our cold, depraved hearts toward Him and makes us willing. As you can see by the cited Scripture, man has a concern only for that which is not godly. This is not only what we consider criminal-like in manner, but false teachings and false "religions" as well. Many by nature will always veer to that which is not godly. He will not seek true faith or Jesus Christ, except God causes him to do so. As Jesus said, "Light shineth in darkness, and the darkness comprehended it not" (John 1:5).

**2. Unconditional Election:** Here is a subject that pro-claimers of "free-willism" shun away from. The fact of the matter is, God, in eternity past, chose from fallen mankind a certain number of them; that Jesus Christ was to come into this world and be their sacrifice; and they would become His people.

Do you, reader, shun this great Bible truth? Do you find it offensive or strange? Do you picture God as an old man sitting in a rocking chair trying to save all mankind, but can't

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## THE THIRD COMMANDMENT

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Exo. 20:7).

I take the position that the Ten Commandments are binding and obligatory on all men of all time. When someone tells me this is not true; that we are not under law, but under grace; I always reply, "Which one can we break?" We are not under law for salvation. No one ever was. However, we are not saved from the obligation to obey the law of God; but we are saved from the curse of our breaking of the law; and we are saved unto obedience to the law. The truly saved person has a desire to obey the law of God; does obey to some extent; will grow in that obedience; and will, some day, be perfectly conformed thereunto. Surely, no one would dare to say that we are no longer obligated to keep the third commandment. What? Is it all right now for one to take God's name

in vain? Does the thrice-holy God of the Bible no longer hold him guilty who takes His name in vain? Does not this one commandment show the absurdity of overdoing the "not under the law" thing?

There are some matters we need to consider in interpreting the law of God; and by this term, I refer to the Ten Commandments. When one sin is condemned, all like sins are also condemned. When a sin is condemned, the positive duty is commanded. This third commandment includes the command to rightly use the name of God. When an outward sin is condemned, the inward attitude which produces that outward sin is also condemned. I have been giving the matter much thought, and I am becoming convinced that there is no sin condemned nor duty commanded in all the Bible which is not connected in some way with the Ten Commandments; search and see! Then note that the Ten Com-

mandments take a hard attitude against sin. Away with the modern soft approach to sin; the justifying, the excusing, the minimizing of sin. The Bible is against sin, totally against it, uncompromisingly against it, always against it. The Bible never excuses, makes light of, or jokes about sin.

This commandment is dealing with a sin of the tongue. The Bible has much to say about the importance and power of the tongue. Proverbs 18:21 tells us, "Death and life are in the power of the tongue..." We might almost say that the proper usage of the tongue is the most important matter in our lives. One can do much good with the tongue. One can encourage the downcast, comfort the sad-hearted, lift up the fallen, and above all, tell the unsaved how to be saved by the proper use of the tongue. On the other hand, one can do great and irreparable damage to others by the misuse

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THE BAPTIST PEOPLE

JOSEPH M. WILSON, Editor

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## COMMANDMENT

(Continued from Page 1)

of the tongue. The Bible says more about this one organ than any other organ of the body. The Bible even teaches that, "...if any man offend not in word, the same is a perfect man..." (Jms. 3:2). Surely, it is a most important matter as to how the tongue uses the name of God.

"The name of God" stands for all that God is; in Himself, to His people, and to the unsaved. It is not just a matter of the words involved in the name of God. It is a matter of one's total attitude towards God. How one uses the name of God reveals the attitude of one's heart towards God, and this attitude reveals the true condition of the soul. So you can see that we are now dealing with a very important matter.

There are many ways in which one can break this commandment. Most people think that the only way one breaks this command is by using God's name in connection with a curse word, but this is very far from the truth. The fact is that, most likely, every reader of this sermon has broken this commandment many, many times. Since God will not hold him guiltless who breaks this command, we need to know what it is to commit this sin. We need to be careful that we do not ignorantly break this command, for that will not relieve us of our guilt before God. Let us look at some of the ways one can commit this sin.

Of course, there is the usually understood way of using God's name in conjunction with a curse word. Oh, how black and vile is this sin! Men's mouths are like garbage cans and like open graves, from which come forth such terrible odors. Why don't men use their wife's names or their mother's names in their cursing? Some vile, filthy, low down worm of the earth would get angry with me if I would use the name of his wife, his child, or his mother in

a filthy and cursing way; yet that same one will use the name of my blessed Saviour, of my heavenly Father in such a way. I think I ought to be able to pull a "citizen's arrest" and put such a wicked one in jail. He violates my rights. I should not have to listen to this serpent of hell foul the atmosphere with the poison of his vile using of the name of God. You who use God's name and Christ's name in your filthy talk and in your cursing: you are the lowest of the low, the filthiest of the filthy, the trashiest of the trashy, the scum of the earth. You should not be allowed to open your mouth in the presence of decent men and women. You should be exiled. You should be carried off on some garbage scow to some deserted island and left there until you die and go to the hell to which you are headed except you repent and believe on that Jesus Christ you have so dishonored with your serpent-like tongue. But there are other ways of committing this sin against the third commandment.



Joe Wilson

To use God's name in swearing to a lie breaks this command. I am not against taking an oath under proper circumstances and in telling truth. But to take God's name in a false oath is to add sin to sin. You should not lie at all, but when you use God's name in your lie, you become doubly guilty.

To make a false profession is to take God's name in vain. When one says that he is saved, that he is trusting Jesus Christ as Lord and Saviour, that he has been born again by God; and when this is not true, one has taken God's name in vain. Oh, what a multitude are guilty in this way!

When an organization which is not a true church uses the name of God in its church name, or even calls itself one of the Lord's churches, such is taking God's name in vain. Jesus Christ established a Baptist Church in the days of His earthly ministry and promised it perpetuity until His coming again. These Baptist churches are the only true churches on the face of the earth. (And every thing which calls itself a Baptist church is not truly such.) All other churches were started by man and are not true churches of Jesus Christ. For such to say that they are churches of the Lord, or to use His name in their name (such as Church of God, or Church of Christ) is to take the name of the Lord in vain. Every member of such a church is guilty of this. Every one who recognizes such man-made organizations as true churches is also guilty of breaking the third commandment.

A false baptism where God's name is used is breaking this commandment. It takes four things to constitute Scriptural baptism: 1. A Scriptural subject, a believer in Jesus Christ. 2. A Scriptural mode, immer-

sion. 3. A Scriptural purpose, to obey Christ and picture His gospel. 4. A Scriptural authority, a true Baptist Church. Now I suppose that all who baptize use the name of the Lord in performing this ceremony. When one does use the name of the Lord in performing what they call baptism, but leaves out one or more of these Scriptural requirements, that one is taking God's name in vain. For instance, when a Presbyterian preacher takes a saucer of water, dips his fingers in it, sprinkles a few drops on a baby's forehead, saying, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," that preacher is guilty of taking God's name in vain. That preacher is performing an unscriptural act, he is telling a lie, and worst of all, he is using God's name in telling this awful lie. Oh, what a horrible sin it is to sprinkle or pour and call it baptism; to do this upon an infant (who cannot be a Scriptural candidate); to do this for a wrong purpose; to do this without true authority; and to do all of this in the name of God! What words of man can describe the magnitude of such a sin! Yet, what a multitude of so called churches, and preachers are guilty of this sin every Sunday of the year!

Insincerity in prayer is taking God's name in vain. Yes, it is! When we pray, we use the name of God. What a glorious privilege is this! But when we are just "saying" our prayers, just mumbling words, not truly and sincerely praying to our God; we are taking God's name in vain. Brothers and sister, how often are we guilty of insincerity in our going through the motion of praying? So often do we break the third commandment.

Preaching false doctrine is usually, if not always, a breaking of this commandment. Usually the preacher attaches the name of God to what he preaches. Always, by direct statement, or by implication, the preacher professes to be preaching in the name of the Lord. Now this matter of what we preach is very, very important. Somebody is preaching a lie and claiming that it is God's Word! Brothers and sisters, it is patently clear that all the differing and contradicting doctrines taught from the multiplicity of pulpits in our land cannot be the truth of God. Does God lead one preacher to preach once saved always saved, and another to call that a doctrine of the devil? Does God lead one preacher to preach sovereign, electing, predestinating grace, and lead another to preach the free will of man in salvation? Does God lead one preacher to sprinkle and another to immerse? Does God lead one preacher to preach Baptist doctrine, another Methodist teaching, and another something else? Does God lead one preacher to speak in tongues, and another to condemn such practice as unscriptural? Of course God does not lead in all these different directions. Someone is preaching a lie. Yet all claim to be preaching in the name of God. Those who are preaching a lie are taking God's name in vain. This is indisputable.

I could name many other ways in which one can commit this sin, but I will mention only one more. To use God's name in a light, irreverent way is to take His name in vain. How about the using of God's name in "rock, and roll, in "country music," in literature, etc., when

that name is not being used in a reverent and respectful way? Surely, this is taking God's name in vain. For my part, I have reached the age where if it is not religious singing I am not interested. And I am not interested in most of that. But it is not true that a multitude of songs of this day use God's name improperly. When one uses God's name lightly and insincerely in conversation, he is taking God's name in vain. Let me give you a statement which will cover the whole matter. Whenever we use God's name and we are not speaking reverently about God, or to God, we are taking His name in vain. Now read that over about a dozen times and let it soak in. It is the truth and covers the total situation.

Let me add this thought. I sincerely doubt that an unsaved person can ever use God's name without taking it in vain. I will not absolutely declare this, but I will say that it is almost a total truth. I cannot think of any way in which an unsaved person could use this name without breaking the third commandment. You might say that he could ask God for mercy as the publican did, but if he is sincere in such a prayer it is an evidence that he has already believed in Jesus Christ and is a saved person; if he is not sincere in it, he would be taking God's name in vain.

Remember that one rule of interpreting the Ten Commandments is that, where a sin is condemned, the opposite virtue is commanded. Therefore this third commandment commands us to use God's name in a true and proper way. Oh, what a precious and wonderful name is the name of the Triune God,

and the names of each Person thereof! How great a privilege it is to be authorized by God to use that name! How grateful we should be to be able to use that name, how precious it should be to us, and how much we should use it! We are saved by and in the name of Jesus Christ for, "...there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Oh, how we love the name of Jesus! That name is the sweet song of our soul. We use that name in our confession of faith in Him.

We were baptized in the name of the Triune God of the Bible. This first step on the road of obedience for the child of God; this entrance into the Lord's church; this beginning of living out the life God has given us; this was in the name of our God.

We use God's name in praise. Oh, how we praise His name! We never tire of that name. We delight to praise Him. We would join the angels of God in singing eternal praise to the name of our God.

We use the name of Jesus in our prayer. Praise God for this. We dare not come to God in prayer in our own name. We have no credit, no merit in the bank of heaven. Heaven will not cash the check that is presented in our own name. We are bankrupt sinners living on the gracious bounty of our sovereign and gracious God. But Jesus Christ has an account in the Bank of Heaven. It is an account with unlimited resources. He has given us an inexhaustible supply of blank checks. He has signed His name in His own precious blood to those checks. In our prayers, we present these checks, signed with Jesus' (Continued on Page 3 Column 1)

## FROM THE EDITOR

**WHICH ONE CAN WE BREAK?** This is my usual answer to those who tell me that we are not under the law in any way, and it usually closes the conversation on this point.

"...for ye are not under the law, but under grace..." (Rom. 6:14). "...being not without law to God, but under the law to Christ..." (I Cor. 9:21). At first sight these two Scriptures seem to be contradictory. They can be reconciled by considering the following statement: The truthfulness of a statement depends upon the subject under discussion. When the subject is salvation, then it is true that we are not under the law, but under grace. This is true of all men and in all ages. When the subject is man's responsibility, accountability, or the rule by which one should live, it is true that we are under the law to God and to Christ. By "the law" in this article, I am referring to the Ten Commandments of God.

The teaching that one is saved by keeping the law is "legalism," and is contrary to the Word of God. The teaching that the law was given only to Israel and only for a certain limited period of time is "hyper-dispensationalism" and is contrary to the Bible. The teaching that the law has nothing to do with men today, or at least, nothing to do with saved men is "antinomianism" and is contrary to the Bible. The true and Biblical teaching about the law is: 1. All the men of all time are always responsible to fully obey the law of God, and will be held accountable for any failures concerning this duty. 2. The law is used by the Holy Spirit in bringing the sinner to the salvation experience. 3. The law is a rule of life for the believer.

"O how love I thy law..." (Psa. 119:97). "For I delight in the law of God after the inward man" (Rom. 7:22). These verses express the Spirit-wrought attitude of a truly saved person, and that is the same in the Old Testament as in the New Testament. The teaching that we have nothing to do with the Ten Commandments is contrary to the Word of God and also the experience of a truly saved person. We delight in the law of God. We desire and try to obey the Law of God. We consider it a great joy when we are enabled to be thus obedient to the law. We mourn over our failures to keep the law of God.

**WHICH ONE CAN WE BREAK?** Read over the Ten Commandments, you who say we are not under the law in any way. Tell me which one it is all right for us to break. Are we saved from our obligation to obey God, or are we saved from our sinful disobedience? Since we have been saved by grace, is it now all right to worship idols, to take God's name in vain, to lie, steal, kill, and commit adultery? Come on, you antinomians, tell me which one we can break.

In the days gone by, preachers preached frequently on the Ten Commandments. The moral degradation and ruin of America has gone hand in hand with the modern idea that we have nothing now to do with the law of God. One of the great needs of our day is a return to sound thinking and strong preaching on the law of God. If you disagree with this editorial, please tell me **WHICH ONE CAN WE BREAK?**





Question: — Who killed 1,000 men with the jaw-bone of an ass?

Answer: — Samson, Judges 15:15. "And he (Samson) found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith."

## COMMANDMENT

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name, and we receive mercy, forgiveness, wisdom, strength, all that we need for our daily lives. Yes, we are commanded and privileged to use God's name in our prayers.

We use His name in our testimony to others. We tell what sinners we were and are. We tell that we are now saved and on our way to heaven. We do not take any credit for this. We tell of what Jesus Christ has done for us, and of what He will do for anyone from among fallen mankind who will trust in Him. Oh, that we were more faithful in using His name in witnessing to the unsaved around us!

So, dear friend, we can see what a broad commandment is this one. It condemns a multitude of sins, and it commands a multitude of duties. I suppose that, by now we will all admit that we have broken the third commandment many, many times.

But men think very lightly of this sin, if they think of it at all. Mothers and fathers have been known to take God's name in vain before their children. What an awful sin, disqualifying one from being a parent! Some parents have been known to teach their children to use God's name in vain, and to laugh at them when they did such. What an even more terrible sin is this! However men may look at this sin, God considers it to be a terrible sin. God says that He will not hold the man guiltless who commits this sin. You who have broken this commandment are guilty before God. You will go to hell for this sin. You will suffer eternally in hell for this sin. You may laugh about it, but you won't laugh when the fires of hell kindle upon you.

I have said that we are all guilty of this sin. I have said that God will punish for this sin. Praise the Lord, I can tell you the good news that there is a remedy for this sin. "...the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). Praise the Lord! There is a remedy. We can be cleansed from this sin and its guilt. But there is only one remedy. Reject this remedy and you will go to hell for sure and forever. Dear friend you have broken the third commandment. You are guilty before God. If you do not get forgiveness for this sin you will go to hell. You must repent of this sin and believe on Jesus Christ as your Lord and your Saviour. May God enable you to do that just now. May those who are saved begin now to be more careful about this commandment. Let us see that we do not use the name of God in any wrong way. Let us use that name in the right and proper way. May God bless you all!

*We go from strength to strength because we go from struggle to struggle.*

## SALVATION

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silver bell ringing out the anthem of God's indescribable love. "The Law" provides a work to be done — "The Law" says "do." "The Gospel" presents a Word to be believed, "Faith cometh by hearing and hearing by the word. "He that heareth my Word and believeth on Him that sent me hath everlasting life."

"The Law" reveals what the natural man really is. He is a sinner, vile, ungodly, hopeless, he is lost without God. "The gospel" of the marvelous Grace of God is that good news that "The Law" has been honored, the claims of the law have been met. Jesus fulfilled every jot and tittle and satisfied Almighty God. Jesus said, "And if I be lifted up will draw all men to me" (John 12:32). He was signifying the death He would die. But if we will lift Him up in our daily lives, in our testimony, in our walks, and in our talk, we will prove to sinners and to deceived religionists that it is not commandments, rituals, church baptism or laws — but — the gift of God — Jesus, — that saves and keeps men, women, boys and girls, out of hell. Romans 3:20, "By the deeds of the Law there shall no flesh be justified." Romans 3:28, "Therefore we conclude that a man is justified by faith without the deeds of the Law." "That no flesh should glory in His presence. Christ Jesus who of God is made unto us wisdom, righteousness, sanctification, and redemption" (I Cor. 1:29, 30).

Notice — Galatians 1:1;

Paul immediately lets us know that he, "Paul", is sent by God the Father and His Son Jesus, not by men.

Our theme is Salvation by Grace. Galatians 1:4 says, "Who gave himself for our sins, that He might deliver us from this present evil are according to the will of God our Father."

Please keep in mind here that Paul is talking to believers at the Church of Galatia. After almost 30 years as a preacher, I agree with Paul in the 6th verse of his first chapter of Galatians. I have seen so many people saved by the blood of the Lamb who shortly after their conversion begin to talk about speaking in tongues, being baptized with fire. Then they usually start talking about "doing good works, and faith healing, etc." Many new Christians come to me saying — my neighbor, family, friends, etc., tell me if you are saved you should do this or that to stay saved. These are the same people in verse 7 that would pervert the Gospel of Christ. We are saved by the blood of Jesus — plus nothing. We are kept by Him — plus nothing. No good work — nor baptism — no church membership — not being a nice person or taking care of your family — nothing but the shed blood of Jesus can save or keep.

I have been preaching this same message for almost 30 years. I will take my stand with Paul. When I come to any church anywhere, I will preach Jesus — born, lived, and crucified on Calvary, resurrected and now sits at the right hand of the Father — nothing more — nothing less.

In the 8th and 9th verses of Galatians 1, Paul tells us that if any man, even an angel from heaven, preaches any other gospel unto you than you have received let them be accursed. Paul goes on to tell us that his

ministry is from God — not after man. In the 12th verse he tells us he received this message — Salvation by Grace — "by the revelation of Jesus Christ."

Let me close with this: These people who were attempting to "pervert the gospel" were saying — Yes — Salvation is of Christ — works were also necessary for salvation. To this Judaizing legalistic error, they were already beginning to yield Chapter 1, verse 6. Paul overwhelmingly destroys all arguments in favor of mixing the law with faith by pointing out that Abraham was justified by faith alone, 430 years before the giving of the Mosaic Law — Galatians 3:6. Time and space will not allow me to go further. We have only touched on this great doctrine of Salvation by Grace. I would only ask you in closing — please read the Book of Galatians. It will thrill your soul. Please do not listen to anyone who tells you anything contrary to God's Word.

I believe that if I knew that Jesus were to call me home to heaven tomorrow and I only had one more sermon to preach, it would be Salvation by Grace.

Editor's Note: The law is not against grace. Law and grace are complementary. Law is used by the Spirit to show the sinner his need of salvation by grace.

## SERVICE

(Continued from Page 1)

flesh, hath he quickened together with him, having forgiven you all trespasses;" (Col. 2:13).

Then in Titus 3:5 we read, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit." And so by the virtue of His (Christ's) salvation is set apart unto God. So, also he (man) is set apart by the new birth into the family of God. In addition to all this, it is particularly required of the New Testament priest that he shall willingly dedicate himself to God. Concerning his self-dedication we read: "I (Paul speaking) beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

Let us remember that the mercies of God are of God alone, not of man. And the mercies of God are that great Salvation which God has and will provide. And I say that the mercies are the believers the moment he is saved. According to the New Testament order, service in sacrifice toward God is three fold:

FIRST: The dedication of self which is declared to be a "reasonable service" (Romans 12:1), or more literally, "A spiritual worship." As Christ was Himself a sacrificer, and a sacrifice, so the believer may glorify God, by the offering of his whole body as a living sacrifice to God. If we offer our whole body a sacrifice, then we have nothing for ourselves. Our time is God's. Are we using it for God? I mean all the time? If we do not, then we are cheating on God, and are not doing the things that we promised when God saved us. Speaking for myself, I must confess that I am not.

SECOND: The sacrifice of

the lips which is the voice of praise and is to be offered continually (Hebrews 13:5). "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." Then if we are not giving our full time to the praise and glory of God, then we are again cheating on God, we should turn to our text and do what the Apostle John has said for us to do.

THIRD: The Sacrifice of Substance. Philippians 4:18-19. "But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus."

Have we fulfilled our obligation to God? I must say for myself I have not. You judge yourself. Do we take lightly the things that bring so many rich blessings to us? Are we beset on every hand with trials and tribulations? Are we weak and sickly? What will become of what we have when we are gone from this life? Will we take it with us? Will we hear the words of Christ say, "enter in thou good and faithful servant." In answer to these questions I can only answer for myself, and I know I fall way short of them all. And I need the prayers of the saints.

Referring to the cleansing of the priests, it should be noted again that the Old Testament priest upon entering his holy office was once for all cleansed by a whole bathing, which bathing was administered to him by another, "And Aaron and his sons thou shalt bring unto the door of the tabernacle, of the congregation and shalt wash them with water" (Exodus 29:4). However, afterwards, though thus wholly bathed, he is required to be cleansed repeatedly by a partial bathing at the brazen laver, and thus before undertaking any and every priestly service. In fulfilling the typical significance of this, the New Testament priest, though wholly cleansed and forgiven when saved, is at all times required to confess every known sin in order that he may be cleansed and qualified for fellowship with God. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). We find the appointment of the Old Testament priest was for life, so the New Testament priest is a priest unto God forever. Therefore, the New Testament priest or minister has a longer duration than the Old Testament priest.

FOURTH: The service of Worship. As worship was a part of the service of every priest of the old order, so every believer is now appointed to worship. In like manner, as the furnishings of the Holy place symbolized the worship of the priest in the Old Testament order and every feature and furnishing of that place spoke of Christ, so the believer's worship is by, and through Christ alone. Paul, in writing to the Romans said: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Again, in service unto God, the believer's worship may be the offering of one's self

to God. If not, then he or she had better judge themselves. Then Paul again says: "By him therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15). Ascribing of praise and thanksgiving to God from the heart, or the sacrificial gifts that are offered to Him (Christ).

In connection with the worship service in the Old Testament priest, there were two prohibitions recorded and these, also are of typical meanings. No "strange incense" as to be burned (Exodus 30:9). "Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon." Which speaks typically of mere formality in the service toward God; and on "Strange" fire was swallowed. Another example is found in Lev. 10:1 and reads: "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not." Verse 2, "And there went out fire from the Lord, and devoured them, and they died before the Lord." So we see that it symbolizes the substitution fleshly emotions in our service, our service is to be true service to Christ by the Spirit, "God is a Spirit: and they that worship him must worship him in spirit and truth" (John 4:24), or the love of lesser things to the exclusion of the love for Christ, "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?" (I Cor. 1:11-13). "Beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ" (Col. 2:8). And in verses 16-19 should clarify what has been said, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. And not holding the Head, from which all the body by joints and bands have nourishment ministered, and knit together, increaseth with the increase of God" (Col. 2:16-19). And in closing I would like to say that the sinner has a reward, but it will not be in heaven with Christ our Lord. May God bless.

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THE BAPTIST EXAMINER

JUNE 4, 1963

PAGE THREE



There is nothing in the world more likely to keep thy soul out of Heaven than thy false hopes of being saved.

# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What does the Bible teach, and what do you think of churches calling their pastor each year and only for a year?

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I do not think very highly of the idea of a church calling a pastor for any specified period of time. The annual call of a pastor cannot help but be detrimental to the relationship of the pastor and the church, for it would seem that neither the church nor the pastor could wholeheartedly put themselves into the work whereto they have been called due to it standing in need of a reaffirmation every twelve months.

The yearly contract would serve to circumscribe the God-endowed liberty or sovereignty of the church, for it has been the experience of some churches to call a pastor, and the pastor prove to be everything but what they wanted and needed, yet they were stuck with him for the stated period of time. On the other hand, it can be equally traumatic for a pastor to be in a church which he knows he cannot help, but due to an ill-formed contract, both the church and the pastor must painfully wait out the balance of the year.

There is neither precept nor example in the New Testament where the Lord gave His churches pastors for a pre-stated period of time, and this Omniscient omission as to the call of a pastor for a given period of time, leaves room only for an indefinite or unspecified time in connection with the call of a pastor.

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Acts 20:28: "Take heed therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."

I must say that I think very little of this practice. I am unaware that such a practice is going on. The Bible certainly does not condone such action. This would be a practice that was invented in the mind of man for it certainly is not taught in the Word of God. I have heard of having a confidence vote for the pastor each year, but not of calling a new one. I might add that I also oppose the confidence vote idea.

I don't know that I can give

you a verse that says dogmatically that this practice is wrong. I do know that no verse can be given in any way, shape or form that would even hint at calling a preacher for only a year. There are a lot of verses that teach the obligations of the pastor to the Church and the church to the pastor that destroy this theory. Surely, the position of pastor can best be fulfilled by one who is there longer than a year. The love that there should be between a pastor and a church would make this a terrible practice. There should be few relationships more dear than this one. It would create strain on that relationship to know the pastor would be leaving in a year. The job of the pastor to teach destroys this theory. Can a man teach the whole council in a year? The job of the pastor to lead the church would be endangered by this practice. Why would a church follow a man that would be gone in a year? I would like to ask another question; What is the church and the preacher supposed to do if the preacher is not called somewhere else, and the church cannot get a new preacher to come there? Personally; and without trying to sound too cruel, I think that mere common sense would show the fallacy of such a practice as changing pastors every year. May God give pastors a greater love for their churches and churches a greater love for their pastors and then such theories will vanish.

The Bible teaches the pastor church relationship is brought about or should be brought about by God. What God hath joined together let no man put asunder.

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I do not recall any Scripture that deals with this particular subject. All I can do therefore is give my opinion relative to your question.

First, let me say that I would not even consider a church who "elects" their pastor each year. The pastorate is not an elective office, nor should it be considered as such. (This is true for the office of deacon as well.) I feel it would be an insult to me and my Lord.

When a man is called into service it is a lifetime calling. If a church has prayed for and is seeking the leadership of the Holy Spirit in the matter of calling a pastor, then the man they call should be the one that the Holy Spirit directs. To elect him at the end of a year is to say that they don't trust the leadership of the Holy Spirit. In so many words, they are saying to the Lord, "You led us, but we don't trust your leadership and so we

are going to put him on trial for a year." No man can do his best if he is on trial all the time.

My friends, we must not even imply that the Lord can make a mistake. Our God does not make mistakes. "Thus saith the Lord, the Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go" (Isa. 48:71).

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From the description of the duties and responsibilities of the bishop, the elder, and the pastor, we see that all three words refer to the same office — spiritual leader of the church.

There is much in the Scripture concerning this office as concerning his qualifications, his duties and responsibilities as the leader and care over the flock over which he has been placed. We also see from the Scripture how a man is placed in the office of pastor or elder for we are told that Titus was left in Crete that he might "set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus 1:5). Also, in Acts 14:23, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." In Acts 20:28, we see that it is God, Himself who sets the pastors or elders in the church, for Paul tells the elders of the church at Ephesus, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God, which He hath purchased with His own blood." Also, in Ephesians 4:11 we are told, "And He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;"

From these passages we see that God sets the pastors in His churches, but no where in His Word are we told that He places them there for one year at a time and renews the call yearly, therefore it seems to me that a church which follows that practice is saying they are not sure the Lord is leading in the matter and they are calling him on trial and if he does suit them they will keep him. It seems that the church is leaving the Holy Spirit entirely out of the matter, for if they could trust Him in leading them to call a pastor, surely they could trust Him to let them know when that pastor's work at that church was finished.

Of course, this practice would make it easier to get rid of a pastor if the church did not want him, unless he did like one I heard of, when it came time to vote on keeping him or not. He

asked, "All in favor of me being pastor for another year say, aye." After a moment of silence, he said, "Silence gives consent, I am your pastor for another year."

## REASONS

(Continued from Page 1)

because man won't let Him? Or, do you see your God's election as sovereign (Romans 9:11-16), eternal (Ephesians 1:4), personal (Acts 9:15) and of grace (Romans 11:5, 6)? Do you see the results of our election as an adoption to His family (Ephesians 1:5), to eternal glory (Romans 9:23), and securing our inheritance (I Peter 1:2, 4, 5)?

Readers, only God elects us to salvation, and only God can reveal to us through Jesus Christ this precious truth. Countlessly I have taught on this subject, and countlessly those I have talked with find it offensive. They claim that God doesn't do that, presuming that God owes us a chance to become one of His children; but, friends, God loved Jacob and hated Esau (Romans 9:13) and chose Jacob for Himself.

Let me explain it this way: God withheld His grace from the non-elect, there is no injustice done, for the election leaves them where they were going, had there been no election.

3. **Limited Atonement:** It being not limited in its design or effectiveness, but in its application. It is limited to the elect. But how effective is it? The Bible clearly states that Jesus Christ died in our stead for our sins, and "by His stripes (wounds) ye are healed" (I Peter 2:24).

The most probable candidate for the most cruel man in the 20th century would most likely go to the Fruhrer himself, Adolf Hitler. Why not? He only started WWII, tried to exterminate the Jew, lead Germany and Austria into Nazism, and tried to conquer the world. To top it all off, he and his newly wed wife, Eva Braun, committed suicide on April 30, 1945, in the Hitler bunker under the Reichs Chancellery in Berlin, while children in the Hitler youth army fought to save the Fruhrer from ensuing Russians. Quite a track record, isn't it?

Now, exactly how effective is the blood of Jesus Christ? Friends, if Jesus Christ died and shed HIS BLOOD for Adolf Hitler, Adolf Hitler is in Heaven. Do you believe this, or not? I'm not saying that he is or isn't, nor am I an advocate of Anti-Semitism, Fascism, or Nazism, but I am saying, and the Bible says, there is not too great a sinner for Jesus to die for. (Matthew 12:31).

Our natural emotions lead us to believe that Jesus died for good people, or only church goers, and of the like go to heaven; but, friends, did not Paul consider himself chief of sinners? (I Timothy 1:15). We are all sinners, and only by the sacrifice of Jesus Christ can we be reconciled to God. (Romans 5:10; Ephesians 2:13).

4. **Irresistible Grace:** This is the calling of God's children by God. It is a heavenly calling (Hebrews 3:1), a holy calling (II Timothy 1:9), a high calling (Philippians 3:14), and an unchangeable calling (Romans 11:29). What exactly happens in this calling can best be illustrated by my own experience.

It was in April 1976 that my

wife's grandfather (Erd Crace) preached to me the Gospel of Jesus Christ and caused me to believe. Readers, for those of you who don't know me, especially before God saved me, you would have to, to understand clearly how drastic a change was wrought that night.

You couldn't have normally gotten me near a church, or sermon unless I was going to hear about a small-block Chevy. I lived only in a world of fuel-injection, speed and burnt rubber. I never will forget this night. My wife (who at the time I was just dating) had tried, unsuccessfully in the past, to have me listen to her grandfather. In fact, that very night I told her, "I have to work on your Camaro tonight." And she said, "work on it another time, I want you to listen to my grandfather preach."

Folks, you couldn't pry me out from under a hood of a car with a crowbar, but God did that night, and gave me receptive ears, and turned my heart from stone to Him and gave me faith to believe that Jesus Christ died for me.

Only one thing though, I still have that trouble of getting out from under the hood of a car.

5. **Preservation of the Saints:** "Once in Grace, always in Grace." How many Campbellites have laughed in your face over that statement?

Security of the Saints is not a laughing matter. It is an abomination to God to accuse His Son's work is short of being perfect. That's what Arminian's are accusing God of when they deny this precious truth.

There is nothing that will separate us from the love of God, nor is there anything that can or will deceive us into believing any doctrine than that of the gospel of Jesus Christ. This is expressed by: "If it were possible" (Mark 13:22), "Shall never perish" (John 10:28), "None of them is lost" (John 17:12), "Kept by the power of God" (I Peter 1:5).

We are guaranteed our citizenship in heaven by the Spirit's sealing (II Corinthians 1:21, 22), by Christ's intercession (Romans 8:34-39) and by God's power (Jude 24). We don't keep ourselves, we are kept by God, and we know this because the Bible says so. We KNOW we are His children by the "Spirit given to us" (I John 3:24), WE KNOW that Jesus Christ has come in the flesh (I John 4:2), because WE KNOW the Spirit dwells in us (I John 4:13), WE KNOW His love (I John 4:16), WE KNOW we have eternal life (I John 5:13), and WE KNOW we have an understanding (I John 5:20). We know our Lord Jesus came into this world to save His people from their sins.

Yes, friends, I enjoy reading TBE because I can read these Bible truths in it, and know of a surety that "we are of God, and the whole world lieth in wickedness" (I John 5:19).

## PREACHING

(Continued from Page 1)

any message; but the power of any message will be the working of the Holy Spirit.

I want to seek to set before you How We Should Preach Christ And Him Crucified.

I. **WE SHOULD PREACH ABOUT THE PERFECT LIFE OF THE SON OF GOD.**

We should insist and make it

(Continued on Page 5 Column 1)



## PREACHING

(Continued from Page 4)

clear from the Scriptures that Jesus was virgin born. It doesn't change the truth whatsoever if men doubt it, and medical doctors claim it impossible; the infallible Word of God proclaims that Jesus was born of a Virgin; conceived in her by the Holy Ghost (Matt. 1:20). Isaiah 7:14 says, "Therefore the Lord Himself shall give you a sign, Behold a virgin shall conceive and bare a son and shall call His name Emmanuel." Isaiah 53:2 says, "For he shall grow up before him as a tender plant, as a root out of dry ground."

This verse shows forth His conception by the Virgin and His natural childhood. I must and will insist, however, that the childhood of our blessed Lord was completely sinless. I should go one step further and say that one must believe the doctrine of the Virgin Birth if we are to recognize one as being saved.

We should preach about the perfect life of the Son of God. I, absolutely and without apology and without fear of contradiction, insist that Jesus Christ lived a completely perfect life. I don't believe He as much as had a single sinful thought. I don't believe it was possible for Him to sin. I believe we can insist that Jesus Christ was the perfect God-man. In Hebrews 2:10 we are told, "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." I must emphasize that our blessed Lord was perfect before the foundation of the world; and that through His sufferings. His perfection was merely revealed or manifested. What His sufferings did do was redeem the lost possession which was lost in Adam. He obtained eternal glory for many sons (the elect).

We should further insist that Jesus completely and totally satisfied all the demands of God's Holy Law against the elect family. He paid their debt in full. His life was in perfect harmony with God's demands; yea, even the demands of Divine Justice.

Then, we should go a step further and insist that man can in no way add anything to the perfect work of Christ. God declared beforehand, "He shall see of the travail of His soul, and shall be satisfied." Our great sovereign God is totally and completely satisfied with the work of His only begotten Son.

### II. WE SHOULD PREACH ABOUT THE VOLUNTARY SACRIFICE OF HIMSELF FOR THE ELECT.

Dear brethren, we ought to absolutely insist that our blessed Lord voluntarily gave Himself. We should preach that Jesus agreed in Covenant relationship to leave heaven and come to earth to purchase the lost possession. We ought to insist, on the authority of the Word of God, that man was completely without power to take Jesus' life except through the determinate will of God. We read in Acts 2:22-23, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel

and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." Then, we go to Acts 4:27-28 and read "For of a truth against thy holy child Jesus, whom thou hast appointed both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done."

Oh, how plain and wonderful is the picture here that everything that was done was whatsoever the hand and counsel of God determined before to be done! Jesus said in John 10:18, that no man taketh it (His life) from him. He said "I have power to lay it down and I have power to take it up again." Beloved, what I'm saying to you is that everything that God had ordained and appointed to be done in regard with the death of His dear Son was accomplished; no more and no less. Not the slightest detail was missed!

Then, we ought to be careful to set forth that there was no fault found in Jesus. He was God's lamb without spot or blemish or any such thing. Trying Him over and over as they did. Passing Him from one judge to another as they did; hiring witnesses to witness falsely against Him as they did; still Jesus stands faultless for all to behold. How beautiful and lovely He is when the Holy Spirit opens your eyes to behold His sinless, faultless person. What a blessed and wonderful day when we shall be like Him and there will be no fault in us.

### III. WE SHOULD PREACH ABOUT THE TERRIBLE SUFFERINGS THE LORD WENT THROUGH.

The sufferings of Jesus should be described as being to such an extent that He suffered the terrible wrath of God against the sins of the elect. I reject the theory or position that any part of the awful sufferings of the blessed Lamb of God were for the non-elect! We ought to take great care not to leave the idea or even the thought that our precious Lord suffered only the wrath of man. Then, we ought to be careful to present before our hearers that the terrible sufferings of Christ were not just bodily, but were also of soul and mind. The travail of His soul is what God said He would see and be satisfied.

Then, dear reader, we ought to emphasize that our Lord gave up the Ghost. That He had power to give His life and to take it up again.

Now we must preach that our Lord was in the grave three full days and three full nights as He said, no matter what tradition may claim. No matter what others may preach about it; let us stand true to the inspired Word of God in our preaching.

Let us be diligent to preach that Jesus arose victoriously over the grave. That Jesus removed the sting of death for His elect people. That He offered up His blood unto the Father in heaven sprinkling it on the Heavenly Mercy seat to forever appease God for His elect.

### IV. WE SHOULD PREACH THAT OUR LORD SEEKS OUT AND SAVES EVERYONE FOR WHOM HE DIED.

Dear brethren, let us be bold to proclaim that God hath, not only marked out a people, not only elected them before the foundation of the world and given them to His Son, but He

has predestinated the means and the day for His elect to be brought to know the Lord Jesus Christ. Oh, glorious news it is, to know that at the time appointed of the Father, He sends forth His Spirit to work effectually in the soul of the individual child the glorious work of regeneration and they are born from above. But precious is the truth that our Lord doesn't stop the work there, by the Holy Spirit He keeps His elect until they are safely delivered home. One glad and glorious day they shall be completely conformed to the image of the Lord Jesus Christ. What a day when we shall be perfect even as He is perfect!

What a story we have to tell! Christ our righteousness, our sanctification, our life, our hope and our joy. One glad day we shall be found before God clothed in that spotless righteousness of His dear Son and we shall rejoice throughout eternity praising our precious Lord for what He hath done for us. "Worthy is the Lamb that was slain." "Unto Him be honor, glory, and praise even now and forevermore."

Now as I close this writing, may I say that I have set before you the glorious gospel of our Lord and Saviour Jesus Christ, and may the Holy Spirit guide us to be faithful in preaching all about Christ and Him crucified, and then go on to preach the whole counsel of God.

May the Lord richly bless you is my prayer!

## DEFINITIONS

by Ray Hiatt  
Ft. Myers, Fla.

### CURSE

"Curse" is defined as "death," for the dead are cursed, cursed by God everlastingly. The world imagines that a "curse" is just a common vulgarism, but it is of more serious mien.

Does the word "curse" have any import in the world of the Baptists? Yes, I fear it does. There is a new and varied epistemology which has grown up among some Baptists (some of whom I know), which tries to dress us up in the law in order to dress up their gaudy doctrine. Galatians 3:10 states clearly the penalty for unkept law... a curse.

Sovereign Grace Baptists have attained to a greater biblical knowledge than all other people. This superior knowledge sometimes leads us to play theological games for mental exercise. This is an innocent enough pastime and I suppose we have all been guilty to some degree. Yet, it can lead to unctuous results, and very dangerous conditions.

Many ancient debates concern the place and value of the law in the life of the Christian. I reverence the law of God as I revere the entire Word. The law is good, for what it was designed to do. Yet, the law has an attendant property which is a "curse" for failure to continue in all things of the law. I attempted to keep the law and failed, but Jesus my Lord saved me from the penalty of that failure by His own blood. I cannot appreciate it when scholars, but confused Baptists try to place me under the law anew in order to further new and legalistic dogmas.

In Rudyard Kipling's magnificent essay on "England And The English," he says, "men should not try to do better than good for fear lest worse than bad might follow." When

scholarly Baptists tamper with the law, while playing theological games for mental exercise, they are attempting to do "better than good" and believe me "worse than bad" will follow.

I am not quickly suspicious of a doctrine or thought I have never heard before. I would never have learned anything if my mind was closed to new input. There is much I do not know and much I shall never know. I shall die ignorant (just as you shall, dear reader). Yet, I trust that I know enough to recognize the function of the law and the meaning of grace.

Belshazzar the king played unholy games with the holy things of God and was weighed in a Godly balance. The Baptist world goes through spasms of trouble and upheavals of "new light". We have survived man-made brain storms for 2,000 years. The "universal church," the "priesthood of the church" and the various views of Christ's coming which are anything but "pre" are brain storms which

cause lesions and pain. Yet, no lesion is more dangerous than attempts to do "better than good" by placing us under the law and the attendant curse.

Advice usually only benefits the giver for it allows him to unburden himself. Recognizing this, I yet, would advise scholarly Baptists to beware of any effort to do "better than good" by misapplying the law of God. Beware, lest "worse than bad" might follow. If you place us under the works of the law you place us under the CURSE "Curse" is defined as DEATH. Beware!

Editor's Note: I do not know just what Brother Hiatt is saying in this. I agree that we are not under the law, but under grace for salvation. However, I adamantly believe that all men of all time are always under the law as a rule of life. The "Law Principle" of "Responsibility and Accountability for all God commands" inheres in the "God-man relationship." We are not saved by keeping the law, but neither are we saved to break the law.

## ANNOUNCEMENTS

Brother Oscar Mink, Forum writer and a very able preacher is now pastor of the Sovereign Grace Missionary Baptist Church of 1217 Dillon Dr. Texarkana, Texas, 75501. Please pray that God will bless him greatly in this new work. Also pray that God will guide his former church in Mansfield, Ohio in the selection of a new pastor.

★★★★★★

Sovereign Grace Baptist Church of Mansfield, Ohio is in need of a Sovereign Grace Baptist Pastor. The church covets your prayers as they seek the Lord's will in their search for a pastor. For any information concerning this matter, contact Larry Adams, 77 Lilac Ct., East, Mansfield, Ohio 44907. Phone 419-756-0058. Or Contact Larry Mollette, Sovereign Grace Baptist Church, P.O. Box 391, Crestline, Ohio 44827. Phone 419-683-2841. Editor's Note. This is a very fine church. It was formerly pastored by brother Oscar Mink. It would be a high honor to any man to be called as pastor of this church.

★★★★★★

Brother James Hobbs, a very sound and able preacher and T.B.E. Forum writer will be holding two meetings in the South in the month of June. He will be with the Grace Baptist Church of Stanleyville, NC (near Winston Salem) June 8th-12th. Services will be at 7:30 p.m. Brother Gene Kiger is the fine pastor of this church. All within driving distance are urged and invited to attend these services. This is one of the greatest churches in America.

Brother Hobbs will be with the New Testament Baptist Church of Bristol, Tenn. June 20th - 26th. Brother Dan Phillips is the very fine and able pastor of this church. Services will be at 7:30 nightly. All are invited to attend.

These two meetings will bring together three of the finest preachers in the world. All three are very sound men, very fine men, and excellent preachers of God's Word. The editor of The Baptist Examiner urges all who can, to attend these meetings.

For further information, you may call Gene Kiger in Winston

Salem at 919-768-7282. Concerning the Bristol, Tenn. meeting you may call Dan Phillips at 615-764-3771.

## APPRECIATED LETTERS

Dear brother in Christ, We enjoy reading The Baptist Examiner. It is a blessing in our daily lives. It feeds my soul and gives strength to face the problems of life. The truth it stands for is precious to read.

Herbert H. Cole  
King, N.C.

\*\*\*

Gentlemen, Enclosed is my check to renew my subscription to T.B.E. for another year. I eagerly look forward to each copy, reading the April 9th issue as soon as I got home from work, not bothering to change or look at my other mail. May God bless you all in your great work.

Nancy Stultz  
Mayflower, Ark.

\*\*\*

I want you to know my husband and I really enjoy The Baptist Examiner. After we read it, we pass it on. We are always trying to find names to send in when you have subscription specials. We know that this paper gives the truth. We pray that others who receive the paper will be blessed as we have been. Here is an extra \$5.00. It will help out I am sure. God has blessed us muchly.

Kay Burnette  
Brunswick, Ohio

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This booklet of 70 pages discusses the Bible doctrines of depravity, election, atonement, grace in conversion, and eternal security. It contains a very helpful index of subjects, as well as an index of the various Scriptures discussed.

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PAGE FIVE



As the joys of Heaven are beyond our conception, so are the pains of Hell.

## TRAIL OF BLOOD

Willard Willis  
Monroe, Ohio



by Willard Willis  
Monroe, Ohio

Theodore Beza, the Reformer of the sixteenth century, when speaking of the Waldenses, said:

"As for the Waldenses, I may be permitted to call them the very seed of the primitive and purer Christian church, since they are those that have been upheld, as is abundantly manifest, by the wonderful providence of God, so that neither those endless storms and tempests by which the whole Christian world has been shaken for so many succeeding ages, and the Western part so miserably oppressed by the Bishop of Rome, falsely so-called; nor those horrible persecutions which have been expressly raised against them, were able so far to prevail as to make them bend, or yield a voluntary subjection to the Roman tyranny and idolatry." (Moreland, History of the Evangelical Churches, 7).

Jonathan Edwards, the great President of Princeton University, in his "History of Redemption," says of the Waldenses:

"Some of the popish writers themselves own that that people never submitted to the church of Rome. One of the popish writers, speaking of the Waldenses, says, the heresy of the Waldenses is the oldest heresy in the world. It is supposed, that this people first betook themselves to this desert, secret place among the mountains to hide themselves from the severity of the heathen persecutions, which were before Constantine the Great."

John T. Christian, in his book, "A History of the Baptists," said regarding the Waldenses:

"Many pages might be used in describing the upright character of the Waldenses, but space is allowed for only a few statements from their enemies. To this end, the testimony of Cladudius Seisselius, the Archbishop of Turin, is interesting. He says: 'Their heresy excepted, they generally live a purer life than other Christians. They never swear except by compulsion (an Anabaptist trait) and rarely take the name of God in vain. They fulfill their promises with punctuality; and live, for the most part, in poverty; they profess to observe the apostolic life and doctrine. They also profess it to be their desire to overcome only by the simplicity of faith, by purity of conscience, and integrity of life; not by philosophical niceties and theological subtleties.' He very candidly admits: 'In their lives and morals they were perfect, irreprehensible, and without reproach to men, addicting themselves with all their might to observe the commands of God.'" (Perrin, Hist. des Vaudois, I.v. Geneva, 1618).

"In the time of the Waldenses

of Merindol and Provence, a certain monk was deputed by the Bishop of Cavaillon to hold a conference with them, that they might be convinced of their errors, and the effusion of blood prevented. But the monk returned in confusion, owning that in his whole life he had never known so much Scripture as he had learned in these few days that he had been conversing with the heretics. The Bishop, however, sent among them a number of doctors, young men, who had lately come from Sorbonne, which, at that time, was the very center of theological subtlety at Paris. One of these publicly avowed that he had understood more of the doctrine of salvation from the answers of the little children in their catechisms than by the disputations which he had ever heard." (Veccebecius, Oratio de Waldensibus et Albigenibus Christians, 4). John T. Christian, "A History of Baptists."

After describing the inhabitants of the valleys of Fraissiniere, he proceeds:

"Their clothing is of the skins of the sheep — they have no linen. They inhabit seven villages, their houses are constructed of flint stone, having a flat roof covered with mud, which when spoiled or loosed by rain, they smooth again with a roller. In these they live with their cattle, separated from them, however, by a fence. They also have two caves set apart for particular purposes, in one of which they conceal their cattle, in the other themselves when hunted by enemies. They live on milk and venison, being, through constant practice, excellent marksmen. Poor as they are, they are content, and live in a state of seclusion from the rest of mankind. One thing is very remarkable, that persons externally so savage and rude, should have so much moral cultivation. They know French sufficiently for the understanding of the Bible and the singing of Psalms. You can scarcely find a boy among them, who cannot give you an intelligent account of the faith which they possess. In this indeed, they resemble their brethren of other valleys. They pay tribute with a good conscience, and the obligations of the duty is peculiarly noted in their confessions of faith. If, by reasons of civil wars, they are prevented from doing this, they carefully set apart the sum, and at the first opportunity they send it to the king's taxgatherers." (Thaunus, Hist. sui temporis, VI. 16). John T. Christian, "A History of the Baptists."

John T. Christian in his book, "A History of the Baptists," says that there were those among the Waldenses who could quote the entire Bible from memory. David of Augsburg, A.D. 1256-1272, says:

"They say that a man is then truly for the first time baptized, when he is brought into this heresy. But some say that baptism does not profit little children, because they are never able actually to believe." (Preger, Der Tractat des David von Augsburg die Waldesier).

John T. Christian, when speaking of the Waldenses, said: "If the Waldenses were not Baptists there is no historical proof of anything."

The Religious Tract Society, of London, published six volumes, the title of which is, "The History of the Church of

Christ Previous to the Reformation." The findings of the writers of this history show very clearly that the "Cathari" and the "Waldenses" were Baptists. The following is taken from volume three of their historical record.

Page 278: "They (Cathari & Waldenses) are armed," says the same Egbert, "with all those passages of Holy Scriptures which, in any degree, seem to favor their views; with these they know how to defend themselves, and to oppose the Catholic truth."

"They are increased to great multitudes throughout all countries — their words eat like a canker. In Germany we call them Cathari; in Flanders they are called Piphles; in France, Tisserands, because many of them are of that occupation."

"They were a plain, unassuming, harmless and industrious race of Christians, condemning, by their doctrine and manner, the whole apparatus of the reigning idolatry and superstition, placing true religion on the faith and love of Christ, and retaining a supreme regard for the divine Word."

Page 316: "A mistake arose from the similarity of names, that Peter Valdo, or Waldo, was the first founder of these churches, for the names Vallenses being easily changed into Waldenses, the Romanists improved this very easy and natural mistake into an argument against the antiquity of these churches, and denied that they had any existence till the appearance of Waldo."

Page 321: "So far was Waldo from being the founder of the churches of the valleys, that it does not appear that he ever was in the Piedmont at all."

Page 323: "Nothing can exceed the columnies (false accusations) of their adversaries. In this respect they had the honor to bear the cross of the first Christians. They were called poor men of Lyons and dogs; were called cut-purses in Italy, because they observed not the appointed festivals.. In Flanders they were often obliged to dwell in the woods and deserts..."

Page 335: "The confession of the Bohemian Waldenses, published in the former part of the sixteenth century, is very explicit on these articles. They say, that men ought to acknowledge themselves born in sin, and to be burdened with the weight of sin; that they ought to acknowledge, that for this depravity, and for the sins springing up from this root of bitterness, utter perdition deservedly hangs over their heads, and that all should own that they can no way justify themselves by any works or endeavors, nor to have anything to trust to but Christ alone. They hold that by faith in Christ, men are, through mercy, freely justified, and attain salvation by Christ, without human help or merit. They hold that all confidence is to be fixed in Him alone, and all our care is to be cast upon Him; and that for His sake only, God is pacified, and adopts us to be His children. They teach also that no man can have this faith by his own power, will on pleasure; that it is the gift of God, who, where it pleaseth Him, worketh in many by His Spirit. They teach also the doctrine of good works as fruits and evidences of a lively faith."

"The Waldenses, in general,

express their firm belief that there is no other Mediator than Jesus Christ; they speak with great respect of the Virgin Mary, as holy, humble and full of grace; at the same time that they totally discountenance the senseless and extravagant admiration in which she has been held for ages. They assert that all who have been and shall be saved, have been elected of God before the foundation of the world; and that whosoever upholds free-will absolutely denies predestination and the grace of God."

"They give a practical view of the doctrines of the Holy Trinity, perfectly agreeable to the faith of the orthodox in all ages. Let it suffice to mention what they say of the Holy Ghost. We believe that He is our Comforter, proceeding from the Father and from the Son; by whose inspiration we pray, being renewed by Him who formeth all good works within us, and by Him we have knowledge of all truth."

Page 338: "They proceed to show that the real church of God consists of the elect of God from the beginning to the end of the world, by the grace of God, through the merit of Christ, gathered together by the Holy Spirit, and foreordained to eternal life."

Page 348: "How happened it that they should possess so sound a portion of evangelical truth, so ably and judiciously confute established errors, so boldly maintain the truth as it is in Jesus, so patiently suffer for it, live so singularly distinct from the world, and so nobly superior to all around them; while princes, dignitaries, universities, and all that was looked on as great, splendid and wise among men, wandered in miserable darkness? It was of the Lord, who is wonderful in counsel and excellent in work; and His preservation of a godly seed in the earth, in such circumstances, is a pledge that He never will forsake His church, and that the gates of hell shall never prevail against it."

Page 354: "So true is it that the blood of martyrs is the seed of the church, that, in the year 1530, there were in Europe above eight hundred thousand who professed the religion of the Waldenses."

Page 382: "In the year 1283, William of Manuhaco was brought before the inquisitors; there was no accusation against his moral character, and the principal points recorded, as held by him, were, that neither the pope nor any man could be head of the church of Christ — that the pope and his relatives had not the power of forgiving sins — and that the ceremony of baptism did not convey remission of sins. The newly-devised sacraments of the church of Rome he declared to be of no use."

Page 413: "We have seen in what a remarkable manner God was pleased to preserve the light of His truth in these valleys during the dark ages of superstition, so that 'the gates of hell were not suffered to prevail' against this portion of the church of Christ." (The Religious Tract Society, of London — The History of the Church of Christ Previous to the Reformation, vol. 3) "My Church," Moody.

The Waldensian churches in America today are called Baptist churches. They, in fact, are one and the same. This fact is confirmed by Ypeij and

Dermount-men, who were appointed by the King of Holland in 1819 to write the history of the Dutch Reformed Church. They said:

"We have seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long in history received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood from the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages..." "History of the Dutch Reformed church, by A. Ypeij and J.J. Dermount, vol. 1, p. 148.

## THE HOLY BIBLE CONVINCED THEM

"The holy Scriptures, which are able to make thee wise unto salvation" (II Timothy 3:15).

Two Mongol Tartar chiefs were engaged by a missionary to assist him in preparing a translation of the Gospels into the language of their country, and they had, as a matter of course, to study the subject intently. At length the work was completed, the last correction made, and the book was closed on the table. Still they sat serious and silent. At last the missionary inquired what was the matter, and was equally surprised and delighted to hear them both declare themselves converts to Christianity. "At home," they said, "we studied the sacred writings of the Chinese, and the more we read the more obscure they seemed; but the longer we have read the Gospel, the more simple and intelligible it became, until at last it seemed as if Jesus were talking with us."

### The Bible Says...

The earth is the LORD'S, and the fullness thereof; the world, and they that dwell therein (Psalm 24:1).

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## BRIEF STUDIES ON THE CHURCH

By The Editor

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you..." (Matt. 28:19-20).

In studying any subject, one must proceed in logical order. Some truths about a subject must be learned before other truths about that subject can be understood. This is how we are proceeding in our study of The Church. We have learned The Nature of the church: that it is local and visible; not universal and invisible. We learned next the Identity of the Church: that a true church is a Sovereign Grace Landmark Missionary Baptist Church. We learned this by using the Practice, History, Doctrine test. When I use the term "Baptist" in these articles, I am not referring to everything which wears that name, but to the above mentioned kind of church. Then we learned The Mission of the Church: to preserve and propagate the Truth of God's Word. Now we are studying the subject of The Authority of the Church. The most important thing in the world is to be saved. The second most important thing is to be a member of a true church. The third is to be the right kind of member of that church. From these statements we see that Church Truth is very important. The Authority of the church is a very important part of that truth. We need to know what and whom the church has authority over, and to what extent the church has authority over such. My text is a foundational text of Church Authority. Surely, the church has authority over that which Jesus Christ commissioned her to do.

"...there is no power but of God: the powers that be are ordained of God" (Rom. 13:1). The word "power" here is from the Greek word for "authority." All authority originally resides in God. In the exercise of His Sovereignty, God has, in certain relationships, delegated authority to one over another. God has given men authority over women, the husband over the wife, the parent over the child, the government over the citizen, etc. Such delegated authority is not absolute, but is limited by the Word of God. No person or group has any authority over another except it be given by God. When God does give authority as mentioned here, to rebel against that authority is to rebel against God. God has given authority to His church over certain persons and certain things. For one to fail to submit to this authority or to rebel against it is to rebel against God.

The text which heads this article is sufficient proof of Church Authority, however, there are many other proofs. In fact, all that the Bible teaches about the church is proof of this teaching. "And if he shall neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven" (Matt. 18:17-18). This Scripture is surely a strong

proof-text for Church Authority. Note the words, "hear the church." Church members are to "hear the church," that is, to obey the church in its decisions. When one will not do this, he or she is to be excluded from membership in the church.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:17). The temple here refers to a true local church.

Every believer is indwelt by the Holy Spirit (Rom. 8:9; I Cor. 6:19 plus many other Scriptures). There is also the indwelling of true churches by the Holy Spirit; He does not indwell false churches as churches. The word "destroy" in this text is the same Greek word as "defile". In other words, God will deal with men according as they deal with His true churches. Surely, Church Authority is involved in such a statement.

"...or despise ye the church of God..." (I Cor. 11:22). Our Bible is here speaking of God's judgment on those who despise His church. Surely, to despise the authority of the church is involved in this. We will see more proof of church authority as we move along in this study.

The church has authority over the work of the Lord in the world in this Church Age. In Matthew 28:18-20, we see this clearly. The commission to do the Lord's work was not given to the disciples as individual Christians. Most clearly, in this Scripture, the commission and consequent authority to do the Lord's work was given to that which would continue till the end of this age (see verse 20). If given to the disciples as individuals, the commission would have expired with the death of the last one present. But since it was given to the church, it continues throughout the age. We see this view of the Great Commission confirmed by the accounts of the carrying on the Lord's work in the book of Acts. In Acts 2:41,47, we learn of the saved becoming members of the church by baptism. In 9:26 we see that Paul did not do the Lord's work in Jerusalem until he was received by the church there. In 13:1-4 we see the church at Antioch sending out missionaries, and in 14:26-27 we see those same missionaries making a report to the church. We do not see a Mission Board of any kind involved in New Testament mission work. In 15:24 we see of some who went out without authority, and the whole chapter tells of the trouble caused by such. Brethren, the trouble and false doctrines in so-called churches come about by men acting without church authority. In 15:39-40 we see Paul and Silas sent out by the Church at Antioch. Now, there are many religious things condemned and many other things involved in the fact that the Lord has authorized His church, and only His church, to properly do His work in the world today.

I said to "properly do His work in the world today. This is very important. God, in the exercise of His sovereignty, may do much through other institutions and unauthorized means.

That is His business. However, it is the duty of every saved person to serve God in the way set

forth in the Bible; and that way is by being a member of, and serving God in, through and under the authority of a Baptist Church. God's revealed will is the rule of our faith and practice.

From this fact, we learn that Mission Boards, Bible Schools, etc., have no authority from God for their existence and are not the Bible way of doing the Lord's work. We learn that free-lance work is condemned by the Bible. These preachers who will not submit to the authority of one of the Lord's churches, but go out on their own and start radio programs, mission works, evangelistic associations, churches so-called, etc., etc., are not obeying the Word of God in their serving the Lord. The first step of a saved person on the road of obedience to God is through a pool of water into a Baptist church. He is then to serve the Lord faithfully in that church, waiting for the Lord to open other doors of service. The Bible way of training young preachers is in and through a true church.

This truth argues for the link-chain succession of churches. Since the church has God-given authority over the Lord's work in this age; and since starting a church is a very important part of that work; surely, the church has the only authority to start another church. There are those who believe that Baptism is under the authority of a church, and that a group of people do not, of themselves, have authority to baptize. But then they will say that a group of baptized people can say that they are a church, and then have that authority. How absurd to say that, that which, of itself, has no authority, can give itself authority! A church, to be a true church, must be started under the authority of another true church. This truth involved the truth that all true churches have descended by link-chain succession from the church that Jesus started in His earthly ministry, and to which He gave the Great Commission. One cannot consistently hold to church authority without also holding to link-chain succession.

This truth: that the Lord has given His churches authority to properly do His work in the world today, certainly leaves all man-made organizations without any authority from the Lord for their existence or their being involved in the Lord's work. This includes all Mission Boards, all False churches (and all except true Baptist Churches are false churches), all conventions and associations organized by man. Oh, my brother, let us give honor to our God through His church as He has ordained we should do. Let us not rob God of His glory in the church and give it to men through man-made organizations.

The church has authority over the ordinances. The ordinances of the church are two: Baptism and the Lord's Supper. "...ye keep the ordinances, as I delivered them to you" (I Cor. 11:2). This verse, my original text, along with all that the Bible teaches about the ordinances shows that they are under the authority of the church. They are not ordinances belonging to the family of God as such. They belong to the church. They can only be observed scripturally when carried out under the authority of a true Baptist Church. If you have never been baptized under the authority of a Baptist Church, you have never been baptized. The immersion of a false church is no more the Baptism commanded

by the Bible than is the sprinkling or pouring of other false churches. Baptist Church Authority is an essential ingredient in Scriptural Baptism. If you do not observe the Lord's Supper in a true church, under the authority of that church, as a member of that church; you do not observe the Lord's Supper. You might as well eat hamburgers and drink pepsi colas, use grape juice and soda crackers (one is as Biblical as the other), and call this the Lord's Supper, as to use the proper elements in and under anything other than a true Baptist Church. Yes, the church has authority over the ordinances, and it is only when they are thus observed that they are Scripturally observed.

The church has authority over her membership. Romans 14:1 and Acts 9:26 among many Scriptures, show that the church has the authority to receive or to refuse to receive an applicant for membership. Of course, the church should never refuse a proper application for membership properly made. The church should guard her doors very carefully. The church should be satisfied that one has made a genuine profession of faith in Christ, that one has turned from a life of sin (or rather, been so turned by the Spirit of God), that one desires to live for God and serve God in the church. Much church trouble and many problems could be avoided by a church properly guarding her door.

Matthew 18:17; I Corinthians 5:9-13; II Corinthians 2:6 and many other Scriptures teach us that the church has the authority and obligation to exclude unworthy members from its membership. Oh, what damage is done to churches and to the Lord's work in the world today by churches failing to exercise discipline! When members are not faithful to the church, when they will not submit to the authority of the church, when they oppose the teachings of the church, when their lives are not what they ought to be; then, the church is to deal with them. In love and patience, yes! But, if they will not "hear the church," the church is to exclude such members.

In II Corinthians 2:6-8, we learn that the church has the authority and the obligation to restore an excluded member upon that member's repentance, confession and apology to the church. So, we learn that the church has authority over her membership as to receiving, excluding and restoring.

There are some important limitations to church authority. True churches gladly abide by these limitations, as they do not want an authority not given by God. Church authority is limited to its own work and its own membership. A church's authority does not reach anyone who is not a member thereof. A church has no authority whatsoever over another church. One church can refuse to fellowship another church if it sees fit and so desires. But, if another church is wrong, the correcting of that church is in the hands of the Lord and not of other churches. One church might advise, upon request, another church. One church might cooperate with and fellowship with another church. One church might assist another church in the work of that church. Many churches assist Calvary Baptist Church in support of The Baptist Examiner and New Guinea Missions. But another church cannot exercise any authority

### Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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whatsoever over the work or membership of another church.

The authority of a church is limited by the Word of God. The church is an executive body, not a legislative one. The church is to carry out the laws of Christ, not to make laws of its own. No individual is obligated to obey the rules of any church except those rules be according to the Word of God.

Church authority is limited in that it does not relate to the eternal salvation of the individual soul. Salvation is in the hands of a Sovereign God. It is not in the hands of a church. Until one is saved by the grace of God, that one does not come under any relationship to or authority of the church. This is one of the great dangers of the Priesthood of the Church heresy. This heresy tends towards the church exercising an authority over salvation, and some of its advocates have already taken that step. The saved person should become a member of a Baptist Church, work in and through that church, and submit to her authority; but the church has nothing to do with the salvation of the soul. The church is to preach the gospel which God uses in saving the soul, but the salvation of the soul by the gospel is the work of the Holy Spirit.

Now, who are those who despise and rebel against church authority. Those who are saved and will not join any local church do so. The doctrine of a Universal Invisible Church is the mother of this rebellion against God. You may think you are automatically, just by being saved, in the universal invisible church which you call the true church; but you have been deceived by man, and you are in rebellion against God. You are a despoiser of church authority.

Those who join false churches, such as Methodist, Church of Christ, Presbyterian, any of the so-called Holiness

(Continued on Page 8 Column 1)



## TUNE IN TO THE CALL TO CALVARY

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## BRIEF STUDIES

(Continued from Page 7)

Churches, Lutheran, etc., are despisers of church authority. There is only one kind of true church in the world today. It is a Sovereign Grace Landmark Missionary Baptist Church. The only way you can fulfill your obligation, as a saved person, to join the church, is by joining such a church. To join anything else, because your parents were there, because it is close to you, because your friends go there, because it is large, because it has a large program for various groups, or for any other reason is to despise church authority and rebel against God Almighty.

Those who will not submit to the authority of the true Baptist Church of which they are a member, who rebel against that church, who are excluded by that church are despisers of church authority. So, all saved people who do not join a local church, those who join a false church, and those excluded from a true church are despisers of God-given church authority; are rebels against God Himself.

Someone may be saying, "So what! I will do as I please, I don't care what the church says or does about it." I urge all such to re-read Matthew 18:18. Here we learn that God Almighty recognizes and ratifies the proper decisions and acts of His true churches. What the church binds or looses is bound and loosed by the authority of heaven. I urge all such to read I Corinthians 5:5 and note "to deliver such a one to Satan for the destruction of the flesh." The matter of your attitude towards church authority is a very serious matter, and will play an important part in your life here and hereafter.

Despisers of church authority will miss out on many wonderful blessings which God gives in and through His true churches. They will not be used to the good of others and to the glory of God as they could be by being obedient to church authority. They will likely be used in aiding and abetting many heresies abroad in the world today. They will lose many rewards they might have gained by serving God in and through His church. Despisers of church authority will never have the eternal blessings of that highest of all rewards, even that of being in the Bride of Jesus Christ. Do not be deceived, my beloved brethren. This is a very important matter.

One might say that he does not have to listen to the preacher or to the church. Well, there is something else out there in the future. There is the judgment seat of Jesus Christ. All saved people must stand before that judgment and be judged as to the life they have lived and the service they have or have not performed since being saved. There all saved people will answer to God as to their attitude towards, their joining or not joining, their activities within a true church of Jesus Christ. I plead with you to con-

sider this matter. I exhort you to immediately become a member of a true Baptist Church. I plead with you to be faithful to that church, to live the kind of life a saved church member ought to live, and to serve God in and through that church to the utmost of your God-given ability. Only in this way can you have the greatest blessings, do the most good and earn the greatest rewards. May God bless you all!

## DRUNK DRIVING STATISTICS

One quarter of a million Americans lost their lives in alcohol-related auto crashes over the past decade.

About 26,000 citizens are killed in drunk driving incidents yearly.

Nearly 70 Americans are killed in drunk driving incidents every day.

One American life is lost every 23 minutes in alcohol-related auto crashes.

Over one million Americans suffer crippling and other serious injuries every year in drunk driving incidents.

The drinking driver problem creates an estimated economic cost of over \$5 billion annually.

For Americans up to age 35, the No. 1 cause of death is motor vehicle incidents, and more than half of highway deaths are caused by drunk drivers.

On an average weekend night, one out of every ten drivers on the road is drunk.

80% of all fatal alcohol-related auto crashes occur between 8 p.m. and 8 a.m.

65% of drivers who kill themselves in single-car wrecks are drunk.

Of every 2,000 drunken drivers, only one is arrested (chance of receiving a serious penalty is mathematically insignificant).

One out of every two American will be involved in an

by Calvin Kern  
Grace Baptist Church  
Gladwin, Mich.

I have been getting T.B.E. since around 1958. I consider this to be the greatest paper in print today. The reason T.B.E. means a lot to me is that the Lord used it in a great way in teaching me church truth. As a few of us learned church truth, we found out that the society which we had attended many years was not organized with any authority, and the majority did not think it was necessary. So we left that society and were baptized and organized into a true church by Bro. Wayne Cox upon the authority of the Grace Memorial Baptist Church of Memphis, Tennessee.

I believe T.B.E. is a great paper because it teaches church authority, that Jesus Christ started his church which he was here on earth and all true churches have link chain succession from that church until now. It teaches that the church has two ordinances: Baptism and the Lord's Supper.

To have scriptural baptism, you must have: a) a scriptural candidate, a believer in Jesus Christ; b) a scriptural mode, immersion in water; c) a scriptural purpose and design, obedience to Jesus Christ and to show

alcohol-related auto crash in his or her lifetime.

44% of all nighttime fatal alcohol-related crashes are caused by the 16 to 24 age group (this group comprises only 22% of the total licensed population).

Drunk driving is the nation's No. 1 highway safety problem.

## The Bible Says...

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (Mat. 28: 19, 20).

## 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!

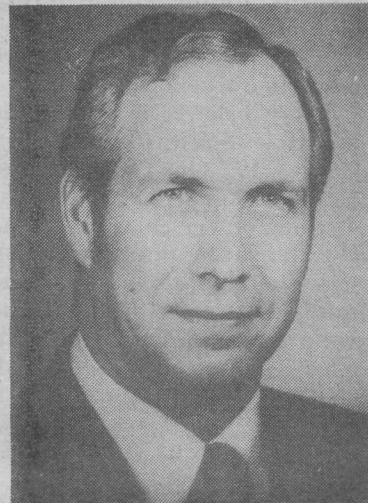
Bernice S. Bryant  
Cottondale, AL

## WHAT TBE MEANS TO ME.

forth the gospel; and d) scriptural authority, a true missionary Baptist church.

Concerning the Lord's Supper: a) it is under the authority of the church; b) the proper elements are unleavened bread and wine; and c) it is restricted to the membership of the church observing it.

The T.B.E. teaches that loyal faithful members of true Baptist churches make up the Bride of



Calvin Kern

Christ. It teaches women's place in the church. It also teaches the precious Doctrines of Grace which are as follows: a) Total Depravity of Man; b) Unconditional Election; c) Limited

Atonement; d) Irresistible Grace; and e) Perseverance and Preservation of the Saints.

Besides teaching these great church and grace truths that are so neglected today, it teaches all other great doctrines of the word such as: a) the verbal inspiration of the Bible; b) the Genesis account of Creation; c) the Trinity; d) the Deity and humanity of Jesus Christ; e) the attributes of God; f) the virgin birth of Jesus Christ; g) the resurrection of Christ; h) the pre-tribulational and pre-millennial coming of Christ; i) the resurrection of the righteous and their being judged as to works and rewards; k) the resurrection and judgment of the unsaved; l) heaven; m) hell; n) justification; o) sanctification; p) that we should live a clean godly life before the world; q) that the Holy Spirit uses the gospel in giving life to dead sinners and many more great doctrines.

Another thing I enjoy about T.B.E. is the Forum where you can send a question on any spiritual subject you may have.

I would also say that the editor of T.B.E. is one of the soundest men in the world today. I would urge churches to support this great paper all they can.

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