

Friendships cemented together with sin do not hold.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 55, NO. 14 ASHLAND, KENTUCKY, JULY 2, 1983 WHOLE NUMBER 2410

BAPTIST

by Dr. John M. Alber
Brighton, Colo.

"I will build my church," the Lord Jesus Christ told His disciples when He entered the coast of Caesarea Phillippi. (Matt. 16:13-18). This question before us is this, What kind of a church did our Lord start? Some are going to take my words and no doubt object to my position, but do we not have a responsibility to teach the truth regardless of what man may think of our position?

What is the biblical picture? We are convinced in our own mind and are not ashamed to say that our Lord built a "Baptist Church." There seems to be as many different kinds of Baptists as there are various religions in this world. Some would say that is good enough reason to remove the name so that you are not confused as to



John M. Alber

what a real Baptist is — but, my friend, you do not throw the baby out with the bathwater because both were dirty. Just because some have misused or are using our name wrongfully does not mean it (our name) should be disregarded. Rather we ought to even more diligently let the world know what real Baptists stand for by our preaching.

Over the years people have asked, "Why can't we take the name 'Baptist' off our church? If we did more people would come and join with us and we would begin to grow." However, our Lord would not have given us such a name if it were not important to start with and expected us to carry on His work. Several years ago, a friend of mine and a deacon in my church wanted me to consider dropping the "Baptist" from our name. When I took a stand and preached "Why I am a Baptist," he left the church. During the message, that man continued to say "Amen," but walked out saying "I disagree with our pastor." Now the big question, Did I have good reason not to budge or even think about removing the name "Baptist" from our church? Yes!

Jesus said, "I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). The Roman Catholic Church has its founder. The Methodist church goes back to John and Charles Wesley. The Presbyterian Church goes back to John Knox. The Congregational (Continued on Page 3 Column 2)

TOTAL DEPRAVITY

by Medford Caudill

"For the living know that they shall die: but the dead know not anything, neither have they anymore a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun" (Ecclesiastes 9:5, 6).

It is a natural observation that the dead are incapable of any work. When a person dies, no matter how closely related we are to them, how dear they are to us, or how much they have served mankind we take their lifeless body and bury it in the ground not expecting that they will ever again do anything in this life.

I have in my library several books by the great Baptist preacher and writer J.R. Graves. J.R. Graves will never write another book or preach another sermon for he is dead. There are three presidents that I admire greatly: Abraham Lincoln, William McKinley and Calvin Coolidge. I will never have the opportunity to vote for them nor can our nation make use of their wisdom and experience during our present troubles for they are dead. Ty Cobb was perhaps the greatest ballplayer who ever lived. Some have called him a "genius in spikes." Ty Cobb will never hit another baseball or steal another base for he is dead.

Our point is that it is a natural observation that dead men do not do anything. They do not walk. They do not talk. They do not eat. They do not laugh or cry.

It is a plain teaching of Scrip-

ture that mankind is spiritually dead. "And you hath he quickened, who were dead in trespasses and sins" (Ephesians 2:1).

The first man and the progenitor of us all was Adam. God told Adam, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:17). In the garden of Eden, just as today, "the wages of sin is death" (Romans 6:23).



Medford Caudill

When Eve was tempted and ate of that fruit and gave to Adam and he ate with her they died spiritually. Their later physical death was a consequence of that spiritual death in the garden. When Adam died, mankind died with him. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12).

Just as a man who is physically dead cannot do any physical actions, so a man spiritually dead cannot do any spiritual act. He cannot make a spiritual decision. He cannot believe. He cannot go unto God. He is dead.

The second London Baptist (Continued on Page 5 Column 1)

KEPT BY THE POWER OF GOD

by James F. Crace

In this day, when so many of God's true Baptist people have been blessed with courage to stand for the whole counsel of God, it is rather strange to have to write a message saying that God's people are kept by the power of God. As never before, the truth in all its clearness is going forth in purity, yet the vast multitudes of people are ignorant of the true way of salvation, the true reason we men of God are what we are, and the true reason any of us are faithful to our Precious Christ.

We still hear men shouting the error that says we men must rely upon our own power, both for salvation and for our continued walk with God. We are still subjected to the false idea that our Lord will not intervene in our lives. That is fallacy that says He would be unjust if He were to show favor to one and not another. In the final analysis, we are falsely taught to believe that we are on our own, and therefore we cannot expect God to help us. This, I say, we hear from those who say they are servants of the Most High God, but are not.

In 1st Peter we are told plainly that we are kept by the power of God. Throughout the Bible we are taught that it is God's power that saves us and keeps us in the faith. We are also taught that our faith is of ourselves and we are, therefore, free to believe or not believe, according to our own will and wishes. This we are told in spite of Christ saying all of us who have been given to Him will surely and without fail come to Him for salvation. And again in Ephesians 2:8-9, we are told that our salvation is by the grace of God through faith, and that grace and faith are not of ourselves, rather it is a gift from God. In Philippians 1:29 we learn that "it is given to us to believe."

What better evidence can we set forth than the case of Peter, when he denied knowing Christ? Was he left to himself as far as remaining a man of faith? I think not! Christ said to Peter

in Luke 22:32, "But I have prayed for thee, THAT THY FAITH FAIL NOT." I ask this: Of what value was Christ's prayer, if God is not in sovereign control of the faith He has given His saints? Or for that matter, what value is any prayer to Almighty God for the salvation of any person, if He is not in sovereign control of the salvation of men? The truth is that God saves whom He pleases, when He pleases. What a lie it is when one says God has done all He can do to save the whole human race! What a false statement is made when one says "it is up to man to save himself by adding his works to the work of Christ! What a fallacy is set forth by those who say the whole world of men could have gone to heaven or to hell and God is helpless in the matter! Did not Christ say "All that the Father has given to me shall come to me," and did not King David say in Psalm 65:4, "Blessed is the man whom Thou chooseth, and causes to approach unto Thee, that he may dwell in Thy courts?" Truly God's elect are saved by the grace and power of God and they are kept by His power.

WE ARE WHAT WE ARE BY THE POWER OF GOD

In I Corinthians 15:10 Paul said, "By the grace of God I am what I am." What was Paul? He was an ungodly, hell-



James F. Crace

deserving sinner saved by the grace of God. There was nothing "good" in Paul that had caused God to save him; and there was nothing in Paul that moved God to make Paul an (Continued on Page 5 Column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE NEW HARDSHELLS

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jer. 6:16).

I like the old paths of Bible doctrine. I like the old paths in which our Baptist fore-fathers walked. I do not like these new paths, invented by men. I cannot find the sweet rest to my soul in these new ways that I find in the old paths.

In my sermon on "The Time-Lapse Theory" in our last issue, I committed the homiletical blunder of mixing that subject with this one. I suppose I was in such a hurry to expose the heresy of the New Hardshells

that I let that vehement antagonism upset my sense of homiletical propriety. However, the two heresies are of close kin and need to be studied together. Let me come up to my present subject by a brief review of the time-lapse question.

We are dealing with the relationship between regeneration or the giving of spiritual life to the dead sinner and the exercise of repentance and faith. Let us assume that we are all in agreement that repentance and faith are simultaneous as to time and that the gospel is used in the producing thereof. First, let us look at the cause-effect relationship of these two. The Arminian holds that repentance and faith logically precede and are the cause of repentance and faith.

They believe the gospel is used in this total experience. We sovereign gracers believe emphatically that regeneration is the cause of repentance and faith and logically precedes it. Most of us, praise God, still believe that they are simultaneous. The time-lapse theory is that there is a lapse of time (seconds to years) between regeneration and the exercise of repentance and faith. There are varieties of this belief, though regeneration, we all believe is by the Holy Spirit of God. Note these varieties: 1. Regeneration is with the gospel, but is before repentance and faith. This is not hardshellism, but does open the door thereto. 2. Regeneration is without the gospel and precedes (Continued on Page 2 Column 1)

★ AT LAST ★
1982 TBE
BOUND
VOLUMES
NOW READY!

•40 Issues Neatly Bound in Book

•Ideal For Libraries Schools and Pastors

Price \$17.00

Plus Postage. See Table, Page 8

Limited Supply ORDER TODAY!

CALVARY BAPTIST CHURCH BOOKSTORE

P.O. Box 71

Ashland, Kentucky 41105-0071

Ky. Residents Add Sales Tax.

We can only know God's estimate of sin by the sacrifice which He has provided to atone for it.

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

JOSEPH M. WILSON, Editor

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

PUBLICATION POLICIES: All matter for publication should be sent to the editor. All manuscripts sent should be typed and double spaced. All such material becomes the property of TBE and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication. Church news items must reach us one month prior to publication.

The publication of an article does not necessarily mean that the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated, any article published in the paper may be copied by other publishers, provided they give a proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on exchange list with the publication copying, it is requested that a copy of the issue containing the articles be sent to our address. All copyrighted materials may not be copied without written consent.

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

SUBSCRIPTION RATES

One year \$ 6.00
Two years \$11.00
When you subscribe for others or
secure subscriptions each \$ 4.00
BUNDLES: 10 to 50 copies to one address - \$30.00 for
each 10 yearly; 60 to 100 copies to one address -
\$25.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? - Notify us three weeks in advance. The post office does not forward second class mail unless the addressee guarantees the forwarding postage. They charge us 25c for each "change of address." Please save us this expense and the post office time.

Entered as second class matter March 4, 1978, in the post office of Ashland, Kentucky, under the Act of March 3, 1879.

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

HARDSHELLS

(Continued from Page 1)

repentance and faith. In this point, the old and new hardshells are in agreement. 3. Regeneration is without the gospel, precedes repentance and faith, and one may go on to heaven without the latter. This is the old hardshellism. 4. Regeneration is without the gospel and precedes repentance and faith, but the latter will occur before one goes to heaven. This is the new hardshellism.

The position of this editor and The Baptist Examiner, and most Sovereign Grace Landmark Missionary Baptists is the following: Regeneration is by the Holy Spirit, who uses the gospel in giving spiritual life. It is a deliberate falsehood, designed to prejudice against and misrepresent our position, when the new hardshells call us "gospel regenerationists." They do verily know that we believe the Holy Spirit is the Divine agent in regeneration. Brethren, we should be honest in our opposition to others. Anyone who calls me a "gospel regenerationist" is not being honest in that statement. I believe, and praise God, most of our kind believe that the Holy Spirit is the agent in regeneration, and that He uses the Word as the instrument of regeneration. Most of us believe that the exercise of repentance and faith is simultaneous with regeneration. Most of us do not believe that a person is spiritually alive and an impenitent unbeliever at one and the same time.

What do I mean by The New Hardshells? I mean those people who hold that the dead sinner is given spiritual life without the gospel of Jesus Christ. This is the issue. Let us keep it clear and distinct from all other issues. The issue is not, are sinners spiritually dead? Of course they are. The issue is not, can the dead sinner, of himself, repent and believe the gospel? Of course he cannot. The issue is not, do we believe that salvation

is by the sovereign grace of God? Of course we do. The issue is not, must the sinner be regenerated by the effectual power of the Holy Spirit? Of course he must. The New Hardshells are very adept at clouding the issue, at mis-representing the issue, at falsely accusing those who oppose them. The issue is, does the Holy Spirit use the gospel in giving life to dead sinners? We answer with a resounding yes. Please understand most clearly what I mean by the New Hardshells. Those men who teach that the Holy Spirit gives spiritual life without the use of the gospel is what I mean. Now let us deal with this subject.



Joe Wilson

The New Hardshells differ from the old hardshells in the following, if I understand their position aright. If I do not, I stand to be corrected, and will gladly and publicly correct any misstatement I might make. The New Hardshells teach that those who have been given spiritual life will hear the gospel and repent and believe before they die. The old hardshells teach that this may be true and it may not be true. They have men being regenerated and going to heaven without ever even knowing there is a Jesus Christ, much less believing on Him as Saviour. Thank God that the New Hardshells have not gone this far. However, I predict that in the not too distant future, many of them will go on to this further hardshell teaching. Watch and see. Many of them have already gone further than they dreamed they would. I believe some of them will go even further. Already, one of their leaders has written to me stating that he believed that the regenerated would hear the gospel before they died, but not necessarily from a man. This is getting very close to total hardshellism of the old variety.

The New Hardshells differ from the old in believing that one who has exercised repentance and faith can know he is saved. The old hardshells deny the possibility of blessed assurance of eternal salvation. Thank God that the New Hardshells have not gone this route, and I doubt they will go this far.

The New Hardshells hold on to the Missionary Baptist name, whereas the old hardshells do not even pretend to be missionary, but refer to themselves by some other name such as, Primitive or Old School. I hardly know how to deal with this. Might I suggest that the new hardshells start them a new denomination. They are not in agreement with the majority and historic position of true Missionary Baptists. They are not in agreement with the totally hardshell. So, why do they not start a new denomination to teach their new doctrine? The reason they will not do this is because they desire to claim for themselves that they go back to Christ for their origin.

Please note that the new and the old hardshells agree in their

teaching that spiritual life is given to dead sinners apart from the glorious, saving gospel of Jesus Christ. Now, I have made it known that I resent being called a "gospel regenerationist." Some to whom I have made this resentment known, have retaliated by saying they resent being called "hardshell on the gospel." Please understand that I do not mean to call these men "total hardshells." I only say that they are "hardshell on the gospel." I therefore, call them "new hardshells." Now, I am not a "gospel regenerationist," for I believe that the Holy Spirit is the agent in regeneration. I do not believe one can be regenerated by the gospel apart from the Holy spirit. But I do say that these men are "hardshell on the gospel." Now, if any of you brethren resent my saying this, please tell me wherein you differ from the old and total hardshells on the gospel in regeneration. If there is any difference between the old and new hardshells on this point, I am totally unaware of it, and await enlightenment on this point. When a man teaches that spiritual life is given without and apart from the gospel, I am perfectly within my rights in calling him "hardshell on the gospel."

The New Hardshells are much more active in missionary activity and support than the old hardshells. These men do encourage and support missions at home and abroad. I give them credit for this, and praise God for it. I do think that these men need to come out with a detailed and clear statement as to what they expect mission work and missionaries to accomplish. Some of them have stated that many in heathen lands have been given spiritual life, though they have never heard the gospel. Now, we Missionary Baptists who walk in the old paths believe that the purpose of missions and missionaries is to preach the gospel to all men everywhere, and that God will use that, as it pleases Him, in giving life to dead sinners and causing them to immediately manifest that life in the exercise of repentance and faith. I suppose that the New Hardshells believe that the purpose of missions is to cause those who have already been given spiritual life to come to repentance and faith. Still, I would like to see a clear and detailed statement from the new hardshells as to the purpose of missions, of missionaries, and of the preaching of the gospel. Will someone come forth with such a statement, please?

The New Hardshells believe much more truth on many other subjects than do the old hardshells. Many of them believe much truth as to the church, the ordinances, and as to prophecy and some other things. Thank God for this. You see, I am saying that, if I had to choose between the new hardshells and the old, I would go with the new every time. Still, I praise God that there is another choice, even that of remaining in the old paths or true Missionary Baptist doctrine. I will say that there seems to be some sort of attraction or connection between some of the heresies that have invaded the ranks of our kind in recent years. It seems that many go Post-trib, then Priesthood, then Amill, and then Hardshell on the gospel, I will say, in fairness, that many have gone post trib who have not gone into the other heresies. Some of the Priesthood and Hardshell men have not gone post trib or Amill. I suppose there are some, but I

do not know of any of our kind who are hardshell on the gospel, and who are not Priesthood. Maybe someone can inform me as to this. Still, though there seems to be some sort of connection between "hardshell on the gospel" and some other heresies, the "new Hardshells" are not as far off doctrinally as the "old and total Hardshells."

Now, the following is a most astounding thing to me. Some of the New Hardshells are claiming that their position is the majority and historical position of Missionary Baptist Churches. This was not true of them at the first. One of them wrote me that he knew that his position was the same as the hardshell position, and that he knew it had not been the position of Missionary Baptists historically. I thank him for his honesty, though I wonder if he would still say it. But, behold, a new thing has come forth. At least two of these New Hardshells are in print as saying that their position is the historic position of the majority of Missionary Baptists. Now, brethren, this absolutely is not true. I wonder that anyone would even make such a claim. It is simply a fact of history that the doctrine that the Holy Spirit uses the gospel in regeneration has been the doctrine of the overwhelming majority of Missionary Baptists. The man who says otherwise is either inexcusably ignorant of the truth or deliberately deceptive. This is not a matter of opinion, this is a matter of fact. I call on the new hardshells to, at least, be honest in this matter. Understand that I am saying that the overwhelming majority of Missionary Baptists have held my position on this. I am not saying that there have not been any who wore the "Missionary Baptist" name who held the other position. There have been a few such.

The New Hardshells do not have so much as one verse of

Scripture to back their new doctrine, not one. They use human logic. They make unfounded deductions from Scriptural doctrines. They give new and incorrect interpretations of a few Scriptures. But, they do not have one verse anywhere in the Bible which teaches their heresy. Oh, how they dodge, and turn, and wiggle, and wise in their perversions of plain Scriptures which teach the absolute contrary of their heresy. Stick them with the sword of the Word of God and they wiggle like a worm on a fish-hook. I don't blame them for wiggling. That sharp two-edged sword hurts when it pierces their heresy to the center and cuts it to pieces. I say again that they do not have one verse anywhere in the Bible that teaches their heresy.

The New Hardshells cannot point to an example anywhere in the Bible of one who fits their doctrine of a person walking around with spiritual life, but who has never heard the gospel and has never repented of sin and believed on Jesus Christ. Oh, it is different with we who believe the truth. We can show you account after account of Bible characters who were spiritually alive and who had heard the gospel and repented and believed.

The New Hardshells can not give an example in the world today of one who has spiritual life but who has never heard the gospel. Brethren, many (I believe most) of you new hardshells are saved people. Your salvation experience testifies to the falsity of your new, pet heresy. How was it with you? Did you have spiritual life for hours, days, maybe years before you heard the Word of God? Did you have spiritual life before you repented and believed in Jesus Christ - I mean as to time? No, you did not. You

(Continued on Page 3 Column 1)

TIME LAPSE A VOYAGE INTO DARKNESS

by Ray Hiatt
Fort Myers, Florida
Part II

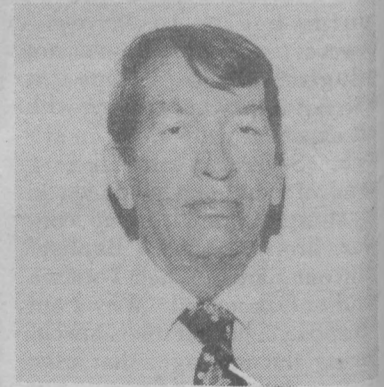
The Proposition-Denied

The proposition that I am denying is that a man is "regenerated" by the Holy Spirit alone without any knowledge of Christ, and that years later he hears the gospel and is converted. What sort of person would he then be?

If you recall Bram Stoker's book "Dracula" you know that Dracula was called "the undead," for he wasn't really dead but he wasn't quite alive. If a man is "regenerated" and walks for years without the knowledge of Christ, would it be proper to call him "the undead"? I am not being frivolous. I am seeking a PRECISE nomenclature for this "regenerated" man. He's not my brother nor a member of the heavenly family by birth. Does the Bible teach a sort of spiritual limbo where a soul is not quite one thing or another? Unless my brethren can supply a better term I shall call him "the undead"; a confused hypothesis, but I can do no better with the information my brethren give me.

I am not dividing God when I say that there are some things that we have only through the person of Christ. When I re-read the entire New Testament

in preparation for these papers, I numbered no less than 450 THINGS WHICH WE CANNOT BE, HAVE OR DO WITHOUT THE PERSON OF CHRIST. I only counted references to "Jesus Christ" or "The Son of God," nothing else. If a man is "regenerated"



Ray Hiatt

without Christ there are at least 450 things he cannot be, do or have.

I shall show very briefly but very PRECISELY how a soul is "regenerated" and brought into sonship in the heavenly family, for the regenerating and bringing unto sonship is a unified act in TIME. John 6:53 states that there is no life outside Christ and His blood. There is no life, physical or spiritual, without blood. This is elementary and I

(Continued on Page 5, Column 4)



QUESTION:— Who said, "Is there no balm in Gilead; is there no physician there?"
ANSWER:— Jeremiah, Jeremiah 8:22. "Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?"

HARDSHELLS

(Continued from Page 2)

testify to a lie if you say your experience fits your doctrine, and you know it.

The New Hardshells pervert and contradict many clear portions of the Word of God. The Bible, again and again teaches that the gospel is used in salvation. We used these Scriptures effectively against the old hardshells. The New Hardshells realized this fact (they once helped us in the battle against the hardshells as to this), so they have invented a distinction between regeneration and salvation. I say to them that the gospel is the power of God to salvation. They say they agree with that, but not that it is used in regeneration. In other words, they believe that one can be regenerated and be unsaved at one and the same time. Would you believe that grown men play word games such as this? Regenerated, but not saved, wow! But this absurdity was necessary to their new hardshell heresy. But it does not deliver them from the sharp point of the Word of God for the same Bible which links the gospel and salvation also links the gospel with regeneration and with the new birth and with the giving of spiritual life.

"Thy word hath quickened me" (Psa. 119:50). Here the Word is used in giving spiritual life. "Of his own will begat he us with the word of truth..." (Jms. 1:18). This is very clear in teaching that the Word is used in the begetting. If you want to see men squirm and wiggle, watch the New Hardshell try to get around this. They remind me of the Arminian and Acts 13:48. "Being born again, not of corruptible seed, but of incorruptible, by the word of God... and this is the word which by the gospel is preached unto you" (I Pet. 1:23-25).

"...yes have ye not many fathers; for in Christ Jesus I have begotten you through the gospel" (I Cor. 4:15). Here is a new hardshell killer. You see they got around the gospel being used in salvation by dividing between regeneration and salvation. But it did them no good, for we see that the Bible also teaches the use of the Word in regeneration. Hey, you New Hardshells, what are you going to do with I Corinthians 4:15? It hurts you doesn't it? No, it does not hurt you, it kills you so far as your new heresy is concerned. I know what one of you says. You say that "begotten" in this verse means "to assist in birth." But this is not true. Have you heard the latest? The latest is that God's preachers are midwives and assist in the birth, but have nothing to do with the

beginning of spiritual life. Wow! Where did this originate? Go back through all sermons and Bible books you can find. See if you can find this one before very recent years. It is untrue. It is absurd. It is contrary to the Bible. It was invented to get around the clear teaching of I Corinthians 4:15 and uphold this new hardshell heresy. Please note the following as it is abundantly confirmed in Scripture. The Bible picture of the relationship between the preacher of the gospel and those saved under the ministry is that of Father and Son. (I Cor. 4:15; I Tim. 1:2; II Tim. 1:2; Phile. v. 10). Hey, you new hardshells, is this true? Does the Bible picture this as a father-son relationship? Yes, it does. Does the Bible ever, anywhere even hint that the relationship between the preacher and those saved under his ministry is that of mid-wife and one born? Does it? Come on now. Let us be honest with the Bible. Now, you new hardshells, answer this. Is the father used in the begetting of life or in the birth? When my first son was born, I was on a ship at sea with the Navy. I was not needed at the birth. But I was there at the conception, at the begetting. The Father is essential to the begetting, not to the birth. Now if the preaching of the gospel has nothing to do with the giving of spiritual life, why does the Bible consistently and repeatedly speak of the preacher as a spiritual father and the saved one as a spiritual son? You hardshells cannot answer this one. And it is weak and absurd to invent the new term of mid-wife in this connection.

Well, new-hardshellism is a new doctrine. At present it is superior to the old hardshellism, but it is not finished yet. Only God knows where it will all end. Let us wait and see. But, in the meantime, let us stand adamantly against this heresy of new hardshellism. Let us walk in the old paths of Biblical and true Baptist doctrine and find sweet rest to our souls. Once again I call on the new hardshells to come out with a clear and detailed statement as to their beliefs on this point. Let them tell us the following: Is the Word present, though not used when regeneration takes place? Is the exercise of repentance and faith immediate upon regeneration, or is there a time lapse? How long can this time lapse be? Will all the regenerated hear and believe the gospel before they die? Will they hear this from man or from whom? Does assurance come with regeneration or later? Do you differ in this point in anywise from the old hardshells?

Brethren, I will be happy, at any time and in any place, to set forth plainly, clearly, and in detail what we believe about these things. Let the new hardshells do likewise. I ask my brothers on both sides of this question for help on the following question. What should be our attitude towards and treatment of those men and churches who have adopted the new hardshell doctrine? All answers to this question will be thankfully received and prayerfully considered. God bless you all!

BAPTIST

(Continued from Page 1)

Church has a human for its founder as does every other denomination that has ever existed with the exception of one: Baptist. Church history may be searched and the only logical

conclusion one can come up with, our Lord Jesus Christ started the Baptist Church. If He did not, then has not the gates of hell closed down our Lord's church? There is only one group that goes back to the days of our Lord, Baptist.

When did our Lord start His church? On what basis do we come to that conclusion? What does our Lord's true church stand for from the beginning to this present day? First, let us begin by looking at our beginning and then our doctrine.

I. Our beginning: "I will build my church," the Lord Jesus Christ told His disciples in Matthew 16. As our Lord entered the coast of Caesarea Philippi, He announced the beginning of something new: The New Testament church. Prior to this announcement, no one knew anything about a church. It just did not exist. The big question, when did our Lord start His church? There are a number of false concepts about the beginning of the church that are around today. First, that it began in Genesis and that every true believer is a part of the church. Second, that John the Baptist started the church and then turned it over to the Lord after he baptized Him in the Jordan River. Third, that the church was started here in Matthew 16, when our Lord announced its fact. Fourth, that the church was started on the day of Pentecost and therefore, every true believer since then to the Rapture has been identified with the universal invisible church.

Nowhere does the Bible or specifically the Book of Acts, ever tell us that the "church" was founded on the Day of Pentecost. Furthermore, Matthew 16:18 would rule out the idea of a church before our Lord's public ministry began. Not only that, the church was not started in Matthew 16 because our Lord did not say He was building, but that He would build — future tense.

Several reasons can be given to show, that the church was started and working before the Day of Pentecost. First, we find references in the Book of Matthew that the church was already in existence. Second, Our Lord informed the newly organized body, that when they had a discipline problem, how they were to handle the situation — Matthew 18:15-18. Third, the church was given the Gospel message and commissioned to preach it. (Matthew 28:18-20; Matthew 26:17-30). Fourth, on one occasion our Lord sent out His "Preacher Boys" (some 70 of them plus the twelve) to preach the Gospel (Luke 10:1-24). Fifth, the gospel of John informs us that the Apostles were baptizing in the name of the Lord (John 4:1-2). Sixth, they had a treasurer, Judas, and met for prayer and elected one to take the place of Judas after his death (Acts 1:12-26). Seventh, on the Day of Pentecost, our Lord added some 3,000 souls to the church (Acts 1:15, 2:41). Eighth, our Lord said that He would build His church and if it was started on the Day of Pentecost, then the founding of the church must be attributed to the Holy Spirit. The Word of God is clear, Jesus must be the one that began the church or else He cannot be trusted in any other matter. See Matthew 16:18 in light of a statement that Moses made of the Lord Jesus Christ (Deut. 18:20-22).

II. Our name, Baptist. For the next few moments, let's con-

sider our name. To us it should mean something: our heritage — Baptists have stood for certain Biblical truths over the past 2,000 years. By taking the letters of our name, seven of them, one can give you the basic picture of what a true Landmark Missionary Baptist Church stands for over the past twenty centuries.

"B." The Bible is the only supreme authority in the House of God for faith and practice. We have no creed but the blessed Word of God, The Holy Bible. We have no message but the Book. We have no hope but in the message of the book. We literally rest our entire case for both our doctrine and our way of living on the Word of God. If God said it, we believe that He did, that therefore, settles the whole matter. We Baptists, are people of the blessed BOOK, THE BIBLE. Not just any old book will do, it must be God's.

"A." The autonomy of the local church. Many have given up this blessed privilege. My friend, we are SELF-GOVERNING. No one outside our local church has a right to come in and make our decisions. We do have the right to ask for help or some guidance, but the ultimate decision belongs to and must rest in the local church.

"P." The priesthood of all believers. Everyone who has ever been born again during this age, has been called a priest unto God. That does not mean they are in God's true church or that they are walking in harmony with God in every area of their life. But, bless God, they belong to Him nevertheless. Therefore, we do not need a "priest" to intervene for us because as His dear children we have the blessed privilege to approach Almighty God for any reason.

"T." The two ordinances of the local church: Baptism and the Lord's Supper. Our Lord gave these two ordinances to the church (Matthew 26:17-30; 28:18-20). She, the local church, is the only one who has a right to administer them. Scriptural baptism comes first and it must be in that order. There is much confusion today in understanding these things because people do not want to submit to God's ordained institution: the Church. Thus there are a lot of well meaning people in this world, but because they have not been willing to properly obey the Lord's orders, they are outside the TRUE CHURCH. They have not received Scriptural baptism and therefore, have never known the blessing of partaking of the Lord's Supper.

"I." The individual's soul liberty: This has caused a lot of misunderstanding in our day. Many have said, I can do what I want, and they do. Yes, we have certain liberty, but that does not mean we should do it. God help us to be willing to follow Him, to forsake ourself.

"S." The saved only for church membership: Let me go just one step further — saved and scripturally baptized people for church membership. This is the one doctrine that separates the boys from the men. Brethren, if you let just anyone join your church, you won't have a New Testament Baptist Church much longer. God set down an order through His church and we must follow that order. Therefore, are we going to obey God or men? They must be born again ones first and then willing to submit to the proper authority of God's church and be scripturally baptized before

they are fit for church membership.

"T." The two officers of the local church: pastor and deacons. God never ordained a deacon so that he could rule over the pastor. How we have turned things over and around these days from the true Biblical picture. The pastor is responsible unto God. The deacons are to help assist the pastor and do his bidding. They are and should work as a team. When a church calls a pastor they had better make sure of his doctrine before they call him. Many a church is destroyed for one of two reasons: 1. They refused to follow God's man; or 2. They call a man as pastor that they have not checked out thoroughly and then find they cannot support him. The pastor is God's undershepherd; make sure that you have sought the mind of God and then gotten it before you move.

III. Our basic doctrine: The doctrines of grace should be appreciated if for no other reason, they are our Lord's doctrine. Man's way has surfaced to the forefront and done more damage to the truth than any other system of theology. But God's people are men and women of the BOOK. The Bible is strong with regards to the sovereignty of God.

"Total Depravity." Man is born in this old world as a sinner — unable to help himself or the desire to help himself. He is destitute of any good on his part or the ability to do good. He deserves the wrath of God and is an enemy of the true God.

"Unconditional Election." God in His sovereign will has chosen some unto eternal salvation because He wanted to. Because we were unable to help ourselves, God stepped in and took care of the matter. He chose us in Christ before the foundation of the world and placed our name in the Lamb's Book of Life.

"Limited Atonement." For those whom God elected unto salvation, our Lord Jesus Christ died upon the tree. Not only were we lost, helpless but undone because of our own sin. Therefore, it was not only necessary to elect us, but to provide a blood sacrifice for those whom God loved.

"Invisible Grace." Now because of our depravity, God must bring the elect unto eternal salvation. God elected us, died for us and brings us unto Himself. Without the intervention of God in our life, we would still be lost in our sin and on our way to hell. My friend, we could not and would not come to God. It was His Spirit that convicted us, then gave to us saving faith. It is all of grace.

"Preservation." The same God who elected us unto salvation and died in our stead will not only effect salvation for us, but will keep us unto Himself. Our salvation is of the Lord right from the beginning to the end. We are secured because it was God's program and He cannot and will not fail.

Now, these basic doctrines of grace have been briefly stated, not for the purpose of defending them or to give a treaty on the Body of Divinity, but to show what the true church believes. Each of these five areas can be supported by Scriptures and can be shown to be the historical doctrine of the Lord's true church: the Baptist.

(Continued on Page 5 Column 1)

Some people will trust God for the salvation of their souls, but they won't trust Him with the key to their cash boxes.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Is Sunday the Old Testament Sabbath Day moved to a new day or is it a different day with a different purpose?

OSCAR MINK
1217 Dillon Dr.,
Texarkana, Tex.
75501

PASTOR
Sovereign Grace
Missionary
Baptist Church
Texarkana, Tex.
75501



Exodus 20:10. "But the seventh day is the sabbath of the Lord thy God..." Saturday or the seventh day is the Old Testament Sabbath day, and there is no such thing as a "Christian Sabbath." It is impossible for Baptists to have Sabbath school on Sunday, and the reference by some Baptists to their Sunday morning teaching ministry as "Sabbath School" ought to be dropped.

It is nowhere stated in the New Testament that the Old Testament Sabbath should be observed by the Lord's churches. On the contrary, it is seen from the New Testament that Sunday, the Lord's day, was the day in which the early church met for worship (Acts 20:6, 7). There are references in the New Testament which the Sabatarians try to force and twist so as to accommodate their Sabbath day error. Yet, when a proper exegesis is applied to these references, it is discovered that they give no credence to the contention for seventh day observance, but serve to sweep away all supposed support which the error claims for itself. One of the texts which the Seventh Dayists say obliges their position is, Matthew 24:20, which reads, "But pray ye that your flight be not in the winter, neither on the sabbath day." This is not a reference to the church, but to the Jews in the tribulation period.

The Sabbath law was for Israel only (Ex. 16:29, 31:14; Ezek. 20:12). Gentiles who desired to be a part of the nation of Israel must first measure to certain requirements, after which the Sabbath laws applied to them (Ex. 12:49). Over and over the Lord says to Israel concerning the Sabbath, "It is a sign between me and you" (Exodus 31:13-17; Ezek. 20:12). Israel transgressed the law covenant of which the Sabbath was a vital part, and God drove them from the covenant land and scattered them to all parts of the earth. Israel through disobedience forfeited her national status, and cannot officially observe the Sabbath until she is regathered at the beginning of the millennium (Isa. 66:22-24; Ezek. 46:3). This being true of contemporary Israel, how much more is it true of Gentile churches who were never commanded to keep the Sabbath.

The seventh day sabbath was a memorial to Israel of their deliverance from Egyptian bondage (Deut. 5:14, 15). The Sabbath was not given to Israel as a commemoration of God's finished work of creation, for man's rest day could not have been the

same day that God rested, for six days of work are necessary before a Sabbath is realized, and Adam was created the day before God rested. So it is, Adam was not a Sabbath keeper, for he was working in the day that God rested. In fact, the Sabbath was not mentioned for over 2500 years after Adam's creation, and then it was given to Israel as an ordinance to remind them of their miraculous deliverance from Egypt. It would make as much sense for England to claim America's Independence Day, the Fourth of July, as their own, as it does for any church to claim that memorial which belongs exclusively to Israel.

It is true, the Roman Catholic Church claims to have changed the Sabbath day from Saturday to Sunday, but we need to remember that the Roman church takes credit for most of the works of God, and we further need to remember that Christ said, "For the Son of man is Lord even of the Sabbath day" (Mt. 12:8). It is Christ who set aside the Mosaic Sabbath day, and put His approval upon the uniform practice of the church's worship on Sunday. We find Scriptural authority for this change from the seventh day to the first day of the week in that, God raised His Son from the grave at the close of Israel's Sabbath, and at the beginning of the eighth day (Mk. 16:9). It was on Sunday that Christ met time and again after His resurrection with His disciples to worship (Mk. 16:9-11; Mt. 28:8-10; Lk. 24:34; John 20:19-23). It was on Sunday the church was commissioned to preach (Mt. 28:18-20; Mk. 16:9-16; Lk. 24:47, 48). It was on Sunday Jesus ascended to His Father, and "by His own blood" which He offered unto God as the Great High Priest of His people and by it made the atonement which purchased eternal redemption for them (John 20:1-17; Heb. 9:12). It was on Sunday the Lord baptized the church in the Holy Spirit (Mt. 3:11; Acts 2). It was on Sunday that the beloved Apostle John, exiled on the isle of Patmos, received the vision which we now call "The Revelation of Jesus Christ," and which made the Scriptures complete (Rev. 1:10).

Christ, nor any of His disciples, are spoken of as observing the Sabbath after the crucifixion. That strict Sabbath keeper, Saul of Tarsus, after his Damascus road encounter with the glorified Lord of the Sabbath and his subsequent turning from the Jews (Acts 18:4-6), mentions the Sabbath only once (Col. 2:16), and that to show it had been abolished for this age. To the church at Corinth Paul said, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him..." (I Cor. 16:2). The first day of the week was the time of regular worship by the New Testament church, and while the disciples in the early days of the church went to the Jewish synagogues on the

Sabbath day for the purpose of witnessing to the Jews, they went for collective worship to the church on the first day of the week.

The church is not to observe the Mosaic Sabbath because the church is a new creation, old things have passed away, and new ordinances have been given the church, ordinances which call to mind much more than what the Sabbath of Israel memorialized. It was Christ's death that delivered His people from their sins and the awful judgment thereon, and in keeping the ordinances of baptism and the Lord's Supper the church is reminded that their deliverance is through Christ's vicarious death (Rom. 6:3; I Cor. 11:26).

CLYDE T.
EVERMAN
108 Burdsall Ave.
Ft. Mitchell, Ky.
41017

Deacon
Calvary
Baptist Church
Ashland, Ky.



A careful study of the Scripture will show that Sunday is not the Old Testament sabbath Day moved to a new day, but is a different day for a different purpose.

God finished His work of creation on the sixth day and rested on the seventh day. He commanded that day to be observed, which is the Sabbath. Jesus Christ finished His work of redemption on the seventh day, being in the tomb, and arose on the first day, this being Sunday. In Hebrews 4:4-11 we find, that after it being stated that God rested from all His works on the seventh day, another day (verse 8) is spoken of in which the people of God are to rest.

The Old Testament Sabbath was to be observed with a view to creation. The New Testament Lord's Day (Sunday) is to be observed with a view of redemption. From this we see that they are not the same, but that Sunday is to be observed with a view of redemption. From this we see that they are not the same, but that Sunday is to be observed for a different purpose from that of the Sabbath. From a study of the Scripture we also see that the early church assembled on the first day of the week (John 20:19-29). "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst" (verse 19). In verse 26 we are told, "And after eight days (the next Sunday) again His disciples were within, — then came Jesus — and stood in the midst, and said, Peace be unto you." In Acts 20:7 we are told, "And upon the first day of the week when the disciples came together, to break bread, Paul preached unto them." In verse 6 of the same chapter we are told that Paul tarried seven days at

Troas before preaching to them on the first day of the week. From these Scriptures as well as others we can see that the first day of the week (Sunday) was observed by the early church beginning after the resurrection of Christ.

The first day of the week (Sunday) is to remind us of the covenant of grace while the Sabbath refers back to the covenant of the law.

JAMES
HOBBS
Rt. 2, Box 182
McDermott, Ohio
45652

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



No, Sunday is not the O.T. Sabbath day. The 7th day of the week is still the O.T. Sabbath day. The observance of the 1st day of the week as our day of rest and worship is not to be taken as the same thing. It is a different day with a similar purpose. The Sabbath day observance was for the purpose of observing the fact that God rested after the six days of creation. He worked six days and rested on the seventh.

After Jesus worked the work of redemption, He also rested. "For we which have believed do enter into rest, as he said, as I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his work. And in this place again, if they shall enter into my rest. Seeing therefore, it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again he limiteth a certain day, saying in David, today, after so long a time; as it is said, today if ye will hear His voice, harden not your hearts. For if Jesus had given them rest, then would He not afterward have spoken of another day. There remaineth therefore a rest (or keeping of a sabbath, J.H.) to the people of God" (Heb. 4:3-9).

That Sabbath is shown by example in the book of Acts. The first church of Jerusalem met on the first day of the week all the way through the book of Acts. (Remember, Jesus rose at the end of the Sabbath — or 7th day — and thus finished His work on that day.) We are told to bring in our tithes and offerings on the 1st day which also shows us that that is the day that we are to worship. "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:2).

SAM
WILSON
1490 North
Spring St.
Gladwin, Michigan
48624

PASTOR
Grace
Baptist Church
Gladwin, Michigan



Mark 2:27: "And he said unto them, The sabbath was made for man, and not man for the sabbath."

I do not like the term Sabbath for this day and time, but I do

think the Bible sets down a Sabbath principle which is to be obeyed in this day. I do not believe we are under the Old Testament Sabbath; however, I do believe we are under the New Testament Lord's Day. Let me make a few observations about the O.T. Sabbath and then state why I believe it has been changed to the Lord's Day, and moved from the seventh day to the first day.

First, though we find the Sabbath included in the ten commandments, it was practiced by Israel before Sinai. A study of Exodus chapter 16 will bear this out. We also notice that in the commandment they are told to remember the Sabbath, which tells us this was a practice that had been observed before. God, in creation, set down this principle when on the seventh day He rested (See GEN. 2:3). There God set this day apart; not because He was weary or needed rest; but in His sovereignty He saw that man would need a rest. He saw that the cares and toils of this world would occupy much of man's time; so God set aside a day that we may spend it giving glory to Him. Secondly, we find that the Sabbath was to be kept or else death was the consequence in most cases. Thirdly, I find no where in the Bible where Jesus did away with the Sabbath. To do away with the Sabbath principle would leave the door open to do away with the principles of the other nine commandments and this can and will lead to grave consequences. Lastly, I will mention three works that were legal on the Sabbath. These are works of necessity, works of mercy, and works of spirituality. I feel it would profit us in this day if we limited our actions on the Lord's Day to these activities.

Now, let me show why I believe the O. T. Sabbath has been changed to the N.T. Lord's day and the day changed from the seventh to the first day of the week. I believe the Sabbath day changed with the resurrection of Christ. Psalm 118:22-24 with Matthew 21:42 seem to me to be speaking of a new day that will have a special reference to the work of Christ. The seventh day was a sign of rest; the first day speaks of a new beginning. Revelation 1:10 says, "I was in the Spirit on the Lord's Day" I take this to mean that there was a particular day referred to as the Lord's Day. I think the N.T. will attest to the fact that this is the first day of the week. Acts 20:7 says, "and upon the first day of the week, when the disciples came together to break bread, Paul preached unto them..." I Corinthians 16:2 says, "Upon the first day of the week let every one of you lay by him in store..." We find that the resurrection took place on the first day of the week; the power of the Holy Spirit came on the Church on Pentecost the first day of the week; the appearances of Christ to the Church were on the first day of the week; and the history of the Lord's Churches was to meet on the first day of the week. Why is there this new Biblical emphasis on the first day? I believe it is because Christ changed the Old Testament Sabbath and established a New Testament Lord's Day. This Day is to be a day in which we serve God in the Church.

May God enable us to make more of Christ every day; but may He enable us to worship Him in a special way (through the Church) on the Lord's Day!

If you can't see the bright side of a thing, then polish the dull side.

BAPTIST

(Continued from Page 3)

The doctrines of grace are important and should not only be believed, but taught in our churches. But there are a number of other teachings that we ought to adhere to. 1. We should be evangelistic and missionary-minded in our outreach. 2. We should teach the whole counsel of God, that means from Genesis to Revelation and all that consist in between. 3. We should consider Bible doctrine as a matter of priority in our preaching. Such subjects as: The Existence of God; Bible Revelation; Inspiration; The Various Attributes of God; The Trinity; The Holy Spirit and His Work; The Angels, good and bad; The Doctrine of Sin; Human Responsibility; The Second Coming of Christ and the various things related to His Coming; The Doctrine of Heaven and Hell and many other subjects.

God's church is going to be strong and solid in the Word. They will not be thrown around by every wind of doctrine. The people will love the Word — study it, know it and most of all — live by the principles set forth in its pages. When the people are taught the Word and it reveals that they are incorrect either in doctrine or walk, the church and its people will change.

Baptist. What a name! It stands tall. It means something to God and His people. We should never be ashamed of it. Praise God, it says what we are. Let's shout it to the highest roof — to the lowest canyon — to the darkest spot on the face of the earth — to a world that has shut out the light — to a people who claim to be God's people, that our Lord Jesus Christ is the Founder of the Baptist Church. No other group can make such a statement and back it up with history and most of all, the Word of God. May God bless you!

TOTAL

(Continued from Page 1)

Confession of Faith in 1677 put it in these words. "Our first parents by this sin, fell from their original righteousness and communion with God, and we in them, whereby death came upon all; all becoming dead in sin and wholly defiled, in all the faculties, and parts, of soul, and body."

"They being the root, and by God's appointment standing in the room and stead of all mankind; the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death and all other miseries, spiritual, temporal and eternal, unless the Lord Jesus set them free."

"From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions."

The majority of preaching today is aimed not at men who are dead, but rather at men who are sick. They are told if they just take the right medicine, if they just go through the right exercises, if they just will themselves to be better they will be. The Bible says men are spiritually dead. Dead, not dying but dead. As dead men they cannot do

anything to bring themselves to life.

How then is a man made alive? How does he pass from death unto life? "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8, 9).

The Holy Spirit gives life to dead sinners by the means of the Gospel. Just as a skilled surgeon in a heart transplant uses a scalpel to cut out the patient's present heart and then a needle and thread to sew in a new one, so the Holy Spirit uses the Gospel to cut out that dead stony heart and implant a new living one.

As plain as the Bible is concerning men being spiritually dead, it is just that plain concerning the use of the Gospel by the Holy Spirit in regeneration. We do not believe in, "gospel regeneration," nor do we believe in, "Holy Spirit regeneration." We believe that the Holy Spirit uses the Gospel in regeneration.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10:14).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Peter 1:23).

"Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures" (James 1:18).

"Holding forth the word of life: that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain" (Philippians 2:16).

In summary then, the Bible teaches, "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God" (Romans 3:10, 11). All men are incapable of any spiritual good. All men are totally depraved and lost in their sins.

There is only one hope for men who are dead in their sins. There is only one way of life. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Jesus Christ and the sacrifice He made on Calvary's cross for the sins of His people is the only hope that a sinner has. Eternal life is in Jesus Christ and none other. Jesus Christ suffered all that was due His people. Jesus Christ took all of their sins upon Himself. Jesus Christ who knew no sin became sin for them. In Jesus Christ there is life and in Him alone. Christ is life — all else is death!

POWER

(Continued from Page 1)

Apostle. Paul was just like the rest of the sinful race of men. He deserved only everlasting hell, with punishment inflicted on him throughout eternity. That's what Paul was naturally as a descendant of Adam. Like all the rest of the race of men, Paul fell into a state of total depravity when Adam sinned some six thousand years ago. Paul was a man who deserved nothing but

the wrath of God. That is what Paul was in the flesh. And as Paul was, so are we.

But what was Paul by the grace of God? He was made spiritually alive; he passed out of a state of spiritual death into a state of spiritual life; he became a child of God through a God-given faith in Christ as his Saviour; he was put into a state of unending union with Jesus Christ as his Saviour; This new birth that was given to Paul was a free gift from God. Paul did not work for it, nor did he deserve it. Paul was chosen to eternal life by Almighty God from before the foundation of the world, Christ redeemed him by dying for him, and at God's appointed time, God the Holy Spirit caused Paul to hear the gospel, repent of his sins, and trust Christ as his Saviour. So it is with all the rest of God's elect. It was only God's grace that made Paul a saved man.

But what else was Paul when he said "By the grace of God I am what I am"? He was sound in the faith. He had been given a true understanding of God's Word. He believed God and stood for the great truths God taught him. Paul was not at all like many today who say they believe God and then proceed to deny nearly all the doctrines God has made known to men. In fact, Paul preached the whole counsel of God. He taught the doctrines of grace; total depravity, predestination, limited atonement, election, reprobation, sovereignty, blood redemption, imputation of Christ's righteousness, salvation by grace through faith apart from human merit or human works, eternal security, that Christ was (and is) the God. He taught the doctrine of the Trinity; he taught that the Holy Spirit was the third Person of the Godhead. He taught that repentance and faith are produced in God's people by God Himself, that no man can repent and trust Christ apart from the discriminating power and work of God; and he taught the true doctrine of Christ's church. In fact, we know of no true doctrine that Paul did not preach.

Why did Paul preach and teach all the doctrines of God? He said he was sound in the faith only because God made him to be sound in the faith. Hear Paul as he says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them because they are spiritually discerned (I Cor. 2:14). Paul not only taught the grace of God in salvation; he also taught that true understanding must be given by God the Holy Spirit. How far removed are the multitudes of false men today who say men must save themselves, and men must by their own understanding determine truth.

By God's grace and power there are still many of us who are made to know and stand for the whole counsel of God. We say with Paul, "By the grace of God we are what we are." We true Baptists know, or at least we should, that we were saved by the power of God, and that we are men of some understanding only by the grace and power of God. It is sad that most of the religious world does not know this, too.

KEPT FAITHFUL BY THE POWER AND GRACE OF GOD

In I Corinthians 7:25 Paul said he was one who had obtained mercy of the Lord to be faithful. Even salvation does not

automatically give one ability to live a faithful life. We must be made to believe truth, to live truth and to steadfastly take a faithful stand for God and truth. No man takes this honor to himself. God must make us stand, or we shall surely fall from steadfastness. God must cause us to walk uprightly, after we are saved, or we will surely dishonor Him and His word. Paul was not only saved by grace and sound by grace; he was also faithful by grace. That means that he was not only saved and sound in the faith, he was also a faithful member of one of Christ's Baptist-minded churches. I say Baptist-minded because Christ's churches in Paul's day believed the same things and practiced the same things that Christ's true Baptist churches today believe and practice. Christ's churches have always been the pillar and ground of the truth, because the Holy Spirit sees to it that they are.

There is no such thing as one being faithful to the Lord without being a faithful member of one of Christ's true Baptist Churches. Christ commissioned only His Baptist Churches to do His work; therefore, anyone trying to serve Him without being a faithful member of one of His churches is walking without a commission from Christ. It can be truly said that anyone refusing to be a faithful member of one of Christ's Baptist Churches is guilty of rebellion against God. And I do not mean one is to merely have his name on a church roll; he must be a faithful member and supporter

TIME

(Continued from Page 2)

thought elementary Bible students knew it. But, allow J.P. Boyce to comment in Volume 7 of "The Baptist". While meaning one thing he peradventure says another. "Wherever the appropriate truth is at the time present its relation is almost that of producing cause, for the prepared heart at once receives the truth". He says that this is "generally the case". Thank God he says "at once" for our entire case is built on "at once" as opposed to what our brethren say is an extended period of time. It is much more comfortable to have a brother in opposition prove your case for you. Regeneration/salvation is not a fragmented process but a unified act performed instantaneously by making a sin-

ANNOUNCEMENT

The King's Addition Baptist Church of South Shore, Ky. will have a week of special meetings beginning on Sunday, July 17th and going through Friday July 22nd. Elder Sam West from Griffin, Ga. will be preaching for us at that time. Join with us in attendance if possible and if not in prayer that these meetings will indeed be a revival. For information write or call the pastor, James Hobbs (614) 259-2402.

Elder Merrel E. Kaley of Simi Valley, California has had serious heart surgery including a Quadruple By-pass. He is recovering nicely, but is unable to respond to letters as much as he desires. He wants his friends to know this. Pray for his speedy and complete recovery as it might please the Lord.

of that church's service to the Lord.

Where does this faithfulness come from? Only from God. Neither you nor I can be faithful unless God extends to us His mercy so that we can be faithful. There is not a sound man in the world that can truthfully say he is faithful because of his own wisdom or power. "What have you that you did not receive? And if you received it from God, why do you boast?" Beloved, if God just leaves us alone, we shall never be saved, we shall never be sound and we shall never be faithful. Oh, how we need the grace of God each moment of our lives!

So then, our salvation is of the Lord, our soundness is of the Lord, and our faithfulness is of the Lord. To be saved the Holy Spirit must reveal Christ to us through the gospel; to be sound the Holy Spirit must give us an understanding of His Word; and to be faithful the Holy Spirit must cause us, by His mercy, to walk and practice faithfulness to Him and His Word. Away then with the notion of leaning on your own understanding and on your own strength. We need our God just as much after He saves us as we did in bringing our new birth to pass. "In all thy ways acknowledge Him."

CONCLUSION

Here is the conclusion of the whole matter. We who are saved are merely ungodly sinners saved by the grace of God. We do not now deserve the salvation God has given us, nor shall we ever deserve it. We do not deserve to be sound in the faith

(Continued on Page 8 Column 1)

ner alive and causing him to cleave to the Christ the preached gospel has told him of. You can no more divide regeneration, quickening, repentance and faith than you can divide the Trinity of God for these acts are one uniform operation wrought "at once," as Brother Boyce was kind enough to say. Is it necessary to cite a hundred Scriptures? One shall suffice. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (I Peter 1:2).

I find no hint of a "time lapse" here nor anywhere in Scripture. If there is a "time lapse" would you not think there would be at least ONE Scripture which would PRECISELY say so? There is none. This "time lapse" is found in assumptions, types and shadows (and in the imagination of some otherwise quite good men). But I can show a hundred Scriptures where it states in the clearest and most PRECISE language that there is no life outside Christ. We praise and worship the Holy Spirit for the part He plays in regeneration, but we must not ignore THE BLOOD.

My excellent brethren have taken the intellectual approach rather than the Scriptural. The intellect tries to reason all things into a niche where it is comfortable with them. The intellect catalogues whereas faith accepts. They seem troubled by some alleged cases of, "Persons

(Continued on Page 6 Column 1)

TIME

(Continued from Page 5)

who received the life-principle early in life are no more dead. In early life they often manifest holy inclinations, sometimes truly marvelous, though they have no conscious faith." And, "for there are many, many devout, God-fearing ones who have not thus believed on the Saviour." And, "The missionaries of the cross have been sought by men, who knew nothing of Christianity, but whose hearts, unsatisfied with the religion of their fathers, were restlessly seeking for what their soul was crying out." These words are from Brothers Martin and Boyce. Their words are the intellectual dialectic at its worst. They have seen, or heard of, some folks who have no knowledge of Christ but who seem to "manifest holy inclinations... and a life principle." Brother Martin cites several cases of "pious, godly, devout" folks. He says they are "yearning after holiness" and have a life which is not "at enmity with God."

They have been impressed by these cases of "godliness" without Christ and have woven a dictum to clothe them. The intellect devises a theory and then seeks for evidence to cloak it. My brethren have therefore concluded that these "godly" folks without Christ are "spiritually alive" but are not "born again."

I do not know how my brethren measure "godliness" and "holy inclinations," but the only measurement I know is in Jesus Christ. Outside of Christ I have no way of constituting "godliness" or "devoutness" and **NEITHER DOES ANYONE ELSE.** How can this "regenerated" man know if his actions are good or evil? There are certainly fruits of The Spirit as Galatians 5:22, 23 says, but verse 24 says, "And they that are Christ's have crucified the flesh with the affections and lusts." Godliness must reach unto Jesus Christ or it does not exist.

I cannot know who they are speaking of when they cite cases of "godly" folks who know nothing of Christ. I cannot know upon which **PRECISE** acts of these folks they base such an assumption. However, is it not possible for lost people to feign piety most convincingly when it suits their purpose? Have we not all seen it? We Baptists have our share of conveniently disguised sinners who can give a marvelous display of godly concern for a season, but who drop aside when sin beckons.

What about those folks our brethren say who seek out "missionaries" of the cross" and were "seeking for what their soul was crying out"? Nothing is more common in heathen lands than for folks to embrace Christianity when their crops fail. It was common practice under British rule in India for natives to adopt Christianity during famine and return to their gods in time of plenty. A seeming "penitent" can offer demonstrations of outward piety that are remarkable... in times of drought.

Well, enough of this. What more needs to be said? This doctrine is the worst sort of argument from silence I have ever heard. These cases of alleged "godliness" without Christ which my brethren ever could spring from a thousand reasons,

but my brethren have inserted a reason of their own. They say they are "spiritually alive" and "seeking." Could they not as easily be greedy, hypocritical, or have eaten tainted food? Yes, but this is too simple. My brethren must needs intellectualize a new doctrine into being to explain some cases of possible jungle fever or indigestion. **GODLINESS** is based on positive knowledge. No one is holy by chance but by design. Holiness is a determinate act generated by a surely communicated knowledge of good and evil. There is no **PRECISE** standard of holiness outside Christ.

If a native approaches a missionary in penitent guise is this reason to **ASSUME** that he is already "spiritually" alive and wants the gospel. If you really must **ASSUME** would it not be much easier to **ASSUME**, based on hundreds of Scriptures, that the providence and power of God have brought the man to the preached Word so that the Spirit might sanctify him and reveal the living Christ in the gospel unto the granting of repentance and faith as a unified, instantaneous act?

In my years as a writer, I have used the word "blasphemy" perhaps twice. It is not a word I casually toss about. I use it here tentatively and most hesitantly, not wishing to cause harm. Let me play the coward and pose it as a question, not a statement of fact. It is blasphemy to say that there is a person wandering about who is godly, pious, devout, God-fearing, who manifests godly inclinations, who has a heart not at enmity with God, yearning after holiness and who performs all this without the least knowledge of the Son of God and His blood? Is this blasphemy? I shall leave it to wiser heads than mine. But, it does occur to me that if a person does all this without Christ, what need has he of Christ at all to augment his already "godly" life?

Please spare me all intellectual speculations on the subject of "regeneration". Play me no word games. Play games with foot washing and mission boards if you like, but not with **LIFE**.

The Saviour died to bring me this **LIFE** and it is not a fit subject for muddled minds to wrest. If you say you know of a life outside the blood of Jesus Christ, please spare me a description of it. There are surely mysteries about some works and wonders of God, but I know one thing **PRECISELY**. I know I am a royal son of heaven by grace, and that I am a joint heir with Jesus through blood. I have **LIFE** and I got it from Jesus and His precious blood.

Here are the mechanics of my brethren's doctrine. They say a man who is born a defiled sinner, with no knowledge of Christ, is one day suddenly, without forewarning or preamble, made "spiritually alive." This man is "regenerated," nothing more. Only this one thing has happened to him. But, just a moment. I can't keep referring to a "regenerated" person as "this man." I feel like I am talking about an anonymity. Let us endow "this man" with a name and a cursory personality so we can be more comfortable with him. Surely my brethren will not begrudge me one small example since they have used so many. T.T. Martin used random examples of a Catholic, a Protestant and a dying woman, so let me use as an example a skinny native in a jungle clearing armed with primitive weapons. He

worships a totem and kills his cousins and cooks them for Sunday dinner. He can't read nor write and never traveled twenty miles from his village. He is a true aboriginal. He knows nothing of God or God's Christ. He is a typical sinner without God in a desolate land. Let us name him Clyde (for no particular reason). I can be more comfortable with "Clyde" for I feel that I now know him better. He is a totally depraved sinner, without Christ. He is no better or no worse than his neighbors. He lives within the world in which he was born and practices the social code of that society just as we all do until born of God. Now since Clyde is an example of God's bringing a lost soul from death unto life without Christ, let us assume (may I be granted one tiny assumption) that he is one day sharpening his spear or cooking his cousin when suddenly, without forewarning or preamble, God "regenerates" him unto spiritual life without him having heard of Christ.

Now let us look at Clyde **AT THIS POINT IN TIME** and see what he is and perhaps more importantly what he is **NOT**. I emphasize "**AT THIS POINT IN TIME**," because **TIME** is all important here. My brethren say that Clyde is at one second of his life a one dimensional creature — a sinner. One second later he is "regenerated" and is a two dimensional creature **AT THIS POINT IN TIME**. God does the work of salvation in **TIME**. God has blessed us with **TIME** so that we might compartmentalize events to where our weak minds can grasp them. God sees the end from the beginning, but we do not. We are confined in **TIME** for our good so that our weak eyes might see events as they transpire. We must therefore, see Clyde as he is **AT THIS POINT IN TIME**. No matter that he might someday be something else and acquire new dimensions, we must see him as he is at this **TIME**. We know what our brethren say he IS, but let us gaze upon him for a moment and see what he is **NOT**.

Out of no less than 450 things Clyde is **NOT**, I shall for brevity's sake list ten. He has no eternal life (John 17:3), He is not free from condemnation (John 3:18), He has no light (John 3:19), He has no liberty (Romans 8:21), He has no faith (Romans 14:23), He is not a **SON** (I John 3:1), He can't live a godly life (II Tim. 3:12), He has no peace (Rom. 5:1), He can't resist the devil (I Peter 5:9), and He has no mediator (I Tim. 2:5). There are ten references I have selected at random. If you would like the list of 450 I will be glad to share it with you.

Let me mention the "eternal life" reference in John 17:3. There are no less than a dozen Scriptures which say that eternal/everlasting life is in Christ, not in the blessed Holy Spirit or in the Father, but in Christ. Are my brethren prepared to say that there is a difference between the eternal life in Christ and the "spiritual life" they say comes with regeneration. Just how many kinds of "life" does God dispense? Is there one kind at "regeneration" and another kind in the new birth? Let me give you a synopsis of Clyde as he now appears in **TIME** without Christ. He is yet condemned, yet in his sins, is unjustified, can't resist the devil, he cannot love, has no fellowship, has not the blood of Christ, has uncleaned sins, has

no glory, is not a saint, has no faith, is devoid of eternal life, has no joy, cannot pray, has no peace, he doesn't know God, doesn't know Jesus and doesn't know, cannot do and cannot be more than 400 other things without the person of Christ. He is "regenerated"... nothing more.

I know 450 things Clyde is **NOT**, but I don't know enough about what he IS to comment on him intelligently. I therefore, have some legitimate questions for my brethren, the most important of which is, "Does Clyde know that he is spiritually alive?" Salvation is a "know so" situation, but what about this "regeneration"? Does Clyde know what has happened to him. This is vital, for if Clyde knows that he is spiritually alive, then let us alter our gospel message. Let us cease preaching "whosoever will" and preach "whosoever knows he is alive." In a group of 100, let us ask "who is here that knows he's spiritually alive?" If one person says yes, let's dismiss the rest and preach to him. I am not being frivolous. I am delineating a real procedure to meet the doctrine our brethren have declared. If we are assured that 1 in 100 is spiritually alive, let us not expend time and effort on the 99 for they are dead and can't hear anyway. **IF MY BRETHREN ARE RIGHT, THIS IS HOW WE SHOULD PREACH. MORE TO THE POINT, IF OUR BRETHREN BELIEVE THEIR OWN DOCTRINE, THIS IS HOW THEY MUST PREACH.** Do they preach the gospel after this manner? They should. I am curious to know. Would someone inform me?

What of Clyde's mental processes and cognition? Does he know for a certainty that what has happened to him is caused by the God who created the universe? Since Clyde, along with most of the world, has usually bowed to many gods, does he have the assurance that this blessing is from the **ONE** God? Since my brethren know Clyde so well, surely, they know this. Are his mental perceptions thus changed so as to leave his many gods and cleave to the **ONE** God, **AT THIS POINT IN TIME**. Does his mind think of the **ONE** God or upon food, survival and sin as he has always done?

What of Clyde's morals? T.T. Martin says he's "godly" now, but **PRECISELY** what form does this godliness take. Does his life contain brotherly love, prayer, humility, devotion, kindness or does he still devour his neighbor for breakfast? Does he yet cheat, steal, covet, curse, get drunk, practice sorcery, take many wives and sacrifice his children to crocodiles? What about Clyde's affections? Since love is a manifest act, does he now love God and his neighbors? I John 4:8 says, "He that loveth not knoweth not God; for God is love." Is his life given over to love in a manifest way? Does he give God the glory in all things?

How does Clyde appear before his neighbors? Are they aware that anything has happened to him? If he is "godly" and "pious," **PRECISELY**, What form does this take? Can we recognize him by his works when we see him? My brethren have provided us with such fragmentary information about Clyde that he remains more of a murky shadow to us than a reality. Would they please describe him more particularly, for he fascinates me. I would

like to know him better. Let us leave Clyde for he confuses us and speak of souls more familiar. Let's speak of Paul, Cornelius, John The Baptist, Lydia and the man of Ethiopia: chosen types, chosen by our brethren to prove "regeneration" without the gospel. What of Paul? Was he "regenerated" without Christ? Of course not, he knew of Christ before Damascus for he heard of Him from Stephen's lips. Does the Scripture say **PRECISELY** that Paul was given "spiritual life" before Damascus? It does not. What of John the Baptist? John was filled with the Holy Ghost from his mother's womb. What does this mean? It means that he was filled with the Holy Ghost from his mother's womb. If you make it say anything else, like "regeneration," you do so on **ASSUMPTION** and not on **PRECISE** teaching of Scripture.

What of Lydia and the man of Ethiopia? It says of Lydia that she worshipped God and that God opened her heart so that she attended to the things spoken by Paul. If Lydia worshipped God acceptably she worshipped Him not only in spirit but in truth. Does the Scripture say **PRECISELY** that she was "regenerated" one time and "saved" upon Paul's appearance? It does not. What of the man of Ethiopia? what do we know of him? He had "come to Jerusalem for to worship," and he was reading Isaiah. Every votary of religion calls their devotion "worship" and many Romanists and Protestants read Isaiah. Note that it doesn't say **PRECISELY** that this man was going to Jerusalem to worship God as in Lydia's case, but just that he was going to "worship." Are we to **ASSUME** that everyone who claims "worship" and who reads Isaiah is therefore spiritually alive?

What of Cornelius whom my brethren cite so often? What do we know of him? He was devout, he feared God, he gave alms and he prayed to God always, and his prayers were acceptable. Is it possible to pray an acceptable prayer outside Christ? Does the Scripture say **PRECISELY** that Cornelius was "regenerated" before Peter appeared and was then "born again"? The Bible description of Cornelius leaves no doubt that he was made alive in Christ before he met Peter. His actions speak for him and God testifies to these actions that they are of God. He was devout and prayed acceptably. **CAN A MAN BE TRULY DEVOUT AND PRAY ACCEPTABLY OUTSIDE CHRIST?** He can not.

So much for my brethren's **TYPES** of "regenerated" folks without the gospel of Christ. I shouldn't have given them as much space as I have, but they had to be mentioned. **IS THERE ONE SCRIPTURE IN THE BIBLE WHICH SAYS PRECISELY THAT A PERSON "REGENERATED" AT ONE TIME AND "BORN AGAIN" ANOTHER? ONE SCRIPTURE? THERE IS NONE.** When I discussed my brethren's **TYPES**, did I **ASSUME** anything, **INFER** anything or **CONJECTURE** anything? I merely followed the **PRECISE** language and order of Scripture as the Scripture spoke.

My conclusion of this doctrine is rather a macabre one. If a man can be alive without Christ, then he is not fully alive. I must call him the "undead." If I can't

(Continued on Page 7 Column 5)

BRIEF STUDIES ON THE CHURCH

By The Editor

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus... if a man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat... Therefore, put away from among yourselves that wicked person" (I Cor. 5:5, 11, 13). Study the following Scriptures: (Matt. 18:15-17; I Cor. 5:3-13; II Cor. 2:6-11; II Thess. 3:6, 14-15; & Titus 3:10-11).

In our studies on the subject of The Lord's Church, we now come to the subject of Church Discipline. This is a very important subject. The failure of churches to practice discipline is one of the major causes of the lack of influence by the church on the unsaved world. This failure has caused the church to lose its testimony to the world. Few truths of the Word of God are more neglected in the preaching of the pulpit than this one. Even more rare than the preaching of this truth is the practice thereof. If one will study the Bible on this subject (see the listed Scriptures), there can be absolutely no doubt that it is a Bible truth. I have had many people throw up their hands in horror at the mere suggestion that a church should exclude some member. I will say right here, early in this message, that anyone who does not believe in church discipline, even to the point of excluding members from the church, does not believe the Bible. When is the last time your church put someone out? Has it been a long time? Has your church ever done this? If not, either you have a most amazing church, or your church is not obeying the Bible.

By Church Discipline, I mean the right and duty of the church to deal with its members with respect to personal, moral, doctrinal, and/or church offenses, even to the point of exclusion from church membership. I desire, in this message, to deal mainly with the matter of Exclusion; but I will say a few words relative to other phases of Church Discipline. The Church, by its preaching, and by the membership backing this preaching, should let every member know what is expected of him by the church. Each member should be taught that the church expects him to live a clean, godly life before the world; that, if he does not, and the church learns about it; he will publicly repent, apologize to the church, or be excluded. The church should let its members know that each one is to be faithful, at least to some extent, in attending, or staying in contact; and if not, they will be excluded. What I am saying is that a church, mainly through its preaching, but also with the church standing behind the preacher, let each member know what is expected of such, and what will be done otherwise.

Let us now deal with some of the grounds which constitute causes for church discipline. Matthew 18:15-17 sets forth the matter of dealing with personal offenses of one member against another member. The offended member is to visit the offending

one, and try to get the matter straightened out. If this cannot be done, then, the offended member is to take one or two other members with him; make a second visit seeking to get the matter reconciled. If this does not succeed, the matter is to be brought before the church. If the church finds the member at fault, they are to instruct him to make the thing right. If he will not do as the church decides, he is to be excluded from the church. He can still attend services, but cannot have any part whatsoever in the services, cannot take the Lord's Supper with the church, cannot vote. He can have none of the privileges of church members whatsoever until he gets this matter straightened out, and is restored to membership in and fellowship with the church. The church, of course, is to hear both sides of the matter and decide on Scriptural principles as to who is right and who is wrong in the matter. Some would say that the excluded member cannot attend church meetings, but this is contrary to Scripture. They are to be as the heathen and the publican, but we surely invite and allow these to attend our services. Please know that the church is not saying that the offender is not saved, but only that he is behaving in such a way that he cannot be accepted as a church member until he repents and does what is right about the matter.

The Scripture which heads this message (I Cor. 5:5-13) teaches us that one is to be excluded for moral offenses. Brothers, church members are to live like church members and not like the unsaved world. This is very, very important. No one thing has so harmed the testimony of the churches as the ungodly and wicked way many church members live. Friend, if you do not desire and try and plan to live right, get out of the church as a member, for you have no business being a member of a church. We learn that if a man who calls himself a Christian is a drunkard, adulterer, etc., the church is to put that man out of the church. This is delivering that man to the power of the devil, hoping that this will cause him to repent and get right with God. The church in Corinth had a member who had committed fornication. The church had done nothing about this though many of them, if not all, knew about it. They were boasting of how sound they were. They may have talked about how they believed in the grace of God and the blood of Jesus Christ, and that their sins were covered by that blood. They may have implied by this that it did not matter how a man lived. Anyway, they boasted of their condition, and did nothing concerning this terrible sin in their midst.

The Bible is very clear on this matter. If a member of the church is guilty of moral sin in his life, and the Scriptures name many of these sins in the Scripture to which I have referred as well as others. If any member of the church knows of this, he should bring it to the attention of the church. When the church knows of such sin in the life of one of her members, someone in the church should visit this

member concerning this matter and urge such member to get the matter straightened out. A second effort should be made. Then the matter should be brought before the church. The party who is charged with such sin has the right to appear before the church and defend himself. If the member is guilty, the church should demand repentance, confession, and apology to the church, with a statement of desire and determination to cease such sin by the guilty church member. If this member will not do these, visits to the member, insistence should be made that the member is to appear before the church as I have just stated. I cannot over-emphasize the importance of the church excluding those from its membership who are living in open, gross, known sin. Anyone who objects to this is guilty of rebellion against the Word of God. The church that does not do this, and every member of such church, is in rebellion against God. I mean that this is the proper course when public, gross, moral sin is involved. If you are a member of a church, and you know about such sin in the life of a member, and you know that the church knows about this; you should seek to get the church to exercise discipline. If the church will not do this, you should leave the church and join elsewhere in a true church. Understand that a church is not responsible for these things if she does not know about them, but for a church to tolerate known, open, gross moral sin in its membership without taking disciplinary action is for the church to be in open rebellion against Jesus Christ. How is it, my friend, with your church in this matter?

Doctrinal heresy is a further ground for church discipline. Understand that a member in the church may disagree with the position of the church on some minor points of Bible interpretation. So long as said member does not seek to cause trouble and division in the church over these matters, he should be tolerated and treated well by the church. Understand that it takes time for a babe in Christ to learn the truths of the Word of God, and such should be patiently dealt with and taught in the Bible. However, when a member is in error on minor matters, and continually causes trouble over these things; or when a member is in error in important matters in the Word of God, such must be dealt with according to Titus 3:10, "A man that is a heretic after the first and second admonition reject." Such member should be visited twice by others in the church. I think at least one of these visits should be by the pastor. The member should be lovingly and patiently taught the truth and urged to turn from his heresy. If it is a minor matter, he should be urged to cease disturbing the peace of the church over it. After two visits in this way, the offender should be brought before the church, given a fair opportunity to defend himself, and if he will not repent, apologize to the church, and promise to do differently, he should be excluded from church membership.

Failure to attend or (if living at a distance) contact the church on a regular basis, when there is no legitimate and proper reason for such, is a grounds for exclusion. Church membership should mean something to one. Being a member of a true church is the greatest blessing

God gives to one next to and after the blessing of salvation. It is a glorious privilege to be a member of a true church. But it does entail some obligations. One should praise God for the wonderful privilege of being a church member, and should do his very best to live up to the obligations of such membership. When a member who does not have a proper reason (not a lying excuse) for not attending the church faithfully, fails to do so, such member should, after proper visits or other efforts have been made, be excluded from the church. Friend, if the church does not mean enough to you for you to attend or stay in contact with, why should you remain a member?

I think a church should have some rules about this, and that the rules should be properly and impartially carried out. At Calvary Baptist Church, if a member is absent four months, he is to be visited and urged to return. If he gives a reason for his action, such is reported to the church. If the church accepts this reason, the matter is ended for the present. If not, the member is to be visited a month later (or contact effort made), and the same procedure followed. Then if the member is not back in church by another month, he is excluded for non-fellowship. Also, if a member does not average attending every two months, the same procedure will be followed. As to members who cannot attend due to distance or some good reason, such is to keep in contact with the church or the above procedure is to be carried out. The only thing that could be wrong with this rule of our church is that it is likely too lenient.

I have stated that moral sin in the life, doctrinal heresy, personal offenses against another member, and refusal to properly attend or stay in touch with the church constitute grounds for church discipline to the point of exclusion from the church. These things are very clearly taught in the Bible. The church who will not act on these things is in rebellion against the Bible.

Please understand that we do not desire to lose church members. We do not just want to exclude someone. We desire to obey the Bible. Understand that an offending member should be dealt with in love and kindness. The offending member should be visited or contacted, and every effort made to restore such a one in the spirit of meekness. Two such efforts should be made in every case (I think), before the matter is brought before the church for disciplinary action. The member should know that such action is contemplated, and have opportunity to be present and to defend himself against any and all charges. I have known cases where one was excluded without any effort being made for reclaiming such, and without such even knowing anything about the matter. This is wrong. We should manifest an open, honest, loving attitude in all these matters. You know, of course, that a woman cannot speak in the church, but she should be allowed to present her defense, if she has one, in some way and this can be done without her speaking in the church.

Why should a church exercise such discipline as I have set forth? For the testimony of the church. I know of few, if any, things that hurt the testimony of a church more than having members who live wicked lives before the world, and remain

members of the church. If a church has any regard for her influence upon the unsaved world, she will be faithful in this matter. The church should exercise discipline because the Word of God demands this. One who does not believe in this does not believe the Bible no matter what he claims. The church should exercise discipline for the glory of God. It is a disgrace and a blasphemy upon the name of our dear Lord for a church to allow those to be members who are guilty of such things as I have set forth. Brothers, it is a sin against Jesus Christ when we do not exercise proper discipline. The church should exercise discipline for the good of the offender. A good parent whips his child, when it is needful, for the good of that child. It is not good for a person to be allowed to remain a member of a church when he is guilty of the things I have mentioned. We may think we are being kind and loving to a member when we do not discipline them. In reality, we are hurting that member by letting them remain a member of the church. Why should one repent and live differently, if they can do as they please and still be a member of the church? This is the attitude such will take.

How should we treat one who has been excluded? "Yet count him not as an enemy, but admonish him as a brother" (II Thess. 3:15). We should love this one. We should pray for him. We should seek, when and as we can, to reclaim him. We should manifest that we have exercised discipline upon him out of love for him and desiring to do him good. The excluded member can attend any and all services in the church, but is no longer a church member and cannot exercise any of the privileges of church membership such as voting, taking a part in the services (such as praying,

(Continued on Page 8 Column 1)

TIME

(Continued from Page 6)

not attribute my brethren's doctrine to sense, I must ascribe it to nonsense.

Would my brethren do us and themselves a small service? Would they tell us PRECISELY what a "regenerated" man is capable of doing without Christ. I know of at least 450 things he can only do or be in Christ, but PRECISELY what is he capable of without Christ? Please avoid the terms that have confused us already, like "godly" and "pious", for I don't know how you define them. PRECISELY what demonstrable form does this godliness and piety take in a "regenerated" man.

I gave this doctrine an honest examination and I believe scholarly thought. I did it the honor of an entire New Testament reading and study. Yet, speaking personally, I must say that I have never had anything cast me into confusion as this has. My brethren cannot exculpate their doctrine by PRECISENESS, but perhaps they can explain it to us in a manner which we can understand. There are surely mysteries in the works of God, but is the giving of spiritual life so deep that a diligent study of the Word cannot reveal it?

**TUNE IN TO
THE CALL TO CALVARY**

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

BRIEF STUDIES

(Continued from Page 7)

singing specials or speaking), or taking the Lord's Supper.

How should other churches treat this excluded member? Exactly as the excluding church does. It is a great sin for another church to take into her membership one who has been excluded from a sister church. Understand that a church can be wrong in its discipline. If this is true, another church could receive an excluded member. But the receiving church should be absolutely sure (and sure by careful investigation, and by hearing the case of the excluding church) that a church is wrong in discipline before receiving an excluded member. So often, an excluded member can just go and join another church. The other church never even bothers to contact the excluding church as to this matter. This is a terrible sin against God, against the received member, and against the authority of a sister church. Some churches are so anxious to increase their membership that they will not obey God in these things. Brothers, we are ruining our churches, wrecking our fellowship with sister churches, disobeying the Word of God, and going contrary to everything we say we believe about the Church, by doing these things.

I must recognize the authority of another church. I must not take a member from that church by statement, thus ignoring the authority of that church. I must recognize their authority by requesting a letter. If that church informs me that they will not or can not grant such a letter, I must very carefully ascertain their reasons for this. I must be very, very, very sure that this church is not a true church or has acted in error in the matter before I take a member into my church for whom they will not grant a letter. I cannot emphasize this matter too strongly. The God-ordained purpose for church discipline is totally defeated by one church taking in another church's excluded member. To do this, or to take a member by statement without any contact with the church of which one was previously a member, is to prove that you do not believe in Church Authority, at least, do not practice it. Understand that I know that a church can be in error as well as an individual member. Still, we simply must be exceedingly careful and very, very certain of what we are doing before we dare to interfere in the matter of another church's authority over her members. If you desire to stay in fellowship with our church (I hope you do, we desire this very much), do not take a member of our church into your church without recognizing that we have authority over our member until we release such from our authority to another's authority.

Comments on this subject will be welcomed and any questions will be prayerfully and lovingly answered by the editor, May God bless you all!

POWER

(Continued from Page 5)

and we do not deserve to be kept faithful in all the things of God.

**THE BAPTIST EXAMINER
JULY 2, 1983
PAGE EIGHT**

We are so, only because God has been merciful to us. We "keep the faith" only because God in His mercy sees to it that we do. We are sound in the faith only because God has been pleased to make us so. We walk in faithfulness only because God makes us to so walk. All we are and all we have is due solely to the power, mercy and grace of Almighty God.

It will ever be true that God works all things after the counsel of His own will, and that He does whatsoever He pleases in the army of Heaven and among the inhabitants of the earth. Our Lord says in Romans 9:18, "Therefore, hath He mercy on whom He wills to have mercy, and whom He will He hardeneth." We will all do well to fix our hearts on this: There is no such thing as salvation, soundness, or faithfulness apart from the power and grace of God. And we shall not speak truth until we say from our hearts that it is He who saved us, it is He who made us sound, and it is He who makes us faithful.

You see, then, how that we owe all that we are to our sovereign God? Truly, apart from Him and His grace we are nothing; and apart from His power we can do nothing. Oh, that we would all consider what a great deliverance God has worked for us, and what a great thing it is to not only be eternally saved, but also to be made sound and faithful! Truly, we are so, only because we are KEPT BY THE POWER OF GOD.

The Lord bless you!

MISSION REPORT

by Fred Halliman

Dear friends,

Greetings to each of you from Papua New Guinea. We have been trusting our Lord to supply your every need as we pray for you daily. God is always good to us here in Papua, New Guinea. Sometimes we fail to recognize His goodness and always fail to thank Him enough, but He is still faithful. We are so thankful for the privilege we have had over the years to serve Him here in P.N.G.

Now I will attempt to bring you up to date on my progress in recovering from the accident. It is now, as I write this, just over three months since the accident happened. To be sure I have come a long way since that day. With some difficulty, I do all my driving now, and I am able to do light jobs, preach and supervise what work I am unable to do. So the work goes on. While I am able to do all the above, there is a price to pay in so doing. Almost constantly, whether awake or trying to sleep, I have pain in my left side and back. Most nights I sleep very little. One day this past week I had to spend all day in bed. Having to stay in bed, however, is the exception rather than the rule. I usually manage to be up and about my work most every day. Someone said the other day that apparently I was about well and had no pain any more as they did not hear me grunt or see the frown upon my face any more. I replied, I am a lot better but not well, and the pain is still there; but the difference is that, after a time, one grows accustomed to

pain and can live and work with it. God does not give pain killers, but He does supply "complain killers".

I still see the doctor, continue to take medicine, and have physical therapy. I have no idea how long it will take for me to completely recover, or whether I will ever completely recover; but I am confident of one thing: The Lord will either completely heal me, or else help me to work under handicapped conditions; and in either case, His grace will be just as sufficient for me as it was for Paul. I do not want any of you to worry about nor feel sorry for me, but I do desire that each of you will pray for me that I may be found faithful until the Lord has said it is enough.

I would like to take this opportunity to thank the many friends who have written nice letters and sent get well cards. It was almost worth the suffering I have gone through just to read all those nice letters and cards. I got so far behind in my correspondence I may never get completely caught up, and get an individual answer back to each of you; but if I do miss someone let me say, thank you, now, and I deeply appreciate every card and letter.

We have recently completed a Bible Conference, our first for 1983, held over in the Duna area. Actually, this was a combined Conference and ordination service. We assembled at the Conference site on Monday and got started with the preaching, etc., on Tuesday morning. We finished our Conference part on Wednesday, and Thursday, we held an ordination service for two preachers. We got several matters attended to as regards the ongoing of the mission work, and made plans for several things which we hope to accomplish this year.

There are several churches wanting to build permanent type buildings, and we made plans to try to get the timber cut for these various churches this year. I am now in the process of getting the saw mill set up here in the Nogoli area where there is an abundance of timber available. Over on the Tanggi side the timber would have to be cut into log lengths and carried by the native people a long way to reach any site where we could put the mill; therefore, it was decided best to bring the mill here, and then transport the sawn timber back to the various church sites. I had hoped to get the mill going this week; but as usual, when the mill is disassembled and moved to a new site, something comes up missing. I had disassembled the mill quite some time before I came back to America last year, and due to a large bridge being where I could not get the tractor-trailer across, the mill stayed at Tanggi for several months before I could bring it here. While I was in America, some one took some of the timbers that I had prepared for reassembly of the mill, and now I am having to replace the things that went astray, etc.

Now just a few words regards our ordination services. The ordination services here are quite different from those held back there, in that they are an all day affair. They have special singing groups which take up a lot of time, and their questions for the candidate take up more time than back there. A couple of weeks prior to the Conference there had been an ordination service for two preachers, and I was unable to attend that one. This coming Saturday there will be another ordination service

over in the Tanggi area, and there are seven preachers to be ordained at this service. There are three or more planned for later on. Some, I will be able to attend and some, I cannot, due to the rough terrain to walk over. By the end of this year there will be some thirty to thirty-five ordained Baptist preachers over here. All of these have been preaching for a long time.

Now I would like to take a little time to tell about the work here in the Huli area where the Nogoli Station is located. This work has truly been a hard work to get going. As has been previously mentioned, while there are no Mission Stations within miles of us in either direction, almost all the people have been, or are members of either Catholic or Protestant groups; and from that point of view have been missionized before we came to this area. Another thing, the Huli people are a lot different from the Duna people in their thinking, actions, etc. They have a "couldn't care less" attitude, and are hard to preach to, if you can get them to come at all.

We are thankful though that things seem to be picking up for us greatly now. For a long time we would have no more than ten people, including the preacher, for the services here at the Mission Station. Now we are having 60 to 70 most of the time. After six years of work in this area, we have one church established. The church was originally established with a group of people out in the bush where we first visited in this area. It was later decided to move the location of the church to the Mission Station, and start a mission point in the area where the church used to be. The mission point was moved farther back in the bush, and now that group has grown until there are about 50 in that number. For a long time these were our two preaching points in this area.

About two months ago a few people, several miles from here, but close to the vehicle road, asked us to come and visit them with a view to starting services with them. We went and established services there, and now have three services there every week, and the attendance has grown to around 60. This past week another group, between the Mission Station and this last place mentioned, sent a delegation to my house, and talked with me about starting services with them. We held our first service with them this past Sunday. This group, while I was in America, was run out of their area due to tribal fighting, had all their houses burnt and gardens destroyed. They have begun to come back now, some living under trees, in caves, and some traveling long distances each day while they are getting their houses rebuilt and gardens replanted. We, in this area, are helping them what we can with food for the time being. They are mainly living off of bananas, pumpkin leaves and a fruit known here as pawpaw. They also eat insects, snakes and/or whatever else they can find out in the bush. For our first service with them we had about 25 people, there will be more as they come back.

Just yesterday word reached the Mission Station that one or two other groups on the other side of the Mission Station would like to have us come visit them. That is being investigated now, and if they desire us to preach to them, we will open up another place or two in that

direction.

Apart from these places that have already been mentioned; tomorrow I will be taking one of our veteran missionaries to a place called Komo, which is a government station and about 15 miles from the Mission Station to look into the desires of some people that have said they would like to have us start Baptist services at Komo. Beloved, we do not know what will become of these new places that have already opened up, nor those that have sent word for us to come visit them with a view of starting services in their areas; but it does look like the work in this area has finally taken root and starting to grow.

At present, we are badly handicapped with a lack of preachers. If the Komo work does get started, we will be forced to station one of our preachers there all the time due to the distance from the Mission Station. The mission point back in the bush is also quite a long way from the Station, and the track is exceedingly rough, so we will almost have to station one man there regularly. Unless some of the preachers from the Tanggi Station come over to help us, that would mean that I would have the three places that have already opened up plus any new ones; and it looks almost certain at this point that at least one of these new places on the opposite side of the Mission Station will want us to come.

One thing that plagues us so badly here in this area, and makes it hard for us to get preachers from other areas, is the malaria. Almost all the folk from Tanggi that come over here get malaria, and some almost die with it. Please pray for us that God will supply us with preachers from other areas, or call some from this area to preach that we may be able to preach to as many as would like to hear the Baptist message.

The fighting continues to be a problem for us, but, it is not like it was, and the fighting area has moved far up on the mountain from us. On Friday afternoon late, an old man with his feet partially eaten away with leprosy made his way to the Mission Station and said they were fighting, i.e. his brother and others from his clan with another clan, and asked me to take him by car out of the area, for he was afraid they would find him and kill him. I did not take him where he wanted to go, but did furnish him a place and protection here at the Mission Station. The work over on the Tanggi side takes care of itself now, except about once or twice a week I go over there and check on it, and if there are problems. I spend a day or two. They are taking it very hard that I am not there with them all the time, but any baby has to learn to walk in due time. They are learning now. Pray for them and us here. May the Lord bless each of you!

RELIGIOUS BOOKS AND BIBLES

Most Books Discounted

Send for FREE Catalogue

CALVARY BAPTIST CHURCH BOOK STORE

P.O. Box 71
Ashland, Ky. 41105-0071 (606) 325-2012