

Joy is the by-product of obedience to God.

THE ETERNAL DECREE OF GOD

Ray Brown
Indore Baptist Church

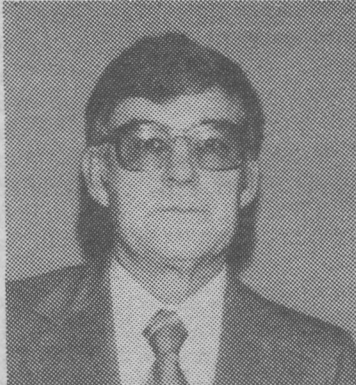
I Peter 1:1-3: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of

Jesus Christ from the dead."

Each time I read this text about obedience and sprinkling of the blood of Jesus Christ, it brings to mind the Levitical priesthood concerning the sacrifices and offerings that were made under the law, and the sprinkling of the blood. When we talk about the blood of Jesus Christ, there are three things we must consider: (1) the shedding of the blood of Jesus Christ, (2) the pleading of the blood of Jesus Christ, and (3) the sprinkling of the blood of Jesus Christ. Those three things were under the Levitical priesthood. You can read about it in Leviticus 16 where the

blood was shed, where the blood was pleaded, and where the blood was sprinkled.

You can, also, read it in the



Ray Brown

New Testament in Hebrews 9

and 10. This is the blood of the Lord, Jesus Christ, for the believer. Our election is not based upon the foundation of the foreknowledge of God like the Arminians preach. It goes back to the eternal decree of God, not unto the foreknowledge of God. God saw nothing in man to merit him salvation. The Bible tells us that God saw man dead in trespasses and sin. That man needed to be washed in the blood and to be covered with the blood of Jesus Christ.

Now let us notice the order of events known as the cardinal doctrines of sovereign grace. In Romans 8:28-30 "And we know that all things work

together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." So, whom did he foreknow? He foreknew them that are called according to his purpose.

Now in verse 30, "Moreover them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified." Here, we have God's determining counsel of (Continued on Page 5 Column 5)

THE WRATH OF GOD

by John Alber
Farmers Branch, Tex.

Introduction:

The world has never experienced the wrath of God like it will during the Great Tribulation Period. Yet the unsaved will experience for all eternity the wrath of God in the Lake of



John M. Alber

Fire because of their unbelief — John 3:18; Revelation 20:15. In our text, the Apostle Paul is very careful to unfold for us the doctrine of the wrath of God. Notice with me, three things about The Wrath of God:

I. THE REALITY OF GOD'S WRATH — Romans 1:18. 1. It has been Revealed — "The Wrath of God is Revealed."

A. In the past, history has revealed God's attitude towards unbelief, ungodliness and unrighteousness. Because of the unbelief of Israel and their failure to obey God's Word, they were allowed to go into captivity. Because of the ungodliness of the cities of Sodom and Gomorrah, God

totally destroyed them. Because of the unrighteousness of Korah, God dealt severely with him and his entire family. Many more biblical examples could be shown if time and space permitted, but these are sufficient.

B. In the present, history is showing that God is unhappy with the unbelief, ungodliness and unrighteousness of man. Just because God knows what man is going to do, does not excuse man from his actions. Man is responsible for his doings. Responsible, yes, but that does not mean that he will do what is right. In fact, the Word of God tells us just the opposite. MAN IS TOTALLY DEPRAVED — UNABLE TO HELP HIMSELF. Sick "From the sole of the foot even unto the head there is no soundness in it" (Isaiah 1:6). Man has "gone astray," Isaiah 53:6. "...There is none righteous, no not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one," (Romans 3:10-12).

C. In the future, history will reveal that God will pour out His Wrath upon the world (Continued on Page 3 Column 3)

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

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THE SIN OF PRIDE

by Fred Beard
Cambridge City, Ind.

When we begin to think of SIN, we are ever mindful of the Scriptures such as, Romans 3:23: "FOR ALL HAVE SINNED, AND COME SHORT OF THE GLORY OF GOD." And I doubt that you could find many, if any, that would come right out and say to you "but I am not guilty, for I have not sinned." And yet, there are so many, that think that they are worthy, that they measure up! In fact, with just a little conversation with most people, you will find them thinking, and yes, even stating; "I am not as bad as so and so," and "I don't do this, and I don't do that." As if by saying these things they

might show that they, by comparison are better than this one or that one! Indeed, what they really want to say is, "you shut up, preacher; I am not a sinner!"

But the Word of God says that you are; God says that you and I, and every one of us, have been weighed in the true and just balance of God, and we have come up short. Our goodness is far outweighed by our bad deeds, our evil far exceeds our righteousness. "FOR WE HAVE ALL SINNED," and to say that we have not, is but to "DECEIVE OURSELVES, THE TRUTH BEING NOT IN US."

My subject is SIN; But sin covers a multitude of evils. And (Continued on Page 4 Column 4)

THE FIRST COMMANDMENT

by Medford Caudill,
Saipan Missionary

"Thou shalt have no other gods before me" (Exodus 20:3).

Christianity is both an inclusive and an exclusive religion. It is inclusive in that it is no respecter of persons. A rich man or a poor man can be a Christian. A Christian may be a black man, a brown man, a yellow man, or a white man. A Christian may speak any language or have been born in any country. Christianity is an exclusive religion in that it professes to be the only true religion on the face of the earth. According to the Bible there is only one God, one Saviour, one way of salvation, one baptism, one faith and one truth.

The heathen world has a multiplicity of gods. In India literally hundreds of gods are worshipped in the name of the

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

"SECOND-CLASS" CHURCH MEMBERS

Should a church have two classes of church members? Those in the "second class" not being allowed to do what those in "first class" can do? Should you, as a church member, allow your church to treat you in this way, to regard you as only a "second class" member? Your church is willing to have you as an added number on the roll, to take your tithes and offerings, but you are not allowed to do what other members of your church can do. Should you show such a disrespect for yourself and your God-given rights as to be a member of a church like this? In fact, should any member of a church allow the church to treat some of her members in this way? Would that every pastor, learn the truth for himself, and then teach it to his church; so that said church will not have two classes of

members?

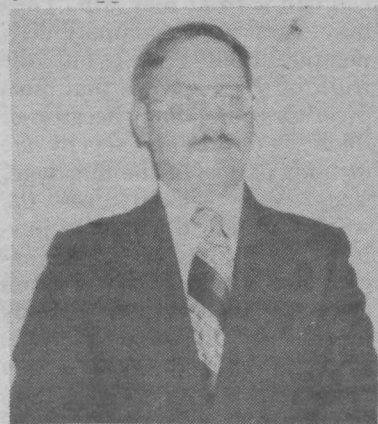
I, of course, do not refer to the Biblical fact and teaching that there are things a man can do in a church that a woman cannot do. I refer to one man not being allowed to do what another man is allowed to do; or one woman not being allowed to do what another woman can do. I do not refer to the matter of a church considering one's talents and abilities in choosing one for a certain office in the church. I refer to the church treating her members differently because of a certain situation in their lives.

"Wherefore there are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19:6). The break-up of a marriage is a great tragedy, exceedingly harming many lives. It is also a great sin. No right thinking, decent man

or woman is in favor of divorce. Marriage should be between one man and one woman as long as they both shall live. We, at Calvary Baptist Church and in The Baptist Examiner certainly believe and preach this important truth. We, who believe and practice the Bible on the matter of divorce and remarriage (not being blinded by our own ignorance or prejudice), are often accused of being in favor of divorce — of aiding and encouraging this terrible heart-break of the world today. This is a totally false charge. We are as opposed to divorce as the next man. There never has been, nor ever will be, a divorce that was not because of sin on the part of one or both parties concerned.

Most frequently, divorce begins with a bad marriage. If young people were more in-

(Continued on Page 2 Column 1)



Medford Caudill

Hindu religion. Ancient Rome and Greece knew nothing of a god, but worshipped many different deities.

In opposition to man's multiplication of gods and goddesses, the Bible resounds from the very start with the idea of there being only one God. "In the beginning God. . . ." (Genesis 1:1). "I am the Lord and there is none else, there is no God beside me" (Isaiah 45:5).

The Hebrews, although they had been led victoriously across the Red Sea by this Lord God

(Continued on Page 3 Column 2)

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The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

JOSEPH M. WILSON, Editor

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SECOND

(Continued from Page 1)

structed as to the solemnity and importance of marriage; and if they were much more careful about this matter, divorce would be almost unheard of. Young people fall in love with a face and a figure (they call it love, when it really is nothing more than animal lust). Young people enter marriage on a trial basis; if it does not work, they will just get a divorce and try again. These attitudes are terribly wicked, and very productive of the divorce evil that threatens the ruin of America. We need to preach more vehemently concerning the sacredness and the binding character of marriage. Young people need to be led of the Lord in the selection of a mate. Our country needs to make the obtaining of divorce much more difficult. Oh, we need preaching and practicing on the sacredness of marriage and the sanctity of the home.

Sex sins are the most prevalent cause of divorce. Men can call it what they will. They may speak of incompatibility, mental cruelty, etc.; but the truth of the matter is that most divorces come about because of illicit sex desires and acts by one or both parties of the marriage. Very, very seldom does the woman desire to leave her husband, or the man his wife, except they have become, or are on the verge of becoming sexually involved with someone else. Everything in America, which tends to minimize the awful sinfulness of illicit sex, is encouraging and promoting divorce. The black, vile, hellish monster of TV has done more than we can imagine towards lessening and lowering the sex standards of America. Hear me again, the major cause of divorce is sex sin, and anything that promotes such sin is promoting the break up of the home in divorce. People ought to enter into marriage with the determination to make it work, to make it last for life. Any other attitude is wicked. Divorce ought to be looked on with great horror, and con-

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AUGUST 27, 1983
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sidered only as a last resort for a situation that absolutely cannot be corrected in any other way. Now, know this: that The Baptist Examiner teaches that marriage should be for life, and that divorce always involves sin and guilt on one or both of the parties concerned.

However, things are not always as they should be. Things happen in marriages. They are ended by the horror of divorce. People do not do as they should. Sometimes one party is guilty, and the other one innocent. What shall be done in such cases? Sometimes, the very young are left in the bitterness of a broken marriage. It should not be, but it is; and what is to be done in such cases? Even where both parties are guilty, or even concerning the guilty party alone, such is in a very sad situa-



tion. What shall be done?

The Bible clearly gives two grounds for a Scriptural divorce. To fail to see both of these is an inexcusable ignorance on the part of anyone; and doubly so on the part of the preacher who is duty bound to properly interpret the Word of God. "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery..." (Matt. 19:9). Few will argue but that sex sin is a Scriptural ground for a proper divorce. Fornication does not just relate to sex sin involving single persons (as some so absurdly assert), but relates to any and all kinds of illicit sex. It does not relate, necessarily, to just a continued course of such sin. Though I would advise one, whose partner has only been guilty of a very few occasions of such sins and manifests real repentance, to seek to keep the marriage together; still, the one act of sex sin gives Scriptural ground for divorce.

"But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases..." (I Cor. 7:15). Here we see that desertion is also a Scriptural ground for a proper and God recognized divorce. I know many will argue with this interpretation, but they simply show their own ignorance and unwillingness to carefully and properly interpret the Scripture. The bond being discussed in this Scripture is the marriage bond. The Bible plainly says that desertion breaks that bond, and the deserted one is no longer bound by that marriage bond. Fair and proper interpretation of this Scripture can yield no other meaning. One might say that the deserted one is not bound to seek to force the deserter to return. Whoever thought they were, or even could do such? One might say that Jesus said that sex sin was the only grounds for divorce, and how could we add another? Well, why do you think the one party deserted the other? to play tiddly winks, stay at home, and live a sexually pure life? When one partner to a marriage deserts the other, you can de-

pend upon it that, in nearly every case, sex sin with another is involved, or shortly will be.

Now, the word "divorce" in English and in the Greek, means to "break the bond". The Greek words means "to loose away from". Beloved, if God grants a breaking of that bond, a loosing away from that bond; how dare man to say that it is still binding? Yet that is exactly what a multitude of "half educated preachers" (I mean as to Bible education) are saying today. God grants, in some cases, a breaking of the bond. Men say one is still bound by that God-broken bond. Will you believe God or man?

Now, it is as certain as it can be, as inspiration can make it, that a person who has a Scriptural divorce can Scripturally remarry. To deny the right to remarry is to deny the validity of the divorce. How can some men be so utterly foolish in their preaching as to say that one can have a Scriptural divorce, but they cannot remarry? God gives the one with a Scriptural divorce the right to remarry. Any preacher who says differently is a heretic on the subject, and is robbing men of a God-given right. Many preachers will answer to God for the great misery and heartache they have caused some to experience because of their false preaching. I might add that, many a preacher has changed his tune on this subject when it came home to him. He preached one thing until it came home to him, then he changed his doctrine to suit his new condition. I will add that most of the preachers who are now so hard against remarriage, or against such a one preaching, will change their theology almost immediately if it ever happens to them. It would be much better if they would see and believe the truth now: not hurting others by their false doctrine, and not laying themselves open to charges of changing their doctrine because of their situation. Some preachers are making themselves a hard bed to lie in by their false teachings on this point. I have seen it happen.

Now, since one minus one equals none. It is most certainly true that, when God grants a Scriptural divorce, the former mate is no longer one's mate. These preachers, who say that a man can have a Scriptural divorce, and can Scripturally remarry; but when they do, they have two living wives are the most absurd of all. They need to go to the first grade, learning how to add and subtract, and to the first grade of Biblical education, learning that God means what He says. I want some of you preachers, who are so hard on the divorced and remarried preacher to please tell me how a woman, whom God has broken the marriage bond to a man, is still that man's wife? Will some one please do that for me? Talk about new math, wow! These preachers are teaching that, in God's math, one minus one equals one. The preacher has a Scriptural divorce from one wife, but she is still his wife. That does not make even common sense, much less Biblical sense.

One preacher told me that he could take a divorced and remarried man as a church member because he only had one wife. But that man could not be a preacher because, then he would have two wives. What math is this that gives a different answer for the preacher than it does for the member? Some of you preachers need to just be

honest with yourselves and with the Bible, and face up to this issue squarely and Biblically. Now, let us sum up so far. Marriage should be for life. Divorce is always sinful on the part of one or both parties involved. God does grant two grounds for divorce, sex sin and/or desertion. The Scripturally divorced persons are no longer husband and wife. There can then be a second marriage without sin.

"A bishop then must be... the husband of one wife" (I Tim. 3:2). Many preachers and individuals misuse and pervert this Scripture to teach that a man who has been divorced and remarried, no matter that his actions are Scriptural, cannot be a preacher. They likewise pervert v.12 to say that such cannot be a deacon. Most of these preachers and individuals conveniently ignore the rest of the qualifications given here. If a man has one wife, then has a Scriptural divorce from that wife which means to break that bond, then marries another wife - by all that is reasonable and Scriptural, that man does not have but one wife. Those who can't see this or won't see it, are just Scripturally ignorant and will not face the Bible on the subject. The Bible is very, very clear. The fault is not in the Bible, but in the perverseness of men who misinterpret and misuse the Bible.

I have a very serious question I want to ask preachers, individuals, and churches as to this matter. Is it ever all right for anyone to have two wives? Preacher or not? Should a man who has two wives be a church member? Why will you people receive members and take their tithes and offerings if you are as adamant against divorce and remarriage as you pretend? I know why. You want all the members and all the money you can get in your church, that's why. Brothers, I take a stronger stand than you do in this matter. I say dogmatically that it is a sin

for any man to have two wives and that any man who has two wives is thereby disqualified from membership in one of the Lord's churches. You will take him as a member, because you want his name, presence and money; but then you make him a second class church member. I would not approve of our church receiving a man who has two wives as a member; and if I learn that we have such a man in our church, I will seek to have him excluded therefrom. But you Pharisees, who are too holy to even fellowship with a divorced and remarried preacher, who seek to destroy the ministry of such a one; still you will take such as a member, what is your excuse for such hypocritical behaviour?

Now, to my subject. Many churches will receive divorced and remarried persons as church members, But they can only be "second class" members. Many times, if they are women, they will not be allowed to teach a Sunday School class, or do some other things that the other women can do. If they are men, they could never be a deacon, or be allowed to be preachers. Other men in the church could. They could not. They are "second class" members. Their presence is all right. Their money is acceptable. But they are not as good and as privileged as the other members. They must sit back in the "second class" compartment. They must just come, sit, give, and listen. They must take a back seat, and never have the privilege of serving God "all out; and using their God-given talents in special offices within the church."

Maybe such a one was, at one-time, called to preach; but upon divorce and remarriage, God took back that call even though the Bible says, "the gifts and calling of God are without repentance" (Rom. 11:29). What about that, you Pharisees? Did God call a man

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FROM THE EDITOR

I suppose that the problem of the economy is one of the greatest problems in the world today. Of course, I except the spiritual problems of sin and salvation which transcend all other things of importance. In my recent studies I have come across three Scriptures which, if followed, would settle the economy problem once and for all. Brethren, the Bible has the answer.

"...women...to be...keepers at home" (Tit. 2:4-5). To follow this verse, all women (at least all who have a man working) would be fired from their jobs. They would stay home, bear children and guide the house. In doing this, all men would then be able to find employment. There would be absolutely no unemployment. By all men being employed, the government could almost do away with welfare. This could lead to a great cut in taxes for who knows how much tax money goes into welfare. This would also cut crime problems and expenses, cut juvenile delinquency and greatly lower the divorce rate. The fact is that I do not know of one thing that could be done which would do more to improve our total society. Remember, that I am not including salvation in this discussion.

The second Scripture is, "...if any would not work, neither should he eat" (II Thess. 3:10). This does not relate to men who cannot work; we should take care of them. This relates to sorry, low-down, no-account people who would rather live on the labors of others than to work themselves. What should we, the government and Christians do about people who will not work? We should not give them welfare checks. We should not give them food stamps. We should let them go hungry. This would solve the major part of the welfare problem in this way. 1. They would get hungry enough to go to work and would not need welfare. 2. They would starve to death and would not need welfare. You say that this is an awful attitude for a preacher or a Christian to take. It is the only right one they can take if they believe and obey the Bible.

The third Scripture is, "...the laborer is worthy of his hire" (Lk. 10:7). This verse means that the worker should be properly and adequately paid for his work. Capital and Labor should share in the benefits of their joint efforts. The workman should be paid enough to be able to provide decently for his family without taking a second job, and without his wife needing to work.

Do you not agree with me that the Bible has the answer, and that these three Scriptures, faithfully obeyed would settle our economic problem in America today? If I ever run for president, this will be my economy platform. This will work. It has God's guarantee back of it. It is not a politician's promise. It is the Word of God. Put the women in the home where they belong, let the one unwilling to work go without, give the worker a proper salary. This is God's solution for the economy problem.



Question — Who said, "is there any taste in the white of an egg?"

Answer — Job, Job 6:6 "Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?"

SECOND

(Continued from Page 2)

to preach, then upon that man's divorce and remarriage, take the call back? Or maybe you will say that the man is still called of God, but is to disobey God in that call for the rest of his life? Which horn of this dilemma will you take?

Oh, brother, I speak in love, though I speak harshly. I have seen too many good men hurt badly by this heresy, by this perversion of the Word of God. I have seen too many men and women suffer because preachers will not preach the truth here. I must speak out. Preacher friend, study this matter. Learn the truth, which is as I have stated it here. Stop hurting others by your blinded perverting of the Bible. I warn you that you may have to, with great embarrassment, sing a different tune some day. It could happen to you. What will you do then? Will you resign your pulpit, or change your doctrine? Most caught in this trap, have changed their doctrine. You most likely will do the same. It is easy to talk big now, to act pious now, but if it comes home to you, it will not be the same as it is now.

My heart goes out to the men and women who have been caught up in the awful divorce situation of our day. Maybe they were totally innocent. Maybe they were guilty and have repented and been forgiven by God. Must they always be guilty before men? Must they forever be only "second class" church members? They can attend. They can give. But they can never do what some of the other members can do. Is this Bible? Is there to be a special class in the church purchased with the same precious blood?

Preacher, I urge you to face the Bible on this subject. See the truth and begin to preach it to your church. I have long since lost all patience with preachers who just will not see the truth on this subject. I still have some patience with the church member, who has been misled by his pastor or some other preacher. Still, even they should see the truth as to this matter. But preachers are absolutely without excuse who make "second class" members out of divorced and remarried persons in their church.

To the persons who know they are saved and who desire to properly serve the Lord; but who have been the innocent party in a divorce, or been guilty but have repented. You are in a church which treats you as a "second class" member. You can attend and give, but you cannot teach a class. Should you feel called to preach, you can never do it in that church or as a member of that church. Should your church elect a deacon, you will never even be considered for the job. I say to you, why do you

allow yourself to be so treated? Why do you remain a member of a church which robs you of God-given privileges? You are demeaning yourself and dishonoring your God by being a member of a church which takes such a position. I urge you to force a change in the teaching and practice of your church, or to get out of it forthwith. Remember, the church is responsible for and in authority over what is taught in the pulpit. If your pastor teaches this heresy of "second class" membership, call his hand on it. Force the matter to a church vote. Lead the church to insist that the pastor preach this no longer. If a church so instructs the preacher, and he will not bow to church authority, it becomes the duty of the church to dismiss him. If the church goes along with the pastor in this false doctrine and practice, then every member ought to immediately get out of such a church. I especially say this to all members who are unfairly, wrongfully, and unscripturally being treated as "second class" members. Get your church right on this, or get out. May God bless you all.

Comments for or against will be welcomed, prayerfully considered. Questions will be courteously answered.

COMMANDMENT

(Continued from Page 1)

Jehovah, were still susceptible, as all men are, to the idea that He was simply a stronger God than the gods of the Egyptians. The truth, of course, was that Jehovah was and is THE God, while the Egyptians in actuality had gods which did not exist. God gives the Hebrews this first commandment lest they be tempted to look back with fondness on the ways of their former masters.

This first commandment is very plain. The Christian is not to countenance the idea that there are many pathways to heaven or many different lights which brighten the pathway of truth. There is only one God. He is a jealous God. We are to acknowledge the Lord God Jehovah, and Him only, as the one true and living God.

This commandment does not voice itself against the doctrine of the Trinity, but rather reinforces it. After all, Jesus accepted the worship of men. In Revelation 1:17 John fell at His feet. The disciples in Matthew 28:9, "held him by the feet, and worshipped him." The wise men in Matthew 2:12, "fell down and worshipped him." If Jesus was a messenger sent from God (and He was), if Jesus spoke the Word of the Lord (and He did), if Jesus kept the law perfectly (and none claim otherwise), then He must have been God. If He were a created being, either an angel or some being on a level above that of the angels, He never would have broken God's law by accepting the worship of men. If Christ was not, "God in the flesh", then He broke the very commandment and encouraged others to break it, also, by letting men pay Him homage.

Modern man deludes himself into thinking he has far surpassed the heathen, but he has not. If you let anything come between you and God, you have set up an idol which means more to you than the creator of the universe. If television comes before prayer, television is an idolatrous god. If baseball comes before church attendance, baseball is an idol. If a

new suit or a new pair of shoes come before tithing, you are making an offering to the idol called fashion. God demands that nothing, absolutely nothing, comes before Him.

Some who call themselves Christians set up a God that they worship before the Lord. It is the god called free will. God is powerful, yes, but not as powerful as the human will. God is strong, yes, but not as strong as free will. God is great, yes, but great as He is He must wait for the will to make its decision. Man has always looked for ways to dethrone God and enthrone himself and under the leadership of the devil he hit upon the great god of free will.

I would encourage you to truly worship God. He deserves so much from us, yet requires so little. He asks for only one seventh of our time and one tenth of our income, along with all of our love and devotion. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matthew 22:37, 38).

Let us throw out all of our idols and devote ourselves to the worship of the one true God of heaven and earth, the Lord God Jehovah, His only begotten Son Jesus Christ, and the Blessed Holy Spirit. Let us fall upon our faces and say as did the men of old, "The Lord, he is the god; the Lord, he is the God" (I Kings 18:39).

WRATH

(Continued from Page 1)

because of unbelief, ungodliness and unrighteousness of men. The biggest part of the book of Revelation is spent in talking about God's wrath that is yet to come.

2. It is "Against all ungodliness and unrighteousness of men."

A. Ungodliness — God's wrath is revealed against the lack of reverence toward God. On every hand, man shows his irreligious nature, and God is opposed to that. Man has been, is, and always will suppress the truth with regard to God. Man will not acknowledge God. Therefore God is against man.

B. Unrighteousness — Not only does the Bible indicate that God is against man's ungodliness, but his works as well. The very works of man are only filthy rags (Isaiah 64:6). Man is unrighteous because he cannot perceive the things of God. Much more, neither can be known the things of God. Apart from the divine revelation of God, man will never know. He is alienated, dead in his own sin and trespasses. That is why the Holy Spirit of God must work the work of God in our heart. "Salvation is of the Lord," not man (Jonah 2:9). It is God that draws us unto Himself — John 6:37, 44. Salvation is not of works, less we have something to boast — Ephesians 2:9. Our very righteousness does not exist. We have nothing to bring before Almighty God that He will accept.

God's Wrath is certain. It is a reality. Therefore He gives to us the reason for His wrath.

II. THE REASON FOR GOD'S WRATH — Romans 1:19-23, 25.

1. Being revealed is because HE has been manifested —

v-19, 20. A. Through Creation — Psalm 19:1 B. Through Providence C. Through The Incarnation D. Through the changed lives of those who have been saved.

2. Being Revealed is because MAN CHOSE FREELY not to serve God — vs. 21-22. A. When they knew about HIM, they glorified Him not as God. B. When the things were going good, they turned away from God. C. But the wisdom of this world looked far more appealing than the things of God.

3. Being Revealed is because MAN HAS CHANGED GOD'S Truth for a lie — vs. 23:25. A. First: by making God an image that man could worship. From the beginning of time, man has tried to make his gods of stick and stone. But Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). The Catholic church has replaced God with their idols, etc. The Protestant church has done the same thing by replacing our Lord with pictures. We today worship the images of our God, rather than the God of the Bi-

B. Second: by changing the Essence of God. In our modern day, man is worshipping a god that they can dictate to and tell what to do. We are afraid of the Sovereignty of God. It only shows us what we really are compared to HIM. The WORD OF GOD tells us that the God of the Bible will come out victorious. He "doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him. What doest thou?" (Dan. 4:35). God's wrath is revealed because man has tried to make God something that HE is not. God is not a puppet on a string doing what ever we decide HE must do. GOD is in CONTROL. He knows the end from the very beginning because HE decreed it so. I don't understand that, I just believe it because the Bible says so. AMEN.

III. THE REVELATION OF GOD'S WRATH — Romans 1:24-32.

As already indicated, man has tried to make God something less than what He is. On that account, God has a lot to say about man who has changed the truth of God. OUR GOD IS SOVEREIGN. Man is attempting to make HIM anything but SOVEREIGN and therefore the God of Heaven is justified in judgment. One can read these verses and see a number of reasons why God's Revelation has been given. The inevitable results are:

1. First, God has given them up because of their own uncleanness — vs. 24. This was their own doing and in accordance with their sinful nature. Jeremiah tells us that the "Heart is deceitful above all things, and desperately wicked," (Jeremiah 17:9). Note what James teaches, "But every man is tempted, when he is drawn away of HIS OWN LUST, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death," (James 1:14-15). The results of our sin is death — Romans 3:23; 6:23A. Ezekiel tells us that "the soul that sinneth shall die." (Ezekiel 18:4). God has given man up because of his own uncleanness. Man has nothing to bring before God that is good.

2. Second, God has given them up because of their vile af-

fections — vs. 26. The Natural Man (the unsaved — unregenerated) has let his vile affections control his thoughts and actions. God has given them up because of their works. We live in a day when this is more noticeable. It has always been from the beginning of time, but as the time of our Lord's Return for HIS own approaches, the Word of God tells us that "As the days of Noe were, so shall also the coming of the Son of man be," (Matthew 24:37). It appears that America is living like the people of Sodom and Gomorrah and have no respect for the natural use of the body. Because of this sin, God has rightfully given them up. He is justified in His actions.

3. Third, God has given them up to a Reprobate Mind because of their evils ways — vs. 28. In reality, Wuest points out, "The human race put God on trial. and because it rejected Him after the trial, God gives it a 'trialless' mind, one incapable of discharging the functions of a mind with respect to the things of salvation." A person who has gone this far in his own personal sin has been given up — he has no hope of eternal salvation.

4. The inevitable results of man's sin is that God is more than justified in HIS ETERNAL JUDGMENT. — vs. 32 — "Who knowing the judgment of God, that they which commit such things are worthy of death" — In the previous verses the Apostle Paul points out that man is guilty of the following sins: Unrighteousness, Fornication, Wickedness, Covetousness, Maliciousness; Envy, Murder, Debate, Deceit, Malignity; Whisperers, Backbiters, Haters of God, Despiteful, Proud, Boasters, Inventors of Evil Things, Disobedient to Parents, Without Understanding, Covenantbreakers, Without Natural Affection, Implacable and Unmerciful. What a list!

If time and space permitted, each of these sins could be defined. The sad point is, apart from the Hand of Almighty God, no one would ever be saved. The Holy Scriptures teach us that if we break just one part of the LAW that we are guilty of breaking the whole LAW. We deserve death. That would be our just payment for our sin. But praise God, HE chose us in CHRIST JESUS before the foundation of the world. But don't stop there, for JESUS CHRIST came and died for the elect that they may have eternal life. Yes, the HOLY SPIRIT OF GOD, effected that salvation for them that the FATHER has given to the SON. The wrath of God is sure, just and certain. There is no escape. The only provision that has been made is God's and that provision is for HIS own. God loved us and provided for us. WHY? I don't know why? He just provided. Remember, salvation is of the Lord from start to finish. We have nothing to do with it. It is a gift of God.

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AUGUST 27, 1983
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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please explain "the dead know not anything" (Ecc. 9:5) and "nor knowledge... in the grave" (Ecc. 9:10) relative to answering Jehovah's Witnesses. Do these verses teach "Soul-sleep"?

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Luke 16:23: And in hell he lift up his eyes, being in torments, and seeing Abraham afar off, and Lazarus in his bosom."

As far as I am concerned, this story of Lazarus and the rich man settles any controversy about soul sleep or any other heresy concerning hell and eternity. By using the term story, I do not mean it is something God made up. I do not mean it is a parable; although, if it were a parable, it still teaches that men will spend eternity in either heaven or hell. When I say story, I mean God is telling about an event that actually did happen. He is telling us of a story that happened in the past that we might learn a lesson from it. This story destroys soul sleep, for surely, the rich man is not sleeping. This story destroys annihilation, for the conversation between the rich man and Abraham takes longer than it would take for a body to be consumed. This story destroys purgatory, for I feel it is made clear to the rich man that there is no escape for him from hell.

We read in Revelation 6:9, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they had." Verse 10: "And they cried with a loud voice. . . ." Here again we find souls that are living in glory. Hebrews 10:29, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

I believe this verse, as well as many others, teaches that there are degrees of punishment in hell. This would definitely disprove soul sleep. I feel that this is enough time spent on soul sleep. If you believe in soul sleep and deny hell, your need is not theology, your need is Christ. I do not believe a man can be saved and not believe in a literal hell. The best way I have found to handle the Jehovah's False Witness is to turn the subject to his soul and his profession of faith. To begin being the questioner instead of the questioned. I have Christ; He has nothing but a few verses that he perverts and blasphemes. I have found that usually, after they are questioned about their faith, you never see them again. They do need the gospel. Let us take

that occasion and give it to them.

Let me briefly explain the verses in question. After proving they do not teach, or even imply, soul sleep; then, let us see what they are teaching. I think it is very important here, as in all cases of Bible interpretation, to study the context. The Book of Ecclesiastes deals with the vanity and eventual uselessness of worldly goods and riches. Solomon uses the reality of death to show the folly of forsaking God for the things of the world. When he speaks of the dead not knowing anything, he is referring to their inability to change anything on the earth. Once we die, all earthly possessions are left behind. All opportunities to serve God are over. The opportunity of repentance and faith are over and one is then doomed to his eternity. Solomon wants us to realize that we should make the best of our time while we live, for after death we can change nothing. The riches, wisdom and power that we have on this earth can not help us once we have died. This is the point Solomon desires to make. He is not teaching soul sleep.

Let us take the point of Solomon and put it into practice. Let us serve God with all of our might. May we realize that while we live we can and should be constantly serving God; for the time comes when our service is over.

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There is not a truth more plainly taught in Scripture than the eternal continuity of man's sleepless soul, and its cognizance beyond the grave. Man's soul does not go to sleep. When the body dies, on the contrary, soulish intellect or intelligence becomes infinitely more acute after the death of the body than before, hypothesis will be no more, and the phenomenal will be reduced to common knowledge. Speaking of the deceased body, the Psalmist said, "The dead praise not the Lord, neither any that go down to silence." But in the next verse, speaking of the redeemed soul, the author says, "But we will bless the Lord from this time forth, and for evermore. Praise the Lord" (Psa. 115:17, 18).

Note: it is "for evermore" that the Lord is praised by the redeemed. This could not be so if the soul sleep theory was correct. The unredeemed shall at the time of physical death be made fully aware of their soul blinding and damning sin. As with the rich farmer of Luke 12, so shall it be with all the lost; "God said unto him, Thou

fool, this night thy soul shall be required of thee. . . (Vs. 20). And as it was with the dying thief on the cross at Christ's right, so shall it be with all the redeemed. Christ said to him, ". . . To day shalt thou be with me in paradise" (Lk. 23:43). This is certainly not a reference to the resurrection of the body, and leaves no room for soul sleep.

While the Old Testament has far less to say about life after death than the New Testament, it does teach the eternity of the spirit of man and its immediacy with God at the time when its human house returns to dust (Eccl. 12:7). But it was reserved for Christ to fully develop this great and God-honoring truth in the New Testament, and Paul commenting on this grand theme exultingly says, "But is now made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the gospel" (II Tim. 1:10). Adam and all of his posterity are immortal beings, and this truth is irrevocably revealed in the gospel which Christ gave to His church.

It is a common practice of the cults to take a text of Scripture from the context, and try and force it to accommodate their frenzied and fatal notions of the eternal issues. Rutherford, violating the rule of II Peter 1:20, which reads, "Knowing this first, that no prophecy of the Scripture is of any private interpretation," ignores the context of Ecclesiastes 9 and omits part of his so-called "proof texts" (Vss. 5 and 10).

The key phrase to take note of in studying the book of Ecclesiastes is, "under the sun," being used twenty-nine times, and its cognates, "Under the heaven," and "Upon the earth," are used three and seven times respectively.

Ecclesiastes is primarily a consideration of the natural man "under the sun," or in this present evil world. That part of man (natural), which goes to the grave at the time of death, has no further part or "portion" with what transpires under the sun or in the time world. No where in Scripture is the term "sleep" used in reference to the soul — the soul is immaterial, and does not need food, clothing, and sleep as does the body. When Paul speaks of those "which sleep in Jesus" (I Thes. 4:14), he refers to the bodies of believers which have gone to the grave, and are waiting to be clothed with their spiritual and glorified body at the coming of Christ.

Death is not equal to annihilation, nor is consciousness forfeited at the time of death, and while Solomon correctly states that physical death brings a close to carnal activities, he takes a view from 'above the sun' and says speaking of man's earthly demise, "Then. . . shall the spirit return unto God Who gave it" (Eccl. 12:7).

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This chapter deals with the fact that death comes to all, the righteous as well as the wicked (verse 2) and this being true, we are commanded, "Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecc. 9:10). In verse 5 we are told that the living know they will die, "but the dead know not any thing, neither have they any more 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 anything that is done under the sun." (Ecc. 9:5, 6). The phrase, "under the sun", which is used many times in this book, tells us that what is said pertains to this life. The meaning here is that when a person dies he/she is finished with the things on earth.

These verses are telling us that once a person leaves this life, from then on he can make no decisions, nor do anything that will give him a reward. The message of the whole chapter is that we are to work while it is day, for as Jesus told His disciples, — the night cometh, when no man can work"

SIN

(Continued from Page 1)

for this message, as much as is possible, I would like to look at the "SIN OF PRIDE!" My friends, PRIDE has a way of defiling even the best of men; and yet, when we think about pride, we don't look at it as sin. Often we even brag of our pride, as if it were a virtue, to be sought after, to want and to hold, and to be proud that we have our pride. Now don't get me wrong. I know that there is such as a godly pride, pride for God, and what God has done, and is doing. But I am not talking about godly pride, I speak of "THE SIN OF PRIDE."

My brother, David prayed to God in Psalm 36:11, "LET NOT THE FOOT OF PRIDE COME AGAINST ME." David knew what pride was. Pride had David stay at home, when the army of Israel was at war, and David's place should have been at the head of his army. Pride swelled up from within him, as he stood and with the lust of the eye on another's wife, and he thought within himself, "I am the king, whatever I want I will have," and he wanted Bathsheba, so took her. But just look at him when his sin had caught him up. This flower that he had to pluck was with child; did David repent? Was he sorry for the shame that was to come? Oh no; old Pride had its hooks in David, and they were in deep. David tried every thing to get out of the fat that he was in. He called home Uriah, Bathsheba's husband. His thought was to rid himself of the shame, to cover up the sin that his pride had gotten him into; but Uriah was a good soldier, and he thought it not fitting that he should lay with his wife, when his men, and his friends were in the field of battle. And still David

(John 9:4).

These verses are not dealing with what happens to a person after death, but taken in harmony with many other passages of Scripture we see that they do not teach "soul-sleep", neither do they teach annihilation as some claim. These verses studied in light with other passages reinforce that which states that the body returns to dust from which it came (Gen. 3:19). When a person draws his last breath, he leaves all his wealth, his fame, and his worldly wisdom, as his body goes to the grave, but not his soul. He is soon forgotten by the living, "for the memory of them is forgotten" (Ecc. 9:5).

Jesus, Himself, gave us an example of what happens after death. He tells us that one man died and was buried (the body), but He said, "And in hell he lift up his eyes, being in torments. . . ." The other man, Lazarus, we are told was carried by angels into Abraham's bosom (paradise). The Apostle Paul, under the inspiration of the Holy Spirit, said, ". . . to be absent from the body, and to be present with the Lord" (II Cor. 5:8). Again, Paul, in his many trials and troubles and considering his life or death, said, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Phil. 1:23).

NO! these verses do not teach "soul-sleep", neither do they teach annihilation. To say they do is to take them out of their context and also, make them contradict even other passages in the Bible which deals with events after death.

repented not, but rather he sent a message to Joab, his field commander to set Uriah at the forefront of the battle, and that when the battle was at its full fury, to withdraw from Uriah that Uriah be killed. Pride! The sin of pride; Oh! how damaging that pride can be. But for all of the damage that pride had done, this was not the worst that it did in the life of David.

For pride swelled up in David at another time, a time when David had him to send out the word, that Israel was to be might that was at his hand. He was king of Israel, but no one knew how big the kingdom of David was, no man could say how many people were under the rule and reign of David. So here comes pride, and pride in David had him to send out the word, that Israel was to be numbered, and the number brought to the king, that he might know it. The numbering of the nation, was a SIN OF PRIDE on the behalf of David, and that sin cost. Oh, how it cost!

God gave David a choice between three things: Three years of famine; or three months of being destroyed before his foes; or three days of the SWORD OF THE LORD. David chose the latter, thinking that the Lord would be more merciful than man, and God "SENT A PESTILENCE UPON ISRAEL: AND THERE FELL OF ISRAEL SEVENTY THOUSAND MEN" (I Chron. 21). All in three days! Man seems to think that God needs help. God doesn't need your help, nor my help. If God chooses to destroy man from the face of the earth, God will do it, and He will do it all by Himself. But man and his foolish, sinful pride just keeps right on asking for trouble, and God Keeps

(Continued on Page 5 Column 1)

SIN

(Continued from Page 4)

right on keeping on.

Man needs to learn that honesty, especially being honest to oneself, is more precious than gold; because:

Dishonesty and pride go hand in hand. Know you not that dishonesty is nothing more than pride working its way out from the innermost parts of man? Sure it is! Because PRIDE comes from within. Proverbs 28:25 says, "HE THAT IS OF A PROUD HEART STIRRETH UP STRIFE." Let me tell you something, my friend, there is nothing that stirs up more strife as far as I am concerned, than dishonesty, and especially when that dishonesty comes from one that claims to be a child of the King, the Lord God.

Proverbs 11:1-2 says, "A FALSE BALANCE IS ABOMINATION TO THE LORD." That's dishonesty, that's stealing, that's taking from some one, without paying the just amount that is due; and God goes on to say that "WHEN PRIDE COMETH" you see that's what brings about dishonesty, pride — pride that says I want the world to see me, I want to have more than others, I want, and then comes PRIDE, and dishonesty sets in, and "THE COMETH THE SHAME."

Every day we hear about, or read about another who has been caught with his or her finger in the back pocket of the taxpayers of this country that we live in and love. Sometimes it angers us, sometimes we have a tendency to point our finger and cry "shame, shame"! But I tell you, these that are caught are but a few. For every one that is found out, a thousand more are doing the same every day, day in and day out; and there is not a one of them that, if they would but look back, and see where it all began, they would have to admit that THE SIN OF PRIDE had a lot to do with their fall and the problems that so beset them at this time. The desire to own more, to have others look up to you as being prosperous and a leader amongst men — that desire comes from pride, and that pride comes from within. Why, OH, why! will not men leave no room for the sin of PRIDE?

PRIDE and SODOM! Pride was the sin of Sodom. Did you know that? That's right. Sodom was filled with pride; a proud people, a people that said we have it all, we have no need, no need of guidance, no need of God. These were a people like unto the rich farmer that said: "I HAVE MUCH GOODS LAID UP FOR MANY DAYS, TAKE THINE EASE, EAT, DRINK, AND BE MERRY." But God said, Thou fool. And God said to Sodom, THOU FOOL. Oh, yes, they had every thing, they had even an abundance of idleness, not much unlike this country; The rich farmer's pride cost him his life. "FOR GOD SAID THIS NIGHT THY SOUL SHALL BE REQUIRED OF THEE, THEN WHOSE RICHES SHALL THESE BE." Sodom's pride cost her. God said in Ezekiel 16:49, "BEHOLD SODOM'S SIN WAS PRIDE" and in verse 50, God said, "THEREFORE, I TOOK THEM AWAY, AS I SAW GOOD."

PRIDE HAS NO PARTIALITY That's right, pride doesn't care whom it attacks. Pride is found in David,

whom God himself said, was the apple of his eye. Pride is found in the wicked, that would steal, and in the perverted, God-dishonoring Sodomites, of then and now. A man's position in life has nothing to do with keeping him from the sin of old pride. Nebuchadnezzar was the King of Babylon, a king that God had raised up to take Israel into bondage for her sins.

Nebuchadnezzar had seen the power of God; He watched as Shadrach, Meshach, and Abednego were cast into the fiery furnace. He saw them as they walked about inside that furnace unharmed, and he cried out, "LO, I SEE FOUR MEN LOOSE, WALKING ABOUT IN THE MIDST OF THE FIRE, AND THEY HAVE NO HURT, AND THE FORM OF THE FOURTH IS LIKE THE SON OF GOD."

It was this same man that pride swelled up from within, and he took it upon himself to claim that Babylon and the Kingdom of Babylon were all his, and that they were his by the power and the might of his own hand, and for his own honor. He gave not the praise to God, who sets up kingdoms and tears them down, who sets kings, and lords, and rulers over people, and takes them away as He sees fit. And God took Nebuchadnezzar's kingdom. He took it for seven years, and for seven years Nebuchadnezzar was as animal. He lived in the fields, eating with the oxen. He looked like an animal, he ate like an animal, he slept like an animal, and he undoubtedly smelled like an animal.

"PRIDE COMETH, AND THEN SHAME." Seven long years of shame, but many bear their shame even longer. For so many carry their pride and their shame, even to their grave, because pride is a many-headed monster that cares not whom it attacks. And you and I, we need not think that we are immune to the ills of her disease.

"ONLY BY PRIDE COMETH CONTENTION" (Pro. 13:10).

Arguments and debates, quarreling and strife are all the products of PRIDE. I have as yet to enter into a debate over Scripture, but what pride doesn't win the battle on both sides. My friends, we need to watch out that pride doesn't get our mouths working, before the Lord puts our minds to work. Besides the Word of God puts pride in the very same catalogue with the plowing of the wicked. (Pro. 21:4). Pride brings a man down, it never lifts him up. Pride sets man low, low in the eyes of God, and just let me ask you a question, my friend, What's more important to you, what man thinks about you or what God KNOWS about you, and sees in you? The problem with most of us, is that we want to look good in the sight of man; and we have too little concern for God, and the things of God. That Old Devil Pride swells up within us, driving and turning us to do even that which is abominable in the eyes of God.

PRIDE AND THE SERVANT OF GOD! Pride, when it come upon the servant of God, does not make that servant a better servant; but rather, it renders that servant unprofitable, a good-for-nothing in the service of The Almighty One. Just listen as Jeremiah cries out to God's people, and to His servants: Jeremiah 13:15-17, "HEAR YE, AND GIVE EAR; BE NOT PROUD: FOR THE LORD HATH

SPOKEN. GIVE GLORY TO THE LORD YOUR GOD, BEFORE HE CAUSE DARKNESS. AND BEFORE YOUR FEET STUMBLE UPON THE DARK MOUNTAINS, AND, WHILE YOU LOOK FOR LIGHT, HE TURN IT INTO THE SHADOW OF DEATH, AND MAKE IT GROSS DARKNESS. BUT IF YOU WILL NOT HEAR IT, MY SOUL SHALL WEEP IN SECRET PLACES FOR YOUR PRIDE; AND MINE EYES SHALL WEEP SORE, AND RUN DOWN WITH TEARS, BECAUSE THE LORD'S FLOCK IS CARRIED AWAY CAPTIVE."

Pride is not an attribute, pride is a detriment. God has spoken, BE NOT PROUD! Because pride carries us away, it captures us in a prison of sin, the sin of pride, and we are become as an unprofitable servant. Unprofitable to man, unprofitable to ourselves, and worst of all, unprofitable to the Lord God that saved us, and called us to be His servants.

THE BACKSLIDER AND PRIDE! So many times, the only thing that stands between the backslidden saint, and the full sweet fellowship that they once knew, is the sin of pride. The Prophet Hosea looked for, and saw the coming of the backsliding of Israel, and he foretold it; saying that Israel had become as Ephraim, Ephraim, whom Hosea said, "THEY WILL NOT FRAME THEIR DOINGS TO TURN UNTO THEIR GOD, FOR THE SPIRIT OF WHOREDOMS IS IN THE MIDST OF THEM, AND THEY HAVE NOT KNOWN THE LORD (Hosea 5:4); and Hosea went on to say, "AND THE PRIDE OF ISRAEL DOTH TESTIFY TO HIS (God's) FACE. THEREFORE SHALL ISRAEL AND EPHRAIM FALL IN THEIR INIQUITY; AND JUDAH ALSO SHALL FALL WITH THEM." He said that Israel, the chosen of God, were just like the Ephraimites, that knew not God. And he said they would go down together. Oh! what a picture of the backslider. Don't you see, the backslider cannot be detected in the midst of the wicked. No, because he will look like, and act like, everybody else around him. And left to himself, he will continue as he is, a backslider, and out of fellowship with God, and the saints of God. But praise be to the Almighty, Lord of host, Who has said, "I WILL BRING THEM AGAIN. . . (and why?) FOR I HAVE REDEEMED THEM." And God says, I WILL BREAK THEIR PRIDE: AND I WILL STRENGTHEN THEM IN THE LORD" (Zech. 10:8, 10, 12).

In the Book of Obadiah, God says, "THE PRIDE OF THINE HEART HATH DECEIVED THEE." That old pride, that swells up from time to time, and in every one of us — we are all guilty of the sin of pride. That pride that says, look at me, I have it all, I'm on top, I have the world by the tail, on a down hill pull; who is going to stop me now? And God says, I will! "BEWARE WHEN THOU THINKETH THOU STANDETH, LEST YOU FALL." Take heed to the Word of God!

Jesus tells us, in the seventh chapter of Mark, that pride comes out of the heart, that pride is evil and that pride defiles the man. That

WHAT THE FUTURE HOLDS FOR THE CHRISTIAN

One thing the future holds
Here in this world of sin,
Is the Lord's predestinated pathway
For each of us to walk in.

The second thing the future holds
For each of God's sons,
Is an unshakable security
For all of His little ones.

The third thing the future holds
Is an ever present friend —
Hebrews three thirteen tells us
He will go with us to the end.

The fourth thing the future holds —
Every thing, whether bad or good,
All things will work together
For good, for God said it would.

The fifth thing the future holds
Is a supply of our needs, David said,
I have never seen the righteous forsaken
Nor His seed begging bread.

The sixth thing the future holds
Is needed strength for the day;
And He will give us strength
As we need it along the way.

The seventh thing the future holds
Is God's continual blessings each day;
His goodness and mercy will follow me
As I travel along the way.

The eighth thing the future holds
Is the comfort His presence will be,
For He will walk through the valley
Of the shadow of death with me.

The ninth thing the future holds —
The possibility of the coming of our Lord
When we will be caught up with Him,
As Paul tells us in the Word.

The tenth thing the future holds
Is that glorious home above;
With my Lord and Saviour
Where all is joy, peace and love.

The eleventh thing the future holds
Is the judgment for our rewards—
When we will hear Him say, "Well done."
Oh, those glorious, wonderful words!

Composed by J.F. Abbott, Benton, Ark. after reading a sermon by Bro. Joe Wilson on what the future holds for the Christian and printed in the July twenty-second issue of The Examiner.

means that pride makes a man unclean. His reputation is defiled, he is unworthy, and he is unprofitable to be called a saint of the Lord God. Look at I Timothy 3:16. Does it not say that pride has no place in the child and the servants of God? And look at I John 2:16, where John says that pride is not of God, but of the world. I call upon the children of the Most High God, the One and Only God, to beware of pride, and when you see that old devil pride in your own lives, then call upon the Lord to remove it from you, "AND LET NOT THE FOOT OF PRIDE COME AGAINST ME."

And I call upon you that are lost and without Christ Jesus in your lives, to ask of yourselves, Could it be that pride has kept me from calling on the Lord to save me; to turn me from my wicked ways? Be not proud, my sinner friends, "FOR ALL HAVE SINNED, AND COME SHORT OF THE GLORY OF GOD." That's right, sinner friend, those that are saved, we have nothing to brag about; we, too, were once lost and without Christ, without hope. And many more, just like you, have had to overcome pride; and the sin of pride.

May the Lord God be pleas-

ed to bless as He sees fit! Amen.

DECREE

(Continued from Page 1)

His eternal purpose, foreknowledge, election, predestination, the calling of God, justification, and glorification. It goes back to the determining counsel of God. So, it was not anything in those that were elected or chosen of God before the foundation of the world, when Christ came to die for them or anything in them that merited them eternal salvation.

So getting back to our text, we notice the Father, the Spirit, and the blood of Jesus Christ. The foreknowledge of God the Father here does not refer to His prescience of all things, but signifies that the saints were all eternally present in Christ before the mind of God. That is what Peter is writing here. That all of the elect of God, all the saints of God that would believe and receive Jesus Christ as their Lord and Saviour, were before the mind of God. He did not foreknow that certain ones who heard the gospel

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TRAIL OF BLOOD

I desire to point out that the history of Baptists in England during the reign of Henry VIII, is written in blood and thus becomes a continuation of "The Trail of Blood." Henry hated our fathers and mothers and had many of them persecuted to death. Burnet, in "History of the Reformation of the Church of England," I. 27, informs us that our fathers and mothers were required to renounce the following articles before they could escape the heavy hand of Henry--

1. That in the sacrament of the altar is not the body of Christ, but material bread.
2. That the sacrament of baptism and confirmation are not necessary or profitable for men's souls.
3. That confession of sins ought not to be made to a priest.
4. That there is no more power given to a priest than to a layman.
5. That the solemnization of matrimony (by a priest) is not profitable or necessary for the well-being of a man's soul.
6. That the sacrament of extreme unction is not profitable or necessary to a man's soul.
7. That pilgrimages to holy and devout places are not profitable, neither meritorious for man's soul.
8. That images of saints are not to be worshipped.
9. That a man should pray to no saint, but only to God.
10. That holy water and holy bread, be not better after the benediction made by the priest, than before.

John T. Christian in his book, "A History of the Baptists" (p. 190), says regarding the English Baptists:

"All were punished. Alice Grevill, who had been a Baptist for twenty-eight years, was condemned to death. Simon Fish and James Bainham, in the year 1525, belonged to a Baptist church, located in Bow Lane. Fish was a theologian and a pamphleteer. He was educated in Oxford, came to London and entered Gray's Inn, about 1525. He was denounced as a damnable heretic, and in 1531 he died of a plague. His wife, who was suspected of heresy, married Bainham, who was burnt for heresy in 1532."

On February 28, 1559, during the reign of Elizabeth, an Act for the Uniformity of Religion was made. It was on December 17 of the same year that the act was enforced. An Act of Parliament was obtained for one religion, for a uniform mode of worship, one form of discipline, one form of church government for the entire nation of England.

Elizabeth had chosen John Whitgift as Archbishop of Canterbury. Mr. Whitgift made it his aim to bring all men and women into conformity with the Church of England.

John T. Christian in "A History of Baptists," (p. 211), says:

"Whitgift choked the prisons with Baptists. He regarded the Baptists as heretics beyond any of his times. The doctrines of these men were fatal to the idea of the National Church. There could be no National Church if infants were not to be baptized, if priests did not by the magic of baptism make all children Christians. He made the pulpits ring against the Baptists. He preached in St. Paul, November 17, 1583, against the Anabaptists as 'our wayward and con-

ceited persons.' The consequence was that some Baptists went to foreign lands, but the most hid themselves or under the cloak of conformity waited for better times."

The Independents or Congregationalists was a movement which was begun by Robert Brown — a movement which derived its ideas from the Baptists; especially did they derive their idea of religious liberty from the Baptists.

Robert Brown, the father of the Independents or Congregationalists, went to Norwich in 1580. Norwich, at that time, was the headquarters of the Dutch Baptists in England. According to Fuller (Church History of Britain, III. 62), there were "almost as many Dutch strangers as English natives inhabiting therein."

Robert Brown learned some of his opinions from the Dutch Baptists. He, in fact, organized the first Congregationalists church in Norwich, England in 1584.

John T. Christian, in "A History of the Baptists" (pp. 211-212), said, regarding Robert Brown:

"Many of the foremost writers admit, as the circumstances indicate, that he copied from the Baptists. No one except Baptists ever held these peculiar views of liberty of conscience and independence of church government; and the Congregationalists did not well learn these lessons."

Weingarten says regarding the Congregationalists:

"The perfect agreement between the views of Brown and those of the Baptists as far as the nature of the church is concerned, is certainly proof enough that he borrowed this idea from them, though in his 'True declarations' of 1584 he did not deem it advisable to acknowledge the fact, lest he should receive in addition to all the opprobrious names heaped upon him, that of Anabaptists. In 1571 there were no less than 3925 Dutchmen in Norwich" (Weingarten, Revolutions Kirchen Englands, 20).

The first English settlement at Jamestown was in 1607 or twenty years after Robert Brown established the Congregationalists church, and forty-eight years after the English parliament passed the "Act for the Uniformity of Religion."

It was in 1638 that the first Baptist Church was established in America with John Clarke as her pastor. Secular history, however, informs us that Roger Williams established the first Baptist Church in America, but J. R. Graves settled this matter forever when he visited New Port, Rhode Island and observed the inscription and date on the tomb of John Clarke.

There may be some who may wonder what difference it makes as to whether John Clarke or Roger Williams established the first Baptist church in America. I answer that the difference rests in the fact that Roger Williams acted without any authority while John Clarke came with authority from a Baptist church in London, England with Elder Stillwell as her pastor. Roger Williams, a Pedobaptist, virtually baptized himself and eleven other Pedobaptists, and organized them into a church. He proceeded to pass this alien immersion on to all who joined his church.

J. R. Graves, when visiting Providence, set out to locate the grave of John Clarke with the hope that the inscription on his monument would furnish invaluable information as to the first Baptist church in America. Mr. Graves said:

"Under the guidance of Mr. Adlam (a Rhode Island historian), I sought the neglected grave of Dr. John Clarke, and digging away a mould, which had accumulated at the foot of his tombstone, I read as follows:"

To the Memory of
Doctor John Clarke

One of the original purchasers and proprietors of this island and one of the founders of the First Baptist Church of New Port, Its first pastor and munificent benefactor; he was a native of Bedfordshire, England, and a practitioner of physic in London. He, with his associates, came to this island from Mass., in March 1638, O.S., and on the 24th of the same month obtained a deed thereof from the Indians. He shortly after gathered the church aforesaid and became its pastor. In 1651, he, with Roger Williams, was sent to England, by the people of Rhode Island Colony, to negotiate the business of the Colony with the British ministry. Mr. Clarke was instrumental in obtaining the charter of 1663 from Charles II, which secured to the people of the state free and full enjoyment of judgment and conscience in matters of religion. He remained in England to watch over the interests of the Colony until 1664, and then returned to Newport and resumed the pastoral care of the church. Mr. Clarke and Mr. Williams, two fathers of the colony, strenuously and fearlessly maintained that none but Jesus Christ had authority over the affairs of conscience. He died April 20, 1676, in the 66th year of his age, and is here interred.

Mr. Graves said that he sat for hours before his silent witness of Mr. Clarke's monument. "It occurred to me," said Mr. Graves, "that the testimony of monuments erected at, or very near, the time of the events commemorated, and by those personally conversant or best conversant with them, are the most reliable witnesses of the events recorded."

Mr. Graves proceeds--
"Written records--histories--are seldom until years and often many years after the events recorded, and are largely dependent upon reports and the treacherous memories of interested parties."

"Murial witnesses never forget. Written records are often lost, and mistakes, especially of dates, are very liable to occur in the most painstaking attempts to reproduce them."

"A murial record is never lost so long as the enduring marble remains."

"This monument was doubtless erected by the very hands that laid the loved and honored dead to rest in this lovely spot." (The First Baptist Church in America, J.R. Graves, pp. 13, 14).

Mr. Graves said further regarding John Clarke's monument:

"I unhesitatingly accepted this murial witness as unimpeachable, and studied it for the utmost syllable of its testimony."

"From it I learned,"

"First — That John Clarke was one of the first founders of the First Baptist Church, of Newport, R.I."

"Second — That the First Baptist Church of Newport, R.I., was unquestionably found in 1638."

"Third — That John Clarke was undoubtedly its first pastor, and continued to be so until the day of his death." (The First Baptist Church in America, J.R. Graves, p. 15).

One other thing which Mr. Graves learned from Mr. Clarke's monument was that it was Mr. Clarke and not Roger Williams who was instrumental in obtaining the charter of 1663 from Charles II — the charter which secured to the people of the State free and full enjoyment of conscience in matters of religion, etc.

Mr. Graves, after leaving the grave site of John Clarke, said that he hurried on to Providence to obtain the ipissima verba of its claims regarding Roger Williams, as inscribed upon the tablet placed upon the walls of its audience room. The following is what he found:

"This church was founded in 1639, by Roger Williams, its first pastor, and the first Asserter of liberty of conscience. It was the first church in Rhode Island and the First Baptist Church in America."

Mr. Graves said that the third line of this inscription filled him with unmeasured astonishment. It was the line which read — "The first Asserter of liberty of conscience." Mr. Graves said, "It is an unqualified assertion, limiting it to no age or nation!! This is attributing to one man, in the seventeenth century, the glory and honor belonging to Christ alone, and for re-

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(Continued from Page 5)

would believe it, apart from the fact that He had foreordained those certain ones to eternal life. That is how it works.

Now notice in I Peter 1:20, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

What does this mean? Foreknowledge here is in connection with manifestation (to make known or evident). Now the reference here is to Christ. We have God's design from eternity, and this consists in the eternal act and in the mind of God that He had predestinated His Son to be the federal head of His people. He had chosen Christ, ordained

Christ, predestinated Christ, to be the sacrificial lamb, to be the supreme sacrifice. This verse of Scripture is primarily in relation to the design of God towards His Son. That God chose Christ as the God-man of the everlasting covenant and in the design and eternal mind of God, He was to come and be the sacrifice for the sins of God's people. All of God's acts and designs are in His Son. Christ is the very mind of God.

In Matthew 1:21, "Thou shall call his name Jesus: (which means savior) for he shall save his people from their sin." Christ had a people before He came to the earth. God had given Him an elect

Willard Willis
Monroe, Ohio



assertion and vindication which the apostles and more than ten millions of His witnesses laid down their lives. Mr. Graves proceeds to say — "The great teacher of Galilee was the First Asserter of Liberty of Conscience."

The solid evidence, then, points to the fact that the first Baptist church in America was organized by John Clarke in 1638 rather than in 1639 by Roger Williams. The Newport church, in fact, is one year older than the Providence church. This is very good news, since John Clarke came to this country with church authority, having been a member of the Lord's church in London of which Elder Stillwell was pastor. The church of which Elder Stillwell was pastor received her baptism from the Dutch Baptists of Holland — the Dutch Baptists who were descendants of the Waldenses. The King of Holland, in fact, appointed a committee to study the history of the Dutch Baptists. The committee, in preparing the history for the king in 1819, said:

"The Baptists may be considered as the only Christian community which has stood since the days of the apostles and as a Christian society which has preserved pure the doctrine of the Gospel through all ages."

people as a love gift, and Jesus Christ came to the world to die for them that the Father might give Him. If you put it any other way, we would have to say that the sinner merited salvation. So, the sacrifice was a satisfaction to God for the elect. Notice, again, "who verily was foreordained before the foundation of the world, but was manifest in these last times for you." Now we see the sacrifice and the divine revelation being brought to pass.

In Galatians 4:4, "When the fullness of time came, God sent forth his son made of a woman made under the law. When the fullness of time came we see God setting forth His purpose. In I Peter 1:20, we see the supreme sacrifice, the death of God concerning His son, the elect of God. It is all to the design of God's purpose through Christ, in the manifestation of the sacrifice of Jesus Christ to the elect of God. Notice that it says, "who verily was ordained before the foundation of the world but was manifest in these last times for you."

Anytime that God gives divine revelation manifestation of sacrificial death of Calvary then that person is saved. He has to be saved, says the Word of God. When he sees Calvary and when he sees the blood and the finished work and realizes that Christ died for him, he is saved. So it means that the design is in the eternal mind of God.

Notice in Acts 13:48, (Continued on Page 8 Column

The best sort of revenge is not to be like him who did the injury.

CHARISMATICS — A CHURCH IN THE WORLD

by Roy Snell
Charleston, WV

My premise is not to posit a case in support or defense of the current and burgeoning Pentacostal influence which has so pervaded even many of the old line fundamental assemblies today. I think that I can truthfully state that, while the precious Holy Spirit bears witness with my spirit on many matters, He hasn't ever indicated to me that I should seek church fellowship with those of the charismatic movement — and particularly those exponents of the "divers" kind or "unknown" tongues.

By the same token, neither has the Spirit given me liberty or license to charge the adherents of Pentacostalism with many of the harsh accusations which I hear hurled constantly at them. Personally, I hold that some among these later blooming charismatics are saved people, elect children of God, and as such are my brothers and sisters. If so, then my Sovereign Lord, who doeth all things well, is perfectly capable of being a just arbiter in this matter, also. If "The Lord will perfect that which concerneth me", Psalm 138:8, then He will concern Himself with any of His, even though they might have drifted into a delusion.

For a number of years before I was enlightened and thus became enamored with all the polity, policies, practices and procedures of the Baptist assembly, I, too, was a member of one of the denominational assemblies. This particular church (?) was peopled by a band of the loveliest, sweetest and most gracious persons that anyone could hope to meet this side of the Rapture. However, even as James Stewart has well stated, the true and biblical gospel would have astounded many of those fine folks. They, too, would have believed they were hearing a "new" gospel. Yet with a paucity of the pure purpose of preaching the whole counsel of God, many gave adequate evidence, by both testimony and by daily living, of having been "accepted in the Beloved." W. F. Bell has said, quote, "The average church service in our day (anywhere in the world) is as dry and formal and unspiritual as a May Day parade in Communist Russia" end of quote. So, to me at least, it is of little wonder that some of my Father's children with a heart hunger have now opted for some fire, albeit much of it wildfire, rather than the dead ashes of supposed orthodoxy.

I can appreciate and am genuinely fond of those past fellow church members, but I do not dare to seek to maintain peace and friendship, even with other Christians, at the expense of the truth of God's Word, rightly divided. Hence my predilection for remaining a friend while maintaining a separation in the realm of church fellowship. Hence, too, my reluctance to berate those formerly conservative believers who may now be following the sound of an "uncertain" trumpet — and marching to the beat of "strange" drums. However, objective truth is a prerequisite here.

Admittedly, I have been somewhat of a religious gypsy, having a curiosity as to what form of worship some others may employ. Consequently,

with the proliferation of this Pentacostal phenomena, and with hearing all the stories and rumors of how their assemblies conducted themselves, I decided to attend their service and see for myself, firsthand, just how much was supported by New Testament guidelines and how much was extra-curricular and probably of the flesh.

I am not attempting to be judicial but will only relate that which I saw, heard and experienced, personally, in what these people conduct as worship services. In First Samuel 15:22 we read that to obey is better than sacrifice. My acquaintances in the charismatic circles indulge in something which they are wont to regard and call a "sacrifice" of praise with our lips. They do this constantly, repetitively, and one may assume, devoutly. However, within the confines and guidelines of the New Testament their obedience was not so constant. They showed an utter disregard for I Corinthians 14:34 and I Timothy 11 & 12. One fine fellow openly mocked and scorned any who would object to women "preachers" on biblical grounds.

There was what appeared to be a deliberate procedure to "lead" someone into praying in tongues—yes another woman. Considerable emphasis being placed on the importance of this act, with no mention of I Corinthians 14:19 where Paul talked of the voice of the church being that of understanding. Again, Paul said "If any MAN speak...", the woman having been enjoined to silence in the meeting house. Would you like to be completely biblical and safe? Paul said: "Let it be by two, or at the most three" who speak in an "unknown" tongue. He said nothing of one individual being so moved.

In this particular assembly there was one who acted as a doorkeeper. I assume that was all he did, as I did not see him usher anyone or direct anyone to a seat. He simply stood very near the door — and hugged every female who entered. If one was quick as a cat and shifty as a halfback she might get by unscathed. Otherwise she got hugged. Humanly speaking, nice work if you can get it. But I wondered.

Also, our friends take the account of David's happy dancing before the Lord when he had successfully brought the ark of God into the city, using this example as a license for themselves to dance before the Lord. This then is the order of the day, even in the pews, with much hand waving, shoulder weaving and foot shuffling. Even the minister kicks off a little fandango and this up on the rostrum. Believe me, with the type of musical accompaniment which is employed, an uninhibited person might well be tempted in the flesh.

There are those who are persuaded that any and all musical instruments are to be kept out of the worship service. Others will permit, and enjoy, a piano and/or organ but will frown on guitars or wind instruments. Musical instruments are in a sense like a bowling or a billiard ball. There is nothing in these inanimate objects which could be considered inherently or intrinsically evil, of themselves. It

is the way they are employed and to what use they are put which should cause the thoughtful Christian to be circumspect in his approach to anything that might cloud his testimony, grieve the Spirit, or bring reproach to his church. In the assembly under my review there are all the basic components for a small rock band — piano, bongos, organ, guitar and drums. My friends, these musicians are evidently talented and when those rhythm and percussion instruments are thus employed, the resulting sounds are more suggestive of hard rock than of any holy liturgy. I took note of young females who came actually dancing from the vestibule, through the doors and into the aisles of the assembly proper.

I realize that the Psalms were originally songs, or some were, and were in reality, sung on occasion. These people have followed through and taken some beautiful passages from the Scripture, verbatim and adding nothing, deleting nothing. If the music which they write and adapt to the Word only had a proper measure of reverence, befitting to the holy lyrics used, then the end result could be a thing of sanctified delight. However, with these enterprising and enthusiastic male and female musicians such is not the case. If you didn't know that the lyrics were from God's Holy Word and so listened only to the music, you get the precise same tonal effect that you would get from a drug-using, uninhibited rock group. And some thrive on it. Allow me to add that to their credit they did a rendition of "How Great Thou Art" with a far more conservative instrument accompaniment which caused my skin to tingle. They also took the words, "Praise God," and used them in place of the lyrics in Amazing Grace, using only those two words throughout. The results to me were beautiful. They came to a close of the singing and musical portion of the service with some sort of wordless and unintelligible incantation which to me

seemed almost weird. I later inquired of one of my former fellow church members and she told me that was their "prayer language." She must have something there as it seemed to be the catalyst which triggered the lady in her rendition of the "unknown" tongue.

I might add further that the majority of our Baptist people are more comfortable when the ladies wear suitable dresses or skirts to the Lord's house. Not so with many non-conformist acquaintances in the charismatic assembly. Slacks, pant suits and tight fitting jeans are the rule and not the exception. Some of the men's wear could stand a trip to the laundry. Muscle shirts and sandals attract no attention from the enlightened insiders. I saw one young man, probably around twenty years of age, who was determined to flaunt his freedom. He was barefoot. A ragged, barefoot man can love God and worship Him acceptably — under a certain set of circumstances. God loved Adam when he was naked. I understand that in a measure David exposed himself when he danced before the Lord — and I find no censure from anyone except the jealous wife, Michal. Yet I see God as so inestimably holy that many in the Old Testament did not dare to breathe His name. Such a One that the Israelites could not even approach His holy mountain lest they be immediately destroyed. One that no mortal could look upon and live. With such a Sovereign Lord do we then go up to His house and to worship Him on the Lord's day — all the while without the common courtesy of making ourselves presentable? Forgive me, I am an old foggy but there are some things which I simply cannot accept in contemporary Christendom. In closing, there was not a single covered head in all the assembly among the females. Also, if this is printed you may wager your gold skate key that I shall henceforth be persona non grata with the charismatic fellowship. Woe is me!

FORSAKE NOT THE ASSEMBLY

Hebrews 10:25

I. My duty is to Attend The Church. Live members to do church — dead dead ones are hauled there. Rev. 3:1: "Thou livest and art dead."

II. My duty is to Extend The Church. By visitation and invitation, by friendliness, by caring for new converts, by cultivating a missionary vision both at home and abroad (Matt. 29:19, 20).

III. My Duty is to Defend The Church. Six great dangers face the churches: Infiltration of error (II Tim. 4:3-4). Wrong leadership (II John 9); Wordliness (I John 3:15-17); Complacency (Rev. 1:18); Cliquishness (I Cor. 3:4-8); Disaffection (John 15:12, 17).

IV. My duty is to Commend The Church. We commend the church by what we are, with consistent Christian lives; by what we do, with actions speaking louder than words; by what we say, words that are gracious, loving, kind, and hence glorifying to our Lord.

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Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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Write Brother Halliman frequently.

His address is:
ELDER FRED T. HALLIMAN,
Sovereign Grace Baptist Mission,
P.O. Box 19, Koroba, via Mendi,
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SPECIAL ANNOUNCEMENT AND APPEAL:

Financial matters are at a very critical state with regards to Brother Fred Halliman and the New Guinea Mission work. Calvary Baptist Church has increased its monthly support of this work by nearly 100%. One of the critical needs at this time is the purchase of a new vehicle. Without this, the work must be seriously curtailed. Calvary Baptist Church has given an additional gift of \$1,000.00 for the purchase of this vehicle. We believe we are setting a good example. We appeal to all who can to send an extra offering for this purpose. \$10,000.00 is needed immediately for this vehicle. Will you participate in this great endeavor? Specify that your offering is for purchase of vehicle. God bless you all!

CORRECTION AND APOLOGY

The editor of The Baptist Examiner will always be willing to make correction of and apology for any errors he might make in this paper, when such is called to his attention. In the July 2nd issue of The Baptist Examiner, in my article on "The New Hardshells", I made the following statement, "I suppose there are some, but I do not know of any of our kind who are hardshell on the gospel, who are not Priesthood." I erred in this statement, and appreciate a dear friend calling it to my attention. I do know one brother who is what I call "hardshell on the gospel" who is not a "Chruch Priesthood" man. Praise the Lord for this! I apologize for making this statement. I apologize to this brother, and to any others who might be in the same category. Forgive me, please.

The editor.

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

DECREE

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when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed." Believing is the consequence and not the cause. As many as were set apart, as many as were chosen in Christ, as many as God's love and design were upon, as many as Christ died for believed.

Notice the second thing in that verse of Scripture: "as many as were ordained to eternal life believed." This is referring to a limited number only. Jesus Christ came into the world to save sinners, Paul said. Christ said I did not come into the world to be ministered to, but to minister and to give my life as a ransom for many (Matthew 20:28). He died for a limited number only. It was to life everlasting that this was given, as many as, and not one less. So God saw all of the elect in His Son, the Lord Jesus Christ (I Peter 1:2). In Ephesians 1:4, God has chosen us in Christ before the foundation of the world. Now there are three Scriptures that point out that God had a design for His Son before the foundation of the world: Ephesians 1:4, John 17:2, and Acts 13:48. In the endless time of eternity, God had a design for His Son that He was going to bring forth this sacrificial death and the shedding of the blood and the finished work of Calvary for the remission of the sins of His people.

Notice in John 17:8-9, the Lord Jesus Christ prays the same thing in His priestly prayer. I asked an Arminian once, "Do you believe that God hears Christ?" He said, "Well, sure." "Do you think He always hears Him?" "Well, absolutely." "Then do you believe that Christ will lose one that He prays for and talks to the Heavenly Father for and goes to Calvary and sheds His blood for?" No, He wouldn't! In Acts 13:48, they received the Word gladly, the Bible says. Do not God's people receive the Word of God? Yes! That is how we are saved, by the preaching of the cross of Jesus Christ. God saves His elect people by preaching, not by telling fairy tales, not by telling jokes, not by telling stories, or by telling dreams. Romans 10:14, "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." So, we find the answer in verse 17, "So then faith cometh by hearing and hearing by the word of God." How do you have saving faith? It comes through the Word of God. God gives you faith and enables you to trust and believe in Jesus Christ for the remission of your sins.

So in John 17:8, Jesus is praying for those that the Father had given Him, and He told the Father that He had given them the Word and they had received His Word and they had believed that He had come forth from God and Thou hast sent Me. And in verse 9, "I pray for them." Who is He praying for?

The whole scope of God's elect, everyone of them. Jesus Christ prayed for me in the Garden of Gethsemane nearly 2,000 years ago before I was ever born. When His sweat became as great drops of blood falling upon the ground in the Garden, He prayed for me. He prayed that I would not perish. Oh, when I see that picture, I think of how He prayed for me, of how He loved me, that He suffered personally for me.

"I pray for them, I pray not for the world, but for them which thou hast given; for they are mine." If He loved the whole world and died for the whole world, why didn't He pray for the whole world? God does not love the whole world. If He did, the whole world would be saved and there would be no use for hell. There would not be anybody in hell if God loved them. "I pray for them," Jesus said. They belong to You and You have given them to Me in the everlasting covenant.

Some say that this is referring to the disciples. I had a man challenge me not too long ago, and he said, "Well, that was just to the disciples." I said, "Well, turn on over to John 17 and read verse 20 with me, Brother, and see what you think about that." "Neither pray I for these alone, but for them also which shall believe on me through their word." I pray not for these alone, He said, not just my immediate Church or my eleven faithful men that follow Me and go with Me, but them also which shall believe on me through the Word. In Acts 2:41, did not 3,000 souls believe through the word of Peter on the day of Pentecost. Were not 3,000 souls added to His glorious Church that Jesus built in His earthly ministry here upon earth. The Church did not start on the day of Pentecost. For one thing, Jesus Christ said that He would build His church, then Christ told a lie and you know Christ cannot lie. In Matthew 16:18, he said, "Upon this rock I will build my church and the gates of hell shall not prevail against it." It would be crazy if a man went to a bank and wanted to put money in an account before he had even opened one. The church had to already be in existence before 3,000 souls could be added, didn't it?

So, then, we see in verse 2 of I Peter 1, the sprinkling of the blood of Jesus Christ. "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." Here we have the initial act in the divine mind of God. God is the author of eternal salvation. Oh, many times in Paul's writing, he talks about God the Father. Look in Ephesians 1:3, He said, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ." Why? Because God saw us in Christ. Because God put us in Christ.

Now, notice verse 4, "According as he hath chosen us in him before the founda-

tion of the world, that we should be holy and without blame before him in love." Again, we see the initial act in the divine mind of God. What could be more beautiful than that!

God knew all about the Leviticus priesthood. God knew all about when He gave Moses the pattern on the Mount — to build the ark of the covenant and to build the tabernacle and all of the furniture. God had already designed this and every design was a perfection pointing towards His Son. All the furniture in the tabernacle either pictured the perfection of God or His work of Calvary. God had Moses build the ark of the covenant. Then, he built the Holy of Holies. Then, he built the Holy place. Then, he built the tabernacle where the golden altar was and then, on out to the brazen altar. You notice here how God does things. We do not know the mind and ways of God, only what He reveals to us, but God started at the Holy of Holies and went out. He started with His Son.

Where does the sinner begin? He begins with God's Son, the Lord Jesus Christ. There is no life outside of God's Son. So the sinner takes his place on his face before the throne of Jesus Christ and Calvary. So you see, we cannot begin in the Holy of Holies and work our way out to the brazen altar, but God can, because He is God. A sinner has to humble himself and go God's way. He has to come by the blood to Calvary and by the sufferings of Christ. If he doesn't, he will die and be lost eternally and forever. There is no other hope for a sinner. Don't let people try and tell you that you can be saved any other way, because you cannot. Listen, brother, if you do, you are bypassing the blood of Christ.

We, also, see God enriching them whom He set His design upon in verse 5 of Ephesians 1, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Oh, how He has enriched us! He has predestinated (to bring to pass that which God has already decreed) us. He is going to bring it to pass by adoption of children. The believer is an adopted son of God, an heir of God and joint heir with Jesus Christ. When God looks upon us, He loves us like He loves His son. Here we have the subject of the design of God's decree, verse 6, "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Oh, to the praise of whose glory? To the praise of the glory of His grace. He has made us accepted in the Beloved. In other words, accepting us in His Beloved. Anything else would be a stench in the nostrils of God (Ephesians 5:2).

When the high priest went in, the Holy of Holies, he would take incense and blood, and he would put that incense upon the fire that the cloud of incense may cover the mercy seat that is upon the testimony, that he die not (Leviticus 16). This is a picture of the perfection of God's Son. Then, he would sprinkle blood upon the mercy seat seven times and God would forgive Israel for a year of their sins, but they were never taken away. God only blotted them out or covered them for one year. The death of Jesus Christ was a

sweet-smelling saviour in the nostrils of God. This is what Paul is portraying in Ephesians 5:2. Anything other than this would be a stench in the nostrils of God.

In our text, in verse 2, it says, "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." We see the Son's atoning blood, sanctification of the Spirit and the sprinkling of the blood.

In Exodus 12, God told Moses and Aaron to kill the lamb and to put its blood on the door facings of all the children of Israel and He said that when I see the blood, then, I will pass over you (verse 22-23.) The Holy Spirit is testifying of the sprinkling of the blood of Jesus Christ to the believer (Hebrews 10:10-15). The Holy Spirit comes in and empowers that hell-deserving sinner. Why? Because the Holy Spirit sees the blood applied to the very heart of that hell-deserving sinner through faith.

Notice in Hebrews 13:20 concerning this blood. The covenant of God was sealed with the blood of Jesus Christ. The blood that was shed from the sacrifice had to be carried into the Holy of Holies by the high priest. God would not have recognized the blood of the sacrifice if it had not been carried into the Holy of Holies and sprinkled upon the mercy seat. Neither did God recognize the death of His Son until the blood of Jesus Christ was brought into His very presence. This is the pleading of the blood, not the shedding of the blood. The shedding of the blood was at Calvary. The pleading of the blood is in the presence of God (Hebrews 9:12).

Notice in Hebrews 10:19, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. By a new and living way, which he has dedicated for

us, through the veil, that is to say, his flesh." When we go to God, we go to Him pleading the blood. So we have boldness by a new and living way or a freshly slain way, which He has dedicated for us through the veil, that is to say, His flesh (verse 21 & 22) and having a "high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Let's notice one more Scripture, Hebrews 12:24, "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

Let's notice one more Scripture, Hebrews 12:24, "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." There is not anyone's blood in heaven. Not a drop of it. When Stephen was stoned to death, not a drop of his blood entered into glory. When Paul and John died and all of those old patriots of old, not a drop of their blood entered into glory. Not a drop of their blood saved a sinner from their sins. But the blood of Jesus Christ or the sprinkling of the blood of Jesus Christ, speaketh better things than that of Abel. Even the blood of Abel cried out from the earth to God. I imagine that blood is crying out today in the ears of Cain. He has cried out many times sin the very pits of hell.

But, what does the blood of Jesus Christ cry out? It cries out mercy and redemption. Can't you hear it? Oh, if you are here on this earth without Jesus Christ today, I pray that you hear the echo and the calling of the blood and the sprinkling of the blood of Jesus Christ! I pray that you hear it echoing throughout the halls of eternity, from Calvary's mountain. The blood of Jesus Christ cries, "REDEMPTION PAID. REDEMPTION PAID!"

GRACE BAPTIST CHURCH Winston-Salem, NC. September 2-4, 1983

FRIDAY EVENING:

What is the Rapture and When May We Expect It? Sammy West
After the Rapture in Heaven David West
After the Rapture Upon the Earth Sam Wilson

SATURDAY MORNING:

Proper Usage of the Tongue Mike King
Proper Usage of the Law of God Dan Stepp
Proper Usage of the World Ron Boswell
Proper Conduct Regarding Civic Duties John Lenegar

SATURDAY AFTERNOON:

The Heresy of Hardshellism Luther Hilton
The Heresy of Priesthood of Church David West
The Heresy of Amillennialism Dean Elzy

SATURDAY EVENING:

Drinking, Drugs, and the Youth of Today Jim Hobbs
Consent Not to Enticing Sinners Joe Wilson
Preaching the Glorious Gospel Don Pennington

SUNDAY MORNING:

Did Jesus Institute a Church? Eldon Joslin
The Ordinances in a Baptist Church Kenneth Leonard
The Offices in a Baptist Church Owen Croy
The Baptist Debt Dan Phillips

SUNDAY AFTERNOON:

The Holy Spirit and Prayer Rick Perdue
The Holy Spirit and the Bible Carl Barnett
The Holy Spirit and the Church Aaron West

SUNDAY AFTERNOON:

Proper Love for the Lost Willard Pyle
Proper Love for the Saints Gene Kiger
Proper Love for Jesus Christ Joe Wilson

Everyone is invited to attend. For any information call: Gene Kiger, Pastor 919-768-7282 or 919-377-2154.