

To hatch despair, simply brood over your troubles.

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## IS DOCTRINE IMPORTANT

by Robert Wagner  
Arden, N.C.

"Till I come give attendance to reading, to exhortation, to doctrine" (I Tim. 4:13). Back several months I heard a Baptist preacher on radio saying he has seen, many times, Doctrine break up Churches.



Robert Wagner

I have heard this before, and it had no real meaning at that time to me. It was not more than two weeks after the radio broadcast that lightning struck the steeple of this pastor's Church, and the complete Sanctuary burned down. All the other buildings or rooms, which encompassed the Sanctuary were

## CHARITABLE HOSPITALITY

by Fred C. Beard  
Cambridge City, Inc.

"The stranger did not lodge in the street: but I opened my doors to the traveller" (Job 31:32). In this passage of Scripture, Job shows us that he was a man given to the very best kind of hospitality, a charitable hospitality. Not the kind of hospitality that most of us have, but a true heartfelt



Fred Beard

hospitality towards all of mankind. You know it's easy for us to be hospitable towards those that we know, to those that we trust, to those that we believe to be in the faith, but it's another thing for us to open our doors, yea even the door, so to speak of our hearts to some one that we have not seen before. But that's what Job is telling us that we should do, and we should follow the examples that are written for us in the Word of God.

And we find many examples of true "charitable hospitality" in the Word of God. I find one in the book of Judges the 19th chapter. We find a Levite travel-

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MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

THE ABLE GOD

# The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word,

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## WHEN DID OUR LORD START HIS CHURCH

by John M. Alber  
Brighton, Colo.

To the first church there was no question regarding its beginning. But over the years a great debate has slowly moved into the study of theology and changed the basic thinking of many men. On that account many of us have had to rethink the biblical position regarding our Lord's Church.

THE PROBLEM: We have come to the Word of God with pre-conceived ideas that may or may not be founded. The SOLUTION: We must take a look at what the Scriptures say and then base our doctrine upon "Thus saith the Lord."

One's position is determined, at least in part, by his theological point of view. Three views come to my mind with some various differences between those within the various views: First, The Covenant View; Second, The Ultra of Hyperdispensational View; and Third, the Dispensational View.

Define Our Terms: 1st. The Covenant View: These people believe that the Church was started with Abraham when God gave to him certain promises and a guarantee connected with those promises. A few would even go back as far as

Adam, and say that the church was started with him. 2nd. The Ultra or Hyperdispensational View: These people say that the beginning of the Church started with the ministry of the Apostle Paul. They are not in complete agreement as far as the precise date, but do all agree that the church was started after the Day



John M. Alber

of Pentecost. 3rd. The Dispensational View: These people are very careful to properly distinguish between the Nation of Israel and the Church of God. However, they are divided into three camps: (1). The Baptism of John; (2). During the Earthly Ministry of our Lord; (3). And the Day of Pentecost.

THE PROBLEM: When did our Lord start His Church?

Many good men with an excellent educational background have supported the Day of Pentecost as the official birthday of the Church. Because of their influence, most pastors and laymen place the Church at the Day of Pentecost and give no further thought to the matter. BUT WHAT IS THE BIBLICAL VIEW?

It is this writer's point of view that the Church began during the Earthly Public Ministry of our Lord. The following reasons are given:

1. Our Lord said that He would build His church, not let the Holy Spirit do it for Him (Matt. 16:18). 2. The Church was functioning before the Day of Pentecost with amazing success. They had at least 120 members (Acts 1:15). 3. That church had the best Pastor who has ever lived, our Lord. 4. That same Church had the Gospel before the Day of Pentecost (Mark 1:1). 5. The members of that first church were genuinely converted to Christ (Matt. 18:3; Luke 19:1-10). 6. The first church required that its members be baptized after their conversion (Acts 1:22). 7. Christ was the Head of that Church. He was called The

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by Willard Pyle  
Ft. Meyers, Fla.

As we introduce this message, it gives us great joy and a true sense of contentment; for it has to do with the God of the Bible; the One who has all power both in heaven and in earth. Yes. "The Lord hath prepared his



Willard Pyle

throne in the heavens: and his kingdom ruleth over all" (Psa. 103:19). This is the God Isaiah saw and exclaimed, "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple" (Isa. 6:1); and the same One John saw in Revelation 4:1-3. How we need to come before His presence with thanksgiving, and make a joyful noise unto Him with psalms

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## ELECTION

by Raymond Waugh  
Midland, Tex.

Part II

The truth is, I do not suppose that there is one place in the Holy Scriptures that God ever delineates or details the Gospel without, at the same time, speaking of His Grace. Always, too, there is His Sovereignty and His Omnipotence. The word is absolute, "For by grace are



Raymond A. Waugh, Sr. yes saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Every word herein speaks to God's "Election" and His "Elect"! Too, herein He is declaring indubitably and infallibly that all of the "Elect" are "Chosen" Sovereignly. It would seem that anyone with any spiritual insight whatever would be able to see and understand this truth.

Each detail which God provides us concerning the salvation of any man demonstrates His Grace, His Sovereignty, and His "Election." "Noah found grace in the eyes of the Lord." "And the Lord said to Abram,

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## SOME VERY IMPORTANT THINGS ABOUT SALVATION

"Of his own will begat he us with the word of truth..." (Jms. 1:18).

In a recent issue of a religious publication, my teaching about salvation has been deliberately and grossly misrepresented. I suppose this has been done because of some strong articles in The Baptist Examiner relative to some unscriptural doctrines promulgated in the paper to which I refer. I do not mind in the least if someone publishes to the world the things I truly believe and preach. I am not ashamed of these things. However, I do deeply resent it when someone misrepresents my beliefs and publishes this misrepresentation to others as if these were my doctrines. Therefore, I would like to make some things that I believe about

salvation very clear in this sermon.

Let me just say to start with that I most emphatically do believe that regeneration is an instantaneous and immediate act of the Holy Spirit. I also emphatically believe that the gospel is the power of God unto salvation to everyone that believeth. Anyone who knows me and reads The Baptist Examiner does verily know that I believe and teach these things. Anyone who would represent to others that I do not believe these things is being deliberately dishonest in such representation. I verily do believe that regeneration must and does precede repentance and faith so long as we understand that this is a logical and not a chronological precedence. I believe that

regeneration, repentance, and faith are simultaneous as to time. I most adamantly do not believe that one can be a regenerated individual and an impenitent unbeliever at the same moment of time.

In recent issues, The Baptist Examiner has had sermons combating two unscriptural teachings relative to these things. 1. There is the theory that one can be regenerated at one moment, and that there may be a varying lapse of time between that and the time this regenerated one repents and believes the gospel. I do vehemently oppose such a doctrine. 2. The second one is that the Word of God is not used in regeneration. I also oppose this. These two things have been op-

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If you're too big for a little place, then you're too little for a big place.

## The Baptist Examiner

THE BAPTIST PAPER FOR  
THE BAPTIST PEOPLE

JOSEPH M. WILSON, Editor

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## SALVATION

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posed in The Baptist Examiner, and, please God, they will continue to be opposed therein, so long as God will give me strength to hit the keys of my typewriter. Now, I do not care — in fact I would delight in and appreciate it — if another publication should publish to the entire world that I do not believe the doctrines to which I have referred. But I do — and I have every right to — resent it when a religious publication refuses to face the real issue involved, and misrepresents my beliefs to others.

A further matter involved in the teaching of the two unscriptural doctrines to which I have referred is that of separating regeneration and salvation. There are many who teach that one can be regenerated, but that this regenerated one may not be saved. Regenerated, but not saved! Ha! Ha! Ha! Forgive me for laughing. It is not really funny. Actually, it is about as absurd a statement as sensible men can make, but many have and do say this. Actually, by comparing Scripture with Scripture, one learns that "salvation" is the big word which refers to all that God does for one in bringing him from depravity all the way to glory. Salvation includes regeneration, justification, sanctification, and glorification. Since this is true, and as evidence that it is true, the Bible sometimes speaks of salvation as past, sometimes as present, sometimes as yet future. We have been saved, we are being saved, and we shall be saved. Note how the matter is presented in Titus 3:5-7. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost... That being justified by his grace..." Here we see the unscripturalness of the theory that one is regenerated, but saved at a later

time. Regeneration is not that which comes separate, apart from, and prior to salvation, rather it is a part of that process by which God saves His elect. Verse seven shows that justification is also a part of that salvation. Now let us come to the subject stated at the head of this message. I have long battled the heresy of "Hardshellism." I have studied the matter for some long time. One of the greatest griefs of my ministry has been to see so many, who once stood with us on this subject, go over into the "Hardshell" camp. I feel that the things I will now give in this message have done much to clarify the total matter for me, and hope they will do the same for others. I would greatly rejoice to see some, or all, of those who have departed from the truth into hardshellism, return



JOE WILSON

to Missionary Baptist and Bible truth. I doubt that many will. There is a holding tendency in false doctrine from which many never, in this life, get free. This seems doubly strong as to those who departed from truth into heresy. It seems much easier for one who never held the truth to come from error to truth; than for one who held truth, departed into error, to ever come back to truth. I do not know why this is true — it may be the pride of the flesh — but I have observed this many times. I would delight if this sermon would be used of the Lord to reclaim some dear brethren from the error of "Hardshellism." If this does not take place, I sincerely hope God will use it to strengthen those who still hold Missionary Baptist and Bible truth, and to keep them from becoming "Hardshell."

1. I give you, in this message, four very important things about salvation. First. The sinner is spiritually dead. "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). This does not mean that a part of man is literally dead. I do not hold with those "trichotomists" who say that the spirit of man is dead while his soul and body are alive. Spiritual death means that the total man is totally dead so far as spiritual things are concerned. The natural man cannot understand spiritual things. He cannot perform a spiritual act. He is not even concerned about or interested in spiritual things. This spiritually dead sinner cannot do anything to save, or to help save himself. He is totally unable to understand or receive the gospel. He is totally unable to repent of sin or to believe savingly in Jesus Christ.

Herein lies the failure of Arminianism. Arminian theology has no answer to the real problem of the sinner. If man were even partly alive; if man could, of himself repent and believe the gospel, Arminianism could help him. But only the truth of God's effectual and saving grace can meet the need of the "dead" sinner. Arminianism says to the dead sinner, "If you will, of

yourself, repent and believe in Jesus Christ, God will born you again." But such teaching ignores the dead condition of the sinner. The total depravity and consequent total inability of the sinner is a starting point for all sound teaching on how sinners are saved. Arminianism denies this truth — I do not care how much they pretend to believe it — and thus they are wrong all down the line on the Biblical teaching as to salvation. One can never be Biblically sound on how sinners are saved until he accepts the teaching that sinners are dead.

2. The Holy Spirit gives spiritual life. This is regeneration. The Holy Spirit borns one again. Here is a work that is absolutely necessary to salvation, "...Ye must be born again" (John 3:7). Yet this necessary work is absolutely and entirely beyond the power of the natural man. How foolish it is for Arminian evangelists to preach on "How to be Born Again." The New Birth is a work of God. The Bible nowhere tells one how to perform this work for the simple and all-sufficient reason that man cannot perform it. Man can no more born himself again — or even contribute a part thereunto — than he can born himself the first time. "...Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). The Holy Spirit is the sole agent in regeneration. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:3). One will never understand the Bible way of saving sinners until one learns that salvation is the work of the Holy Spirit of God. The sinner is spiritually dead, and can no more contribute to being made alive, than a physically dead corpse can contribute to its resurrection. The Bible describes the salvation experience as a new birth, a new creation, and as a resurrection. These three figures of salvation show most emphatically that it must be the work of the Holy Spirit — that it is entirely and forever beyond the abilities of the dead sinner.

3. The Holy Spirit uses the Word of God in the giving of this spiritual life. Now this is where sound and true Baptists (as well as the Bible) part company with the Hardshells — Old or New. They teach, contrary to the clear and express declarations of the Word of God, that the Word is not used in regeneration. They teach that a man may be regenerated who has never, in any wise, had any contact with the Word of God.

They teach that one may be regenerated who does not even know that there is a God, a Bible, or a Lord Jesus Christ. Brethren, this is an essential dividing line between Baptist (and Bible) truth and hardshell heresy. We used to all agree that this was the divider between the Missionary Baptists and the Hardshells. I ask those of you who still call yourselves Missionary Baptists, and hold to regeneration without the Word of God: is it not true that you once held such a doctrine as regeneration without the Word to be the dividing line between Missionary and Hardshell? But now that these men have gone over into the hardshell camp on this point, they want to deny this matter. They want to hold onto what they once denominated "Hardshell heresy," and still hold onto the "Missionary" name. Is this not

true, brethren?

Let us look into the Word of God, "...the gospel of Christ... is the power of God unto salvation..." (Rom. 1:16). "...it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). Now, the hardshells (old as well as new) try to get around these, and other like Scriptures by separating regeneration and salvation. But we have seen that this is an unscriptural separation, that salvation is the big word including regeneration, and that God saves us by regeneration according to Titus 3:5. Regeneration is a part of salvation, and it, as well as the total of salvation is by the Spirit using the Word of God. However, since these men separate the two so as to admit that the Word is used in salvation while denying that it is used in regeneration, let us look at some other Scriptures. "...I have begotten you through the gospel" (I Cor. 4:15). Now some men in order to get around the clear teaching of this Scripture will say that "begotten" means to assist in the birth, not in the begetting of life. Note in this verse that Paul sets forth the relationship between the preacher and those born again under his ministry as that of father and son. The father is necessary in the begetting of life, but not in the birth thereof. So Paul is referring to the giving of spiritual life here and insists that it is through the gospel. Answer that one, Mr. Hardshell!

Some more Scripture. Praise God, the Bible is very, very clear on this subject! "Of his own will begat he us with the word of truth" (Jms. 1:18). Despite all the efforts of men to pervert the clear teaching of this verse, it still stands as an inspired witness to the Baptist

truth of the Spirit using the Word in regeneration. "Being born again, not of corruptible seed, but of incorruptible, by the word of God... and this is the word which by the gospel is preached unto you" (I Pet. 1:23-25). Here we have the Word of God connected with regeneration. I want to ask those who deny the usage of the word in the giving of spiritual life a question or two. Suppose that I am right and that the Holy Spirit does use the Word in regeneration. Suppose that God wanted to teach this doctrine. How could He have worded it any plainer than He has in these Scriptures? If you can get around these Scriptures, what could God have said that you could not have gotten around? Answer these, Mr. Hardshell. Yes, the Holy Spirit uses the Word of God in giving spiritual life.

4. The life which the Holy Spirit gives is characterized and evidenced by repentance and faith; and this is immediately upon regeneration. Now, this is in opposition and answer to the time-lapse theory. Some say that one is regenerated and thus has spiritual life; but may not, and often does not, repent and believe until some later time. Sometimes this may be a long period of time. Now, brethren, this is utterly absurd. Behold this regenerated individual of the "hardshell." He is regenerated. He has spiritual life. But he is impenitent, has never repented of his sins. He is an unbeliever. He may continue as such for a long period of time. He may not know there is a God. He may not know there is a gospel. He may not know there is a Jesus Christ. Still he is regenerated and has spiritual life. Can there be a more

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## FROM THE EDITOR

NO DEBATES IN THE BAPTIST EXAMINER. Since becoming editor of this paper, I have been twice challenged to run debates with others on the pages thereof. Forget it, brethren. Don't waste your breath. Don't waste your time, paper and ink. There will be no debates published in The Baptist Examiner unless I should greatly change my mind on the matter.

I do not mean to criticize those who debate. I do not mean to say that I am totally opposed to debating. Many of our Baptist forefathers did much debating, and I am not prepared to condemn them for this. I do not mean to set the policy of other religious publications. I just mean to say that, for the present, and most likely for the time of my editorship of this paper, there will be no debates therein.

I have been accused of challenging to a debate and then running when my challenge was answered. This is utterly and totally untrue. I have not, in this paper issued any challenge to a debate with anyone. I have at times said something like the following, "come on, you hardshells, give me one Scripture for what you teach." This does not, and was not meant to be a challenge to a debate. It was a way of emphasizing the fact that the hardshell does not have any Scripture to support his false doctrines. It could be easily answered by their sending me the Scriptures they think they have. Such statements could be interpreted as an appeal or a challenge to such to send me their Scriptures. It could not honestly be interpreted as a challenge to a written debate in The Baptist Examiner. So, I emphatically deny that I have, in this paper, challenged anyone to a debate.

I will say that I am not afraid of those who oppose the things taught in this paper. I am not afraid to debate the doctrines I teach. These doctrines are based on the Word of God. I can, and I do, back them up with Scripture. No, my brother, I am not afraid.

Why then will I not debate you in this paper? Because I will not allow you to print your heresies therein, that is why. We could not have such a debate without my giving space in this paper for the printing of your heresies. I regard my responsibility as editor of this paper too highly to give it over to the printing of false doctrine.

As I said, I am not totally opposed to debating though I am not overly fond thereof either. If you really want to debate, I might consider it under the following conditions: We will debate in your paper. You see, though I am opposed to printing your error in The Baptist Examiner, I am not opposed to printing God's truths which I believe in your paper. We will debate in your church with your church paying my transportation and lodging expenses. I do not say I will debate under these conditions, but I am saying that I would consider it. I say again, NO DEBATES IN THE BAPTIST EXAMINER.



It's too bad when a child is scared o' the dark, but it's a heap wuss ef a grownup is 'fraid o' the' light.



QUESTION : — What preacher earned his living as a tent-maker?

ANSWER: — Paul, Acts 18:3. "And because he (Paul) was of the same craft, he abode with them, and wrought; for by their occupation they were tentmakers."

## SALVATION

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ridiculous, untrue, and absurd doctrine than this? I ask you to observe the things which Scripture teaches of the unbeliever. I ask you to observe the things which Scripture ties to faith in Jesus Christ. Then I want you to tell me if a person is regenerated and has spiritual life who is still in the condition of being an unbeliever. The Bible is very, very clear. One who has faith has spiritual life. One who has spiritual life has faith. The two cannot be separated. They exist together. Wherever there is the one, there also is the other. I say emphatically that no one can make a serious study of belief and faith in the Bible and still hold that one can be regenerated and not have faith.

I like that Confession of Faith which reads, "Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God." (The New Hampshire Confession of Faith). Now, this is the doctrine of the Bible, and of true Baptists of all ages. One cannot have regeneration and not have repentance and faith at the same time. Repentance and Faith are the product and evidence of regeneration. Some men have said that they were quickened before they ever heard the gospel. I challenge this statement. It is untrue. It is contrary to Scripture. And, one could not know he was quickened if he did not believe the gospel, for such belief is the evidence of spiritual life.

Now, please note these four things. They set forth the Biblical truth as to how God saves sinners. They answer the two false doctrines of: regeneration without the Word, and a time lapse between regeneration and repentance and faith. 1. The sinner is spiritually dead. He cannot save or help save himself. 2. The Holy Spirit gives spiritual life. 3. The Holy Spirit uses the gospel in giving this spiritual life. 4. This spiritual life possesses the characteristics of repentance and faith. Soak your souls in these four Bible truths so as to be free from the errors of those who deny them. May God bless these truths of His Word to your soul. May He reclaim some of our brethren who have departed Missionary Baptist truth into Hardshell error. May He strengthen us all in the truth. May He deliver some, who may be wavering on these things, from falling into the camp of the hardshells.

Now, brothers and sisters, these are the things I believe and teach as to how God saves sinners. These are the things involved in the controversy bet-

ween myself, The Baptist Examiner and some others who have misrepresented our position to their readers. If you do not agree with me, that is your business. However, I do want you to clearly understand what is involved in this matter. I say now to other publications; go to it, brethren, print to all your readers what The Baptist Examiner and its editor believes and teaches. I do not mind this at all. I welcome it and praise God for it. I am not at all ashamed of what I believe. These are the things I believe on this subject. But please be honest in the matter. Please do not try to tell your readers that I believe what I do not believe. I have not, and I will not misrepresent the beliefs of other men. I will be honest and truthful in my battle with false doctrine. I will not misrepresent a doctrine in order to overthrow it. I believe that the Word of God is clear and plain, and does not need dishonest methods in the handling thereof. This is my position. Fight it if you dare. Tear it down if you can. But please do not misrepresent it. When you have destroyed your misrepresentation, the truth of God's precious Word goes on strong and true as ever. May God bless you all.

## ELECTION

(Continued from Page 1)

Get thee out thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed!"

Can anything be more obvious than the call of David? "And the Lord said, Arise, anoint him; for this is he. Then, Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward." The Word of the Lord concerning that man Saul whom we know as Paul is equally as definitive. "And as he journeyed, he came near Damascus; and suddenly there shone round about him a light from heaven; and he fell to the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"

How wonderfully clear are the words, "He saith to Moses, I will have mercy on whom I

will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore, hath He mercy on whom he will have mercy, and whom He will he hardeneth."

Though my very dear friend of other days, A.D. Muse, did not understand it all, he often declared his confidence in God's "Election"! He did this by referencing these saints of other days and the saints of today as "Trophies of Grace"! There is no other explanation. Arminius and those who follow him may reference a "universal redemption" and thereby blaspheme the righteousness of a God who would send His "only begotten Son" to Calvary's Cross, but in the midst of all such the Redeemed of the Lord should declare their faith! Certainly, no man can gainsay the eternal determination which God effects in the lives of some in accord with "the counsel" of His own "good pleasure."

Eternally and infallibly, God explains for all who would understand, and for all who would have any degree of understanding whatever, "Ye have not chosen me, but I have chosen you..." These words would appear to be absolute, and any man who would counter or countermand them, or even question them, has set himself against Almighty God. Clearly, if you will, no man "by taking thought can add one cubit to his stature." How foolhardy it is to suppose, then, that such a one can effect his own redemption. It should be evident to all that no man who is "dead in trespasses and in sins" can provide his own "quickening!"

Whether we can receive it or not, salvation, redemption, and righteousness are wholly of God. One who partakes of salvation and redemption — the righteousness of God — then, is the "Elect" of God. From everlasting, God has predetermined that such a one "should be holy and without blame before him in love." Such a one is "Chosen" of God. This demonstrates graphically that the "Election" of God is both His Sovereign Prerogative and His Sovereign Act. Such truth is confirmed absolutely in, "So, then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

This certainly seems to be the unmistakable teaching of God in, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

Despite such clear and such absolute teaching by God in His Holy Word, some men give themselves and even their lives to arguing from the perspective of Calvin or Arminius. As a result, the theological battles have raged around "Calvinism" and "Arminianism," "Predestarianism" and "Freewillism." Needless to say, this is something of a tragedy. For, ultimately, all such arguments are wasted efforts and a purposeless waste of time. Why, then, I cry, would any man — under any circumstance — ever appeal to Calvin, Arminius, or even Aquinas as his "Authority"?

Eternally, God has declared, and that infallibly, that "choosing," "predestination," and "adoption" of sons by Jesus Christ is "according to the good pleasure of His Will" — not the will of any man or the will of any men! This truth is dramatized most effectively in, "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. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

Some might wish to relate the accomplishment of this most joyous truth in which my beloved abounded as she lay dying — expecting to see Jesus and her mother and mine — to God's foreknowledge as to what some individual would do sometime and somewhere in the future. God explains, however, that the "Choosing," the "Predestination," and the "Adoption," were accomplished "from the foundation of the world" — not as an afterthought following a "decision" that some individual would make in some distant day.

Therefore, the unscriptural desires, purposes, or emphasis of men relative to "Election," "Choosing," and the "Elect" did not, could not, and should not trouble us or enter into the discussion. God is absolute! His teaching in His Word is absolutely unmistakable. Before any man was born, God's prerogative, as expressed in "Jacob have I loved, but Esau have I hated," was established forever. "From the foundation of the world" — that is, from everlasting from the human perspective, if you will — God determined to "make one vessel unto honor, and another unto dishonor."

Certainly, then, it should be clear to all that any man who would presume that men can determine their own destiny apparently has never read the Scriptures with any understanding. The man who has provided us these words of testimony concerning the "Choosing" of God, the "Election" of God, the "Predestination" of God, and the "Elect" of God could speak as one who was knowledgeable of this truth by means of his own experience.

Tragically, most of that which

is called "religion" today is wholly satanic in origin and in issue, for it is built in its entirety upon Satan's ever-present theological device in which most men delight; namely, "Yea, hath God said?" Understandably, then, there is a hatred for the doctrines of grace by the men and the multitudes who would speak of "Love," but who would insist that God would never send a lost soul (person) to "a burning hell."

"Decisionism" would seem to be a religious device in which those who are hypnotized by "charisma" are manipulated to move in a fashion like that of "sheep following a goat to the slaughter." Perhaps, we would not be amiss in referencing such human religious scheming as wholly satanic. Too, perhaps we should recognize "decisionism" as a procedure of proselyting in which most, if not all, may very well become "two-fold more the children of hell." How tragic that men should despise the Sovereignty of God, the Doctrines of Grace, and God's Holy Purposes in the earth.

Across the centuries, there have been Popes and Priests, Pastors and Preachers, Evangelists and Elders, Councils and Synods who have presumed to speak as "authorities." Let us never forget, nonetheless, that the Apostle Paul whom we have referenced never presumed to speak in such a manner. Neither did he ever recognize any man or any group of men as such an "authority." In one instance, at least, he even "withstood Peter to his face, for he was to be blamed."

He ever references the Scriptures as the only "authority"! He does this most effectively, in one instance, in "Christ died for our sins according to the Scriptures... He was buried, and he arose again the third day, according to the Scriptures." Too, there is the word — which cannot be repeated too often — "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." It, perhaps, would be most important to note that, in this, he was in perfect accord with Jesus when He said, "If ye believe not his (Moses) writings, how shall ye believe my words?"

The man Saul had been a blasphemer, a persecutor of the churches, and an avowed enemy of the Lord Jesus Christ. Literally, Saul had committed himself and his every talent as a mortal to discredit the name of Jesus. Too, he had committed his every capability to destroy the churches of the Lord Jesus Christ. He even committed his personal integrity to the imprisoning or the killing of those who had committed themselves to the Lord Jesus Christ. This had become the total commitment of his life.

We may often think of the Caesar's, the Hitler's, or the Stalin's as being the greatest of sinners, and, thereby, the enemies of Christ, His Churches, and His people. Yet, no Caesar ever was so committed! No Hitler ever was so committed! No Stalin ever was so committed! These may have had their animosities toward the

(Continued on Page 4 Column 4)



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Should a Sovereign Grace Landmark Missionary Baptist Church have a visitation program and/or a bus ministry? Please comment.

OSCAR MINK

1217 Dillon Dr.,  
Texarkana, Tex.  
75501

PASTOR

Sovereign Grace  
Missionary  
Baptist Church  
Texarkana, Tex.  
75501



Arminians have misused and abused the two ministries mentioned in the question, but that is not reason enough for N.T. Baptists to abandon the use of them. If Baptists refused to use something for the simple reason Arminians have mishandled it, there would be nothing left for Baptists to preach or practice, for they have trodden underfoot the Word of God, and everything sanctified for its promotion.

A church scheduled visitation program is not to pre-empt everyday personal witnessing, nor should a member's visitation in behalf of the church be limited to the visitation program arranged by the church. One of the dangers which a church scheduled visitation program faces is, it can become too mechanical; and while it may serve to increase the membership it may be the means of lowering the spirituality of the church.

The bus ministry common to Arminian churches is to be disdained, for the methods, tricks if you please, to fill their buses with children would be amusing if it was not so destructive of truth. But there is nothing wrong in using a car, van, or a bus to transport people to church who are of themselves unable to provide the needed transportation. Let us not shy away from means which may be used to the glory of God, because these same means are treacherously employed by others.

SAM

WILSON

1490 North  
Spring St.  
Gladwin, Michigan  
48624

PASTOR

Grace  
Baptist Church  
Gladwin, Michigan



Acts 5:42: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

Acts 20:20: "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house."

Let me first say, I am glad for the term, Sovereign Grace, Landmark, Missionary, Baptist Church. This is the only kind of Church that has a Biblical right to have any sort of evangelistic program. Those works not under the authority of this kind of church, are an abomination, and are attempting to usurp the

position that God has reserved for His church. Let us answer these two questions one at a time. Should S. G. L. M. Baptist Churches have a visitation program?

Yes, I believe a visitation program can be of great benefit for the church. Because, false churches have taken this program and abused it, with all sorts of games and heresy, does not mean it can not be a profitable program. A common mistake is to think the pastor is the only one responsible to visit. It would greatly help in the creating of unity, if this were a church project. It is the responsibility of every member of the Lord's churches to be a visitor to both lost and saved people. You are a failure if you do not visit with lost people and give them the gospel. Now, let me make a few comments about a visitation program. First, organize it, so as to cover more ground. Secondly, keep track of whom and where you have visited. Thirdly, get as many people in the church involved as possible, including the young people. I know it is hard to find a suitable night and time for everyone, so let me make this suggestion: Wednesday night is church night for most of our churches. Every member ought to be there. Have as many as will come to church an hour or so early and then go visiting. This has worked well for us at The Grace Baptist Church. People are coming anyway, so we kill two birds with one stone. Fourthly, I would recommend that you go out in at least twos. (For the company and for the witness). Lastly, and I am vehement about this point. Don't go out and just invite people to church. This is one of the biggest cop-outs I have ever heard.

Do not pass up the opportunity to give these people the gospel. In all probability they are not going to come to church, so take the opportunity to witness to them then and there. I will make one more comment. Never, be ashamed of Christ or the doctrines which your church believes. If people want to know, tell them the truth, the whole truth, and nothing but the truth. Yes, we should have a visitation program.

Now, for the second question, Should we have a bus ministry? I want you to understand that I oppose all sorts of games and gimmicks in the work of God. Arminianism has made a joke out of the saving power of God with their tricks and bribes. May we, always, give the gospel, and leave the saving in God's hand. In a visitation program and a bus ministry, we must make absolutely sure, they do not abuse the truths we believe. I see nothing wrong with a bus ministry, from a scriptural standpoint. Most churches that will take a stand for the truths of God's Word, will have no need for a bus, we can haul them in a Volkswagon. I would rather see the Lord's money go to better use than in the purchasing of a bus. If we have members like we ought to have, there should be plenty of

volunteers to go and pick someone up, who desires to come to church. I believe this would be an even greater blessing.

In conclusion, there is nothing wrong with a visitation program or a bus ministry (I don't like that word ministry on the end), but let's make sure we keep them Scriptural.

CLYDE T.  
EVERMAN

108 Burdall Ave  
Ft. Mitchell, Ky.  
41017

Deacon

Calvary  
Baptist Church  
Ashland, Ky.



When John the Baptist proclaimed of Jesus, "Behold the Lamb of God," it is said of Andrew that, "He first findeth his own brother Simon, and saith unto him, We have formed the Messiah, which is being interpreted the Christ. And he brought him to Jesus" (John 1:41, 42). Also, we are told that, "Philip findeth Nathaniel, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1:45).

After the Samaritan woman met and talked with Jesus at the well it is said that she, "...left her water pot, and went her way into the city and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:28, 29).

If these back there witnessed to others of the saving grace of our Lord, should we do less? After all, Christ told His church to "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Certainly, every true Church should have a visitation program, but it should be, as every activity of the church, under the leadership of the Holy Spirit. While Philip was preaching in Samaria and many people were being saved, we are told then an angel of the Lord told him to, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert" (Acts 8:26). There he found one man, an Ethiopian, and there in the desert, he "Preached unto him Jesus."

As to the bus ministry, if it is needed in order to get the people to church, the church should provide that service. This does not mean that five dollar bills be placed under seats in the bus, neither door prizes nor any other gimmick is to be used in order to get people on the bus.

While on the subject, I might add that any form of entertainment in the church in order to get the people there should not be used. Miss Piggy and Kermit the Frog (puppets) may have their place, but it certainly is not in the church. Neither is a Charles Atlas act needed to draw people to Christ. The Holy Spirit takes care of that. Paul told the Church at Corinth that

Christ sent him, "But to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect" (I Cor. 1:17). I take it that Paul is saying that puppet shows, demonstrations of human strength or wisdom, and other gimmicks make the cross of Christ of none effect.

The Apostle Paul wrote young Timothy and told him to preach the Word at all times — in season, out of season. We know that when the Word of God is preached He has promised that, "it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

JAMES

HOBBS

Rt. 2, Box 182  
McDermott, Ohio  
45652

PASTOR

Kings Addition  
Baptist Church  
South Shore, Ky



This is a difficult question to answer. It cannot be answered with a simple yes or no.

If by visitation program you mean organized to the point that the leadership of the Spirit is left out, then the answer is no. Some churches have such a plan that each person is assigned a certain section of the town to visit and cannot go anywhere else.

I would not say it is wrong to set a day to visit, however, I prefer that visiting be done strictly by the leadership of the Holy Spirit. If a member is concerned about someone and feels led to go talk to them, he should do so regardless of the day. I have seen people go visiting on "visiting day" who were so out-of-sorts due to a rough day, that they did more harm than good.

If a church needs a bus to pick up some people who have no way to attend services, then by all means they should have one. There is no such thing as a "bus ministry." A bus is simply to pick up people and bring them to church and "gimmicks" should not be used to lure people in. A church service is not a lottery or circus and it's high time we quit having worldly "gimmicks" connected with it.

## ELECTION

(Continued from Page 3)

Lord Jesus Christ, His Churches, and His people, but they had other responsibilities which occupied much of their time. So, only a portion of their time and a part of their lives could be committed to undermining Jesus, destroying His Churches, and killing His people.

It is no marvel, then, that the Apostle whom we have referenced in this connection spoke of himself as "the chief of sinners"! He was not boasting! He was stating a fact! He was a violent man who had one objective in life; namely, the discrediting of all that God had done and all that He was doing. Yet, in the midst of that violence, there came that moment wherein God's "Election," "Choice," and "Predestination" were manifestly in evidence.

We have the word: "As he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou

me? And he said, who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do?"

In this, we should be able to see the beauty and the wonder of, "He made us accepted in the beloved"! Too, in this, He makes known to us, "the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ."

If we can receive it, we "trusted in Christ" within the context of "the counsel of His own will." There is nothing that we have done that could have enabled us to trust in Christ. There is nothing that we can do that will enable us to trust in Christ. Apart from the "Choosing" and the "Election" of God, there would be no "Elect" of God. Apart from our being the "Elect" of God, we would not have trusted in the Lord Jesus Christ. Apart from our being the "Elect" of God, we would not be trusting in the Lord Jesus Christ.

Ever and anon, then, we should exult as Peter, rejoicing ever anew and afresh that we are "Elect according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ... To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

## CHARITABLE

(Continued from Page 1)

ing with his concubine; he comes to the city of Gibeah, which belonged to the Benjamites, and we find them with no place to turn in to. They were going to have to sleep on the streets. The Word of God says that an old man took them in, he said: "Peace be with you; howsoever let all thy wants lie upon me, only lodge not in the street."

Now some might would say, yes, you could take in such a man as this, after all he was a Levite, he was a good man. Well now was he? Let us see. This man was made safe by the hospitality of an old man, who knew what charity was all about. The wicked men of the city came and would have this man, to know him; just like as the wickedness of those of Sodom and Gomorrah. The old man would have sent out his very own daughter but they would not have her. The man sent out his concubine. She was his scapegoat, his replacement, his sacrifice which was to take his place; and that she did. The next morning he

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## CHARITABLE

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found her at the door of the house, with her hands upon the threshold. And he said to her, "Up, and let us be going," but there was no answer. She was dead.

Now I know that there are those that would say that this woman received her just reward. After all, had she not played the whore against her husband, and her husband had to come after her. They wouldn't have been in the city of Gibeah otherwise.

This man took the woman's body, cut it into twelve pieces, and sent those pieces into all the coast of Israel. He set off a war that would take the lives of over sixty-six thousand men before it was finished. I don't condemn him for what he did, neither do I condone his actions. Right or wrong, good or bad, the fact remains that the old man was a man of "charitable hospitality" and he would not see his fellow man sleeping in the streets.

Lot was a man of like compassion. He watched for the strangers, and gave them safe lodging in his own house. And there was a time that he was hospitable unto the Angels of the Lord.

In our text, Job says to us "But I opened my doors to the traveller." I want you to notice that Job says "doors." He doesn't use the word in the singular, but in the plural. He says that he opened all his doors to the traveller. Abraham, there in the plains of Mamre, sat in the tent door in the heat of the day; and he lift up his eyes and he saw three men standing by him. He ran to meet them from the tent door, and he bowed himself toward the ground. He said to them to pass not away, let a little water be fetched, wash your feet, and rest yourselves under the tree. I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on. Abraham opened up all the doors that he had to these strangers. His charitable hospitality was not something foreign or uncommon, rather it was his nature to be hospitable.

Job says my doors. These men we have been talking about were not like as we are. You know how we think today. Look buddy, I have done my share. I gave at the office. I helped one, (opened one door) someone else is going to think to look to the needs of the rest. Isn't that the way that we think?

You know it's a shame that we have so little compassion, so little hospitality in a country that has been so well blessed with the riches of this world. Instead of paying our farmers not to grow crops, why don't we feed the poor of this country with the excess? Instead of raising a generation of welfare loafers in this country, why don't we put them to work for what they receive? Put some pride and self esteem back in those lives.

I ask you just what has happened to the good Samaritans of this world? Have they all turned the way of the priest and the Levite of Luke, Chapter 10, turning the other way, passing by without compassion, and without any hospitality? I ask you, are we so bound up in our own little world, that we are guilty of being without hospitality? We hear time after time of people being killed, and women being raped while others look on, never lifting a hand to put a stop to it; and when they are

asked about it, their only reply is "Well, I didn't want to get involved." Let me tell you something, friends, if we are, as Job is teaching us, guilty of not having any charitable hospitality, and that not towards our friends, but towards the strangers; then let the same curse that Job puts upon himself, be upon our head, also.

"Let thistles grow instead of wheat, and cockle instead of barley." In other words, if we can't help one another, then that which we have ought to be taken from us, also. Oh! how we need to learn the lesson of Job, and be as hospitable towards the strangers, as we would be towards those of our own families. Now I know that that is not an easy thing to do. For I know that I am guilty just as much as any one of you, of being overly cautious, of not wanting to get involved. But I have to wonder, and I have to ask myself, as I ask you to stop and think for just a moment; where, oh, where would we be today, if Jesus had been as we are. What if Jesus had said to the Father: I don't want to get involved?

May God be pleased to bless us with the Grace of Charitable Hospitality.

## DOCTRINE

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not burned.

I wrote this pastor a letter, I couldn't help myself, all I said was that "Doctrine is Important." The Word of God says that it is, "Preach the word: be instant in season, out of season: reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lust shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:2-4).

This fire which was started by lightning happened at night. There was no one inside the church at the time. There is no question in my mind where lightning comes from (Jer. 10:12-13; Amos 2:4-5). This fire here reminds me of another incident in the Bible. In the 16th chapter of Numbers God opened the earth swallowing up 250, including Korah, Dathan and Abiram — all they did was question Moses' Holiness. 14,700 also died of the plague of this matter.

I'll have to admit right here and now, I fear God, and if all that preach the Word of God feared Him and His wrath, we would be more apt to see that the truth was preached.

Now this Baptist preacher told the truth that day on the radio, you preach doctrine in your church, in your arminian church, and you will see people get upset and leave that Church. They can't stand to hear the truth.

When we feed the congregation milk, they will be unskilled in the Word of righteousness (Heb. 5:13). You can't take milk away from a baby without the baby getting upset. They couldn't endure sound doctrine. After their own lust they will demand for themselves teachers, preachers, to tell them what they want to hear. They will prefer fables rather than sound words, which they had been exhorted to hold fast to in II Timothy 1:13: "Hold fast the form of sound words, which thou hast heard of me,

in faith and love which is in Christ Jesus."

Not knowing in vain they will be worshipping God, teaching and preferring to hear the commandments of men (Mark 7:7). The people were astonished at JESUS' DOCTRINE (Matt. 7:28). So are they now. We probably should take Paul's advice here in Romans 16:17: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the DOCTRINE which ye have learned, and avoid them. Verse 18 - "for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speech deceive the hearts of the simple."

Brethren, I thank God for doctrine, all the doctrine of the Lord Jesus Christ, not just the ones that make me feel good or fill my own belly, and when I go to a Baptist Church, I expect to hear doctrine preached: all of the Bible, the Scriptures, are "profitable for doctrine" (II Tim. 3:16). And I thank my God again that I am not in a Church of good words and fair speech anymore, listening to, and preferring to hear the commandments of men.

Now Arminians will tell you that it was the doctrine of Calvinism that caused the split in Baptist years ago. It was Benjamin Randall who was thrown out of the Regular Baptists for his freewill heresy. Thank God, He has His many who are reserved, and will not bow a knee to anything other than His Sovereign Grace. We are still here. You Arminians broke from us. We didn't break from you. We're still holding fast to the form of sound words of Jesus Christ. As Paul, we are not ashamed of the gospel of Christ. We can and do preach on ALL the Scriptures — you can't and don't because they are too Godly.

The DOCTRINES of Heaven and Hell are in God's Word. So are the DOCTRINES of Baptism and the Lord's Supper. His Church, His Sovereign Grace, Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, Perseverance of His Saints and more. Paul preached these doctrines, Christ taught them, our Baptist forefathers believed them and died for them.

Charles Spurgeon, a sovereign grace Baptist, the greatest preacher of all times, said "the truth that Calvin preached that Augustine preached, is the truth that I must preach today, or else be false to my conscience and my God. I cannot shape the truth. I know of no such thing as paring off the rough edges of a DOCTRINE. John Knox's Gospel is my Gospel. That which thundered through Scotland, must thunder through England again."

"It is no novelty then, that I am preaching; no new DOCTRINE. I love to proclaim these strong old DOCTRINES, that are called by nickname "Calvinism," but which are surely and verily the revealed truth of God as it is in Christ Jesus. By this truth I make a pilgrimage into the past, and as I do, see father after father, confessor after confessor, martyr after martyr, standing up to shake hands with me. Taking these things to be the standard of my faith, I see the land of ancients peopled with my brethren; I behold multitudes who confess the same as I do and acknowledge that this is the

religion of God's OWN CHURCH."

As I pass by this Baptist Church now I see they are rebuilding the sanctuary. It shouldn't be long until they will be able to gather together in it. It would be a blessing to God, I am sure, to hear DOCTRINE preached in it THIS TIME.

Brothers, we need to pray for our Baptist brothers who have slipped from us. We first need to thank our God that He has shown us the light of all His doctrines, and that He has intrusted us with them to keep them and to preserve them for Him. Secondly, we must pray that our God might bring back our brothers to stand again with us on these truths. Thirdly we must pray that God will give us the strength to carry on in spite of our small numbers of willing confessors to His Sovereignty. Yes, Doctrine is important!

## ABLE

(Continued from Page 1)

(Psa. 95:1, 2); and then worship and bow down (vs. 6). This is the Able God we wish to set before you in this message.

As we begin the message we want to emphasize the need for the Able God. In this world of self-sufficiency where human merit and human effort are magnified, little is realized of the destitute condition of mankind. Because of the entrance of sin into the world, man by nature is "without strength" (Rom. 5:6). This means he is unable to lift himself up by his own bootstraps. He cannot change his spots (John 13:23). He cannot find his own way, for he is lost. He cannot pay the debt of sin or please God in any way. He cannot raise himself. All hope is gone if it depends on man's ability or will. Read Ephesians 2:1-3; Jeremiah 17:9; Isaiah 64:6; John 1:13; Romans 8:3; Romans 3:9-23. All of the examples and illustrations in God's Word prove this. The woman who "was bowed together and could in no wise lift up herself" (Luke 13:11) is a perfect illustration. The wild man of the Gadarenes "who had his dwelling among the tombs; and no man could bind him, no, not with chains" further shows this (Mark 5:1-5). Theman who was "lame from his mother's womb" is a perfect illustration of fallen man. Therefore, salvation is not of man. It is not of works lest any man should boast (Eph. 2:8, 9). It is not by works of righteousness which we have done (Titus 3:5).

This leads us to the heart of the message for we are dealing with the Able God.

Look with me at His ability, for He "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20). No wonder the three Hebrew children cried out, "Our God whom we serve is able to deliver us from the burning fiery furnace." They knew God had the power to save them from the fiery furnace, to preserve them in the furnace, or to use the fiery furnace to usher them into Paradise. The Apostle Paul reminds us, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God" (II Cor. 3:5). God taught him that His grace was sufficient (II Cor. 12:9) and that He would supply all of the saint's needs (Philip. 4:9). After the angel of God had given Paul

God's message while he was on the storm-tossed ship, Paul exclaimed, "I believe God that it shall be even as it was told me" (Acts 27:25). Surely, then, we should have "faith in God" for "all things are possible with God." Can God furnish a table in the wilderness? David proclaims happily in Psalm 27:5; "Thou preparest a table before me in the presence of mine enemies." So God can feed 5000 plus women and children with five loaves and two small fishes. Yes, "seek ye first the kingdom of God and his righteousness and all these things shall be added unto you" (Matt. 6:33).

However, preceding this is the fact, God "is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Praise God, "salvation is of the Lord." Three days and three nights in the fish's belly was enough schooling for Jonah to get his degree on this subject! Peter, in describing his deliverance from prison said, "Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the Jews (Acts 12:11). Lazarus was called out of the grave by the power of God, etc. etc. These, along with countless other examples are proof positive that "salvation is of the Lord." He purposed and ordained it (Acts 15:18, Eph. 1:11; II Thess. 2:13; Eph. 1:4, 5; Acts 13:48). He accomplished it by sending His Son (John 3:16; Gal. 4:4, 5), who finished the work. (John 19:30; 17:4; Heb. 9:12; 1:3; Rev. 5:9) and by sending His Spirit (John 16:7; 11:7:8; Eph. 1:13, 14). Who operates by the Sword of the Spirit? (Eph. 6:17; Rom. 1:16; I Thess. 1:5) and finally, the Lord Jesus Christ "Himself shall descend from Heaven with a shout, with the voice of the archangel; and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4: 16, 17). Thank God, "we shall all be changed" (I Cor. 15:5) and all of this is of the Lord (Rom. 8:29, 30).

Now "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8). This is why, "as thy days, so shall thy strength be" for, "the eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy from before thee" (Deut. 33:25, 27). So we can say with Moses, "and the Lord, he it is that doth go before thee he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed" (Deut. 31:8). Thank God, the Lord stands with His people (II Tim. 4:17).

Added to this, we can know, God is able to make all things to work together for good to them that love God, to them who are the called according to His purpose (Rom. 8:28). Both the rough spots and the soft spots in

(Continued on Page 6 Column 1)



## ABLE

(Continued from Page 5)

our life are under the control and design of God.

Finally, the Lord "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24, 25). God preserveth the saints (Psa. 37:28).

In concluding this message, the church needs to ever magnify the God of all grace by proclaiming all of the counsel of God, which reveals the God Who is ever and always able. May God use this message to call some sinner to the obtaining of the glory of our Lord Jesus Christ, by bringing him to repentance and faith (II Thess. 2:14). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

## WHEN

(Continued from Page 1)

Shepherd. The Greek word is the same as for pastor (Matt. 23:8; John 10:11). 8. The Lord instructed these people in church truths (Matt. 18:15-20). 9. The believers were called upon to obey the Word of the Christ (Luke 6:13-16). 10. Our Lord ordained them to do the work of the Church (John 15:16). 11. Our Lord commissioned the early Church to do His missionary work (Matt. 28:18-20). 12. The Church was organized enough for their needs to have a Treasurer (John 13:29). 13. The Early Church had the authority to baptize their converts (John 3:22-26; 4:1-2). 14. The Lord gave to them the keys to the Kingdom of Heaven (Matt. 16:19; 18:18). 15. That Church had qualified pastors for Church work (John 15:16; 21:15-17). 16. The Church was given the Lord's Supper (Matt. 26:26-28). 17. The Lord also gave to the Church the Holy Spirit before the Day of Pentecost (John 20:22). 18. The Lord had given divine power unto them (Luke 9:1). 19. The first Church had singing in their midst (Matt. 26:30). 20. The first Church had prayer meetings (Acts 1:14). 21. The first Church also had business meetings in which they chose one to take the place of Judas (Acts 1:15-26). 22. It becomes evident that the first Church had some kind of a membership roll (Acts 1:13-15). 23. When the Day of Pentecost had come, the first Church was ready to add unto themselves (Acts 2:41). 24. The Lord Jesus Christ was their Corner Stone (Matt. 16:18; Eph. 2:20).

If one would ask some basic questions and then look to the Word of God for the answers, they would be amazed. But most of us are not interested in the truth or not willing to put some hard work into our studies. Therefore, would you think with me on this subject for a few moments.

1. Who said that He would build the Church? Matthew 16:18 says our Lord, Jesus Christ said that He would. Acts 2:1-4, indicates that the Holy Spirit filled the Church on the Day of Pentecost. Now, simple process of illumination tells us that one can not fill something that does not exist.

2. Did our Lord have a group of folk who followed His teachings? It does not take one very long to realize that our Lord did have a following from the baptism of John through His entire earthly ministry. By the time our Lord was crucified and just before the Day of Pentecost, over one hundred twenty had identified with the Lord Jesus Christ officially.

3. Did our Lord appoint any officers in His Church? Yes. Luke 6:12-16 tells us that our Lord called the disciples together and from their midst chose twelve to be apostles. From that special group, one became the treasurer of the Church (Mark 3:18-19). On one other occasion our Lord sent out seventy to preach the Gospel. Does not this indicate some kind of organization, if not in the simplest form?

4. Did not our Lord teach and train His Disciples? The Lord spent better than three years teaching and training His disciples from the Sermon on the Mount to his Death on the cross of Calvary. What a Theological Seminary!

5. Did our Lord ever commission and send out His Disciples? Yes. On numerous occasions our Lord sent them out on different errands, but one in particular stands out: The Seventy.

6. Dr. C. I. Scofield argues that Matthew 18:20 is the simplest form of a local church: Two or Three are gathered in one place. But when you read the Scriptures, our Lord had: TWELVE APOSTLES; SEVENTY PREACHERS; AND THIRTY-EIGHT OTHER FOLLOWERS (Acts 1:15).

That is at least FIFTY TIMES as large a group as Dr. Scofield's simplest church.

7. Who baptized these disciples? Again the Holy Scriptures would teach that John the Baptist or the disciples of our Lord carried out that ordinance (John 4:1-2; Matt. 3:1-17). It can be shown from the Word of God that John's baptism was from heaven (Matt. 21:25), and that the Lord Himself and His twelve apostles had no other baptism.

8. Is Baptism and the Lord's Supper a Church Ordinance? There is not a Protestant denomination or Catholic Church that would not argue that they are. Now, if that is the case (and it is) the local church would have had to be around when the Lord gave them to her. See Matthew 26:26-29; Matthew 28:18-20.

9. To whom did the Lord give the great commission? Some would argue that it was given to individuals, but that can not be supported by the Word of God. The responsibility of carrying out the GREAT COMMISSION was given to the Local Church. To them, THE CHURCH, we find are assembled together (Acts 1:8) and, then and there, they are given other commandments. This group, THE CHURCH, saw our Lord ascend up in heaven (Acts 1:11) and for the next few days they continued in prayer as the Lord had commanded them (Acts 1:14). How many were in that group? One hundred and twenty. When did all this take place? BEFORE PENTECOST. But that is not all of their activity, for this same group held a business meeting and elected one to take the place of Judas (Acts 1:15-26).

No doubt in the mind of Christ and the disciples of our

Lord, the church had her beginning with the call of the TWELVE (Luke 6:12-19).

## WHY I LIKE TBE

by John Alber

Twenty-four years ago this month (the month of May), Almighty God reached down and saved this poor wretched sinner by His Grace. Within weeks I was introduced to The Baptist Examiner by my Pastor and found the paper to be a real blessing and a spiritual power house to my soul. Two years later (1961) my Pastor took me to the Labor Day Bible Conference. Then, just forty-five days later I found myself in the U.S.A.F., and T.B.E. became my source of strength and power away from home.

Brother John R. Gilpin became my Pastor away from home as I read the paper weekly. Thus, he became my consultant on the things of God and this paper helped me grow in knowledge and wisdom of God's Eternal Truth. Then, because of circumstances I quit receiving this GREAT PAPER for a number of years. One year ago, I called Brother John R. Gilpin, Jr., and renewed a long overdue paper and was introduced to the new Editor, Brother Joseph M. Wilson.

This past year has been one of blessings so far as this paper is concerned. I praise God for T.B.E., its Editor and The Calvary Baptist Church. Over the years this paper has been and still is faithful to the Word of God. We should rejoice because our Sovereign God has raised up this MIGHTY PAPER to proclaim the truth of His Word. I am thankful for the leadership of Pastor Joseph M. Wilson. His attitude has been one that encourages and blesses the reader. It is not easy these days to Pastor a work for God, but our Brother has an added job — to publish T.B.E. He not only has done a good job, but deserves our support by our prayers and gifts.

Brethren, I know of no other paper just like T.B.E. Praise God — It is Baptist, It is Premillennial, It is Missionary-Minded and It is Biblical. Other religious papers have stood against sin or for some other subject, but T.B.E. has stood for the Whole Counsel of Almighty God. T.B.E. stands for the Grand Old Books of books and the Redemption that is ours through the shed blood of Jesus Christ for the Elect. T.B.E. has never been ashamed of the Doctrines of Grace or used them as an excuse to be lazy. T.B.E. stands firmly for the church, and thus, makes no apology for its convictions concerning the Church our Lord started during His earthly ministry. T.B.E. is true to the Word of God.

There are a number of reasons why this paper deserves our support. Most of us would not have known about Church Truth — or the authority God placed in the Church if it were not for T.B.E. Most of us have become grounded in the Doctrines of Grace because of this great paper. Most of us have learned to have fellowship with one another because of this GREAT PAPER. We have thus learned of others who believe as we do and are thus encouraged. Many of us have been grounded in the things of our Lord's Return because of this paper.

Praise God for this paper! Give, to keep it coming into our homes!

## MISSION REPORT

Dear friends,

Greetings in the name of our precious Lord and Saviour Jesus Christ!

While it has been weeks since I have had an article in TBE, there has not been a day but what I have thought about, and prayed for each of you. I trust that our prayers have crossed as they have risen to our risen and ascended Lord. I also trust that our Lord has supplied and is still supplying your every need.

Here in New Guinea we continue to press along. The days run into weeks and the weeks into months and with each passing year the revolution seems to speed up from the previous year. We try to stop and think at various times, have we utilized the time that God has given us as we should. We often find that we have fallen far short of what we should have done. Oh, that God would give us wisdom to use every precious minute and dollar that He gives us to bring more honor and glory to Him. "Redeeming the time, for the days are evil" (Eph. 5:16).

We now classify our mission work as the Duna work and the Huli work. These are the names of the two main tribal groups that we work with. The Duna work or area is where we first established and spent many years among that tribe. The Huli work or area is where we spend most of our time now. While the two tribes are similar in many ways, in some ways they are so different. The Duna people are a lovable people, hard working and and seldom ever have any serious trouble among themselves. Also, they are receptive to the Word of God. The Huli people, on the other hand, are difficult to like, especially after working with the Dunas. They are, generally speaking, a lazy people and are forever fighting among themselves and, so far, the ones that I have been working with seem to have little real concern for the things of God.

Now a little more in detail regarding the work in each tribe. The Duna work is making progress. However, since I am not with them all the time, they have slowed down some. This, I think, is to be expected. I have noticed some areas of their work though, where it has begun to pick up again, since they lost momentum after I came to this Huli area. I visit the Dunas as often as I can spare the time and assist them in whatever problems that may have arisen.

This past week we held a Bible Conference over in the Duna area and, while there were several preachers absent for one

reason or another, more than usual, in some ways it was one of the best conferences that we have held.

One of the highlights of our conference was that we had Brother Isaac Uming from Bougainville, visiting with us and to preach for us. It was a real burden on his part to come, in that the plane ticket cost him \$540. round trip. While he is here, he will visit many churches and receive some offerings to help defray his expense. He will be with us a month. Brother Uming is a sound man and his preaching and testimony will strengthen my ministry here. He reports that the work on Bougainville is steady and he has four candidates a waiting baptism at one of his mission points. Needless to say, we were happy to have Brother Uming with us and, especially, to attend our conference.

Now something regarding the Huli work: In some ways, we have made great strides in this work since the first of this year and, in other ways, the work still seems to be at a standstill. Our apparent progress has been in the opening up of several new preaching points. We are preaching to far more people now than we were at this time last year or anytime prior to this year. However, while our preaching is often and consistent and seasoned with much prayer, insofar as we can tell it's just like pouring water on a duck's back. I fully realize that my call is to preach the gospel and leave the rest in the hands of our Sovereign God and that is exactly what I do. Perhaps, like any other seed-sowing and planting, it takes more time for some seed to germinate than it does others. Some never do germinate and come up. I have been sowing in this area, off and on, for seven years, and regularly, for the past three years. There have been some saved and baptized during that time, but we have gone quite a long spell now without any professions of faith in Christ. We have gone forth, bearing the precious seed, but perhaps we have not wept enough (Psalm 126:6). We do have a lot of potential in this work, in that in most of our preaching places we have quite a few young people that attend the services. Pray for us in this work that God will keep us faithful in time as He is ready to call out His elect from among these people.

Now for a few words on my injuries received in the car wreck in January of this year. About the first of August, I was back to see the doctor I have been going to since I left the Hospital at Kundiawa. After the usual examination and talk he dismissed me with these words: "I have done all I can do for you." He did refer me to a specialist in Lae and said while he doubted that this doctor

(Continued on Page 7 Column 1)

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If a man finds his politics and religion don't mix, there is something wrong with his politics.

## MISSION

(Continued from Page 6)

could do any more, he would know whether or not and would be able to tell me if anything further could be done. This is being written on August 23 and I have not been to Lae as yet. Lae is a long way from where I live and it is very expensive to make the trip there.

Apart from that, I do not feel that anything further can be done. I suppose that I have from 65 to 75 percent use of the arm as is, and that's not too bad. In some positions I have almost full use of the arm. It's only in the raising of it above my shoulder (and sometimes I can not get near that high) and in putting my arm behind me. I cannot get the arm behind me at all. There have been a few times that it has sort of frozen up on me when I would be doing something. There is still quite a bit of pain on my left side at times, just under the left arm, and also, in my back just at the left shoulder blade, but inasmuch as x-rays will show up nothing in these areas that is wrong, the doctors will attempt to do nothing about that.

So to sum up the situation: after 7½ months of spending time in three hospitals and traveling back and forth some 500 miles round trip to see the doctor, I suppose I can say that I have about 25 to 30 percent disability of my left arm and a few pains in my back and side that I will have to live with. But, in due time, one gets accustomed to pain to the extent that it does not affect one's work too much. If one can learn to keep his mind off of self and suffering, most of the battle has been won. I deeply appreciate all the nice get-well cards that have been sent, special prayers and the extra offerings to help defray the expenses involved. I figure that everything that has been involved with the misfortune has amounted to about \$5,000. Most of this has been spent on travel and hotel expense and the hire of people to do the jobs that I would normally do. The actual doctor and hospital bills have been minimal. Once again, I thank you dearly for every concern, regardless of the way you have chosen to express it. May the Lord bless each of you!

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## ANNOUNCEMENTS

Calvary Baptist Church, 10336 Estacado St., Dallas, Tex., 75228, meets every Sunday at Holiday Inn, North, LBJ and Central Expressways. Bible Study: 10 a.m.; Preaching at 11 a.m. The pastor is Randy Gauvain. For further information phone 214-328-5241 or 817-439-3207.

Joseph M. Wilson, editor, will be in a series of meeting in The New Testament Baptist Church of Bristol, Tenn., Nov. 7-13. The services will be at 7:30 nightly, and at 11:00 a.m. and 6:00 p.m. on Sunday. This church is pastored by Elder Dan Phillips. His phone number is 615-764-3771. This is truly one of America's great churches. The readers of T.B.E., along with all others are invited to attend these special services. The editor of T.B.E. would be so happy to meet the readers in this area during this time.

Elder James F. Crace passed away on September 5th, 1983. He was a very able preacher of the Word of God. He was a pastor, editor, writer, and faithful servant of God. Many of his sermons have appeared in this paper. He was a friend to this editor. Let us pray for the church he pastored as they seek God's leadership. Let us pray for the loved ones left behind. Brother Crace is beyond the reach or need of our prayers. He has been carried by the angels into the paradise of God, there to be blessed in the presence of the Lord and the company of other departed saints; and to await the glorious rapture of the saints of God.

The Sovereign Grace Baptist Church of Raleigh, N.C. is in need of a pastor. They desire a man who is sound and strong in the doctrines promoted in The Baptist Examiner. They desire a man who feels led of God to become their pastor, and who would come with the intention of continuing to labor with them for a lengthy period of time. One may contact Titus Dickerson, 5813 Dogwood Dr., Raleigh, N.C. 27604, Phone: 919-876-0180, relative to this matter. Pray for this fine church.

Elder Steve Hamilton, 16525 B Drive South, Marshall, Mich., 49068, phone: 616-781-9662, is available for preaching or pastoring wherever the Lord might open the door. Steve is a close personal friend of this editor. I consider him to be a very able expounder of God's Word, and very sound in the faith. I highly recommend him to readers of this paper.

Pray for this fine young preacher.

As of this date, Sept. 21, 1983, we have \$6,325 toward the vehicle for Brother Halliman in New Guinea. Please pray with us about the remainder needed, and help us with this if you can and will.

The Landmark Baptist Church of Springville, Alabama would like to invite any readers of The Baptist Examiner to visit their services at any time. They meet at 11:00 a.m. and 6:00 p.m. on Sundays and 7:00 p.m. on Wednesday. This church has just begun regular support of Brother Halliman. For informa-

tion as to meeting place or any other matters, call the pastor, Harry Usher at 467-6921 or Brother Reginald Moore of 467-7140. Pray for this church.

Memorial Heights Baptist Church, 521 Carroll Blvd., Perry, Ga., will hold their revival November 7-11, 1983. Guest speakers will be Elders Wayne Hart, Bob Jones, Bobby Lakes, Carl Morton, and Ronnie Wolfe. There will be two speakers each evening and special singing by the Bluegrass Boys. Services will be at 7:30 p.m. for information call Elder Gordon Buchanan, 912-987-5486 or J.P. Mann 912-987-4158.

## APPRECIATED LETTERS

Dear Brother Wilson, Your letter came today. After reading The Baptist Examiner last week, I had intended to send a check, but it slipped my mind. Just wish I had more to send. I don't know of anyone who is doing a greater work than Bro. Halliman. I am sure he will live and die there. His life is there. I trust the work at Calvary is going along good. May God bless you all. In Him. (Accompanied by a check for \$50. for vehicle for New Guinea Missions).

Mrs. Edwin Kieney  
Daytona Beach, Fla.

Dear Brother Wilson. Here is a little offering (\$20). for the vehicle for Brother Halliman. I believe he is doing a great work there in New Guinea. Hope all needs will be met. May the Lord bless you there with the church and The Baptist Examiner.

Herschell Estes  
Owenton, Ky.

Enclosed is a check for \$25. towards a vehicle for Brother Halliman. May God pour His blessings on both your church and the truth she stands for, along with Brother Halliman's

work. Yours in Christ.

M. Bushong  
Decatur, Ill.

Dear Brother Wilson, Greetings in the Lord. We want to thank you for the Baptist Examiner as it has been a blessing to us. We want to subscribe for it, so enclosed is a check for a year's subscription... We especially enjoyed your article on "Second Class Church Members." ... Our prayers are with you and may God richly bless you.

Frank Herlong  
Mango, Fla.

Dear Brother Wilson, I have been an avid reader of The Baptist Examiner for like forty years, and my prayer is that God will keep it in the mail until Jesus comes in the air. It is a blessing for me to read the good sermons... All the writings are so good... My heart goes out to Brother Halliman. He has labored long and hard for the Lord in New Guinea, and from reading his reports, one can see that the Lord has blessed him there. I don't have much extra money... but I'm sending five dollars for Brother Halliman.

Mrs. O.L. Young  
Bullard, Tex.

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



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:  
New Guinea Missions  
c/o Calvary Baptist Church  
P.O. Box 71  
Ashland, Kentucky, 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:  
ELDER FRED T. HALLIMAN,  
Sovereign Grace Baptist Mission,  
P.O. Box 19, Koroba, via Mendi,  
Papua, New Guinea.

Dear Sir, I am enclosing a check to send to Brother Fred Halliman to use in purchasing of the new vehicle. I take The Baptist Examiner and have for years. I enjoy it very much. It was through it that I saw where Brother Halliman was in need.

Yours truly,  
Ralph Binkley  
Baldwin, City, Kansas

Editor's Note: See how God uses T.B.E. in helping the work of Brother Halliman in New Guinea. I feel that the increase of the reading family of T.B.E. is one of our greatest needs. It would spread the truths we believe, would help New Guinea Missions, and be a help to all our work. Please help us add to our mailing list.

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He is worthy of my love,  
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Shedding His precious blood.  
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Sweeter than the honey-comb;  
He's a well of living water,  
Flowing just for His own.  
He's the lovely rose of Sharon;  
He's the bright and morning star,  
Shining out into the darkness,  
Shedding His beams afar.  
Oh, the angels up in heaven,  
They sing praises to His name;  
Even so, His blood-bought children,  
Should they not do the same?  
Yes, we'll praise Him, ever praise Him!  
And our praise has just begun,  
For eternally we'll praise  
This altogether lovely One!

Mrs. Frank Parrish  
Courtland, Virginia



Life is tragic for the person who has plenty to live on but nothing to live for.

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## THE TEN COMMANDMENTS

### THE SECOND COMMANDMENT

by Medford Caudill, Saipan

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them..." (Exodus 20:4, 5).



Medford Caudill

The second commandment is in many ways an extension of the first. Here we are taught not only that God is the only true God, but that He is also a jealous God. He will not allow anyone or anything to share in His glory. He will not allow any kind of false worship or any kind of idolatry.

Men enjoy the making and worshipping of idols. They delight to, "say to the molten images, Ye are our gods" (Isaiah 42:17). The children of Israel made a golden calf and worshipped it (Exodus 32). The wise man, Solomon, built a high place for Chemosh (I Kings 11). Nebuchadnezzar made an image of gold and required that all fall down to it at the sound of music (Daniel 3). The Ephesians worshipped not only idols, but a meteor, also (Acts 19). Much of what we see in museums as the beautiful artistry of ancient Greece and Rome are merely idols, which in former times sat in their temples.

Men still worship idols. Go into any Catholic church building, be it large or small, and count the number of statues and paintings. An ancient Roman who had been a two thousand year Rip Van Winkle, and was awakened in our day, would feel quite comfortable in any Catholic cathedral. It would certainly remind him of the many temples which dotted Rome in his day. The names have been changed from Zeus and Venus to Jesus and Mary, but the statues and other adornments remain the same.

This commandment condemns all images that are worshipped or are used as so-called helps to worship. It eliminates all statues, crucifixes, so-called religious paintings or pictures and rosaries. Many Protestant and Baptist (in name) churches have so-called pictures of Christ. These portraits are wrong for several reasons.

character in some of those paintings could make a whip out of cords and drive the money changers from the temple.

Fourthly, we have no command anywhere in the Bible to have or to use portraits of Christ, while this second commandment would condemn such a practice, even if we did know exactly what Christ looked like.

Another idol many Christians allow into their homes, on a yearly basis, is the Christmas tree. That it is an idol is clear from Jeremiah: "One cutteth a tree out of the forest, the work of the hands of the workmen, with the axe. They deck it with silver and gold, they fasten it with nails and with hammers, that it move not" (Jeremiah 10:3, 4). Christmas trees are clearly forbidden by the second commandment.

Idols are useless. There is only one God and He is the living God. He was not formed by man's hands out of stone, wood, silver, or gold, He was before all things and created all things. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). We close by leaving with you the words of John the Apostle: "Little children, keep yourselves from idols. Amen" (I John 5:21).

First of all, they are all lies. No one knows what Christ's physical appearance was like. The Bible gives us no description of His height, weight, hair color, etc. There simply is no way to know exactly what Jesus looked like.

Secondly, almost all of these pictures portray Christ as having long hair. The Bible says, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" (I Corinthians 11:14). I don't believe that Jesus violated the Scriptural precept of short hair for men.

Thirdly, all of these pictures present a very weak-looking, effeminate Jesus. I have a hard time believing that the sissy

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## Judge Not

That we have not the mind of God  
And, therefore, cannot tell  
Which ones among us are His own,  
Which one decreed for hell  
That we have not the power of God  
We, surely, are aware;  
For there are some we'd cause to hear,  
To see, to come, to share.  
That we have not His sinless state,  
We have not kept the Law;  
We cannot even save ourselves  
Nor anyone at all  
Yet we see modern Pharisees  
Who boast about their works,  
Who Labor, worship, fear, and tithe,  
And never, ever shirk.  
But we can't know if in their midst  
There lives a one like Paul  
Whom God foreknew and Jesus bought  
And the Spirit waits to call  
That of the wicked we know —  
The lowest, vilest scum —  
We were not given eyes to see  
Which are His chosen ones  
So He behooves us not to judge;  
Our Lord retained the right  
Our only act should be to love  
That they might see His light.  
The ones, to use, who most deserve  
To suffer pangs of hell  
May be the ones who'll love Him most  
It's not for us to tell  
There's no contagion in their sins,  
There's nothing we can catch;  
For sin's inherent in us all,  
Our hearts, our thoughts, our acts.  
If we would really serve our Lord  
And show He dwells within,  
We'd cease to scorn, to judge, condemn,  
So many fellowmen.

Bernice S. Bryant  
Cottondale, AL

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*The more you sweat in peace, the less you bleed in war.*

## THE SOUL'S PROFIT OR LOSS

by Chester Powell  
Burghill, Oh.

For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?

Jesus asks two questions in this portion of Scripture which it would do every soul well to consider. First, however, we should put them in their proper context with the events that have just transpired.

Peter, a short time before, has made the great confession of faith concerning Christ, "Thou art the Christ the Son of the living God" (Matt. 16:16). Jesus assures Peter and the rest of the apostles that "flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17). (Hard words no doubt for the Arminian.) Christ continues in the following verse to reveal that He will build His church and the gates of hell will not prevail against it. Although the gates of earth and hell bitterly oppose it, they never will prevail against it. Only a Sovereign God can keep a promise like that, praise His Holy name!

This must have been a mountain-top experience for Peter, but soon we see him in the valley. As Jesus begins to reveal to the twelve His coming sufferings, death and resurrection, Peter rebukes Him and says, "this shall not be unto thee" (Matt. 16:22). Jesus, turning His back upon Peter and looking toward the disciples, (Mark 8:33) says to Peter, "Get thee behind me Satan: for thou savourest not the things that be of God, but the things that be of men." How many times do we find ourselves in situations such as this? Just when we think we have been so close to the Lord, nothing could harm us, we find ourselves savouring the things of men, and not of God. Sometimes we have said or done something which can never be reversed. Satan is so subtil" (Gen. 3:1). I am thankful for the promise of I John 1:9, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." I am also thankful for the verse in Ephesians 4:32 which states, "And be ye kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you." Do we forgive our brethren?

Jesus now calls the people unto Him, with His disciples (Mark 8:34), and in verses 34 and 35 reveals the true meaning of life. To save your life it must be lost for the sake of Christ and the gospel, otherwise, it is lost. Are we wishful to be His Disciple? Here are His terms: Deny yourself, take up your cross, and follow me, Jesus says. This is the context in which we find these two questions asked by Jesus.

Someone has said that the first question is hypothetical. Is it? Have not some men gained the world that they were most interested in conquering? Have many, if not most of these men,

(Continued on Page 7 Column 2)

## THE LIMITED ATONEMENT

by Sam Wilson  
Gladwin, Mich.

Matthew 1:21 — "And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins."

Our text is one of many verses that teach a LIMITED ATONEMENT. This great truth is not hidden in a dark corner of the Word of God; but is taught often, directly from Scripture, and indirectly from other doctrines of The Bible. We wish to offer irrefutable proof that the death of our LORD JESUS CHRIST did not make a way of salvation possible for all men without exception; and it was not Christ's intention to save all men.

I realize this will make a lot of people angry. People will accuse me of all sorts of heresy. I will be accused of slighting the blood

of Christ, and belittling the work He did on Calvary. I assert without apology that it is not I that slights or belittles Christ's death but rather those



Sam Wilson

that take a position of a universal atonement. Those that preach this damnable heresy, mock and blaspheme the

precious blood of Christ. If you preach, or make a habit of listening to the universal atonement heresy you will have to answer to God for the mockery you make of His blood. Beloved, this is not a small heresy, but one that casts aspersion on the efficacy of Christ's blood. This heresy affects both the character of God and the souls of men; therefore, it is a very dangerous doctrine. It is because of the blasphemy and danger of this heresy that I write this article, refuting a universal atonement, and proving from the Word of God that Christ died for the elect and the elect only.

The two major views of the atonement are the universal view; that Christ died for every human that ever has, is, or ever shall live. (This definition is

(Continued on Page 3 Column 5)

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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 CHURCH

by Wayne Cox  
Memphis, Tenn.

Scripture Text: Matthew 16:18

It goes without saying that I believe the Bible is a Baptist book — that it was written by Baptists, for Baptists, and to Baptists; and it will make Baptists of any who will read it with an unbiased and unprejudiced heart. A man asked me one time with regard to the church, "Brother Cox, if you had not been a Baptist, what would you have been?" I said, "I would have been ashamed." Therefore, I am a Baptist, warf and woof, filling, inside, outside, upside, downside, t'other side, too. I believe that anybody

who will take an open Bible and will prayerfully read it, will be driven irresistibly to the same conclusion. If I didn't believe that with all my heart, then I would not be a Baptist.

We are living in a modern and materialistic age in which we are being told that one church is as good as another and that all churches are working for the same place; that Heaven is like a giant hub in a giant wheel and all the spokes are the churches that Christ established. I tell you in the beginning that I don't believe that Christ established all these various and sundry religious denominations and organizations.

I take the position that Christ established His church during His personal ministry and that it was a Baptist church, and that she is the mother of us all in the sense that from her came the missionaries that spread throughout the earth and established other churches of like faith and order.

I say the Bible teaches us in no uncertain terms that not only did Christ establish His church, but even the name Baptist is Scriptural in every sense of the word. Why people shy away from the name Baptist and deny our own heritage is beyond me; why, when interrogated regar-

(Continued on Page 5 Column 4)

## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## THE LINK-CHAIN SUCCESSION OF TRUE BAPTIST CHURCHES

"...and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

The first most important thing in time and eternity is to be saved. The second most important thing is to be a member of a true church. In fulfilling the second and third of these; it is of the utmost importance that one know what is, and be a member of, a true church. This relates to the matter of obeying God, serving God, and of blessings and rewards from God. My subject is vitally connected to the subject of what is and what is not a true church of Jesus Christ. Surely, none of us will be so foolish as to even imagine that,

of all the vastly different organizations in the world purporting to be churches, all are true churches. The doctrine of my text — a Biblical doctrine — applied to the subject: which of the many so-called churches are true churches, will go far towards deciding that question.

Now we are talking about true churches. We are not interested in or concerned about other religious organizations calling themselves churches. We are talking about the Lord's churches, and not those of men. We are talking about a local, visible church. We are not talking about that figment of man's imagination — the so-called universal, invisible church. The

man holding to such has not yet started to school as to church truth. One cannot even begin the first grade as to church truth, who holds to a belief in a universal, invisible church. If I could not teach a man that the true church of the New Testament is a local, visible assembly of Scripturally Baptized believers, I would not attempt to teach him the truth of Link-Chain Succession. As one must learn simple addition, subtraction etc., before advancing to algebra, so one must learn that the church is local and visible before he is even qualified to study the matter of Link-Chain Succession. Everything — I

(Continued on Page 2 Column 1)

## TO THE CHURCH OF PERGAMOS

by Martin Holmes  
Kenton, Oh.

Scripture Text: Revelation 2:12-17.

To open our discussion of this local church located in the city of Pergamum, let us look at the name of the church and see if we can gain some insight into the spiritual condition of this church, from its name. Pergamos is from two Greek words, "Perge" and "Pergos" and when these two words are combined we have the thought of a "fortified tower." With this thought in mind let us go to our scripture text in Revelation 2:12-17 and learn some Scriptural facts from this text.

Those who view the Seven Churches of Revelation 2 & 3, from a historical viewpoint, believe these Seven Churches are typical of Seven Church Ages reaching from Pentecost until the rapture of the blood-bought Saints of GOD. The historical view of Pergamos begins with 313 A.D. with Constantine's "embracing Christianity." Here the church historians tell us the church, "Universal," settled down in the world and began receiving into their bosom some of the practices of the "Egyptian Magi," the "Babylonian Magi," etc...



Martin Holmes

There were, probably, many churches who were involved in this, for in the sixth century we find the first of a long line of "Popes" or "Holy Papas" of the "Holy Universal Visible Church," so-called, out of which, some Brethren have conjured up their "Holy Universal Invisible Church Theory."

But, our LORD addresses this Scripture text to a Local New Testament Church in the City of Pergamum (Rev. 2:11). Our LORD said of HIS kind of a local church, that they would never be defeated by the hordes of Hell as long as they kept their eyes on their foundation, the LORD JESUS CHRIST, and made HIS Word their only rule of faith and practice (Matthew 16:13-18:19).

It is my understanding that

(Continued on Page 3 Column 2)

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JOSEPH M. WILSON, Editor

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## LINK-CHAIN

(Continued from Page 1)

said, and I verily mean everything — that the New Testament teaches about the church shows, beyond rightful dispute, that the church is local and visible. The word inspired by the Holy Spirit to refer to the Lord's church shows that it is, and must be, local and visible. Furthermore, the officers of the church, the figures of speech referring to the church, the work of the church, etc., show that it must be local and visible.

One might apply the P.H.D. test to the organizations which claim to be churches. Compare the Practice, History, and Doctrine of the Bible to that of so-called churches; and one must conclude that only true, sound Missionary Baptist Churches are the true churches of Jesus Christ. My subject — Link Chain Succession — is very important in this matter of identifying the true churches of Christ. If my subject is true — and it is — it automatically nullifies the claims of all so-called churches except true Baptists to being true churches of Christ. Only Baptist Churches can set forth any semblance of a claim as to having descended by Link Chain Succession from the church that Jesus started in His earthly ministry. All other so-called churches were originated by man this side of the earthly ministry of Christ, and so have no connection with the Church Jesus started.

Let us look briefly at the subject of church perpetuity. This teaching is, that the church which Jesus started in His earthly ministry will continue in existence every moment of time until His coming again. This promise does not simply mean that there will always be truly saved people on earth at every moment of time. There were believers here before Jesus started His church, and there will be such here when the church is removed from the

scene of earthly history. This promise does not mean — and is not fulfilled by — the perpetuity of beliefs, practices and principles taught by Christ. This is not what Jesus promised. He did not promise the perpetuity of doctrines, but of an institution holding those doctrines. The truth lives in the church, and not the church in the truth. The church is the pillar and ground — the preserver and propagator of the truth, (I Tim. 3:15). Perpetuity does mean that there will be one or more true churches on the earth until the rapture of the saints of God.

Now, and I insist adamantly on this, Link-Chain Succession is the only way that church perpetuity can be accomplished. It is either Link Chain Succession, or no perpetuity of churches. It is utterly foolish, absurd, impossible, and unscriptural for one to pretend to believe in perpetuity and yet deny Link Chain Succession. I think it would help the brethren who do this if they would seriously make an attempt to clearly set forth how the church could be perpetuated apart from a Link Chain Succession. It just might be that such an attempt would show them the error of



JOE WILSON

their ways. Link Chain Succession is the way in which God has accomplished perpetuity in every area. Every human on earth today is descended by Link Chain Succession from Adam and Eve. God has accomplished the perpetuity of the human race by Link Chain succession. And no man will deny this even though he cannot trace by visible proof every link in that chain from himself to Adam. Every dog on earth today is connected by Link Chain Succession with one of the first dogs God created on the earth. I am assuming that, though God only created one pair of humans, He may have created more than one pair of dogs. Every blade of grass, every tree of the field today is connected by Link Chain Succession to that first created by God. In other words, in every area, God has accomplished perpetuity by Link Chain Succession.

Now, surely no sensible man among us will deny this. Surely, all will agree that Link Chain Succession would certainly accomplish the matter of church perpetuity. Now those who oppose my doctrine, stop and think on this awhile. Is it not surely true? Let me say this again, Link Chain Succession will certainly accomplish perpetuity. Now, I ask my opposing brethren if they can set forth any other way in which perpetuity could be accomplished. I challenge any opposer of Link Chain Succession to show us how God could have perpetuated His church in any other way. You cannot do this. Your effort will, by its very failure, prove my thesis. Come on now. You say that you believe in church perpetuity, but do not believe in link chain succession. Show me

how this could be. Brethren, the older I become in preaching the truth of God's Word, the more I am convinced that nearly all error results from men just refusing to face the facts in what they say they do or do not believe. If men will truly face up to this matter, they will have to give up perpetuity or adopt Link Chain Succession as the one and only way a true perpetuity can be accomplished.

Now let us look at Link Chain Succession from the standpoint of church authority. Let me say right off that I would not attempt to prove Link Chain Succession to one who denies church authority. In fact, there is very little one can prove about the church, its ordinances, officers, and work, to one who denies church authority. If one must learn the truth about the nature of the church — that it is local and visible — before they can even start the first grade on church truth; surely, they must learn church authority before they can be promoted to the second grade. In other words, if you deny the truth of church authority, you will certainly deny that of Link Chain Succession. On the other hand, if you accept the truth of church authority, you cannot logically, consistently, and Scripturally deny Link Chain Succession.

Our Lord gave the authority to properly do His work in the world today to His church. We see this clearly in the Great Commission, (Matt. 28:18-20). That was not a commission to individual disciples, or it would have died when the last one of those present died. It was a commission to the Lord's Church, to which He had already promised perpetuity, and to which He here promised His continuing presence. That the Apostles thus understood this commission is seen in how they carried it out in the book of Acts. One cannot properly and attentively read the book of Acts without seeing that the Lord's church is prominent. Men went out under church authority and believers were baptized and churches were organized. Everything was church connected. Free lancism, mission boards, other organizations apart from the Lord's churches, are not seen in the book of Acts. All such are unscriptural and anti-scriptural.

Included in this authority given to the church is the authority to properly observe the ordinances of Baptism and the Lord's Supper. Individuals, believers as believers, false churches, etc., cannot observe the ordinances. They must be performed and observed by the authority of true churches — a Missionary Baptist Church if you please — or they are null and void. Do them Scripturally, or leave them undone.

Now, of a certainty, the authority of the church to properly do the Lord's work in the world, and to observe the ordinances, includes and involves the authority — the only authority — to start churches. A church, in order to be a true church, must be started by a true church. How absurd to argue, or even think otherwise. Let me illustrate. You agree that a group of believers, not all in a true church, not acting as a church cannot baptize an individual. Here are three believers who are not a church. They witness to an unsaved person and he is saved. You will agree that they cannot baptize that person of themselves and on their own. But you will say to me that those three persons can

vote to become a church; that this will, of itself, make them a church, and then they can baptize the aforesaid individual. How very absurd! Understand that I am not trying to prove Link Chain Succession to those who deny church authority. Understand that, if one can baptize without church authority, I am not arguing that they could not start a church in the same way. I am not even, in this message seeking to prove church authority — which I verily do believe the Bible teaches. What I am saying here is that church authority proves Link Chain Succession so that if you believe in church authority, you must certainly believe in Link Chain Succession — to be consistent and Scriptural. If a true church must be started by another true church, then this will hold true all the way back to the church that Jesus started, and we have Link Chain Succession.

Now, there is a scarecrow

which men set up to scare men off from the doctrine of Link Chain succession. They say that we cannot prove, by historical, visible documentation that our church goes back by Link Chain Succession to Jesus Christ. No one ever said we could. It is not necessary that we do this. I cannot show, link by link, my ancestry back to Adam. However, I surely know that such exists. The inability to visibly document every link does not prove that such link does not exist. Men say that, since we cannot give this visible proof, we cannot know that our church is a true church and cannot know that we have Scriptural baptism. I say we can. I say that we have proof enough without having visible, documentary proof. What do we have?

We have the promise of Jesus Christ given in my text. This promise of our Lord to perpetuate His church is better

(Continued on Page 3 Column 1)

## FROM THE EDITOR

**THE PROGRESS OF HERESY.** Some years ago a few of our men adopted the position that one could be regenerated at one period of time; and then, repent and believe at a later time. The interim might vary greatly. These men did hold that regeneration was by the Holy Spirit using the Word of God. They could not, therefore, be classified as hardshell. I warned these men that the doctrine they were holding would open the door to hardshellism. Later, some of our men became hardshell on the gospel by denying that the Word is used in regeneration. Now many, calling themselves Missionary Baptist, are holding to the hardshell doctrine that regeneration is without the Word of God. One error is like a thief who slips into the home and opens the door so many more thieves can enter. It seems that heresies must run in droves. How often have we seen dearly loved brethren go from pre-trib truth to post-trib, error, to priesthood, to A-mill, to hardshell! How sad!

I quote from a paper before me. "I've learned that some Primitives are the elect of God (whoever doubted it, J.W.?) and that some of their churches are the churches of Christ Jesus... I recommend the Absolute Predestinarian Primitive Baptists to our readers as being sound in the faith." See here the progress of heresy. The paper before me is published by a Missionary Baptist Church which once stood strong and true to the Missionary Baptist doctrine of the Holy Spirit using the Word of God in regeneration. How sad to see this change!

Now, we see this church (which is responsible for its paper and pulpit, its paper, and its pastor recommending the Absolute Predestinarian Primitive Baptists as sound in the faith, and some of their churches as true churches. Who would have believed it would come to this? I wonder what those who have long stood with this church will now do.

Well, I have repeatedly warned the brethren of where this doctrine of regeneration without the gospel was headed. I have repeatedly suggested that these men should leave our ranks, and either join the hardshells or start a new denomination. I am glad to see that it is now out in the open — out in print — that a Missionary Baptist paper, edited by a Missionary Baptist pastor, published by a Missionary Baptist church, has publicly announced the recognizing of Primitive Baptists of a certain type as true churches. It may be that this will be the beginning of a drawing of the line between us. It may be that this shocking revelation will awaken some of our dear Missionary Baptist people to the awful danger of the hardshell heresy of regeneration without the gospel. Oh, how I hope this will be the outcome!

I appeal to my brethren who have gone this route, or who are too ing with it. Dear brethren, see where you are headed. Come back to the truth you once held. I call on all who call themselves Missionary Baptists to give serious heed and much thought to the position our Baptist paper has taken on this subject as set forth in this editorial. Let it be known here. I speak emphatically. I speak adamantly. The Baptist Examiner will never recognize Primitive Baptists of any type as being sound in the faith; we will never recognize their churches as being true churches so long as I am the editor thereof and please God, forever. Primitive Baptists are heretics. They are not sound in the faith. Their churches are not true churches.

I wonder what the paper I have referred to will now do as to Landmark teaching. Will it hold to link-chain succession of true churches? Will it hold to the authority of true churches over the Lord's work in the world today? If so, what true Missionary Baptist church started these Absolute Predestinarian Primitive Baptist churches? Where did this authority come from? I am not a prophet, or the son of a prophet, but I make this prediction: Many of our brethren and churches will drop Landmark teaching of link-chain succession and church authority, or they will join the hardshells in re-baptism and reorganization. We will wait and see if this comes to pass.

What are you Missionary Baptist brethren, who are enmeshed in this "New Hardshellism," going to do about this statement and the recommendation of Absolute Predestinarian Primitive Baptists being sound in the faith and being true churches? I hope you will be by this the error of your ways, denounce this doctrine that is new to nearly everyone of you and return to the old paths of Bible and Missionary Baptist truth.





QUESTION: — What two Hebrews were embalmed by Egyptians?

ANSWER: — Israel (Jacob) and Joseph, Genesis 50:2. "And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel." 50:26: "So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt."

## LINK-CHAIN

(Continued from Page 2)

than tons and tons of visible documentation. From His promise we can know that there is in this world today one or more true churches. Since He has promised perpetuity, and perpetuity can only be by Link Chain Succession, and since church authority proves succession, we do verily know that there are churches in the world today which have descended by Link Chain Succession from the church Jesus started in His earthly ministry.

We have the facts of history as to how Baptist churches have practiced the formation of new churches. We do verily know that this modern practice of starting a church without authority from another church is a new thing. That it was unheard of through many centuries of Baptist history. Baptist history bears eloquent and continuing testimony to the fact that Baptist churches have been in the habit of starting Baptist churches and not recognizing organizations started without church authority as true churches.

We have the indisputable Biblical testimony that the Holy Spirit indwells true Baptist churches. Though He indwells all true believers, He does not indwell false, man-made institutions calling themselves churches. As the life of Adam is passed to his descendants by the birth of one from another, so the Holy Spirit is passed from church to church by one church birthing another church. Only a church started by another true church can be indwelt by the Spirit of God. Now, if a church is not properly started by another true church it will not have the indwelling Holy Spirit. This lack of the indwelling Spirit will shortly show up in a departure from the truth — if it had truth in its beginning. The church — a true church — is the pillar and ground of the truth. The Holy Spirit is given to the church to enable it to maintain this truth. Not having the Spirit will manifest itself in a departure from the truth.

Now what can we do to answer the scarecrow set up by the denier of link chain succession? We can be sure that every link in our history is sound as far back as we can trace our linkage. If we learn of a certainty that a link in our history is not sound and true, we will know that we are not a true church. We can be sure that we are now sound in the faith of the Bible. This soundness is an evidence of

having the Holy Spirit as a church and of being a true church.

Let us begin to sum up this matter. Note some important things we have established. Christ promised the church He started perpetuity until His coming again. Link Chain Succession is the one, sure, and only way to accomplish this perpetuity. The Biblical doctrine of Church Authority proves Link Chain Succession. We are to believe the promise of perpetuity and thus believe that our Lord has fulfilled this promise and that there are true churches in the world today. We are to learn our history so far as we reasonably can, and know that every link in that history is sound. If we can go back a ways with that history, we can be fairly confident as to our linkage, for we know that Baptists have historically held to the practice of a church being started by another church. We are to know that, at present, we are in a church that is sound in the doctrines of the Word of God. Believing the promise of Jesus Christ, knowing that our history is sound so far as we can trace it, knowing that our church is sound in the faith, we can know that our church is a true church and that our baptism is Scriptural.

Let us come back to where we began. The most important thing in time and eternity is to be saved. The second most important matter is to be a member of a true church. The third is to be the right kind of member of that church. The truth of Link Chain Succession will lead us to a Sovereign Grace Landmark Missionary Baptist Church. Let us find such a church, become a member thereof, and let us serve our God faithfully therein. In this way — and in this way only — we will fulfill our obligation and responsibility to our Lord, we will have the greatest blessings, we will do the most good in the world, and will have the greatest rewards in eternity. May the Lord bless you all.

## PERGAMOS

(Continued from Page 1)

these were seven local churches, of John's day, churches which were having problems that not only existed in their day, but can be found in many of our Baptist Churches of today. Keep in mind, though, these churches were involved in some mighty unscriptural practices, yet our LORD addresses each and every one as a church.

In Revelation 2:12, the first thing we see is the sword with the two sharp edges. In Revelation 1:16, we see this sharp two-edged sword coming out of the mouth of the LORD. In Hebrews 4:12, we find this sharp two-edged sword is the Word of GOD or our Bible of today.

Children, GOD's Word can be, should be, our only rule of faith and practice and not the doctrines or teachings of men.

In the church of Pergamos, the doctrines or teachings of men were counted superior to the teachings of the Word of GOD. It has been my thought that 90% of what professing Christianity believes, they believe, because they learned it from some man, rather than from the Word of GOD.

These doctrines of men go far back into antiquity. These doctrines of men have their conception in the days of Nimrod, the "Hunter of Men's Souls." In Genesis 11 we find Nimrod

building his tower of Babel that he might reach the Throne of GOD. Ever since Satan was cast out of Heaven, he has been trying to find a single man to head up his Satanic religion. This will be accomplished in the beginning of the days of the Tribulation.

In Genesis 41, we find Joseph marrying Asenath the daughter of Poti-Pherah in Egypt land. Poti-Pherah was the Priest of the City of On which is the city of the Temple of the Sun God, Ra. So you see the teachings of the doctrines of men and the worship of the Sun gods, Ra and Baal, infiltrated the Nation of Israel or the children of GOD, years before the Babylonian captivity. The Egyptian and Babylonian Mysteries were combined under Nebuchadnezzar who was the first man to receive the title, "The Great Bridge Builder." There is amongst us today, a man who heads up a great religious system, who wears this title on his crown. If you are a Latin scholar translate the title, "The Great Bridge Builder," into Latin and you will recognize this very prominent man. In 325 A.D., Constantine assumed this title and the Apostate Church and State were married in a marriage that has yet to be dissolved and will only be dissolved, when the rock carved out of the mountain comes and smites the Anti-christ at the end of the Great Tribulation (Dan. 2:34, 35; Rev. 19:17-21).

To my many, used to be, fraternal brethren, most of what you believe and practice have their history in this same combination of Egyptian and Babylonian mysteries. If you doubt that I know of what I speak, examine closely the emblem of the sixth degree of one of your prominent roads of a great fraternal order and see if it isn't a triangle with the word "Jah" at the bottom, one side Buh or Baal and the other side the word Lun or On, the city of the Sun God, Ra. These are both the Great Sun Gods of the Egyptian & Babylonian mysteries. If you can prove me wrong, you call me and I will apologize to you personally. I have no ax to grind, I am just trying to point out how deeply the doctrines of men have infiltrated our everyday lives. In the church of Pergamos, our LORD identifies this as the "Seat of Satan." There are only two teachings in our world of today and two Gods who head up these two sets of teachings. Be careful that you know which God you are following and serving, and to which set of teachings you are listening and obeying.

These teachings will always teach opposite philosophies. The doctrines of men are always that of a "Works Religion." You have to do some work to be saved, to stay saved and to have the blessing of GOD on and in one's life. First, we have the age-old doctrine of Balaam. Balaam was not the author of this doctrine, he just explained to King Balac how to make it work amongst the children of GOD and get them involved and, by virtue of this, bring them under the displeasure of GOD. Balaam could not bring a curse on the people of GOD. No man can do that. No man can lay anything to the charge of GOD's elect (Romans 8:32-34; Romans 4:6-8). All Balaam could do is to show Balac how he could get Israel to break and defile their separation unto GOD. Balaam didn't do this because he hated Israel — he did it for reward

and honor from men. So Balaam simply told Balac to do what Israel already knew about and had been involved in, in the old life back in Egypt Land.

This kind of Idol worship was re-introduced to Israel in the wilderness when Aaron made them the golden calf. Why a golden calf? You see, Ra was the Sun God in Egypt Land. GOD is the GOD of Israel. So let's mix these two facts with the golden calf. We are not going to deny that GOD is GOD. All we are going to do is re-create GOD into an image more favorable to our worldly tastes. Gold symbolizes deity and the calf is a clean sacrificial animal. But a calf of gold symbolizes a GOD that can save and take to Heaven, but a GOD that cannot speak and, therefore, cannot make any demands on HIS children. Very few folk, but "fools..." (Psa. 53:1), deny there is a GOD. But many folk want a God that will take them to heaven when they die, but allow them to live as they please while they are here on earth. GOD is busy creating HIS children into the image of HIS SON JESUS CHRIST, our LORD (Rom. 8:28-30). Man is busy trying to recreate GOD into an image more palatable to his worldly tastes (Rom. 1:18-25). It is according as to who is doing the creating as to what the end product is. Idol worship, the worship of the Mother & Child, the hot cross bun of "good Friday," the sacred Easter egg, the fertility of the Easter bunny were all introduced into human society by Nimrod and his wife, was passed on in the Egyptian mysteries and, later, in the combination of the Egyptian and the Babylonian mysteries in Isis and her husband Osiris (Ezek. 8:1-18). In this chapter, also in Jeremiah 44:1-30 and Amos 5:25-27, we find the Bible identification of the "Eastern Star" so-called.

I heard a young Baptist Pastor castigating the Church of Rome for their "Idol Worship." All of what he was saying is true and he had it all well documented.

But as I listened to him, I wanted to cry out, "but dear brother, what about the Christmas tree and the celebration of Christmas that you take part in, in the church you Pastor?" "What about the Sweetheart Banquet" held in your Church, in the celebration of "Valentines' Day"? What about the Easter egg hunts, the Easter bunny & baskets, and the observance of "Easter Sunday"? Dear Pastor, where did all of these practices originate but back in Nimrod's day and were carried on in the Egyptian & Babylonians mysteries and into our day in the church of Rome and those who follow her practices?

Not only did these teachings of the doctrines of men originate back in antiquity, but so did the doctrine of the Nicolaitanes. The word, Nicolaitanes, has its origin in two words. The Greek word, nikolas... ruler of the people and lahoefatace or laity, the common people. Nicolaitanes are the men who set themselves apart as the "Clergy" and took authority over the church, introducing into the churches doctrines that were not found in the Word of GOD.

Not all of this practice is found in the Church of Rome and her Protestant children. Many Baptist Pastors are virtual dictators in their churches. Many Baptist Churches set their Pastors aside as "Reverends," when the bible teaches, in Psalm

111:9, that Holy and Reverend is GOD'S name, not man's. In many Baptist Churches the church is the Priest and the only way to get to God is through the Local Baptist Church. Children, don't ever forget, the greatest doctrine of the Bible and the Baptist Church is, you don't have to pass through any man's hands to get to GOD. JESUS CHRIST, my LORD and Saviour, is GOD, and you can come directly to HIM through the gift of faith HE gives to all of HIS own. The Word of GOD teaches this very plainly in Ephesians 2:1-9; Titus 3:1-8; Hebrews 4:14-16; Hebrews 10:19-23 and many other passages from HIS Word. GOD has chosen by the foolishness of Preaching of the Cross of CHRIST to save those that believe (I Cor. 1:18-21). Salvation is of, through and unto faith in what the LORD JESUS CHRIST did for HIS own at Calvary. This is the good news of the Gospel, and HIS own do not have to pass through any man's hands or that of any church to come to GOD through HIMSELF (Rom. 10:9-17; I Cor. 12:1-3).

If you are a member of a Local Baptist Church that has been infiltrated by the doctrines of men, our LORD commands, that, if you are one of HIS own, to repent, as so does HE command the church. If the church will not overcome these doctrines of men by giving heed to and obeying the Word of GOD, then you must separate yourself and seek out a church that uses the Word of GOD as her only rule of faith and practice. The seven promises to the seven Churches of Revelation 2 & 3 are only to those who hear and obey the Word of the LORD JESUS CHRIST.

Consider, seriously, what I have tried to say here. Maybe I have said it badly, but the truths of the Word are here for your consideration. In Revelation 2:16, the LORD, cries out, "Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth." Oh, child of GOD, please, I beseech you, in the name of GOD, don't be found fighting against the Word of GOD. You are facing a no win situation and can only be found coming under the chastening hand of GOD.

May the LORD bless you one and all!

## ATONEMENT

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taken from a letter an Arminian preacher wrote to me); the second major view, and the truth, is that Jesus died only for the elect of the Father; that all Christ died for will be saved, whereas the universal view rejects this, and places some covered by Jesus blood in the flames of hell. There is the sufficient-efficient view of the atonement which states that the atonement was sufficient for all men but efficient only for the elect. I reject this theory, believing the atonement is sufficient and efficient for the elect only.

Let us now begin to examine what the Bible says concerning the atonement. First, a Limited Atonement is proved by the attributes of God. Oh, what great mockery does the universal

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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

Should Baptists read books by other writers (such as the Puritans), or only those by Baptist authors?

SAM WILSON  
1490 North  
Spring St.  
Gladwin, Michigan  
48624

PASTOR  
GRACE  
Baptist Church  
Gladwin, Michigan



II. Peter 3:18: "But grow in grace, and in knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen."

The children of God are commanded to grow in their knowledge of God's Word. Certainly, one way of doing this is by reading. We should all spend most of our reading time in the Bible, but I certainly do not oppose books. Books can and have been a great help to many of God's people. I wonder about those who oppose the use of books in their ministry. How can we expect people to listen to us preach; when we seem to think we can not learn by reading the writings of others. Books are often times a written sermon or a written lesson on a certain subject. I am a strong advocate for religious books, as I feel they can be of much help to us in our study. I will readily admit that there are those who will misuse books. There are those who will read books and neglect The Word of God. There are those who will get all their theology from a book and never study God's Word on a matter. This is not a fit argument against the use of books. If this argument could be used to prove books are detrimental to God's people; then preaching would also be detrimental, for there are many that get all their theology from the lips of a preacher. In II Timothy 4:13 Paul tells Timothy to "bring... the books." I have no doubt in my mind that the books here referred to are religious books. Much more could be said in defense of good books. However, space will not allow it; and that is not the question before us.

Let us now answer the question. Without sounding too vacillating, I want to answer this question yes, and no. First, let me deal with the "yes" answer. There are those who are grounded deep enough in the Word that they would not be swayed by a puritan, or heretical writer on some subjects. If we restrict our reading to "true" Baptists, we will have very little reading material. The reason more Baptists did not write, is that it is hard to write from caves and under persecution. To answer this question, "no" emphatically, would bring about another question, concerning who are Baptists? There are very few books written in which any one could read and be in total agreement with the author. This is why it is very important that we, as God's people, be grounded in the truth. To say we could not learn

anything from puritans and others, has a "Priesthood" sound to it. I will readily admit that I have many books in my library that are not by Baptists. I will also admit that some of these books have been a great help to me. If there is anyone out there that has some of these and you feel you shouldn't read them; please get in touch with me, and I will take them off your hands. I do want to issue one word of caution. We should never, never, never, make so much of books that we neglect the Book of books; The Bible!

Now, let me deal with the "no," answer. There are those who should not read anything but Baptist books. There are those who are always looking for something new, these should stay away from books. There are those who are too sympathetic toward authors of books, and they will allow this to sway their thinking. There are those who are not grounded in the truth, and could be carried away with every wind of doctrine. There are those who will read nothing but books, and become so addicted to them as to neglect God's Word.

The hard part of this is to determine which are you. If you have to ask, you probably should stick with the bible and Baptist books for awhile, I can tell you almost without fail, who in my Church should be reading or listening to what. It might not be a bad idea to talk to your pastor about this subject and you. May God cause all of us to grow in knowledge of His Word.

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

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky



Books can be a great help or they can cause a lot of problems. The Apostle Paul used books to advantage. "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" (II Tim. 4:13). Paul wanted the books, but he wanted especially the parchments. The books helped, but the parchments (Scriptures) were more important.

Most preachers have learned that you can get a lot of help out of books if used properly and kept in their proper place. The problem with some is that they forget that books are not inspired by the Holy Spirit and must be read with that in mind. They are not to take the place of the Bible. I have known preachers, especially young preachers, who have studied so many books about the Bible that they have become confused as to the true scriptural teachings on various doctrines. Such doctrines as church truths, eschatology, and sovereignty have especially been mistaught in books. I know of some who have left the scriptural local church

truth and gone into the unscriptural and dangerous idea of the universal church; others have turned from the scriptural teaching of the pre-tribulational return of Christ and embraced the unscriptural position of the post-tribulational return and the a-millennial reign of Christ.

The Bible says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). We must study so as to teach the Word of God properly. Many books, even some written by non-baptists, have something that can help us. None of them, even those written by Baptists, are completely true, because they are not inspired as the Bible is. Use whatever you can to help, but do not let them take the place of the Bible or shape your theology.

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

Deacon  
Calvary  
Baptist Church  
Ashland, Ky.



Using the Apostle Paul as an example, we find him writing to Timothy, "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" (II Tim. 4:13). It seems from this passage, Paul longed greatly for his books which he had left behind. We are not told what these books were about nor who wrote them, but I think we can assume that they were not all written by Baptists. We do know that Paul read other books, even those written by pagans, for we are told that in his sermon on Mars' hill, he told the men of Athens, "For in him we live, and move, and have our being; as certain of your poets have said, For we are also his offspring" (Acts 17:28).

In my modest library I have books written by Baptists, as well as some written by those who are not Baptist. I find one thing most of them have in common, Baptist as well as the others, they may be sound on some subjects yet off on other subjects. Any book written on any subject of the Bible, whether written by a Baptist or some one else, needs to be weighed by the Word of God, "— if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

On some doctrines of the Bible, the best books I own, were written by men who were not Baptist. Books, regardless by whom written, if used rightly, can be of great help in our study of the Bible.

When we read and study any book on a subject of the Bible, regardless of who wrote it, we need to be like the people of Berea of whom it is said that they, "—searched the scripture daily, whether those things were so" (Acts 17:11).

## ATONEMENT

(Continued from Page 3)

atonement do to the character of our God. This is the greatest evil of this heresy; it blasphemes God and puts Him at the mercy of puny, depraved man.

First; a universal atonement reflects negatively on the love of God. The love of God proves a limited atonement. Arminianism claims a universal atonement broadens God's love, when in reality it mocks the love of God, by saying God's love is not able to accomplish that which it desires. We all must agree that love is active. When we love someone, we try to do what is best for them. Surely, God will do that which is best for those He loves. The Arminian has those whom Christ loved, and therefore died for, in hell. Let us remember that God will cast men into hell. How could He cast those He loves into such a horrible place? To say God loves all men and died for all men, and yet, He still sends them to hell, is not only unscriptural, but is not even logical. To try and tell someone that God loves the man in hell, as much as the man in heaven, is pure absurdity. How could God be happy in heaven if the objects of His eternal love are screaming in the torments of hell? Did God love the rich man in hell? Did Christ die for this man and others in hell? I assert that, to say He did, is to make a most ridiculous assumption. Beloved, because of God's immutable love, and because of God's ability to act upon His love, and because there are people in hell, I know that Jesus did not die for all men. I know this, because the Bible clearly teaches that God does not love all men. If Jesus did not love all men, then it would be absurd to say He died for all men.

I could easily make a point, that God's hatred proves a limited atonement. God hated Esau; He hates every worker of iniquity; He hates the congregation of evil-doers; There are men who were before of old ordained to condemnation; there are vessels of wrath, fitted for destruction; the Lord hath made all things for Himself, even the wicked for the day of evil; there are those that stumble, whereunto they were appointed. Please do not insult one's intelligence, as well as the blood of Christ, by saying these people are covered by the atonement. Surely, the love and the hatred of God prove a limited atonement. I will briefly mention the immutability of Christ's love. If God ever loved one, then He will always love them. God's love could not turn to hate because of the rejection of man. Malachi 3:6 says: "I am the Lord, I change not." The death of Christ is the supreme example of Christ's love. He died for those He loved with an everlasting love. Hell is the supreme example of God's hatred. Men will go to hell because Jesus did not pay for their sins at Calvary.

Secondly, a limited atonement is proved by the wisdom of God. God's plan of redemption, according to I Corinthians 2:7, is a display of His wisdom. I believe the death of Christ to be the only way whereby man could have been saved. If Jesus died for all men, and yet some of these men die, and go to hell; then there is not much wisdom shown on God's part. What kind of wisdom is there in a plan that fails? According to a universal atonement, God's plan of redemption was at least a par-

tial failure. He devised a plan that did not work. Let us further make mention of the wisdom of God in that He knows all things before they happen. Before Christ went to Calvary, He knew from all eternity who would, and who would not believe. Would the Son of God be so foolish as to die and suffer hell for those He knew would not believe? Certainly not. Let us also remember that at the time of Christ's death, there were already some people in hell, suffering the eternal wrath of God. They have no hope of ever escaping their present condition. Would one be so foolish as to say Jesus died on the cross for those already suffering His eternal wrath? A limited atonement means God is a success; whereas a universal atonement makes God to be a failure. The wisdom of God in devising a successful plan of redemption proves a limited atonement.

Thirdly; a limited atonement is proven by the justice of God. God would have been just, if He had sent us all to hell for our sins. Revelation 15:3 says: "Just and true are thy ways, thou king of saints." God's character of holiness demands that all sin be punished, but God's character of justice demands that it only be punished once. If a universal atonement be true, then God has committed a grave miscarriage of justice. He has punished sin in the person of His Son and again in the person of the sinner. To believe in a universal atonement is failing to understand the design of Christ's death. Christ's death was to atone for sins. The Father punished His Son for the sins of the elect. How could a just Son turn around and punish man for sins He has already punished His Son for? So, we find that the justice of God proves a limited atonement.

Fourthly, limited atonement is proven by the power of God. We talked earlier about God's love. It is God's power that makes His love effective. The question of salvation is a question of power. Is God or man more powerful? Does God, or does He not have the power to save those whom He desires to save? Since, the Bible clearly teaches that God does have this power, and since all men are not saved, then Christ must not have died for all men. I assure you, that all Christ died for, He has the power to bring to repentance and faith. What blasphemy is a universal atonement to the power of God! It says Christ can pay for their sin, but cannot bring them to Himself. Praise God, He is able to carry out His desire to save His people! Surely, the power of God proves a limited atonement.

Lastly, only a limited atonement gives God the glory that He is due. If you want to know the truth about a Bible doctrine, then I offer you this hermeneutical principle. Lay the many beliefs on the subject side by side, and the one which gives God the most glory and abases man is the truth, while the other is dangerous heresy. A universal atonement makes God out to be a failure, and surely this does not give Him glory. A limited atonement teaches that all Christ loved and died for and desired to save shall be eternally saved. A universal atonement gives glory to man, by teaching he must do his part; a limited atonement teaches that God does it all. Surely, since a limited atonement gives the most glory to God, then this

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## ATONEMENT

(Continued from Page 4)

must be the truth. May the Lord cause you to realize the slander a universal atonement puts upon Him. May you realize that the NATURE, CHARACTER, AND ATTRIBUTES of God make a limited atonement to be the truth about Christ's death.

In the next place, we want to prove a limited atonement by other doctrines that are taught in the Bible. We must remember that there are no contradictions in God's Word; therefore, one doctrine cannot oppose another, but rather will prove another. This is especially true when it comes to the doctrines of grace. If one of these doctrines are true, it stands to reason that the rest are true. First, the doctrine of election proves a limited atonement. If this is not true, then there is a disagreement amongst the Trinity. The doctrine of election is, that before the world began, God the Father chose certain individuals unto salvation, through the work of Christ. See Ephesians 1:4, II Thessalonians 2:13.

Jesus said, He came to do the work of the Father, which was to provide a way of salvation for those the Father had chosen. Jesus also said that of all the Father hath given Him, He would lose nothing. If God the Father did not choose all men to be saved, then why would the Son die for all men. To say Jesus died for all men, is to create a division between the Father and the Son. The Father chose some to salvation and passed others by, leaving them in their sins. Jesus died for those who were chosen by the Father and left the others in their sins. This does not make God unjust, mean or cruel. We must remember that God was not obligated to save any; therefore, He has done wrong to no one by not saving all. I might add that the opposite of election, reprobation, also proves a limited atonement. See the section about God's love and hate for proof of this doctrine. There are a multitude of verses that teach reprobation. Reprobation does not mean that God causes men to sin, and then sends them to hell; but that God never had any desire to save them, and sends them to hell because of their sins. Surely, we can see that if election and reprobation be true, then so is a limited atonement.

Secondly, irresistible grace proves a limited atonement. This doctrine teaches that those whom The Godhead desires to save will be brought to Christ. The fact that those whom Christ died for will be "willing in the day of God's power" proves a limited atonement. We know for a fact, that all men do not come to Christ. Arminians say, it is because man resists the begging of the Holy Spirit. The Bible teaches, they do not come, because it is not God's desire for them to come. Jesus said, "All that the Father giveth me, shall come to me." How dare you Arminians call God a liar. Jesus said in our text; "I shall save my people from their sins." He did not say He might, or He hoped to, but, that He would. Involved in this is the sending and non-sending of the gospel. Most Arminians believe the gospel is necessary for salvation. What about those that die and never hear the gospel? They could not be saved, for they know nothing about Christ and His death. If Christ died for all men then surely He would have

all men to hear about Him; yet, we find that Paul was forbidden of the Holy Spirit to preach the gospel in Asia. The fact that all men do not hear the gospel should be sufficient proof, to a sincere saint, that Jesus did not die for all men. The fact that all men are not called by the Spirit should conclude the issue in favor of a limited atonement.

Thirdly, there are Bible cases that prove a limited atonement. Men such as Esau, whom the Bible says God hated. Surely Christ did not die for those He hates. Pharaoh, whom God raised up, just to show His power unto Israel. All of the people in the Old Testament who went to hell; surely, Christ did not die for them. The vessels of wrath, fitted for destruction, Christ did not die for them.

The fact that there is a heaven and a hell should be sufficient proof of a limited atonement. Since Daniel 4:35, Isaiah 46:10, Job 23:13, and many other verses, teach us that God does as He pleases in heaven, earth and hell, then rest assured that all God desires to save, He will by His grace save.

There are many other doctrines in the Bible that teach a limited atonement, but space will not allow us to discuss them. Any doctrine that relates to the death of Christ, such as justification, redemption, etc., are further proofs of a limited atonement.

In the last part of our discussion we wish to discuss "The Book," and see what it says about the atonement. Not that what I have already written is not according to the Bible, because I feel I could easily give Bible to back up what I have already written. The doctrines I have mentioned are given to God in the Bible. Let us now look at some verses and see if they do not clearly teach a limited atonement. I might add, that no verse can be offered to prove a universal atonement. The word "world" certainly cannot be used to prove this position, for if it could, I could send everyone to hell as easy as one could make the atonement universal. Any knowledgeable, honest, Bible student must admit that the Greek word Kosmos, used for world in the Bible, seldom refers to all men who have ever lived.

First, let us look at Matthew 20:28: "...and to give his life a ransom for many." I could make much to do over the word "many" instead of all, but I feel there is greater proof of a limited atonement in the word "ransom." Ransom is the sum paid for the release of someone or thing. Jesus said, He paid the ransom. Was not His blood sufficient payment for sin? If you believe in a universal atonement, then you are saying the price Christ paid, which was His own blood, is not good enough. Beloved, those whom Christ paid the ransom for, will be saved.

Secondly, let us compare John 10:15 with Matthew 25:32, 33; In John 10 Jesus said; "I lay down my life for the sheep." In Matthew 25, Jesus talks about two kinds of people; one being sheep, and the other being goats. Jesus said, He died for sheep; I will assure you that not one drop of Christ's blood was ever shed for a goat.

Thirdly, John 17:9; "I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine." If Jesus died for the "world" then I feel certain that He would have prayed for the

world. This verse tells us that there are those whom Christ does not pray for, therefore, I insist, He did not die for them. We find in this verse as well as the others, that there are two types of people; the group which is God's and those who belong to the world.

Fourthly, Compare John 15:13 with Hebrews 10:13. John speaks of Christ laying down His life for His friends. Hebrews speaks of Him making His enemies His footstool. Christ died for His friends, not His enemies. Again, we see the two groups of people.

Fifthly, Notice Romans 8:32 through the rest of the chapter. There are many things there that teach a limited atonement.

1. In verse 32 we are told that, through Christ, God will freely give us all things. Surely salvation is one of the all things. Those for whom Christ died, God will give salvation to. In verse 33 we learn that none can charge God's elect; why? Because God has justified them through the Person of His Son. 3. In verse 34 we learn that, Those for whom Christ died, cannot be condemned. Why? Because of the work of Christ. There are those who are condemned, therefore, they must not be justified by Christ's blood. 4. From verse 35 through the rest of the chapter we learn there is nothing that can separate us from God. This non-separation is said to be based on the love and work of Christ. Since there are those who go to hell, and are separated from God's love, then it stands to reason that their sins were not atoned for.

Sixthly, From Romans 3:24, 25 we learn that redemption and remission of sins, comes from the death or blood of Christ. Since all men are not redeemed, and since all men's sins are not remitted, then Christ did not die for all men. Romans 5:10 speaks of being reconciled by the death of Christ; since all men are not reconciled, then Christ did not die for all men.

Galatians 3:13 speaks of Christ becoming a curse that He might redeem us from the curse of the law. Since all men are not redeemed from the curse of the law, then Christ did not die for all men.

Hebrews 9:12 speaks of Christ, by His blood, obtaining eternal redemption. Since many go to hell, and are not eternally redeemed, then Christ must not have shed His blood for all men.

Isaiah 53:11 will be the last verse we will look at. Not because we are running out of verses, but because if you will not believe these, then others won't help.

Isaiah 53:11, "He shall see the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." When the verse speaks of Christ seeing the travail of His soul, I do not think it means He will see them in hell. If Christ saw them in hell, then surely, He would not be satisfied. This verse clearly teaches that all Christ suffered for, He shall see redeemed in glory. Since all men will not be redeemed, then Christ could not have died for all men. This verse also teaches that Christ will justify many by bearing their iniquities. Since there are men in hell suffering for their iniquities, then Christ did not die for all men. As I said, that will be the last verse we will examine. I would urge you to study what has been written here. May God use these

verses to bring you to a knowledge of the truth about His death.

In closing, I ask you this question: Did Christ die for you? If He did, and the Spirit has brought you to Christ, then let us praise God for His wonderful grace. If Christ died for you while passing others by, then we surely owe Him much honor and glory. May God use this article to cause us to stand firm on the truths that He has revealed to us! May He use it to bring those in error to the truth about His death! May God bless you is my prayer!

## CHURCH

(Continued from Page 1)

ding their religion, they ashamedly finally say, as if apologetic, "I'm a Baptist."

I say we have the truth, and we only have the whole truth. I say that each Baptist church is a foundation, pillar and ground of the truth. We are under divine marching orders to propagate the truth to every nook and corner of this earth.

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH" (I Timothy 3:15).

Certainly every man who visits a Baptist church has every right to expect to hear the truth, for unto her, and unto her only, has the truth been committed, and unto her only has the commission been committed. Therefore, a man who calls himself a Baptist preacher and will not preach the truth dishonors the name that he wears, and certainly dishonors the Christ whom he professes to serve. He compromises the truth and denies it. We must, therefore, in this modernistic age lift high the banner of Christ. While we exalt and magnify His glorious, matchless Name, we must see to it that His church is on the march until her message is heard around the earth — until all the nations have heard the Baptist message and the clarion call of the Gospel of Christ.

1. THE ORIGIN OF THE CHURCH. I take the position that Christ established His church when here in the flesh, and that it was not established on Pentecost, nor anytime since; and that any organization that had its beginning since, cannot be Christ's church. If a church were established on Pentecost, it couldn't be His church, for He wasn't there. You say that the Holy Spirit did it. I didn't know that the Holy Spirit had a church. What the Bible teaches is that the Holy Spirit is the administrator of the Lord's church — that He leads, guides, directs, energizes, and empowers the Lord's church in her activities. You ask me when and where did the church begin. May I direct your attention to the Gospel of Luke:

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:17).

I want you to note two things: first, that John the Baptist was to come in the spirit and power of Elijah, and second, that his mission was to make ready a people for the Lord. John preached, men believed and were baptized upon their profes-

sion of faith in Christ.

I say, therefore, that the material which Jesus used was material which had been prepared by a Baptist preacher.

Somebody said, "Brother Cox, there never was but one Baptist on this earth." Well, I say that there was one Baptist. You can't find a Methodist, a Presbyterian, a Holy Roller, a Campbellite, a Roman Catholic, or anything else, but you can find a Baptist. The objector says, "Why, did you not know that Baptist was his name?" No, I did not know that. The angels, the devils, and the Holy Spirit did not know that. God did not know that. It took some heretic to start that. The Gospel of John tells us that his name was John, and not "John the Baptist." "There was a man sent from God, whose name was JOHN" (John 1:6). In Luke 1, when the angel appeared to John's father, he did not at first believe. He was skeptical and asked for a sign. He was speechless until John was born. Notice that the angel said his name was to be John and his father said his name was to be John. His mother said, "Give him some paper to write upon" and he wrote "John," not Baptist. Therefore, when God got ready for a Baptist, He made one, just as when He got ready for a man, He made Adam.

He or she that would deny that there have been any Baptists since John would deny the law of reproduction. He might as well say that there has not been men upon the earth since Adam, because Adam died; but there have been billions since. Thus we establish the fact that is undeniable and indisputable, that his name was John, that his title was Baptist, and that he baptized because he was a Baptist and not vice versa.

Sometimes even Baptists slip a cog right here. They say he was a Baptist because he baptized. That isn't so; in Matthew's Gospel he was called the Baptist before he ever baptized a single soul. We read: "In those days came John the Baptist, preaching in the wilderness of Judea" (Matthew 3:1).

I might add that the only baptism that Christ ever had was Baptist baptism, and that the only baptism that the apostles ever had was Baptist baptism.

"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained a witness with us of his resurrection" (Acts 1:21, 22).

No man, therefore, could be one of the original twelve unless he had first been baptized by John the Baptist. Christ required Baptist baptism before He ordained any of the apostles. We have nothing to be ashamed of; we have a wonderful heritage. We have something that we can be everlastingly humbly grateful for — our Baptist heritage.

It almost breaks my heart and drives me to my knees to think that there are folk who would for one moment deny the fact that they are Baptists, and be almost apologetic that they are Baptists. Let us, therefore, determine in our hearts that we will not only be grateful that we are Baptists, but that the world

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## CHURCH

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will hear from us the glorious message which is Jesus Christ the Lord.

But somebody has said, "Are you sure John's baptism was Christian baptism?" Isn't that a "foolish" question?

We have enemies on every hand who take the erroneous and unenviable position that the baptism of John was not Christian. They are accusing Christ of having unscriptural baptism, the apostles of having unscriptural baptism, and every baptized person who has lived since then of having unscriptural baptism.

Let us examine the Word of God to see whether or not the baptism of John was Christian or Scriptural. When John baptized our Saviour, it was the only time that all three Persons of the blessed Trinity were in evidence. There was the Son being baptized, the Holy Spirit in the form of a dove, and the voice of the Father in thunderous tones saying: "This is my beloved Son, in whom I am well pleased" (Matthew 3:17). It pleased God the Father for Christ to have Baptist baptism; it pleases God when you and I have Baptist baptism.

Acts 19:5 is the key text that Campbellites and others use to deny that Christ had Christian baptism, because of the fact that Paul baptized those twelve there at Ephesus. But let us examine to see whether John's baptism was Scriptural, or whether they had been baptized with proper authority. No doubt they were baptized by Apollos (Acts 18:24-19:1) who did not have church authority. Apollos never met John the Baptist.

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus" (Acts 19:4). They had not heard about the Divine Spirit of God. How in the name of common sense can you preach the Gospel of Christ and men's hearts be opened and the Holy Spirit not be present or even mentioned? It is utterly ridiculous to assume that such could happen. Apollos baptized without Scriptural authority; that is to say, no church authorized him. Therefore, John's baptism was Scriptural. Consequently, it was their lack of faith in Christ, and their ignorance of the Holy spirit, and Apollos' lack of authority that rendered the baptism of the twelve at Ephesus null and void.

The baptism of John whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?" (Matthew 21:25).

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The Bible teaches that John's baptism was of Heavenly origin.

"And I knew him not; but he that SENT ME TO BAPTIZE (Greek: "in") WATER, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost" (John 1:33). In John 1:31, John said that he knew not Christ, but that Christ might be manifested to Israel as the Divine Son of God. Therefore, he came baptizing in water. Likewise, every believer is supposed to be baptized for the same purpose — that he might manifest unto the world that he is a son of God. Brother, if you are baptized for any other reason, then your baptism is not valid, and certainly not Scriptural.

May I say again: Anyone who denies or refuses Baptist baptism, rejects the counsel of God, and the judgment of God is upon him. You say, "You are going too far." Listen: "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7:30). It is evident that anyone who refuses Baptist baptism and by the authority of a Baptist church is open to scorn, and the anger of God is upon that person.

Now when did the church come into existence? "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him" (Matthew 4:18-22).

Had these apostles been baptized of John? Certainly. They were the first members of His church — that is, Christ's church. "Why, Brother Cox, I thought that when Christ prayed all night (Luke 6), that was when He started His church."

I do not accept that theory in the least. Baptists have been driven off of that by the cold hard facts of truth.

If you will go back and re-appraise particular verses, you will notice that it was an ordination service. There were many members at this time. In Mark 3 we have an account of the same service as is recorded in Luke 6, and it is called an ordination service. "And he ordained twelve, that they should be with him, and that he might send them forth to preach" (Mark 3:14). Matthew 4:18-22 tells us when the church had its birth, for He called them out and said, "Follow me, and I will make you fishers of men."

Notice that on Pentecost three thousand people were added to the church. For those who take the Pentecostal theory of the church's birth, how can you add to something that does not exist? They were saved and "added to them." "Them" refers to the church. Therefore, the church was in existence then, and had 120 members. (Cf. Acts 1:15). After that service was over they had 3,120 members. On the shores of

Galilee Christ called men together and the church had its birth. But you say, "That's a mighty small number." I don't care how few in number the members of a church may be. Christ has never had a little church. Every church of the Lord Jesus is a great church, because it has a great Head — the Lord Jesus Christ.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues" (I Cor. 12:28).

Now when were the apostles set in the church? They could not be set in a church that did not exist. Brother, He had a church, and He set them in as first officers and they were the apostles. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve whom also he named apostles" (Luke 6:12, 15). Thus we have established that the church had its birth during the personal ministry of the Lord Jesus Christ.

II. HER NATURE. One of the most dangerous and damaging doctrines is the unscriptural, heretical, universal, invisible church theory.

When the word "ecclesia" comes from the word "ek kaleo," meaning "a called-out assembly," how can a universal, invisible thing ever assemble? Somebody says, "Don't you know that the Holy Spirit by baptism puts you into that invisible body?" I want to show you the fallacy of such as that. Let me ask you, how many of you have been baptized in the Holy Spirit? You say, "All of us have." You have not. Don't jump on the Holy Rollers if you claim for yourself baptism by the Holy Spirit. Don't you say that you were baptized in the Holy Spirit the day that you believed. Brother, there is not one word in the Scripture that teaches that.

There has been only one baptism of the Holy Spirit: on the day of Pentecost. From that day it has not been repeated. The idea that men are put into an invisible body by Holy Spirit baptism doesn't have a leg to stand on. It is rotten to the core. It will destroy the Lord's church. It will destroy true missions and it will destroy everything that we hold dear to our hearts. We need to rise up with all the force of heart and soul and expose this heretical thing and tell the people the truth about it.

"Now ye are the body of Christ, and members in particular" (I Corinthians 12:27).

The church at Corinth was the body of Christ at that place. The church that Christ established was a visible church. Even the word itself means that. In Romans 16:16, they have more than one, for it means "ownership." He bought His church, His blood washed His church, and He'll present His church, holy and unblameable, before God.

III. THE CHURCH IS INDEPENDENT. I do not hesitate when I say that any church which becomes affiliated with any ultra-scriptural, anti-scriptural organization loses that much of her independency. Secondly, she admits that the thing she joins is bigger than she is, else she couldn't have joined it. I hate to see these people of ultra-religious organizations

stand up and say, "I'm an independent fellow," because they are not. I'll tell you how much freedom you have if you belong to any other than the church. You have about as much freedom as a frog in a snake's belly. You can move around but you can't get out.

Where you have a head, a president, you do not have independency. You have somebody to come between you and the Head of your own Church, which is Christ. "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church" (Ephesians 1:21, 22).

In Acts 1, independency was practiced. The church in conference that chose the deacons got the instructions from the church and not from headquarters (Acts 6). In I Corinthians 5, Paul said to exclude the man. In II Corinthians 2:6-8, he is talking about the same fellow. Punishment had been meted out by the majority. How can you get the consensus of the people without a vote. That's a democracy, the vote of the people. A man said to me, "I'd belong to a Baptist church if they didn't vote on members." I said, "If I were to read that to you in the Bible, would you believe it?" "Him that is weak in the faith receive ye, but not to doubtful disputations" (Romans 14:1).

IV. THE CHURCH AND MISSIONS. I repeat, the Baptists are the only recognized missionaries. They are to do the work that the church is supposed to do. It doesn't have a board; the church does that. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28:19, 20). My argument has always been, and is now and shall always be, that the church has no right to re-delegate its power to any agency or board or committee, that the church and the church alone has the right to send out missionaries under the direction of the Holy Spirit. In the eleventh chapter of Acts and the nineteenth verse through the twenty-second verse we read: "Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas that he should go as far as Antioch" (Acts 11:22).

From these Scriptures we notice that the church there in Jerusalem sent Barnabas, and that no board or committee sent him out, but that the church and the church alone sent him to Antioch. We notice that word "they," they sent him. Now they who? The church in Jerusalem. They, that is the church, had heard how the Greeks had received the Word of the Lord, and they sent out Barnabas.

In Acts 13: 1, 2, 3, 4 we read: "And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, departed unto Seleucia; and from thence they sailed to Cyprus" (Acts 13:3-4).

So we can readily see from these verses of Scripture that it was the church at Antioch that sent out these two missionaries under the leadership of the Spirit of God, and we notice further that even the church does not have a right to tell the missionaries where to go, that that is left entirely to the direction of the Holy Spirit. We notice that He said "for the work whereunto I have called them," and also the expression, "and they being sent by the Holy Spirit." From these verses we can readily see that the church sent them out under the leadership of the Holy Spirit, that it was not a foreign mission board, neither was it a missionary committee, but it was the local church. And when Paul and Barnabas had completed this particular missionary tour they returned to the church that sent them out, and gave a detailed report of all that they had accomplished.

"And thence sailed to Antioch from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come and had gathered the church together they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts 14:26, 27).

They were genuine missionaries, and did as they should have, they made their report to the home church, the church that had sent them out, but this is not the procedure today. Oh, no, the missionaries of today are sent out by the foreign mission board, and this unscriptural board tells them where they can go and where they cannot. Now if that is taught in the Word of God, I am unable to find it. This is a direct violation of the Word of God, and also the destroying of the sovereignty, and independency of the local church. The church exercising her God-given right in sending out and supporting missionaries under the leadership of the Holy Spirit.

Now let us notice Paul's second missionary tour. Who sent him out, and who accompanied him? "And Paul chose Silas, and departed, being recommended by the brethren to the grace of God" (Acts 15:40). Thus we can see that it was the church there at Antioch that sent them out on this second missionary journey. Now the question will naturally arise as to how the Apostle Paul was supported? He was sent out by one church, but supported by others, especially those that he had organized. Paul, with other missionaries, was sent out by one church; and other churches accepted them as their missionaries, and supported them as such, Paul, in his letter to the Corinthian brethren, states as much:

"I robbed other churches, taking wages of them, to do you service" (II Cor. 11:8, 9). In this particular verse we notice two things: first, Paul said that he had received wages from other churches, and second, he did the Corinthian church service, or that is, he labored among them while other churches supported him as we notice in the ninth verse:

"And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied." And so we can see that other churches

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## CHURCH

(Continued from Page 6)

supported Paul. These brethren from Macedonia were sent by the churches of Macedonia with offerings to help the Apostle Paul. In his letter to the Philippians, Paul commends them for their help. "Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only, for even in Thessalonica ye sent once and again unto my necessity" (Philippians 4:15, 16). In these Scriptures we find a church supporting Paul on the mission field. Now how did this church do this? Well, we find the answer in the second chapter of Philippians and the twenty-fifth verse:

"Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow-soldier, but your messenger, and he that ministered to my wants." There are two or three things that are brought out in this text: first, Paul said that he was his companion in labor, and also that he was the messenger of the church and that he ministered to Paul's wants. Here is that which is taught in this text. The church there at Philippi raised a monetary offering, and sent Epaphroditus as a messenger of the church with the offering to Paul.

Now let it be further noticed that it is the Holy Spirit that calls and sends missionaries, but not independent of the church, but the Holy Spirit sends through the church, as we have already seen in the thirteenth chapter of Acts.

We are hearing much about expediency; expedient means the best means to an end. In short, it means that the results justifies the means employed whether they are Scriptural or not. This I wish to deny, for the Lord gave the commission to the church, and the church has no right to change that which Christ has commanded, and that is this: "Go and make disciples of all nations." So it is the church and the church alone, under the direction of the Holy Spirit, that is to send out missionaries, the Holy Spirit does not use any other agency but the church in sending forth missionaries. He sends through the church.

The Lord told His church to go and make disciples, and baptize them and teach them the "all things," which He had commanded, and those "all things" which He commanded are found in the Word of God, and let us be careful to observe that which He had commanded, and cease trying to make the Bible say something that it does not say, such as expediency, or the end justifies the means employed whether they be Scriptural or not. No, no, the end does not justify the means employed unless the means are in harmony with the Word of God.

The greatest and grandest institution on earth is the church that Jesus established and commissioned, and this church and this church alone (and I mean a local congregation) has the right to send out missionaries under the direction of the Holy Spirit; this is what the New Testament teaches and what was practiced in New Testament times and what our forefathers believed

and practiced; may the day hasten when we, as members of the church that Christ built, return to the plain teaching of the Word of God. Relative to this important matter, may we lay aside every pre-conceived idea and notion and gladly and courageously turn back to the "thus saith the Lord." The time has come for action and for much study, and thus may we search diligently the Word of the Lord that we may be fully equipped for the action that must inevitably come.

Whom did God promise to be with throughout the ages? The church that was to preach, baptize, and indoctrinate — those who had been made disciples.

I say that a church that does not do something for missions is doomed to failure, everlasting destruction, and the removal of the last candlestick. No church can long survive who does not do something for missions or who loses the missionary vision. So the church is, by its nature, visible, independent, missionary, and indestructible. A man said to me, "The way things look, the church can't long survive." Brother, nearly two thousand years have passed and it's still here. Let communism overrun the world and Christ's church will still survive. Let all the forces of evil seek to destroy, but the gates of Hell shall not prevail against it.

I praise God I am a member of His church. Amen.

## SOUL'S

(Continued from Page 1)

lost their souls? Let me illustrate. One man claims to have conquered or gained the world of boxing, even to the point of claiming to be "the greatest." What about his soul? Does he know Jesus Christ as his Savior? Has he confessed his sins and repented of them? Is he trusting in the only one who is truly "great" and able to save him? I ask no one to judge this man, but the Scriptures declare, "By their fruits ye shall know them" (Matt. 7:20). May we not inspect the fruit?

Perhaps there is someone in the financial world who has gained the riches they sought and more, and yet they are paupers, because they never took time to search their soul's condition. Yea, they are worse than paupers, for their soul is lost.

In the nineteenth chapter of Matthew, we have the story of a rich man, who Luke in his gospel calls a ruler, that came to Jesus asking what he had to do to have eternal life (Verse 16). No doubt he had gained the world of finances, and perhaps the power he sought, for he had great possession (Verse 22). He may have even thought he had gained the world of religion, for he says in verse 20, that he kept the commandments from his youth up. Jesus' answer shows us that the man, even though he thought he had gained the whole world, was about to lose his soul, because there was no denying of self and a following of the Lord, and the man went away sorrowful.

See the parable of the rich fool in Luke, chapter twelve. The man had so much he had to enlarge his capacity to store it. "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no place to bestow my

fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods and I will say to my soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:16-21).

Look at verse 17 where it says "he thought within himself." Why didn't he ask God? Because his soul was lost. Jesus says that this man and everyone else who lays up treasure for himself and is not rich toward God is a fool.

Peter and the others needed to learn that there is a cross to bear. We need to learn that in this materialistic society there is a cross to bear. Sinners need to know that they will lose their soul, if the world only, they think to gain. Ezekiel 18:4 says, "the soul that sinneth it shall die."

The second question, "What shall a man give in exchange for his soul?", sets forth the idea, that he has already lost it. Someone has said it means, "What shall a man give to buy back his life?" For the soul, it is too late. Once it is lost it cannot be recovered. All the wealth of the world cannot buy it back. All of the so-called prayers cannot get it out of the so-called purgatory.

Beloved, there is a way for the soul to be saved. Not recovered, but saved. There is only one way, and the hymn writer stated it well when he wrote, "Jesus paid it all, all to Him I owe, sin had left a crimson stain, He washed it white as snow." The Psalmist in chapter 49 verses 6-8 declares, "They that trust in their wealth and boast themselves in the multitude of their riches; None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul is precious, and it ceaseth for ever.)" Yes, only the precious blood of Jesus can save a soul. The world of riches, the world of law-keeping, the world of charitable deeds, the world of sports, the world of fashion, the world of politics, any other world you can name cannot save a soul. "You cannot serve God and mammon (riches)" (Matt. 6:24).

## LETTER FROM HALLIMAN

It is with the utmost joy that I write this letter and I thank God for supplying me with a special reason to write at this time. It is not every day in a parent's life that God supplies him with a special occasion to write concerning one of his children. This letter is being written concerning my son Peter.

I would suppose that before you read this, most, if not all of you, have heard of Peter's call to serve the Lord here in Papua

New Guinea. I was privileged to be at home in early December, 1982 when Peter made known his call from the Lord to preach. On Sunday night before I left to come back to Papua New Guinea on Friday, I was preaching for Brother James Hobbs and the people at King's Addition Baptist Church, South Shore, Kentucky. Peter was leading the singing that night. At the end of my message I extended a general invitation to anyone that the Lord may have spoken to during the service or prior to that service, to come and make it known. Peter had started on the second stanza of the song when he put aside his song book and came and put his arms around me and said the Lord had called him to preach. Only the Lord and I know the joy that passed through my soul at that moment. I have prayed, since all of my boys were small, that God would call one or more of them to preach. I have never prayed for one of my daughters to be a preacher. When Peter announced his call to preach that night I had an answer to prayers that I had been praying for years.

Peter and I had corresponded, as well as talked personally, regarding an individual's call to be a preacher, for at least three years prior to his announcement that night. I suppose with the proper encouragement I could have had him preaching at least a couple of years before. As he will testify my advice to him always was one and the same, i.e., As long as you can keep from preaching you had better not try; when you can no longer refrain then you know the Lord has called you and not dad. It is then time to get about the work the Lord has called you to do. There is not a doubt in my mind but what the Lord called Peter to preach and all the glory goes to God.

When Peter wrote and told me that he felt the Lord was calling him to serve in Papua New Guinea, that was no surprise to me. However, again he got no encouragement from me as to where he should serve the Lord. My advice to him was, search and seek the Lord's will in the matter of the field of service and when you know beyond a doubt, then you will be well on your way and nothing can prevent you from reaching that place at God's exact appointed time. I don't know when Peter will arrive in New Guinea, but I do know that he will arrive here and that he will not be a minute early or late.

Regarding Peter coming here to serve the Lord, there have literally been thousands of prayers offered up to God on this behalf by the native folk. Also I have prayed much about this. Therefore, when Peter recently wrote and told me he was sure beyond a doubt that the Lord would have him come to Papua New Guinea as a missionary, once again I had occasion to rejoice for prayer that had been answered. Needless to say, I am anxiously waiting and looking forward with great anticipation to Peter's coming and working with me as a father and son team.

Peter is young and vigorous and will be able to carry the brunt of the burden even in the heat of the battle. This will ease

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



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:  
New Guinea Missions  
c/o Calvary Baptist Church  
P.O. Box 71  
Ashland, Kentucky, 41105-0071

Be sure to state that the offering is for his mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:  
ELDER FRED T. HALLIMAN,  
Sovereign Grace Baptist Mission,  
P.O. Box 19, Koroba, via Mendi,  
Papua New Guinea.

my load and allow me to keep all the loose ends together, to plan the battle and keep things moving in the right direction. It is my intention to teach Peter every phase of the work as I know it, but allow him liberty to move as God leads him. I have no intentions of trying to play the part of the Holy Spirit in Peter's ministry here. I have no doubt but what we will be agreed one hundred percent doctrinally and I feel that we can come to a one hundred percent agreement on the administration end of the work. I have never felt that I knew it all when it comes to knowing how to do things, and I am looking forward to many new and profitable ideas that can come from a young and vigorous mind such as Peter's. In all these years I have had to both hold and try to skin the opossum at the same time. It will be such a joy to have someone to hold while I skin and/or let me hold while he skins.

Now I would like to comment some regarding Peter's preparation to come to Papua New Guinea. I have written and told him to take his time and prepare well. There will not be one soul perish due to the lack of his not being here, so let us all try to see that he is well prepared before he comes. I am sure that Peter would desire to visit any church regardless of the location or size that would be interested in his ministry. All you will have to do if you are interested in Peter visiting your church is to notify Brother Joe Wilson at Calvary Baptist Church before he works out an itinerary for Peter. Once the itinerary has been worked out it will be hard to change or add to unless there is a day or two in between appointments and in the same direction of travel. It is hoped that many, many churches will extend an invitation to him to visit them

(Continued on Page 8 Column 1)

## SPECIAL NOTICE

We have sent Brother Fred Halliman \$12,600 for the new vehicle. Praise the Lord for answering prayers, and meeting this need. We thank each one who helped in raising this amount. You will share in the rewards given for work done for the Lord in this vehicle.



### 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

## LETTER

(Continued from Page 7)

before he leaves to come to Papua New Guinea. Also, it is hoped that churches will seriously consider supporting Peter's ministry here in Papua New Guinea.

Regarding your support for Peter's ministry: In the past when we have had other missionaries here — at one time there were three of us — we have had some problems regarding the support for the work. Many churches, most in fact, looked at the work as one unit regardless of the number of missionaries on the field and in a sense that is absolutely true. However, when it came to the support of the missionaries, most of the time we suffered. For example: A particular church was giving \$30 per month to the work when there was only one missionary here. When one other came that church supported the second missionary as well, but no extra money was given. So now each one got \$10 per month from that church which actually meant that the first missionary had wound up with a \$20 drop from that church per month. Please be assured that there will be no squabble between Peter and me over the available funds for the work, but it is hoped that when a supporting church is considering Peter for support that some extra, in addition to what is already being given for the work, will be prayerfully considered. In the event that some church that is not supporting the work now, for whatever reason, would like to support Peter's ministry, but not mine, all you would have to do is to designate your offerings for Peter's ministry and he will get

all that is sent in that manner.

Apart from the general support of the second missionary on the field here, there are other things to consider by way of preparation. One very important thing to consider is a vehicle of some sort for transportation for Peter here on the mission field. Our work now has a perimeter of well over 200 miles and the only thing that hinders us from extending our work many times beyond that limit is the lack of funds. Oh! If only God's people that belong to His true Baptist Churches would support missions like the heretical Protestant and Catholic groups do.

Once Peter learns the different areas and mission locations it will be very seldom that we would be traveling together. So for both of us to have an effective ministry here it will be necessary for each of us to have our own transportation. Please consider this when you are prayerfully considering supporting his ministry.

We sincerely trust that God will use you to support Peter in this work — that he will be the means that God will use to insert new blood, a new spirit and new finances into this work. We haven't even begun to scratch the surface yet of this Huli tribe that has well over 100,000 people in it. However, there is "...a stirring in the tops of the mulberry trees...", among them now. Some more new groups have invited us to come and others are considering this. The opposition from the Protestants and Catholics is also gaining momentum against us

and we are getting set for a real battle in this area. At present we are being temporarily hindered by the Seventh Day Adventist from entering an area where we have been invited to come and administer to some people, but one way or the other we will overcome that. Please pray for Peter as he prepares to come here to work. As yet he has no idea what he faces by the opposing forces of Satan. Pray that God will give him a spirit of endurance and patience to wait upon the Lord for victory. Pray for me that I may pass on to my son, as we work together, all of the knowledge that I have gained in these 23½ years here in Papua New Guinea and help him to reach new horizons that I have been striving for but never quite able to reach. Oh! what a blessing it is going to be to have someone here with me that can literally hold the rope while I go down into the well. May the Lord bless you all.

## APPRECIATED LETTERS

Dear Brother Wilson, Enclosed is a contribution towards the expense of publishing The Baptist Examiner. We have been enjoying this paper for 25 years and thank God for all the truths therein. May God bless each one of you in this work. Yours in Christ.

John E. Wolfe,  
Williamsport, Pa.  
\*\*\*

Brothers and Sisters in Christ. Enclosed are two checks. One is for The Baptist Examiner, and the other is for the vehicle for Brother Halliman. We praise the Lord for our small part. Yours in Christ.

The West Griffin Baptist Church,  
Griffin, Ga.

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## ANNOUNCEMENTS

Calvary Baptist Church of Hagerstown, Md. will have a Bible Conference, Nov. 23 & 24th. All services will be held at the John R. Oliver Co. conference room located one mile from Long Meadow Shopping Center on Md. 60 (Leitersburg Pike) Hagerstown, Md. For any information call Rodger Lewis at 301-797-4714. The program is as follows.

Wednesday ..... 7:00 p.m.  
Peter Halliman ..... Garrison, Ky.  
Owen Croy ..... Ashland, Ky.  
Don Pennington ..... Warren, Oh.  
Kenneth Leonard ..... Boonsboro, Md.  
Zaccheus, An Illustration of Sovereign Grace.

Thursday Morning ..... 9:00 a.m.  
Dan Phillips ..... Bristol, Tenn.  
Particular Redemption

Owen Croy ..... Ashland, Ky.  
Why I Am A Baptist ..... Windsor, Ill.  
Dean Elzy ..... Windsor, Ill.  
Once Saved, Always Saved  
Peter Halliman ..... Garrison, Ky.  
Is Christmas Pagan?

Thanksgiving dinner provided by the church  
Thursday afternoon ..... 2:00 p.m.  
Don Pennington ..... Warren, Oh.  
The Return of Christ

Dan Phillips ..... Bristol, Tenn.  
Dean Elzy ..... Windsor, Ill.  
Coffee Break  
Mystery Speaker

Ron Boswell ..... Host Pastor  
Help Is On The Way

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History of the Evangelical Churches of the Valley of the Piedmont	

## AN OLD SOLDIER IS PROMOTED

Jim Everman, an old soldier of the cross, was promoted to glory at 2:15 a.m. on October 9th. Brother Everman was a very able, sound and strong preacher of the Word of God. He stood like a rock for the truths which are taught in The Baptist Examiner. Brother Jim was for a long time a very dear and faithful friend of Calvary Baptist Church and its work. He had been sick for some time. He had not been able to preach much for the last few years. This editor counts it as one of the high privileges of his life to have known and fellowshiped with Brother Jim Everman. It was good to preach for him. It was

good to hear him preach. It was good, blessed, encouraging, and instructive to just sit and talk with him about the things of the Lord. Jim will be missed here for "his place will be empty," but what fellowshiping and rejoicing is going on in heaven as Jim is in that place reserved for him by electing grace and purchased for him by the blood of Jesus Christ. We miss you, Jim. But go on rejoicing. We will be with you before many more suns have set. Old soldiers are going home. Let us pray much that God will raise up new recruits to take their places in the army of the Lord.

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**THE BAPTIST EXAMINER**  
**NOVEMBER 19, 1983**  
**PAGE EIGHT**



Please don't pray for rain if you are going to complain about the mud.

## THE MAN FROM BAAL-SHALISHA

by Ron Boswell  
Smithburg, Md.

"And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord" (II Kings 4:42-44).

This man was an obscure person. He is not named in the Bible. He is known simply as the man from Baal-shalisha. All that we learn of him is recorded in the three verses of our



Ron Boswell

reading. Like so many of God's people today, he was obscure and unimportant in so far as the world is concerned. Like so many of God's people today, he shone forth as a monument of God's Grace. Almost 3,000 years later we sit here to have our hearts warmed by this man's testimony.

Do you not find it amazing that what this man did almost 3,000 years ago could be a blessing to us today? We must say that what we do for God by His Grace could have far reaching effects. Even obscure people doing what the world would call a small thing may do more good than they could ever imagine. Let us look at this man and pray that the Holy Spirit would teach us more of the Grace of God and inspire us to be more devoted to our Lord. Our first point is God's Grace.

I. GOD'S ELECTING GRACE. The place where this man came from speaks of the Grace of God. His home town had formerly been called Shalisha in the days of King Saul. Baal worship had crept in and the whole community was now given over to Baal worship. Baal worship was so prominent there that the name of the place was changed to "Baal-shalisha." If you were to meet someone and they told you they were from Baal-shalisha, you would automatically assume them to be a worshiper of Baal. I say to find a worshiper of Jehovah among the inhabitants of Baal-shalisha, would be like trying to find a Baptist in the Vatican! Humanly speaking, there just was no way for a worshiper of Jehovah to be found in Baal-shalisha. The educational system and the religious system of the place was against it. The leaders and the examples of the people were against it.

(Continued on Page 3 Column 3)

## IRRESISTIBLE GRACE

by Dan Phillips  
Bluff City, Tenn.

The word Grace means unmerited favor. The word "Irresistible" means, "That which can not be successfully resisted or opposed; overpowering." This means that we have a Sovereign God at work saving His elect. Look at John 6:44, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

I. NO MAN CAN COME. Man is depraved, he fell in Adam; and since he was our Federal Head, his sin was imputed to all his posterity. David said in Psalm 51:5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Again, in Psalm 58:3 he said, "The

wicked are estranged from the womb: they go astray as soon as they be born speaking lies." Again in Ephesians 2:1 Paul says, "And you hath he



Dan Phillips

quicken, who were dead in trespasses and sins."

Man then is Spiritually dead, dead men can not do anything

for themselves, they have to depend upon the undertaker to take them to the grave and cover their stinking carcass. Beloved, the unsaved is just as dead as the corpse, he can not move a finger, spiritually speaking, to help himself.

II. FREE WILL IS OF NO HELP. Man's will is free, but will not will salvation; his will is in bondage to Satan. Look at II Timothy 2:26, "And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." Beloved, whether you believe it or not; your will, if you are not saved, is controlled by Satan; and he will not let you to will to be saved. Jesus said in John 5:40 to a lost group of people, "ye will not come to me that ye might have life." John

(Continued on Page 5 Column 4)

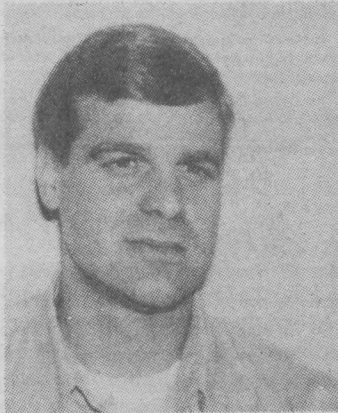
## STRONG DELUSIONS

by David Darragh  
Glendale, Ariz.

II Thessalonians 2:11, 12: "And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Our text is speaking of the end time. Paul was writing to the Church at Thessalonica for the second time, reassuring them of the great Bible truth of the imminent return of our Lord, and the eventual doom of Satan and his henchmen. In view of this, I would like to examine our text from different angles and touch base with you on several great Bible truths taught in our text.

I. Our text is speaking of the Tribulation period, yet to come, and some of the events that will unfold as time passes. In the



David Darragh

preceding verses we read that wickedness will become more pronounced as time passes. God restrains this, until the time he is to be revealed (anti-Christ, vv. 3-6). Paul also reveals that this "mystery of iniquity is already at work" (as he can surely testify), but is restricted until this time is come (v. 8). We can correlate these passages of Scripture with others in the Book of Revelation to unfold some of the "strong delusions" that God will put upon the people that "they will believe a lie."

During the course of the Great Tribulation there will be some of the most horrid plagues brought upon mankind since his existence. These are in the form of judgments, which will ultimately end in the Great White Throne Judgment where all of those who know not Christ will answer for their wicked deeds.

In order for us to understand what John is saying in this book, we have to look in retrospect at the period of the past from which he was writing. When we write articles, books, etc., we usually include materialistic elements with which we are familiar. These may include automobiles, airplanes, trains, rocket ships, satellites, computers, other forms of communication, business principles, and so forth. John, described to the best of his ability, events and objects which were to take place a thousand or so years in the future. This is why people find Revelation confusing or hard to understand. However, with the Tribulation period knocking at our door, I find some of these verses easy to relate to in our modern era.

In Chapter 8, John speaks of four trumpet judgments in the

(Continued on Page 5 Column 2)

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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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ASHLAND, KENTUCKY, DECEMBER 3, 1983

WHOLE NUMBER 2421

## THE MARKS OF A BAPTIST CHURCH

by Chuck Sandelin  
Samuels, Ind.

"For I bear in my body the marks of the Lord Jesus" (The Apostle Paul, Gal. 6:17).

God said He would set a mark on Cain so that all men might know him. God's instruction to His churches are to "mark them that cause division and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). God's Word says to, "mark the perfect man and behold the upright" (Ps. 37:37). When I find something of importance in my Bible I mark it. A mark is something set in, about or upon another thing so one can distinguish a specific from the general. A mark can either be for good or for bad.

Cain was marked for bad, and his mark was that given by God. Paul's mark was for persecution that he had received in service for the Lord Jesus Christ; his marks were received at the hands of men.

When one sets out to select a bride in this world, he should have some ideals as to the marks that his future spouse should possess. The bride for our Lord Jesus Christ is His church; so she also must, even more so, possess some marks. What are the marks of His bride? What are the marks of His church? The most important question ever facing the child of God is this question. What you know about this subject and what you do with this subject, as a saved person, determines everything

at your "Bema" judgment. Christians are so careless of that, which in reality, does and will mean everything. It is like this: A man is traveling down this road and comes to a "Y" in the road. He stops and ponders which to take, knowing that one is right and one is wrong. Thinking what if he is to choose the wrong one—in time, down that road, it will be easy to decipher his situation and return. However, things and circumstances down this road are so concealed and so glossed that the first venture leads to another — until after a time this traveler is no longer concerned if he is traveling the right road or if there is any reason to be concerned about the other road that

(Continued on Page 6 Column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## IMMINENCE AND PRE-TRIB

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

The rapture of the saints is presented in the Bible as imminent. This imminence is an embarrassment to the Post-Tribulationists. Therefore, in order to defend their position, they are forced to do something with "imminence." There are two approaches they take. One is to deny the doctrine of "imminence." But this is a perilous and difficult task for them. Oh, how they wiggle and squirm as they take Scriptures which seem to teach "imminence," and endeavor to make them mean something

else. What changing, perverting, twisting, dodging, etc. of many Scriptures does this require! In seeking to defend Post-Trib. by disproving imminence, one sets himself a most unenviable task. Such a task is akin to that of the Arminian's efforts to disprove sovereign grace as taught in the Bible.

Since "imminence" is so clearly and repeatedly taught in the Bible, some Post-tribs have sought to explain it in such a way as to make it harmonize with their Post-trib teaching. This was quite a shock to me when I first heard of it. I could hardly believe that men of average or above average intelligence would make such an attempt. "Imminence" is so clearly con-

trary to post-trib that I would not have dreamed men would seek to equate the two. I hardly know which Post-tribber has the more difficult task — the one who seeks to disprove imminence, or the one who seeks to harmonize imminence and Post-trib. For my part, I had just rather believe Pre-trib truth.

I have been in this work for some time, and hopefully have learned a few things. For some time I have noticed two remarkable things about heresy. 1. Its tenaciousness. It seems that, when one gets hold of heresy (or it gets hold of him), there just is no turning loose. Especially does this seem to be true when one moves from truth

(Continued on Page 2 Column 1)



By nothing do men show their character more clearly than by what they consider laughable.

## The Baptist Examiner

THE BAPTIST PAPER FOR  
THE BAPTIST PEOPLE

JOSEPH M. WILSON, Editor

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

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## PRE-TRIB

(Continued from Page 1)

to error. One rarely returns to truth. 2. Heresies run in packs. One makes way for the other — and on and on it goes. We have seen these two characteristics of heresy over and over. It saddens one greatly to observe men being entangled in the meshes of heresy, going from one to another, getting in deeper and deeper — and seemingly past the point of no return. Brethren, I warn you of heresy. Beware thereof. A little heresy is like a slow leak in a ship — who knows what it will lead to?

Let us define some terms. Tribulation: that period of terrible tribulation on this earth which Jesus referred to as "...great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). I believe it will last for seven years. Rapture: The resurrection of the saints who have previously died, the transformation and glorification of the saints living at that time, the catching up of both groups to meet the Lord in the air to be forever with the Lord. Pre-trib: That the rapture will take place before the tribulation begins. Post-trib: that the rapture will take place after the tribulation is over. This is the matter dealt with in this article, and it is a very, very important one. It is important to the unity and fellowship within a church. It is important to the closest of fellowship between believers, preachers, and churches. I do not make this point to be a test of fellowship. However, it is true that, the more agreement on doctrinal points, the closer and better the fellowship can be. It is a fact that the rise of Post-trib among our kind of Baptists has created problems in fellowship. It is important as to what one believes further as to prophecy. With many, it affects their beliefs as to the nature of the Tribulation and of the Millennium.

Just what do we mean by "imminence"? This is a very important point, and one upon which we need to be crystal clear. Let it be clearly understood that I believe in the absolute predestination of all things. I believe that the exact moment of the rapture has been predestinated by God. The rapture cannot and will not occur at any time other than that predestinated time. Misunderstanding of what we mean by "imminent" has given the Post-tribber an argument to use against the Pre-trib position, and they have surely taken advantage of this, implying that Pre-tribbers do not believe in absolute predestination. "Imminence" does not mean that the rapture can occur at any moment of time. No, no! The rapture will occur at the time already predestinated by God. "Imminence" means that, so far as we know or can know; that so far as God has revealed, the rapture could occur at the next mo-



JOE WILSON

ment of time. God could have revealed to us the exact point in history when the rapture will occur. It will occur at that specific point of time. God knows when that point of time is. He could have made that known to us. But God has not done this. He has purposely left us without knowledge as to the exact time of the rapture.

However, be it dogmatically stated, he adamantly affirmed; God has not revealed any thing that must take place between the time of the closing of Scripture and the time of the rapture. So far as God has revealed — and that is as far as we can know — the rapture could take place at the next moment of time. Though God knows the time of the rapture, and could have made it known to us, He has not done so. The Bible makes it clear as to why God has not done this. He would have us live under the influence of constantly looking for the coming of our Lord. Again and again in Scripture, God sets forth that we should be living as if the Lord could come back the next moment of time. This Biblical attitude of constant looking, loving, expecting that the Lord may come immediately is to have certain salutary effects upon the believer. According to I Thessalonians 4:18, it is a great comfort to the believer. According to Titus 2:13, it gives great happiness to the believer. According to I John 3:3, it is to have a purifying effect upon the believer. Had God revealed the exact time of the rapture, which He could have easily done, it would have adversely affected the desired benefits upon the believer. I think that the Bible, in its exhortations as to the proper usage of our not knowing the time of the rapture, shows us the purpose God had in mind in leaving the time of the rapture unknown; as well as leaving the situation such that, so far as anyone knows, the rapture

could occur at the next moment of time. Please understand that, by "imminence" we do not mean that the rapture actually could occur at any moment of time; for we truly believe it will occur at the predestinated time. We do mean that, so far as God has revealed, and consequently, so far as we can know, the rapture could occur at the next moment of time. And that we are to live in the light of and under the influence of such teaching.

The Bible clearly teaches that the rapture is "imminent" in the above defined meaning of the term. The Bible repeatedly commands the believer to be looking for, watching for, and longing for the coming of the Lord. "Watch therefore: for ye know not what hour your Lord doth come," "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh: (Matt. 24:42, 44). "But of that day and that hour knoweth no man... take ye heed, watch and pray: for ye know not when the time is" (Mk. 13:32-33). These are but two of a host of Scriptures setting forth this truth. Now, if the coming of the Lord is not to be and cannot be — and we know that it cannot be — for some long period of time, these commands of our Lord lose their force. How can we take seriously and practically the exhortation to be, at this moment, in the attitude of watching for that which we know cannot occur for quite some period of time? Our Lord has left the time of the rapture secret, and has revealed prophetic truth in such a way as that, so far as we can know, the rapture could occur at the next moment of time, in order to give force to such commands as these. Such commands as these show us the Biblical "imminence" of the rapture.

Biblical statements relative to the matter show the doctrine of "imminence." "And the God of peace shall bruise Satan under your feet shortly..." (Rom. 16:20). "...the coming of the Lord draweth night" (Jms. 5:8). "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15). "And, behold, I come quickly; and my reward is with me..." (Rev. 20:12). "Surely, I come quickly..." (Rev. 22:20). These are but a small part of the total testimony of Holy Writ on this subject. Surely, the Bible testifies abundantly to the "imminence" of the coming of the Lord and the rapture of the saints. Men may, by great twisting and straining, form an answer for some of the verses in the Bible on the subject, but surely, the totality of Bible teaching on the coming of the Lord is completely unanswerable as to the matter of the "imminence" of the rapture.

Biblical statements as to the attitude of churches and individuals in the Bible as to this matter, which attitudes are stated as facts, or as what the attitude should be, or in a way commending such for said attitudes show us clearly the "imminence" of the rapture. "...waiting for the coming of the Lord Jesus Christ" (I Cor. 1:7). "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (II Cor. 5:4). How could one interpret this verse other

than that Paul and all living believers constantly can and should desire the rapture? How could one desire that which it is almost impossible he could attain? If the rapture is not to be until after the tribulation, how could the attitude of this Scripture be maintained by the believer? "For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20). "And to wait for his Son from heaven..." (I Thes. 1:10). "...them also that love his appearing" (II Tim. 4:8). "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). "...unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). One could go on and on. These are some of the statements as to what the attitude of believers are and should be relative to the coming of the Lord. These statements lose all force and are robbed of all real meaning if the rapture cannot be expected at the next moment of time. It is simply true that the totality of Biblical teaching as to the coming of the Lord and the rapture is that of "imminence." One has but to examine the efforts of Post-tribbers to dodge and get around the clear meaning of Bible verses on this subject to realize how foolish they are.

This doctrine of "imminence," a clearly revealed Bible doctrine, clearly establishes the Pre-trib position as to the coming of the Lord and the rapture. Most Post-tribbers realize this and make every ef-

fort to explain away "imminence." However, to one's almost utter shock, there are Post-tribbers who, realizing the clear Bible teaching of "imminence," seek to harmonize such teaching with their Post-trib position. Frankly, brethren, I hardly know which to wonder at the most — the denying that the Bible teaches "imminence" or the effort to harmonize such teaching with a Post-trib position.

I deal with this latter position because of a book recently received at my desk. The author is trying to prove that the "church" has historically been Post-trib in its belief. He is dealing with an argument to the contrary by a Pre-trib author. The Pre-trib author has given evidence that many believers of the past have believed in the "imminence" of the Lord's coming and the rapture. The Pre-trib author has pointed out that this proves that those believers believed in a Pre-trib coming. The book to which I refer seeks to demolish the force of this argument by speaking of a Post-trib belief in "imminence." Ha, Ha, Ha! Pardon my laughter, but the idea of anyone really believing in a Post-trib "imminence" is quite amusing. (The rapture will not occur until after the tribulation, still the rapture is imminent). How could anyone really even pretend that he believes such as this? Let me summarize to this point. 1. The Bible teaches the "imminence" of the rapture. 2. This demands, as a consequence, a Pre-trib rapture. To endeavor to answer this argument the Post-tribber: 1.

(Continued on Page 3 Column 1)

## FROM THE EDITOR

There recently appeared in a religious publication, "An Open Letter To Joe Wilson Editor of The Baptist Examiner." I have written an answer to this. I thought of publishing this "Open Letter" and my answer in The Baptist Examiner, but have decided against this for the present. I feel that most of our readers know nothing of this controversy and its participants. If any of our readers are interested and will call or write me requesting such, I will send them a copy of this material. For my part I intend to let the matter rest awhile with this offer.

I have not indulged in calling the names of individuals, churches, organizations, or publications so far in my editing of T.B.E. I do not plan to begin such anytime in the near future. This paper will take a strong stand for the truths of the Word of God. We will print strong presentations thereof. We will take a strong and militant stand against false doctrine. We will print sermons containing such. I do ask you brethren who agree with our doctrinal stand and who desire to write strong articles for truth and/or against error to do so. Make the articles as strong as you desire. But I do ask that you refrain from any name-calling whatsoever. This is my present attitude. I am in the process of trying to decide exactly what I should do as to this. While trying to come to that decision, I am leaving off the name-calling. I ask that others who write for us do the same. I welcome and will prayerfully consider comment and advice as to this matter.

Let me say, and I say it gladly and sincerely, that the editor of the aforementioned paper and the men who signed his "Open Letter" are good men. I consider them to be dear brothers in Jesus Christ. I believe they are saved men. I believe they are God-called preachers. They are (I have heard three of them and read after one of them) very able expounders of God's Word. On most points of doctrine they are sound men. It is only on the point of controversy involving that I consider them to be unscriptural. I pray for them that God will bless them and use them as He sees fit to do. I earnestly desire to manifest a proper Christian attitude towards these brother preachers.

I will not compromise in the least as to the doctrines controverted between us. I will not give an inch unless truly convinced I am in error. I will stand adamantly against the things these men hold which I consider to be unscriptural. I hope I will be as uncompromising in holding and manifesting an attitude of brotherly love towards these brothers in Christ. May God enable me, in the heat of controversy, to know and show the warm heart of brotherly love towards all those who profess to know and love the same Lord and the same Scripture that I do. I do not hesitate to judge their doctrines as unscriptural in some points. At the same time I will consider them as true children of God, true and honest servants of the same Lord I seek to serve. I do judge some of their doctrines as being unscriptural. I do not judge them as to salvation and moral character. Neither do I judge their heart's attitude or their motives in maintaining those things that I cannot accept. May God bless them all, and you all!





**QUESTION:** — Where is child beating commanded?  
**ANSWER:** Proverbs 23:13, 14. "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." Also, see Proverbs 13:24; 19:18; and 22:15.

## PRE-TRIB

(Continued from Page 2)

Denies that the Bible teaches "imminency," or, 2. Tries to harmonize "imminency" with his Post-Trib doctrine. Let us now deal with the latter of these.

The only way one can possibly believe in "imminency" and still hold to a Post-trib rapture is to believe that we are now in the Tribulation, and that we could be at the very end thereof. The Bible has much to say of the Tribulation. Jesus told us that it would be such a time as never had been before and would never be again. How can one take this statement of Jesus in Matthew 24:21 and believe that we could now be in the very last moment of the Tribulation? Does not the statement of Jesus teach us that the Tribulation will be such a terrible time — so different from any time before — that one would know when the world was undergoing this time? Of course it does. Mr. Post-Tribber who also believes in "imminency," when did the tribulation begin? How long will it last? If you do not know when it began, and do not know how long it will last, how could you think that we might be, even now, in the closing moments thereof, and so looking for the "imminent" coming of our Lord? Do you see the absurdity of such a teaching? For the Post-Tribber to believe in "imminency," he must believe that we are now in, and may be in the closing moments of the tribulation. To really do this, he must deny the teaching of Jesus that the tribulation will be such a time as has never been before. For according to this teaching of Jesus Christ, the tribulation will be so different from anything before that one will be able to know when the world is in it.

Revelation chapters 6-19 describe the Tribulation as to its beginning, its continuing events, and its conclusion in the battle of Armageddon. The only way to really understand these chapters is to "read them and believe them." In doing this, no reasonable man can possibly believe that we are now in the Tribulation. The Tribulation ends in the battle of Armageddon. The Post-Tribber believes that the rapture will occur when the Lord comes to defeat the armies of the anti-christ at Armageddon. For the Post-Tribber to even begin to believe that the coming of the Lord and the rapture is "imminent" he would have to believe that the anti-christ is in his reign and has been for some time, and that all the armies of earth are now assembled at Armageddon. Now, of course, this just is not true. Please, Mr. Post-Tribber who also believes in

"imminency," please tell me how we can now be in the tribulation, how it has been going on for some time, how the anti-christ has been reigning for some time, how the armies of earth are now gathered at Armageddon, for all this must be true if I am to believe the rapture to be "imminent."

In order to get around this line of Scriptural reasoning, the Post-Tribber who also believes in "imminency" must dilute the tribulation. He must believe that, instead of it being such a time that it is different from all preceding times, instead of it being such a time as is described in Revelation chapters 6-19; it is much, much less than this. He must believe that the tribulation is such a time that we could have imperceptibly slipped into it some time in the past and may be at its very end just now. He must believe that it is either an indefinite period of time, or that its beginning was a definite moment of time in the past, but we can not tell when it began. Actually he must believe that it may have already begun and be almost over or that it may not have yet begun — that we just can never know if we are in it or not, or how far along in it we are. Now, brethren, I submit to you the question, does this absolute and necessary uncertainty as to whether or not we are in the tribulation accord with the Biblical teaching about this period. I have long said that the matter of Post-Trib is not only and altogether a matter of "when", but it often is also a matter of "what." Post-Tribbers more and more are coming to a very diluted view of what the Tribulation actually is. I might also suggest that frequently this question of "what" carries over into the Millennium, so that many Post-Tribbers have a totally different conception of the Millennium than that of the Pre-Tribber. This is why it is so easy for the Post-Tribber to become an Amillennialist, which many have already done.

I summarize in conclusion. 1. The Bible teaches the "imminency" of the rapture. 2. This demands a Pre-Trib rapture. 3. The Post-Tribber realizes this, therefore he, 1. Denies the teaching of "imminency," perverting the many Scriptures which teach this. 2. He seeks to harmonize "imminency" and Post-Trib. In doing this he must dilute the tribulation as to make it a totally different thing from that described in the Bible. He cannot believe that the tribulation is such a time as described in the Bible and still believe that we could now be in it, even maybe at the very end thereof. He dilutes it. He robs it of the terrible and horrible character set forth in the Bible. It is an indisputable fact that there was early, and has been continually, those who believed in the "imminency" of the coming of the Lord and the rapture. This proves that, though many did not have a detailed prophetic scheme to set forth, they did believe in a Pre-Trib rapture. Therefore, Pre-Trib and not Post-Trib is the historic position of Bible believers. Therefore, Pre-Trib belief originated with the Bible and not in the 1830's with some Charismatic heretics.

Praise God for the wonderful truth of the Pre-Trib coming of our Lord to rapture the saints. We do not have to find us a hiding place from the anti-Christ. We have one already provided and well stocked: even the Father's house of many

mansions, (John 14:1-3). May the Lord bless you all.

## MAN

(Continued from Page 1)

The tide of popularity was against it.

Who there could possibly believe that Elisha was speaking the Word of God? Everyone there no doubt regarded him as a radical, the unpopular leader of a fanatical few. After all, no one in the government, at least in public, worshipped the God that Elisha preached. Many that knew the Lord probably regarded it as a place from which no good could come — a spiritually barren area. It is against this background that we read: "And there came a man from Baal-shalisha..." (II Kings 4:42).

It is revealed that there was a saved man in Baal-shalisha, a man that was found sheltering under the blood of Calvary's Lamb. A man whose every hope was pinned on the Lord Jesus Christ. A man that believed that Elisha was the very mouthpiece of God. A man that loved and worshipped the God that Elisha preached. A man that refused to bow the knee to Baal.

He was not what he was because he was any better than the inhabitants of Baal-shalisha. Scripture reveals that he was made to differ only because of the Grace of God. God had chosen to save him from before the foundation of the world.

Baal worship would have swept over all the land, leaving behind none that worshipped Jehovah, had it not been for God's Electing Grace. God revealed this to Elijah some 12 to 15 years earlier, listen: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal..." (I Kings 19:18).

This Scripture is interpreted in the New Testament. The meaning is much more clear, listen: "...I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace" (Romans 11:4, 5).

So then the man from Baal-shalisha was one of the seven thousand chosen men, chosen to be saved, chosen to be preserved, chosen in Christ before time began.

God has an elect even in the most sinful places even today. We are often amazed at the places we find strong churches and the places we find none. We ascribe all the glory to God and His matchless Grace in this man from Baal-shalisha coming to Elisha. The first thing we learn of this man is that he is a monument to God's Electing Grace. God-given faith must serve the Lord and this brings us to our next point.

### II. HE PLANNED TO COME.

This was a deliberate act, something that he planned to do. He did not put it off. He did not say, "At some time in the future I will serve the Lord. I will wait for the opportunity to come to me." No, he made plans to serve the Lord with a definite act. He prepared to go and take his gift with him. We see his preparation in the gifts that he brought. He made 20 loaves of barley so that they might be used right away. The rest he brought in the full ears, that way it could be kept without fear of spoilage. You and I need to make preparation and lay plans to serve the Lord. It is no good to just sit back and

wait on some opportunity to come our way. Some wait on an opportunity to join a Baptist church when they should make plans to do so.

He made a long journey. Sometimes it takes a long journey to serve the Lord. This implies that it takes effort to serve the Lord. There may have been dangers to life and limb along the way. It is never easy to serve the Lord and the way may be fraught with dangers. In spite of that, he made a long journey. He made his loyalty to Jehovah public. Everyone in Baal-shalisha would know that this man was making a journey. Many of them would know why. His neighbors would think him a fool. After all, if he wanted to give a gift to God, the temple of Baal was nearby. Why put himself out when he could worship with the prominent people of Baal-shalisha?

Do you not hear them talking about this man in the market place? "Have you heard that he is going to hear that fanatical preacher," says one. Another says, "I understand that they are all crackpots living in the past." "I think something is wrong with his mind," says another. It has always been thus with the children of God, but Oh! for men and women, that will make public their loyalty to the God of the Bible. He put God before his business. Look at the work he could do if he stayed at home. Look at the money he would lose by neglecting business. He did not consider the need of money to be an excuse.

Times are always hard for the poor, yet God is always to be put first. This man leaves a sterling example of serving the God of Scripture over the God of mammon. In our day it is time for the children of God to say "No" to profit and money when it interferes with serving the Lord. We see all of his plans bringing him to action, bringing us to our next point.

### III. HE GAVE IT ALL TO THE LORD

All the firstfruits of his harvest were given to the Lord. He did this during a time of crop shortages as indicated in a description of the times, listen: "...there was a dearth in the land..." (II Kings 4:38).

This means that what he gave was more valuable than during normal times. A shortage of crops would serve to drive the prices up. It cost him dearly to give. He held back none, but gave it all. He gave unto the Lord that which had value. We should do likewise with our time, talents and money.

He put the Lord before himself. He could have used the crops himself. After all, he had these crops in hand, the rest of the harvest had not come and might not come. Surely no one in Baal-shalisha would have done this. Should he later have been found with no food, he would have been the laughing stock of Baal-shalisha. Instead of being helped in a time of need by neighbors, he would have been ridiculed.

We see that this man put the Lord first without regard to circumstances. This speaks to us in how we ought to give all to the Lord whether in time, talents or money. Let us mark well this man's example.

### IV. HE GAVE HIS BEST TO THE LORD

Many times we are guilty of giving the Lord that which we don't have much use of. For instance, our prayer time is often the last ten minutes of the day, the time that it not good for

much else. Would it not be better to give God prime time? Many people make a will to give God their money after they are dead. What kind of a gift is that? To give God money which they no longer need. God does not want that which we no longer need. He wants our best.

Abraham had two sons; which one did God want? He wanted Isaac. He wanted Abraham's best. He wanted the one that was closest to Abraham's heart. He wanted the best that he had. When Jesus fed the 5,000 men plus women and children, He used the food supplied by a lad. It consisted of five barley loaves and two small fishes. It was all that the lad had. It was the best that the lad had. Can you not see the lad as word reached him, Jesus wants your lunch? It was the only lunch he had and the best lunch he had.

I say that God wants the best that we have. If we are to preach a sermon or teach a Bible class we ought to put our best into it, not just put it together when we have a spare half hour. Any service we do for the Lord should be made up of our best efforts.

### V. HE WAS MADE A BLESSING TO MANY

One man was made a blessing to many. God can make much of a little. One hundred men not counting the women and children were fed with the twenty loaves that he brought.

You are one person and you may have little to contribute. By God's power it could be a blessing to a multitude. Many have been turned to the truth by the stand of one individual. No one can say where your contribution will end under the hand of God. The widow cast two mites into the treasury, listen:

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12:41-44).

Of course, two mites would not go far in providing for the temple needs. Some would call it a waste of money. She gave that which she herself had need of. She had given all she had. She gave the best she had. What good would come of it? None could tell of all the sermons preached on this act of faith. None could tell of all the hearts blessed by this act. Who could tell of all the children of God that have had a closer walk with the Lord through the illustration of this woman. This woman's act is clearly an example of a little being made a blessing to many.

The man from Baal-shalisha not only relieved the hunger of the children of God, he also was used in a miracle to glorify God. Surely those that were there glorified God because He had miraculously fed them. It was a miracle that touched each of their lives, one they should never forget. God worked a miracle using this individual.

(Continued on Page 4 Column 5)



When we say, "Go into all the world" to our missionaries, we must say the same to our dollars.

# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Should a church have a rule automatically excluding someone for non-attendance at a certain number of services? Or deal with each one differently? Or not exclude anyone for non-attendance?

CLYDE T. EVERMAN

108 Burdall Ave.  
Ft. Mitchell, Ky.  
41017

Deacon  
Calvary  
Baptist Church  
Ashland, Ky.



To answer the last question we need to see what the Word of God has to say concerning the deliberate non-attendance in church. In Hebrews it is said, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin" (Heb. 10:25, 26).

These two verses show us that forsaking the assembling together is a wilful sin and in verse 30 we are told that, "The Lord will judge His people." The Apostle Paul tells us of one who did commit this sin and why, "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica" (II Tim. 4:10).

Those who refuse to attend church are saying by their action that they are not in fellowship with the church, therefore the church should by all means, take action against them. After the church has acted, then the Lord will take up the matter, for we are told, "do not ye judge them that are within? But them that are without God judgeth. Therefore, put away from among yourselves that wicked person" (I Cor. 5:12, 13).

As to the first question, it would seem that there should be a time limit that a church should wait before taking action, but it should not be an automatic exclusion, as there may be valid reasons why one could not attend. The church should investigate the matter before action is taken.

SAM WILSON

1490 North  
Spring St.  
Gladwin, Michigan  
48624

PASTOR  
Grace  
Baptist Church  
Gladwin, Michigan



Hebrews 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

I would to God that all true Baptists would take this verse to heart. It is not a request, but a clear commandment from God. Those who are not faithful to

God's Church are living in direct, deliberate disobedience to this command.

Let me say from the outset, that this is a question for each individual church to answer. I do not have a right to try and tell other churches how to conduct their business. Since there is no clear verse teaching this to be right or wrong, I insist that each church has a right to do it their way.

In answering this question, I wish to answer the last question first. Should one be excluded for non-attendance? To this question I answer an emphatic, yes. I know of churches which have people on their roll who have not attended in years. These people have no right to be members in one of the Lord's Churches. You could have (and I have seen it happen) members who never come to church; then there will be a matter of business or the Lord's Supper, and there they are. Those who are not faithful in attendance are not faithful in other church related commandments and functions; For example, tithing and witnessing.

Now to answer the other question. There are good and bad points in having an automatic exclusion rule. I will try to give the pro's and con's and let you make your own decision. As I said earlier this is a question that each church must answer for itself.

First, let me give the pro's. If a church has a rule for exclusion for non-attendance, then every member is aware of what will happen if they fail to be faithful in attendance. This rule will leave people without any excuse when they are excluded. A rule for exclusion, will put the church in a position where its fairness could not be questioned. Without a rule; good or bad feelings could enter into how quick a person would be excluded. Those who were well liked by the church would be allowed to stay on the "roll" longer than those who were not so popular. A rule would set down at the start, for new members, that the church expected good attendance and would not allow slothfulness in this matter.

Now, let me list the cons. The major fault with an exclusion rule is not the rule itself, but how the church goes about enforcing it. A rule could lead to us becoming regimental in our church discipline. It could lead to a "who cares" attitude. The first goal of a church should always be that of restoration. Exclusion is the last recourse. A rule is also bad, in that it will often be used as a scape-goat for a greater sin. I have found that, when church members are unfaithful it is usually a sign that there is sin in their life. A strictly kept rule would allow some to remain members longer than they should be. We must also remember, that all of God's people are different and must be dealt with in different ways. I am by no means saying we should let some miss and others not, but I am saying we should deal with each one of them according to his problem.

Lastly, Let me state that I am in favor of a rule. I do feel, as with any other rule, there are exceptions to using it. For example, if I were to visit an unfaithful member, and they told me they were not coming back and had already begun attending another church (false); then I would not wait for the rule, but would move for immediate exclusion. This is not the rule we have here in Gladwin, but is a rule I would be in favor of (Our rule allows more time). Our rule is, if a member is not in church for one month, then go and visit them. If they do not attend in the next two weeks then go see them again. This time, warn them, that if they are not back in church in the next two weeks, they will be excluded for non-fellowship. Habitual offenders must be dealt with separately. You may say this is too hard a rule. This rule would allow for two months of missing service. That would mean a person had missed a minimum of twenty-four services. If they do not care any more for the church than that, then the church does not need them as members. Think of the damage they are doing to the churches reputation while they are missing. Members who live far away must be dealt with differently.

May God enable all to be faithful, and no such rule will be needed.

OSCAR MINK

1217 Dillon Dr.,  
Texarkana, Tex.  
75501

PASTOR  
Sovereign Grace  
Missionary  
Baptist Church  
Texarkana, Tex.  
75501



Prolonged and inexcusable absence from the church is a denial of the faith, and the guilty, after a diligent but futile effort by the church to recover them, should be officially excluded from the membership of the church. One God disapproved absence from the church services shows despite for the church, how much more then is the despite compounded by those members who unnecessarily miss an extended number of services. The dilatory have in practice excluded themselves from the assembling church, and after due season and effort to restore them to the faith, the church should formally exclude those who are stubbornly persistent in this wrong doing.

I think a rule or by-law such as the one mentioned in the question would be detrimental to a church, for I cannot conceive of a church being justifiably able to lop off all extended absentees by one flat rule. Some God-fearing and church-loving saints are unavoidably hindered or Divinely prevented for lengthy periods of time in realizing their desire to be in the worship services of their church, and due

consideration should be given these people. No by-law or rule should be adopted by a church without comprehensive consideration for the people who will be officially affected by the rule.

In that I believe each case in the matter of discipline is peculiar in itself, and that each case merits individual consideration by the church, I cannot recommend the rule referred to in the above question. I am for rules or by-laws that will enhance the government of the church, but the rule considered herein is coercive in nature, and would serve to impede the proper exercise of church polity, rather than aiding it.

It is the God-given duty of every member to attend every worship service of his or her church, and it is the unceasing desire and hope of the church that they will be faithful in discharging their obligation to do so. But the Lord's church(es) are not given Divine legislation whereby the church can coerce or force members to attend. If coercion is the cause of attendance, rather than love for the Lord and His church, the coerced will be a detriment to the worship service, and it is likely that a further resentment of the church will be developed in them. Coercive rules or by-laws can only serve to kill the true spirit of devotion.

The rule, I think, would appear to the incredulous mind as being void of viability, for there are a number of ways those whom the rule is designed to control can set it at naught. First, the guilty person can indefinitely attend one service within the time frame stipulated by the rule, and thereby make a mockery of the church. The member who cares not for consistent church fellowship, may construe the rule to mean he has a legal right and approval of the church to be absent from its worship services a given number of times in a stated period. Secondly, the guilty person immediately prior to the actual breaking of the rule could apply for membership in another church, and the church would be justified in accepting him, for he is an undisciplined member of a sister church. There are other ways to make void such a rule, and a rule so easily set at naught by the offender should not be adopted in the first place.

I am caused to wonder what became of the more than 10,000 members of the first Baptist church of Jerusalem which was scattered by persecution (Acts 8:1). It is probable some were murdered, and never heard from again. I hope the church of Jerusalem did not exclude them for absenteeism. I am caused to wonder about Baptists in the Dark Ages who were consistently and vehemently persecuted by the papal hierarchy. Many of them had to hide in dens, caves, and other bitter refuges for months, even years in some cases. I hope their home church did not exclude them. Then, how about the Baptists who fled Europe because of severe persecution, many who came to the New World, the voyage of which sometimes took more than a year. I hope their home church prayed for them instead of excluding them.

The church which has or adopts such a rule, I trust has made exception to the rule for those members who are in nursing homes, drafted into the military, imprisoned because of the faith or some other unjust reason, etc.

JAMES HOBBS

Rt. 2, Box 182  
McDermott, Ohio  
45652

PASTOR

Kings Addition  
Baptist Church  
South Shore, Ky.



This question cannot be answered with a definite yes or no. I as a member of the King's Addition Baptist Church cannot approve or disapprove of rules made by another church. When Paul wrote to the church in Corinth he said, "Now ye are the body of Christ, and members in particular" (I Cor. 12:27).

Each church is a body of Christ. Each is autonomous and follows the leadership of the Lord, "and hath put all things under His feet, and gave Him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23). Each church discusses the needs and votes on the matter (see Acts 1:15-26).

When I answer your question I am not extending a rule for all churches to abide by. I will simply give an example as to an effective way to cover this situation. Strictly speaking, when a person stays away from church, without an acceptable reason for several services, he has excluded himself. He is saying that he does not want to be a part of the body. The church action is merely a bookkeeping action, because the individual has already absented himself.

Personally, I think that it is better to deal with each case individually rather than set a definite rule as to a certain number of misses.

## MAN

(Continued from Page 3)

God was glorified through the man from Baal-shalisha, bringing us to our next point.

VI. HE SAW A MIRACLE — PEOPLE OF FAITH SEE MIRACLES

Many would disagree with this statement. They would say, "I do not see any." The question is, have you ever done like this man? Some would say, "I have never seen a multitude fed with so little." Yet many would testify that their souls have been fed with these 6 words — "There came man from Baal-shalisha." Is not that a miraculous work of the Holy Spirit?

When the children of God begin to talk of their experiences, we find much that can not be explained in a natural way. God intervenes in the lives of His children. Nothing happens by chance or accident. Those walking by faith see the mighty hand of God at work. If you are doing like this man, surely you have seen miracles. The question is not whether miracles are happening, but whether you are seeing them.

When Christ turned the water to wine at the marriage in Cana, very few saw it as a miracle. It was revealed to the lowly servants that carried the waterpots of stone. These were men of faith that obeyed His command. Listen: "Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim" (John 2:7).

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water

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## MAN

(Continued from Page 4)

knew;)... (John 2:9). People of faith see miracles, while the rest of the world does not notice. The king of Israel and his advisors were ignorant of the fact that Elisha was used to work this miracle through the man from Baal-shalisha.

### VII. HE CAME AT THE RIGHT TIME

The people needed food. They were trusting in the Living God to provide. This man was raised up from an unexpected source to supply that need. Days before they needed the food, the Lord had laid it upon this man's heart to bake 20 loaves. God had prepared for the need before it arose. Had the man arrived days earlier, they would have had on the great pot of pottage which Elisha had healed. The loaves would not have been needed at that time. Had he arrived days later, it would have been too late to help. Do you not see God's timing? He arrived at the right time, no other time would do.

The Bible declares that there is an appointed time for everything that happens on this earth, listen: "To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die..." (Ecclesiastes 3:1, 2).

Life and death are not accidental. The time to be born and the time to die are appointed. Even in the matter of salvation there is a set time to save God's Elect.

Jesus told Zacchaeus that He must abide at his house on a certain day. Something that a member of the Godhead must do. How can it be said that God must do something on a certain day? Zacchaeus was to be saved on a certain day and no other day would do, listen: "...to day I must abide at thy house" (Luke 19:5). "...This day is salvation come to this house..." (Luke 19:9).

In the matter of our personal deliverances there is a set time, an appointed time when God will deliver us. It is no wonder that the man from Baal-shalisha was on time for God had decreed it from before the foundation of the world. As we look at our lives we can see the timing of God. Even though men may plan and act, it is God that carried out His plans and on time. It is no wonder then that he came at just the right time.

### VIII. HE ACTED ON SCRIPTURE

Many saved people are active and many of them are active in ways that are not Biblical. This man was different, he acted on Scripture. He brought the firstfruits to God. The Holy Spirit had written by Solomon 109 years earlier these words, listen: "Honour the Lord with thy substance, and with the firstfruits of all thine increase" (Proverbs 3:9).

Everytime I read this Scripture, I think of the story that a English Baptist preacher told me. When he was a young boy he had gotten a job. One pay day he came home all excited, he had received a raise. His mother asked how much it was, then she said he ought to put the full amount of the raise in the collection on Sunday as it was the firstfruits. She then took the Bible and read him this verse. He said that it made a mark upon him and he made it a principle for life.

Firstfruits are mentioned

elsewhere in the Bible. We can see that he wanted his life directed by Scripture. We ought to be like this, having our service for the Lord directed by Scripture. It is vital for our own service that we know the Scriptures — this man had Bible convictions for his actions!

The man from Baal-shalisha came with his gift because he loved the Lord. He did not come to buy anything with it. He was already a saved man.

### TO THE LOST

Nothing you bring and nothing you do can save you. You can never be like the man from Baal-shalisha unless you know his Saviour. He had been saved by trusting in the crucified Saviour that rose from the dead. He had, out of gratitude for the Son of God that would come and die for him, made the journey. We do not know but maybe this was the Gospel type in the Old Testament that was revealed to him. In any case, it is my prayer that God would make this your only hope. Listen: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15).

## STRONG

(Continued from Page 1)

forms of severe weather disturbances, earthquakes, fire from the heavens, stars falling from the heavens, as it were, and much of the earth, and those that dwell there in are destroyed. This sounds to me like a full scale nuclear war, if you want my opinion, which may be in the near future. In Chapter 9:7-12 we read of giant locusts which resemble nothing that John had ever seen before. Although, from his description, it sounds more like a B-17 bomber from WW II, in this day and age, it will probably be the B-1 bomber.

In Chapter 13 we read of the beast of the earth who will domineer mankind. You will not be able to buy or trade, except ye have "the mark of the beast." I personally feel that part of the form of this beast will be in the form of a master computer which will link itself with a one-world bank and control the people's money. The number in their foreheads will probably be their secret identification number that "only you and the computer know" and the number in their right hands will probably be their little plastic I.D. card with their account number on it. Friends, we have in our society now, a sneak preview of this type of banking transaction. I can walk right up to that little bank machine today, and withdraw all the money I need in ready cash. However, if I write a check at the grocery store, in order for them to accept my check, I must present my valid bank I.D. card.

In all of this, these earthen tremors, and war from space, and the inability to patronize local merchants without "your number" will all be explained away by Satan and his ever energetic demons. The news is going to explain away all of these events, and those that are here won't have the faintest idea that they're in the middle of the Tribulation period. Ever notice what a big deal is made over national and local broadcast journalists and meteorologists? How

do you think that the Devil is going to evade people during the course of these events? Why we have the most sophisticated satellite news coverage and weather forecasting equipment, just so that we can cover all of these events and explain away and deceive the people of the world so that they don't know what is really going on. I have a natural inclination to think that he has his hand in the news already, and that we aren't getting the true story now!

In all of this there will be a one world religion that will keep people's minds at ease. As long as there is some sort of "religion," people will only think that the order of events is nothing short of abnormal. The ultimate fall of Babylon and world empires will come to pass, as God and His Word will prevail. He will send these "strong delusions" throughout the earth, so that people will believe a lie, and be damned for it in the end. It is God who controls the minds and hearts of men, and dare say any of you that He isn't in control of all events, past, present and future, and controls every event which will happen in The Great Tribulation.

Friends, Bible prophecy is nothing more than history written in advance, and the events that God says will come to pass, will of a surety come to pass. I urge you to read about the events leading up to and through the Tribulation period and take a hard look at society today. Thank God, we will not have to suffer through this oppression and affliction!

II. Other Examples of Spiritual Blindness: The Great Tribulation won't be the first time that God has caused "strong delusion" to come upon man. Moses speaking to the children of Israel in the land of Moab remarks: "Yes THE LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day" (Deut. 29:4). Paul writes to the Church at Corinth, regarding this same truth: "But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ" (II Cor. 3:14). In II Corinthians 4:4 we read: "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them."

Friends, I have just quoted these Scriptures to substantiate what I say concerning the blindness of men, and the Omnipotence of God. Man can no more indemnify himself from his own sins, than an animal can read or write. Mankind is a hopelessly depraved creature that will not turn to God that he might have life.

Have you ever wondered how that Judas Iscariot, who walked with Christ and His Apostles, who spoke face to face with Christ Himself, and looked our Lord Jesus straight in the eyes, could never believe that He was the Christ who came to save His people from their sins? That very example alone, proves the truth regarding man's spiritual blindness. Thousands of people today are misled by the very same false preachers who can read a verse of Scripture from the Bible and twist it and pervert it into what ever damnable heresies they please.

Why, just the other day, I

heard a Campbellite preacher say regarding Romans 4:16, "That this verse of Scripture does not support the once-in-grace always-in-grace theory, and the fact that Jesus Christ walked a perfect life while on earth, had nothing to do with His sacrificial death." As you can plainly see, readers, preachers of these damnable heresies are so blind and confused that they don't even realize that they are blaspheming God.

III. Judicial Spiritual Blindness Inflicted Upon Men: God disciplined the children of Israel many times in their wilderness wanderings, in Isaiah 29:10 we read: "For THE LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and rulers, the seers hath he covered." Paul wrote concerning this same matter in Romans 11:25: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."

Blindness in part has been judicially imbed upon Israel. Not only does this verse of Scripture prove a Pre-Tribulation Rapture of God's Saints, but, moreover, confirms God as the Supreme controller of the hearts, thoughts, and destiny of all men.

IV. Truth Revealed: Now, of a surety, if God invokes spiritual blindness, He can most certainly reveal truth to the blind. The pen of the prophet Isaiah, guided by God, wrote: "And I will bring the blind by a way that they KNEW NOT; I will lead them in paths that they have not known: I will make darkness light before them, AND NOT FORSAKE THEM" (Is. 42:16).

Friends and readers, I ask of you this day, what is your relationship concerning God and your future? Have you been listening to false preachers and proclaimers of damnable heresies? Are you blinded and believe not that Jesus Christ is salvation, and in Him is eternal life? Were you led to believe that being baptized is the way to the gates of Ivory? Are you depending on some false profession that you wrote to some radio minister, along with your generous "love gift" that you may have sent to him? Were you saved in some "crusade" that recently toured your city? Let's approach the matter of eternal life with Jesus seriously from a Bible standpoint. Jesus Christ came into the world to save his people from their sins. In this, He walked a perfect life, as being born of the Virgin Mary, being God manifested in the flesh. He sacrificed His own life, to be crucified, to spend three days and three nights in the heart of the earth, and then to be resurrected from the bowels of the earth. In simplicity, because Jesus suffered. His children will not suffer eternal separation from God in the fires of hell. His sacrifice will cover all sins — past, present, and future of His people. Any efforts on your part to seek restitution or indemnity through your works is vanity. May God cause the scales on your eyes to fall away and to see this glorious truth of life eternal with Jesus!

## GRACE

(Continued from Page 1)

1:13 says, "Which were born, not of blood (did not inherit

it) nor of the will of the flesh (not of works) nor of the will of man (free will) but of God (Irresistible Grace)." David said in Psalm 110:3 speaking by inspiration, "Thy people shall be willing in the day of thy power" (Irresistible Grace). Paul said in Philippians 2:13, "It is God that worketh in you both to will and to do of his good pleasure." So you see that your free will can not help you to be saved, freewillism is a deceiving doctrine. John 6:63 says, "The flesh profiteth nothing." What can man do then?

III. SALVATION IS OF THE LORD. After Jonah had spend three days and three nights in the belly of the whale, he was persuaded that salvation was of the Lord. If that be true, then it must be by Irresistible Grace. Many deny Irresistible grace today, but, if they are right, they cannot logically or consistently ask God to save sinners. They can only ask Him to try to save them. In fact, if salvation is a work of the sinner, they should beg the sinner to let God save him.

Man is dead spiritually. In his natural state his righteousnesses are as filthy rages, as we are told in Isaiah 64:6. However, Romansthrree, verse eleven, says "there is none that seeketh after God," and none righteous. In other words, the natural man is happy with his sin and finds the broad road easier to travel. Man's on'y hope lies outside himself. He cannot pull away from himself, he is his own enemy, he's powerless to save himself. What can he do? He must acknowledge his helplessness and cry for help. What should a man do who falls down and breaks his hip? I know what I did when I fell off a ladder while painting my house. I cried for help, I was helpless, I couldn't get up, I couldn't help myself, I will admit that my case was a little different from those who were in Adam's fall. It takes a power outside ourselves to cause us to cry out for help. Jesus said in John 6:44 that the Father must draw us. He does this by the Holy Spirit.

IV. THE HOLY SPIRIT IS SOVEREIGN. In John 3:8 Jesus said, "The wind bloweth where it listeth (will) and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." The Holy Spirit is invisible, but powerful, like the wind that forms a tornado, cyclone or just plain high winds. It can cut deep furrows in the ground, level houses, toss big trucks to wind, but you can see and hear the results thereof. The Holy spirit is stronger than the wind. Surely, He can do what He wants to, when He wants to, where He wants to and how He wants to. This ends the argument that some give us about the Holy Spirit trying to do something. They go back to Genesis 6:3 and try to prove their theory. It says, "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Beloved, let us not go back into the Old Testament and place this under the Grace Dispensation, this was concerning the ungodly people in Noah's day and was fulfilled in his day. In this day of Grace, Jesus said in John 6:37, "All that the Father

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## GRACE

(Continued from Page 5)

giveth me shall come to me." But these Free-Will heretics point out Acts 7:51 which says, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye." Beloved, it is true that the sinner resists God until his resistance is overcome by the gracious operation of the Holy Spirit. The word draw in John 6:44 is a strong word when applied to the Holy Spirit. We may draw water from the well, or, drag a log. We may have problems, but not so with the Holy Spirit. We are accused of preaching that God saves people against their will, that we preach that the Holy Spirit drags them against their will. We preach no such thing. We preach that the people will be willing as David said in Psalm 110:3. We preach that God changes their will. We preach that Jeremiah 31:3 states that by His lovingkindness He has drawn the Elect to be new creatures in Christ Jesus. Beloved, this is Irresistible Grace at work in our Salvation — this is the only way one can be saved!

## BAPTIST

(Continued from Page 5)

he never took! The Book says, "There is a way which seemeth right unto a man but the end thereof are the ways of death" (Prov. 14:12).

Once Christ has saved one of His elect, he is to be baptized and follow the Lord. Satan has set up a thousand counterfeits so as to lead those lambs astray. His great counterfeit is his man-made Protestant churches. "The great whore" church is Rome. (Read Rev. Ch. 17). The Protestant daughters are "harlots" (Read Rev. 17:5).

The whore carries her marks. Those marks are there for the purpose of distinguishing WHO she is. Some of her marks are these. 1. Her symbol is a "golden cup" (Rev. 17:4). 2. Her colors are "purple and scarlet" (Rev. 17:4). 3. She is set on seven hills (Rev. 17:9) — (Contrary to the one Protestant brother's booklet, it is not Moscow, Russia). 4. She is guilty of the blood of the martyrs of Jesus Christ (Rev. 17:6). (Claiming by her records the death of 60 million Anabaptists). 5. This woman (false church) is political (Rev. 17:18). There are a multitude of other marks to go with her, but this is enough to suffice the person on this road of life — looking for the truth.

Then there are the Protestant daughters who came out of Mother Rome, and learned her religious harlotries how to seduce and cause God's saints to commit fornication. They are more dangerous than their mother, for somewhere in their doctrine you will find some truth. They also have her marks. Some of which are: 1. They believe in a universal, invisible church — sometimes called "The mystical body of Christ," which in truth is very mystical! Rome claimed a universal (Catholic), visible body; so Protestantism had to adopt something different to move out from mother's authori-

ty, so if it were not universal VISIBLE it must be universal INVISIBLE. Yet there were Baptist churches. They could have joined with, who believed in the local VISIBLE church — but — the Protestants wanted no part with a local, visible body of tangible, baptized believers in Jesus Christ who "kept the ordinances as they were delivered unto them" (I Cor. 11:1-2).

Joining up with these Anabaptists, as they called them, would demand they do as the book says. So, to still be religious, and yet not to the extremes of these Anabaptists — nor to the ungodliness of the popes and bishops of their Roman mother on the other extreme; it was "do your own thing" as they say in the 1980's. Go start your own church. In essence it is saying — the church Jesus started and promised perpetuity is not good enough for me, I'll start my own.

And whether it be the ex-Roman priest, Martin Luther, the ex-communicated wife-killer Henry VIII (Episcopal), the ex-Roman priest, Menno Simmons (Mennonites) (Menno joined the Swiss Anabaptists by baptism at the hand of a local church pastored by O.B. Phillip, but Menno never did get the "mystical body theory" straightened out. The truths the Mennonites stood for were obtained from the Waldensian Anabaptists as were the five points of Grace that Calvin learned from the same before starting his Presbyterian church), or whoever they were then, or are now, that starts a church outside of landmark authority, is in disobedience and disrespect to our Lord Jesus Christ and His churches. So the universal, invisible church theory lets all people do anything they want and there is no way to discipline them. Now, what good would it do to go and "tell it unto the church" (Matt. 18:17), as Jesus commands us to do against a trespasser who won't listen, if there were this universal, invisible, mystical body? A lot of good that would do, wouldn't it? It's like getting baptized by a radio or TV church. MYSTICAL! 2. Protestantism has a mark that it was started this side of the 1,500's A.D. by some man (and/or woman). Protestantism, even though some teach MANY truths, does not teach ALL the truths. Protestantism teaches two baptisms and two bodies. One a Holy Ghost and one a water — one universal mystical and one local visible. But the Book says, "There is one body... one Lord, one faith, one baptism..." (Eph. 4:4-5). If there is only "one" kind of body, then it has to be a tangible, visible, space-filling BODY or else it is not a BODY.

The moment you hear a Protestant talk about "The body of Christ," he is referring to the family of God, (Read Eph. 3:15) and thinks they are the church of God. He thinks the Holy Spirit is going about baptizing when in reality the Holy Spirit is the element in which Jesus Christ immersed the church. The Holy Spirit is not going around baptizing anyone. Baptist means to bury. The only New Testament baptism commissioned to take place today is that which is being done (in water, visible), by His true New Testament Baptist Churches.

As with the whore church, so as with the harlot daughters, there are more marks that could

be cited; but the obvious is so plain that there is no need to expound in a short article like this; for if truth will not be accepted, why try in vain to change those who want not truth. The saddest and yet most deceptive (in my mind of thinking) is not the obvious, but the closest to the real and authentic. It is like the counterfeit dollar bill. It is more dangerous than play money for play money is easily distinguished. Protestantism is more dangerous than Roman Catholicism, in this respect, and the "Protestant Baptist" more so than the Protestant. The Protestant Baptist is one who has accepted the Protestant doctrine of a universal, invisible church (and others), yet still wears the name Baptist.

The marks of a Baptist Church: When the Lord showed me church truth and landmarkism; we closed down the church here in the panhandle of Idaho and set out to get scriptural authority, baptism, ordination, etc. For truly moreso in the things that pertain to the kingdom of God, than earthly things, just any Tom, Dick, or Harry is not authorized to pin the Sheriff's badge on; then why get so pushed out of shape when a Baptist preacher brings up the subject of "AUTHORITY." In our quest for doing things in their proper order, we traveled many miles, saw many who thought they were churches, and looked for themarks that distinguished His True Churches from the others. In our study and travel we came to the conclusion that there are only two marks of a Baptist Church. There are a multitude of things that some Baptists do or don't do, but there are only two distinguishing marks, that if followed, will lead you to a true New Testament Baptist Church. Those two marks are the New Testament ordinances that Jesus Christ set in His church.

The first being baptism. Any baptism that is not Baptist baptism is not baptism at all. There was only one who was "sent from God" to baptize. His name was John (Jn. 1:6); his identification was Baptist. Jesus Christ submitted to this baptism; His Father verbally approved it; His apostles accepted it; and it is the only New Testament baptism. At the issuing of the Great Commission to go and baptize His disciples, it was to those and those only who held Baptist baptism. (Read Acts 1:21-22). It was given to those He called Apostles in Luke 6:13 and says in I Corinthians 12:28 were "set first in The church." So that commission to baptize was given in church capacity, not to an individual. So for those baptized by a Baptist preacher outside a Baptist church — it is not valid baptism.

This first mark of a New Testament Church knocks out about 90% of those claiming to be God's church. For those who despise Baptists and Baptist baptism let me point to just two Bible references. First, Luke 7:29-30 says, "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." And second, the only way you can become a Baptist is to be baptized one. There are so many of these today who say they are "Following Jesus," but Jesus

Christ was baptized a Baptist and said to the Baptist when he was not going to baptize Him, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness. then he suffered him" (Matt. 3:15). Brother or Sister, you have never made one step towards "following Jesus" until you have first been baptized by Baptist church authority.

The Second Ordinance: The first 90% of the so-called churches have been knocked out by the first ordinance, which is a prerequisite to church membership. So the remaining 10% can be deciphered by the second ordinance. This ordinance was set in the Lord's church to keep it pure in doctrine so it could and would be "the church of the living God, the pillar and ground of the truth" (I Tim. 3:15). To be the "PILLAR AND GROUND OF THE TRUTH" it must stand for truth, and preach and teach the truth, or else it is NOT one of the Lord's churches. The poor Protestant denominations don't seem to be able to see this — that certainly they cannot all teach something different and still be "the pillar and ground of the truth." They all hold a doctrine or teaching contrary to the other.

Much is found on the second ordinance in I Corinthians the eleventh chapter. It starts by saying that the church there DID keep the second ordinance — BUT — before it was to be observed it was essential that there were a couple of things set in order. One, women were to have their heads covered and be in silence. Now, brothers and sisters, the age old argument that the church at Corinth was out of ORDER and still a church is hog-wash in 1983. That is why God had Paul write them and set things IN ORDER. They did not have all the instructions in front of them at the time — but we do! So to see how careless you can get and how out of ORDER and still remain a church is extremely dangerous business. God's truth as set forth and practiced only in certain Baptist churches, that the divine order is, man as the head of the woman; is a must in church ORDER. So the churches that are pro ERA, and pro women-lib, etc., are dishonoring to our Creator and are NOT His churches even if one is to find the name BAPTIST above their door.

Now, after Paul gets the church at Corinth straightened out on this, he is back again to the elements. Through a little bit of Holy Spirit study one can see in these verses that it was fermented wine and not grape juice that the folks were using. Paul says nothing of the element. Anyone who wants truth can get it. It's that most people want their own results and not the truth. This is so with the elements. Wine is unleavened and a representation of the sinless blood of our Lord Jesus Christ. Grape juice is leavened and represents sin. The churches that our Lord has preserved as "the pillar and ground of the truth" use the same element that He used the night He instituted His supper.

There are only two marks to a New Testament Church. TWO ORDINANCES! How you keep those ordinances determines your church standing. Landmarkism is a must, but the churches that "Keep the ordinances as I delivered them to you" (I Cor. 11:2), also, hold landmarkism as a must. It may

seem strange that only two ordinances can be used as a guide to find God's true churches, but that is why God set them in His church.

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (The Apostle Paul, I Cor. 11:2).

Editor's Note: The editor agrees that ERA and Women's Lib are dishonoring to God, but would not unchurch a church over them. The editor agrees that wine is the only proper liquid element in the Lord's Supper. He would say the failure to use real wine would make the Supper void, but would not say that it would unchurch the church.

## DEFINITIONS

by Ray Hiatt

"So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27). I had hoped to avoid "mission boards" for a time but "gender" sprang to mind and made sharp an old complaint. Mission boards trouble me; not only doctrinally, personally and pragmatically, but linguistically, I love the English language because of the breadth of expression it allows. However, in spite of the expansiveness of the language there are rules of syntax and etymology which cannot be violated without confusion. Concepts should not only be doctrinally correct but grammatically correct. So here is my etymological (and biological) complaint with mission boards.

Most all things that Almighty God has created have a specified gender, i.e., male and female. Living organisms reproduce



Ray Hiatt

after their kind as God has decreed. Sand, stones, water or the wind do not have a living gender for they are not living organisms.

All mission boards say they are living organisms created by God, which function, establish policy, enforce rules, supervise personnel, dispense funds and execute spiritual assignments. Only living organisms could legitimately perform functions such as this. Yet, as a living organism, how do I refer to mission boards in the correctness of English gender? Is a mission board a he or a she, a her or a him? Our Lord is demonstratively masculine while His church is inescapably feminine. The church has a definitive gender, for she is a living organism created by God which reproduces after her kind. But what is a mission board? How do I refer to the thing? Is it a Mr. a Mrs. or a Miss? Perhaps it is a Ms. (whatever that means). Is it androgynous? It is neuter? It is an "it." I am not playing frivolous word games. I am serious, for this subject is more serious than you perhaps realize. When men

(Continued on Page 7 Column 1)



The Christian is not ruined by living in the world, but by the world living in him.

## DEFINITIONS

(Continued from Page 6)

build religious structures they need to think through all aspects of it, for some impolite soul like me will usually drift by and poke holes in it.

All living things created by God have clear points of reference in most languages so as to avoid confusion. Mission boards say they are living organisms. If so, what is their genealogical parentage? Where did they spring from? Where did they get this life? Life doesn't spring from the ground, but is transmitted from life to life. Are we to believe that modern mission boards are the genealogical children of an ancient mission board which God constructed in the 1st, 3rd or 10th century? If God did not give them life in antiquity, just when did He give them life... PRECISELY?

A station in Tampa has a Saturday program called "Creature Feature." They show films of mad scientists and monstrous things such as, "The Blob," "The Thing," etc. These scientists construct a mass of membrane which rolls forth consuming or crushing all it meets. This membrane is not genealogically or biologically alive. It is just a "things."

Some organisms are "parasites" which feed on other life forms. Could this be a biological description of mission boards? Forgive me, but since I cannot locate mission boards in genealogical reality perhaps they are found in science fiction.

Man cannot create life or life functions. Mission boards are formulations of men. They are not alive... merely animated. They have no life from God, therefore, no living gender, and so they muddle the English language when we must deal with them. If you believe in mission boards you must abandon the English language. Perhaps they are found in aboriginal tongues which consist of a series of grunts and growls. I know how to refer to a hammer, England, an airplane or General Motors. They are not linguistic complications. But, how do I refer to a mission board?

I am resisting a desire to say that mission boards are a "Creature Feature," for this would be thought unkind. I dare not say that mission boards are a mass of membrane which goes forth consuming and crushing. I would be accused of insensitivity. I shall not say that mission boards were constructed by a mad scientist in an underground laboratory, in the dark of midnight, to the accompaniment of fiendish walls. This would show a want of tact. But, will someone, anyone, please tell me how to address a mission board in an accurate syntax of English genealogical phrasing. What is the applicable pronoun? What do I call the thing? But, pause. Perhaps, that is it. A THING.

### Let's Study

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## THE TEN COMMANDMENTS

### The Fourth Commandment

by Medford Caudill  
Goshen, Ind.

"Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the sabbath of the Lord thy God..." (Exodus 20:8-10).

It is very strange that although some would argue as to whether or not the ten commandments were part of the Mosaic system nailed to the cross and done away with by the sacrifice of Christ; yet none that claim to be Christians argue as to the goodness of these commandments and that it would be best for all Christians to follow them, except for this fourth commandment. No Christian minister would argue that it is right, good, or proper for a



Medford Caudill

follower of the Lamb to commit adultery or to bear false witness. They might argue over whether our motive ought to be love or duty; but whichever side of the discussion one is on, a true Christian never argues the fact that a son of God ought to abstain from idol worship, adultery, robbery, covetousness, etc.

When we come to the fourth commandment this strange thing happens. Men begin to argue that it is not only possible for a Christian to break this commandment but they encourage men to break it and make very light of it.

The ten commandments, (all ten of them), are moral laws. They are binding upon all men for all time. It has never been right or good for any man, at any time, anywhere to steal. It has never been right or good for any man at any time, in any place to worship a god other than the Lord God Jehovah. It has never been right or good for any man, at any time, anywhere to desecrate the sabbath.

The Sabbath command dates from the creation of the world and is a memorial of that creation (Exodus 20:11). God worked for six days, completed His work, and rested or quit working on the Sabbath. Every time we rest after six days of labor we ought to remember that God created this world and everything in it, in just six days and rested on the seventh. The Sabbath was instituted long before the nation of Israel came into existence, and long before the Mosaic law. Notice the command is to "remember" not "begin to observe" but "remember."

Notice also that this commandment says nothing about the Sabbath being the seventh day of the week. It says only the seventh day, meaning the day after six days. No where does the Bible say that the sabbath is to be kept on the seventh day of the week. The Jews did indeed

observe the Sabbath on the seventh day of the week, the day we now call Saturday. With the resurrection of Christ, however, the day of the Sabbath observance was changed to the first day of the week while the Sabbath itself was preserved.

Jesus rose from the dead on the first day of the week (Mark 16:9). Christ appeared before the disciples and preached to them on the first day of the week. (Luke 24). The church was empowered by the Holy Spirit on the first day of the week. (Acts 2, Pentecost was always on a Sunday.) The disciples were to take up their collections on the first day of the week (I Corinthians 16:1, 2). Paul preached on the first day of the week (Acts 20:7). There is no doubt, according to the Scriptures, that the early churches, from the resurrection of Christ onward, kept the first day of the week as their Sabbath day.

How ought we to observe the Sabbath day? First of all, it is to be a day of worship. It is a great shame for any Christian to be absent from the Lord's body on the Sabbath. There is no excuse for being absent except for il-

lness and that only when you are so sick you are nigh unto death. How many headaches and upset stomachs go away when the church hour is over! How many afternoons are given over to fleshly desires by one too sick to attend church in the morning! Go to church on Sunday. If you have company, take them with you. They need to hear the preaching of the gospel too. David said, "I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1).

Secondly, the Sabbath is a day of rest. You have six days to work in, so there is nothing you can "only" get done on Sunday. Six days is plenty of time to do your work. Leave Sunday for a day of rest. We need a time of rest to take the world from our minds and think upon the things of the Lord. Rest and worship are the two things we ought to use the sabbath day for.

We ought to keep this commandment as strictly as we keep the other nine. Sunday is the Lord's day, let us dedicate it to Him. Let us worship God, remember the resurrection of Christ, and rest our tired bodies from the previous week's labor.

## URGENT NOTICE CONCERNING BROTHER HALLIMAN

I quote from a letter written by Brother Halliman to his wife. "Saturday afternoon about 5:30 my house here at Nogali burned down and I lost everything except the clothes I had on. It sure is a sad experience to stand by and see all your things burn and not be able to do anything about it... had been out of the house no more than ten minutes, when I looked back and saw that it was on fire... by the time I got back the whole house was in flames and I could not get near it. I had been working around the house all day and had on some of the worst clothes I have... The only refrigerator that I had that worked was lost, my typewriter, both pairs of glasses, passport, birth certificate, records, beds and all bed clothing, all shoes except the old pair I had on, my bill fold with about \$100 in it, drivers license, many valuable tools and many other things too numerous to mention.

"Saturday night after the fire, I stayed in the car all night. Some of the natives asked me to come and stay with them, but I was so upset that I wanted to be alone. I am now living in my car

shed. It has no sides, top only, but it's not here and I keep dry. I am getting grass, etc. ready to make walls for the house so I'll have some privacy. Within a few days I will start preparing timber to build a new house."

Our church was deeply shocked and saddened by this news. This dear brother has suffered much of late, however, he uttered no complaints in his letter. Our brother is in great need at this time. Our church is establishing a FRED HALLIMAN EMERGENCY FUND to help at this time. We are setting a goal of six thousand dollars. If any of our readers would like to help in this, send us your offering and mark it for The Fred Halliman Emergency Fund. We will get it to him as soon as we can. He needs many things. However, we feel it would be best to send him the money and let him buy as he sees best. Things will cost more there, but the cost of mailing things from here would likely be higher in total; and this would take much more time. Will you help this great man of God in this hour of great material need?

The Editor

## QUESTIONS

The reason we must strive  
We usually do not know,  
We question life's meaning  
In many ways below.

But later, "ye shall know"  
The Lord assuredly said,  
And in this blessed promise  
We rest and forge ahead.

"When shall these things be?"  
Some asked when weary prone  
And mortal man still asks today  
Things known to God alone.

Though if we had no questions,  
If everything, we knew  
There would be no surprises  
In the land beyond the blue.

Contentment then we shall know  
Our joy will be complete  
Our questions will be answered  
When we sit at Jesus' feet.

Mrs. J.P. Morgan

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



FRED T. HALLIMAN

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Write Brother Halliman frequently.  
His address is:  
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## URGENT NOTICE

To all churches which support us with regular offerings, we give their members subscriptions to The Baptist Examiner without further charge. We also give reduced rates on other subscriptions supporting churches may send in. However, we do not send these subscriptions to members of supporting churches continually and automatically. The church must inform us each year as to the names and addresses of their members (families). We do not know what members might no longer be members. It is better if supporting churches will do this at the closing of the year, so that we can renew member's subscriptions for the following year without their missing an issue. Pastors, clerks, or whoever is to do this work, please send us right away a list of the names and addresses of the members of your church. We want them to receive this paper, but we depend upon your giving us this information.

Some churches might have done this during the year and their subs might not expire till later in the year. It would be better for us if all supporting churches arranged for member's subs to expire at the end of the year, and all informed us of members names and addresses near the end of year. But we will do as supporting churches desire. If your members have subs due to expire during the year sometime, it is your responsibility to let us know ahead of time as to the names we are to renew. Please give this your immediate attention: pastor, clerk, or any church member see to it that this is done.

### The Bible Says:

Blessed is he whose transgression is forgiven, whose sin is covered (Psalm 32:1).

THE BAPTIST EXAMINER  
DECEMBER 3, 1983  
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# MINISTERS

by Roy Snell  
Charleston, W. Va.  
“...Except ye be reprobates” (II Cor. 13:5).

In our neck of the woods we are blessed, or afflicted, with a particular, I almost wrote peculiar, breed of mountain minister. In apparent total sincerity these gentlemen are apt to pound and beat upon their Bibles, or roll them into a cudgel and wave them about much like a shillelagh — all the while declaring that they believe this book from cover to cover. Now I hold that all true pastors are called of God and are not simply the finished product of some preacher “factory,” yet it is not walking unworthy for one to be found in possession of a good Bible dictionary and concordance. Much too often it would appear as if some of our loyal gentlemen have no acquaintance with either.

It has been my personal experience on several occasions to wait until one of these good gentlemen has finished his discourse and simmered down somewhat and then to approach him with a honest query about some specific teaching to be found in our King James Bible. Some of the information which I have garnered in this manner had led me to re-evaluate many of those noble affirmations of “believing this book from cover to cover.” In many instances it developed that they believed it just like “Dad” taught it — or exactly like grandfather preached it. And far too little of the “searching the scriptures daily, whether those things were so” (Acts 17:11).

This obvious contradiction and variance between saying and doing is especially noteworthy in the belief and teaching of an absolute Sovereign Lord and the doctrine of His grace. It is a common occurrence to find an abounding lip service to a “sovereign” God in the thinking and speech of a great majority of all ministers. On the surface, to say that I believe in such a Deity, would seem to honor and glorify our Saviour and is most commendable. However, should you press the subject and discuss specifics, you too will find that lip service is about all there is to that declaration.

There are a number of God’s elect who have embraced and welcomed the doctrine of grace and have truly searched the revealed word, comparing scripture with scripture, to affirm and confirm those five vital tenets of grace plus nothing to which we hold so dearly. Some of us hold that those five precious petals are absolutely and completely dependent, one upon the other — and that they will either stand together or the entire system will collapse.

Others whom I have reason to believe are equally saved and sincere, quite often will admit that they are not in agreement with all five of those primary and fundamental positions on sovereign grace. Many who will not whole heartedly embrace the ramifications of “absolute” sovereignty declare that one, two, three or even four points

are not found to be acceptable to them. Practically all of the more baptistically inclined will grasp eagerly at the teaching of the security of the believer. Not so popular to the finite mind is the idea of “irresistible” grace, again even to the average Baptist. And should you dare to say that you see reprobation of some within the pages of God’s Word then you are sure to draw the charge of heresy from many. If such a revelation troubles you then you borrow Jehudi’s penknife and cut out the portion where the potter has the power to make some vessels unto dishonor, vessels of wrath, not mercy, fitted to destruction (Romans 9:21, 22). Or yet read in II Peter that some are “reserved” unto the day of judgment to be punished. Now you are sure to be accused of preaching “fatalism.” My brother, if you weren’t chosen in Christ before the foundation of the world, then that is FATAL. Our Lord dealt severely with a backslidden preacher in order to cause him to preach repentance to the Ninevites. It is recorded. I find no record that He ever offered any “city of refuge” to the Amalekites or the Amorites. You make of it what you will, if those nations were not vessels of wrath and reprobate in regard to mercy and redemption, then something in biblical language is surely escaping my comprehension.

Should you ever desire to make a study of the teaching of reprobation you are sure to run squarely into that which is revealed about one named Judas Iscariot. A religious publication which crosses my desk made the profound statement that “Nothing, absolutely nothing, happens in the world which does not stand under the control and authority of God.” To that I can say a hearty Amen! A couple of pages later some reader is questioning whether Judas could have acted any differently and the editor begins to equivocate somewhat. He now states that “God saw before the foundation of the world that His Son Jesus would be betrayed, but that fact in no way excluded the ability of the individual (Judas) to make his decision for or against.” (You might take note of that “make his decision”). To be ob-

jectively fair and honest we should look possibly at this serious question from both God’s position and that of man.

From God’s position the scriptures make it crystal clear that, in both the Old and New Testaments, the betrayal and death of the sinless Son of God was the inescapable result of the determinate counsel and foreknowledge of His Father. There was simply no conceivable way for the precise events to fail to materialize — so long as God’s Word is true. Now allow me to pose one serious question. Our God is omnipresent, omnipotent, omniscient and absolutely sovereign. Knowing the end from the beginning He controls and dictates the actions of all of His creation. With such a Sovereign, is it conceivable that such a One would plan and pre-determine the betrayal, and death of His only beloved son, and leave the identity of the betrayer to the chance and happenstance of someone’s will at a later date in time? Admittedly, Judas had a will in the matter — yet he too was in the loins of Adam in the Garden and any “will” to perform acceptably in spiritual matters was lost when he died, spiritually, in that first man. As God the Father offered no mercy to the Amalekites, so God the Holy spirit provided no quickening mercy to Judas, passing him by and leaving him to carry out the Father’s will and counsel.

There are some seemingly harsh and hard revelations contained in my Bible, matters and accounts which run counter to the finite and fallible human reasoning. In the light of some of these questions and teachings it is easy to see why the Arminians take the simple way out and place the onus of responsibility upon man’s frail shoulders. Surely God’s elective choice and human responsibility run side by side throughout my Bible — yet behind everything and all is the root “Cause.” “In the beginning God...” (Genesis 1:1).

So you astute and erudite gentlemen who believe the book from cover to cover and yet can fail to see that reprobation is taught therein, maybe you can use your own terminology and supply a better word for those finally lost. If and when you do, will you share it with me? I am in dire need of enlightenment quite often and find that I must resort to Deuteronomy 29:29.

You are invited to fault my exegesis if you wish, but be gracious and edify me with your own reasoning on these matters.

## SOME HERESIES OF THE JEHOVAH’S WITNESSES

by Peter Halliman

In this article I will try to show some of the beliefs of the so-called Jehovah’s Witnesses. I say so-called because they really witness against the Jehovah of the Bible and for the Devil. I will then give Bible facts concerning some of their heresies. You may wonder why I would choose such a subject as this. Well, all my life I was reared in a Christian home, and taught the truths of the Word of God. Therefore, I was never exposed to the heresies of the other religions of today. I thank my God for having godly parents.

Recently a visitor came to our home and sought to witness to me. As our conversation got started, I realized that I was talking with a Jehovah’s Witness. This person had a right motive, in that she thought it was very important to be out witnessing to others. I wish that believers of the truth would be as faithful in their witnessing. However, she was as far off as one could possibly be on the real truths that one should believe and practice. I learned that this woman claimed to be an ordained missionary, but denied that she was a preacher. Let us start with this.



Peter Halliman

What does the Bible say regarding the woman and her place? “Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for a woman to speak in the church” (I Cor. 14:34-35).

This woman contradicted herself when she said that she was a missionary but not a preacher. Unless I am totally wrong, one can’t be a missionary without also being a preacher. What is a missionary? He is one sent out by a true church to preach the Word of God. What is a missionary to do if he does not preach? This is the sole purpose of his being sent as a missionary. God does not call one to be a missionary, but not to be a preacher. God calls some men to preach. He then directs them to their proper field of labor in preaching.

When God said for the woman to keep silence in the church, He meant that very thing. The woman can not even speak in church, much less, preach. The highest office given to man by God is to be a preacher. The preacher has a God-given authority over those to whom he preaches the Word. A woman could not hold such an office, for then she would be usurping authority over the man, which would be contrary to the Word of God (I Tim. 2:12). The preacher is over the people in leadership, guidance, teaching, etc. How could a woman have such a position when the Bible teaches, “...and the head of the woman is the man...” (I Cor. 11:3). It would be as out of place for the Church (Bride) to be over Christ, as for the woman to be over the man.

Never could a woman be a preacher or missionary, or have any authority over the man. I am not saying that a woman can not witness. It is every saved person’s responsibility to be a faithful witness to others concerning Jesus Christ. That is the least one can do for his Saviour. But let us not forget that there is a vast difference between personal witnessing and being a preacher of God’s Word.

What could an ordained missionary who is not a preacher — as this woman said she was — do when holding services? Jehovah’s Witnesses believe that, when they meet in their buildings, they meet, not for worship services, but merely to discuss the subjects of the Bible. They say that women cannot pray in the presence of men, yet that she can talk out in the building in the presence of men. This is one of their heresies.

Their name, Jehovah’s Witnesses, indicates that they profess to bear witness <sup>to</sup> Jehovah. But their name is false and their witness is false. They are witnesses to the lies of Satan, and not to the truth of God. They profess to get their name from Isaiah 43:10, but that text refers to the nation of Israel. Israel was chosen of God to bear witness to Him. All saved are to bear witness to the Lord. Think on this a moment: If every group could just pick out a name in the Bible, call themselves by that name, and thus claim to be right because they had a Bible name; then any group of heretics, teaching all sorts of heresies, could just wear that Bible name and claim to be the true witnesses of the Lord. I believe that the name “Baptist” is divinely given, and would not recognize any not wearing that name as true churches; but it takes more than just the name to make one a true Baptist.

Baptists began with God. When God wanted a man, He made one. When God wanted a Baptist, He made one. That one made others by God authorized preaching and Baptism. Jesus organized His first Baptist church out of the material prepared by that first Baptist, and promised it perpetuity till His coming again. God did not make the Catholics, Protestants, Jehovah’s Witnesses, etc., but He did make Baptists. I praise God that He saved me. I praise Him that He made me a Baptist. Jehovah’s witnesses are heretics as to their name.

Jehovah’s Witnesses are heretics as to the Deity of Jesus Christ. They do not believe that He is God. They believe that Jesus was created by God — that He is a created being. Not believing that He is who and what He claimed to be; they are unsaved sinners and cannot, while holding their false doctrines, go to heaven when they die.

They are heretics on hell. They believe that the grave is hell. They deny the ever-lasting conscious torment of those who die without Christ. Not believing in Jesus Christ as He is revealed in the Bible, they are headed for the eternal hell in which they do not believe. These are some of the heresies of Jehovah’s Witnesses. Praise God, I am not one of them, but am a saved Baptist.

### The Bible Says:

I will bless the Lord at all times: his praise shall continually be in my mouth (Psalm 34:1).

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