

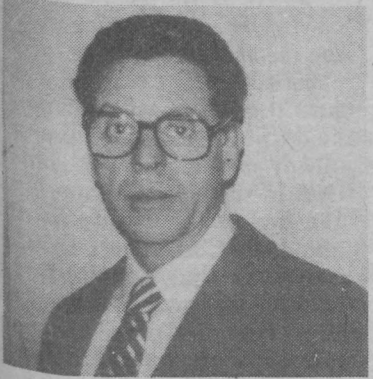
A church that is not reaching out is passing out.

GLORY TO GOD

by Robert Wagner
Arden, N.C.

In the second chapter of Malachi verse 2 we read "If ye will not hear, and if ye will not lay it to heart; to give glory to my name, saith the Lord of host, I will curse your blessings; yea, I have cursed them already because ye do not lay it to heart."

Malachi here is reproving the



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priest and people for their sins. The Lord is speaking through Malachi, and he goes on in the 3rd verse "Behold I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feast; and one shall take you away with it."

My brothers in Christ, I truly fear God and His sovereign ways of punishment, or ways to bring us to an understanding of (Continued on Page 5 Column 4)

ISAAC AND ISHMAEL

by Willard Willis
Monroe, Oh.

"It is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was of the



Willard Willis

flesh; but he of the freewoman was by promise" (Gal. 4:22, 23).

Our text makes it very obvious that all people are not equal before God. We learn, in fact, that God made a great difference between Isaac and Ishmael. There was a vast difference between the two lads even though both were the sons of Abraham. It would appear that the blood line would have assured equality for the two lads, but such was not the case. We are to learn, too, that the bloodline of a person is of no value when it comes to spiritual things. It is as stated in the following passage:

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of

(Continued on Page 3 Column 2)

WHY I LEFT THE ARMINIAN CHURCH

by Chester Powell
Burghill, Oh.

"Can two walk together except they be agreed?" (Amos 3:3).

"Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty" (II Corinthians 6:17-18).

I have been requested to write an article on why I left the Arminian Church. I gladly put down on paper the reasons, with discussion, as the Grace of God leads me. I must freely admit that I was not capable of my own human reasoning to see the errors of "Freewillism," but the credit must go to the blessed Holy Spirit that opened my eyes to the truth of God's Sovereign Grace. This same Spirit brought me to faith in Jesus Christ to begin my Christian life and, like all Arminians, I thought I assisted God in this work of salvation by making a decision. Little did I know that the decision was made for me, long before the foundation of the world (Eph. 1:4). My labours in making a decision were of no avail. "Not by works of righteousness which we have done (decision making, baptism, joining the Church, being a good Joe) but according to HIS MERCY, HE SAVED US. By the washing of regeneration, and renewing of the Holy Spirit" (Titus 3:5). Ephesians 2:9 tells us that our salvation is "not of works, lest any man should boast."

The church of which I was a member (Baptist, so called) made much of these Scriptures and others, yet they failed to see the Sovereign Grace of God in them. In so doing they preached a Christ of limited power, a God whose hands are tied until the sinner makes a decision, and thus they mock the glorious doctrine of predestination.

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PREMILLENNIAL

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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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LOVEST THOU ME?

by Fred Beard
Cambridge City, Ind.

"THE SETTING"

Our Lord Jesus Christ has stood before His accusers, He has been before the High Priest Caiaphas, He has been taken to stand before Pilate, He has been tried, and found innocent; and yet, He was sent to the hill Golgotha, there to be hung up, midway, as it were, between heaven and earth. He had been beaten, spat upon, nailed to the tree, pierced in the side with the sword, He had bled and died, alone, having been deserted by all but a very few. Four women had stood by, and one man, the very same disciple that wrote the account of which we are about to discuss.

Jesus was taken down from the tree, He was laid in a borrowed tomb, and there He had



Fred Beard

stayed for three days and for three nights. But on the first day of the week, when one of the women who had not deserted Him, went to the sepulchre, where He had lain, she found the stone rolled away, and the

Lord had risen. She went and told the disciples; Jesus came and appeared to the disciples later on that first day. He comes again, after eight days, and again appears in the midst of them, behind the closed door He talks with them. He leaves them and is seen by many, as many as five hundred at one time. For forty days my Lord walked upon the earth, after that He had arisen from the grave.

He came to the sea of Tiberias, where His disciples had been fishing the whole night long, catching nothing. He stood on the shore, and told them to cast their nets over the right side of the boat, and upon doing so they found that their nets were so filled that they were unable to lift them from the sea.

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AMILLENNIALISM: REFUTED BY THE WORD OF GOD

by T.P. Simmons
(Now in Glory)

Postmillennialism is dead. Solomon said: "Hope deferred maketh the heart sick." Postmillennialism thus sickened and expired.

WHY POSTMILLENNIALISM DIED:

Postmillennialists believed, for the most part, that the preaching of the gospel would accomplish the conversion of the overwhelming mass of the people of the earth in this age and thus usher in that reign of righteousness alluded to in Rev. 20. Writing in 1883, in "An American Commentary on the New Testament," Justin A. Smith said: "It has been said

that in twenty-five years more, if the present rate of progress continues, India will be as thoroughly Christian as Great Britain is today: there will be thirty million Christians in China, and Japan will be as fully Christianized as America is today. The old heathen systems, they tell us, are honey-combed through and through by Christian influence. It looks as if the day may come soon, when these systems, struck by vigorous blows, will fall in tremendous collapse. Meantimes, every 'weapon formed against' Christianity, breaks in the hand that holds it."

That was written seventy-one years ago, and we are farther

from postmillennial expectations now than we were at the time it was written. The author of the quoted words did not anticipate the hold that evolution would get on the religious world and the consequent rise of modernism and neo-orthodoxy. Nor did he foresee the rise of those anti-christian philosophies that brought on both world wars and have now culminated in Godless communism, which has engulfed more than half of the inhabitants of the world and has turned the world into an armed camp. In the light of the past fifty years it is not hard to understand why postmillennialism died.

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THE PURPOSE OF SICKNESS AND SORROW

By Herbert Cade
Mansfield, LA.

Text: John 11:1-6; 9:1-3.

Many people wonder why sickness and sorrow come into their lives. Some believe that God is angry with them and makes them sick; that sickness and sorrow are punishment for sins, especially when it is someone else who is sick or sorrowing. Pain is like a magnet it can draw the soul closer to God. Well, just what is the purpose of God in sickness and sorrow?

(1) Bible examples of sickness and sorrow: Job is the best of them all. He was the sickest of all with boils, pain, and sorrow, and no cure. He had suffered the loss of his children, livestock, and material possessions. What

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

WHERE IS THE BLOOD OF JESUS CHRIST

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:11-12).

No theme in all the Bible is more important or more prominent than that of the blood of Jesus Christ. We have been redeemed by the blood. We have been washed from our sins with that precious blood. Our hope for time and eternity is based upon the blood of Jesus Christ. Let us notice a few of the many Scriptures which tell us about

the blood of Jesus Christ. "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:27-28). "...feed the church of God, which he hath purchased with his own blood" (Acts 20:28). "Whom God hath set forth to be a propitiation through faith in his blood..." (Rom. 3:25). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). "...the blood of Jesus Christ

his Son cleanseth us from all sin" (I John 1:7). "...Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5). "...for thou wast slain, and hast redeemed us to God by thy blood..." (Rev. 5:9). "...and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). Oh, the precious blood of Jesus Christ! These are but a minute portion of that multitude of Scriptures which tell us of the saving power of that precious blood.

True believers delight to sing about the blood of Jesus. How many of our favorite hymns are about the blood! We sing many other songs, but we do not want to go too long without singing

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JOSEPH M. WILSON, Editor

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midst of such a sinful people? The Tabernacle and the religious ritual set up therein furnishes the answer. This Tabernacle was made according to the pattern showed Moses when he was in the Mount (Ex. 25:40). This surely teaches that there was something in heaven to which the Tabernacle was to correspond.

The most important place in the Tabernacle was the mercy seat in the Holy of Holies. There was the brazen altar where the sacrifice was made and burned. There was the brazen laver where the priests washed before beginning their priestly work. There was the table of showbread, the golden candlestick, and the golden altar of incense within the Holy place. All these were important in the religious life of Israel. But



JOE WILSON

symbol or picture of the gospel of Jesus Christ. It was ordained of God for this purpose. It teaches us that we are saved through the death, burial, and resurrection of Jesus Christ. If I change the picture — say substitute sprinkling for immersion — I have changed the teaching of the picture — I have perverted the glorious gospel of Jesus Christ, and it was very important that they be exactly as commanded by God in every detail.

Furthermore, the types were given by God with reference to the anti-type. In other words, there would be that about the anti-type which corresponded to that in the type. When the type was fulfilled in the person and work of Jesus Christ, it would be fulfilled in harmony with the God-ordained details of the type. Now, remember this as it is very important.

Now let us consider the precious blood of Jesus Christ. It was not ordinary blood as Jesus was not just an ordinary man. The human life of Jesus Christ was conceived in the womb of the Virgin, Mary, by the supernatural power of the Holy Spirit of God. It was not the product of human nature. All about it was miraculous and of a Divine character. Therefore, the blood of Jesus was a supernatural blood as the totality of the humanity of Jesus Christ was supernatural. There is something about that Man different from all other men, and there is something about that Blood different from all other blood.

Let us notice that, according to Scripture, the body of Jesus Christ never saw corruption. "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Psa. 16:10). Acts 2:25-31 expounds this as referring, not to David, but to the Lord Jesus Christ; and shows how it was fulfilled by the resurrection of Christ. The body of David did see corruption. It went back to dust. But the body of Jesus Christ did not remain in the grave long enough to see corruption. Jesus was raised from the grave after seventy-two hours. His body never saw corruption. That body never decayed. It never rotted. It never went back to dust. It was raised in power and glory and is alive and glorified forevermore.

Now, surely, it is only reasonable to believe the same about the Blood of Jesus. How can we believe that His blood just dropped to the ground, corrupted, and just disappeared forever? I cannot believe that that precious blood — that unique and different blood — of that unique and different Person, just corrupted as other human blood does. Do not try to tell me that the same thing happened to the blood of Jesus Christ that has happened to the blood of the millions of the dead of mankind.

Now let us look carefully at two of the many post-resurrection appearances of Jesus Christ. I think there is a lesson to be learned therefrom which will answer the question of this sermon. "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). The weeping Mary Magdalene, her tears dried by the appearance of her Lord and Saviour, would have fallen at

His feet, holding them in her deep love. But she was forbidden to even touch Him at this time. However, note now a later appearance of Jesus Christ. "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him" (Matt. 28:9). Note the difference, "don't touch me" & "they held him by the feet." Why this difference? Well, what reason did Jesus give Mary as to why she should not touch Him? He told her "I am not yet ascended to my Father." But later, other women were allowed to hold Him by His feet. Why? Surely, because in the interim, He had ascended to the Father. I do not believe that there can be any other explanation given for the different action of Jesus in these two cases. Mary could not touch Him because He had not ascended to the Father. The other two could touch Him. Therefore, He had, by that time ascended unto the Father.

Now, let us go back to the types, which were divinely-given symbolic teaching concerning the work of Jesus Christ. The priest, on the Day of Atonement, killed the goat, took its blood into the Holy of Holies,

and sprinkled it on the mercy seat. The people saw the priest kill the goat and take its blood. They saw the priest as he disappeared into the Tabernacle with that blood. When they next saw the priest, he did not have the blood. Where was the blood? It was on the mercy seat. Mary saw the resurrected Christ. She could not touch Him. He disappeared. He appeared again. The women could touch Him. Where had He been? What had He done? He had been to heaven. He, in strict fulfillment of the type, had taken His precious blood and placed it on the mercy seat in heaven thus completing the act of atoning for the sins of the elect of God.

Where is the Blood of Jesus Christ? It is not flowing through the arteries and veins of His glorified body. I really am quite sure that there will not be any blood flowing through the veins of any of the glorified saints of God in the eternal state — any glorified body at all, for that matter. I Corinthians 15:50 informs us that, "...flesh and blood cannot inherit the kingdom of God..." In glory, there will be glorified bodies of flesh and bone, but with no blood. There would really be no

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WHERE

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something about the blood. "There is a fountain filled with blood," "What can wash away my sins? Nothing but the blood of Jesus," "There is power, power, wonder-working power in the precious blood of the Lamb." These are but a few of the songs we love to sing about the Blood of Jesus Christ. The modernist, that unbelieving infidel, might take songs about the blood out of his song book, but we would rather die than do such. That unbelieving Southern Baptist seminary professor may tell his class that, it is vulgar to sing "Washed in the Blood," but we sing it anyway, and with great spiritual delight.

True believers delight in, praise God for, sing about, and base their all upon the blood of Christ. No truly saved person can ever make light of the Blood. You can just mark it down as a fact that, when anyone makes light of or scoffs at the blood, that person is not a saved person. How could one be eternally saved by the precious blood of Jesus Christ, and then ridicule that which has saved his soul from the burning flames of an eternal hell?

Now the subject of this sermon is "Where Is The Blood of Jesus Christ?" Is it now flowing through the arteries and veins of His glorified body? Did it just drop to the ground, dry up, and disappear? Where is that precious blood at this very moment as you read this sermon? We will look at several things, as we lead up to the answer to this question.

Let us think of the Old Testament Tabernacle, that Divinely ordained way of worship during the days of Israel in the wilderness. The Tabernacle was very important. The Children of Israel were a sinful, law breaking people. They were liable to the judgment of the wrath of God for their sins. How could a Thrice Holy God dwell in the

within the Holy of Holies, where dwelt the symbolic presence of God, there was the center of it all. There was the ark of the covenant. Within that ark was the broken tables of the law, calling for a curse upon those who had broken that law. But — praise God forevermore for the "but's" of the Bible — over the ark of the covenant as a lid thereof, was the mercy seat. And upon that mercy seat there was sprinkled the blood of the sacrifice. The breakers of God's holy law were sheltered from the curse thereof by the blood on the mercy seat, and it was here — at the blood-sprinkled mercy seat — that God would meet with and commune with the priest as representative of the sinful people. Where was the blood of the sacrifice? It was on the mercy seat. Jesus Christ is our Great High Priest, and it is His blood which He places upon the mercy seat in heaven, thus making atonement for our sins.

Meditate upon the Day of Atonement as described in Leviticus 16. It was on the tenth day of the seventh month. It was the most important of the yearly religious festivals of Israel. It was that day when all the sins of Israel were typically atoned for, relative to the past year. It is one of the greatest of Old Testament types of the atonement of Jesus Christ. The priest took the goat provided by the children of Israel, killed the goat, then took its blood within the holy place and sprinkled it upon the mercy seat. All the sins of the people were typically forgiven. They were safe for another year. What a day — what an important day was this! Where was the blood? It was not left outside. It was not poured upon the ground. It was placed on the mercy seat.

Now the types were very important. It was necessary that they be carried out exactly as God had instructed. The importance of being correct and exact in every detail is seen in that the types taught spiritual truth. To change the details of the type would be to pervert the teaching intended thereby. Let me illustrate. Baptism is a figure or

FROM THE EDITOR

THE MATTER OF A CHURCH LETTER. There are many who will say that the practice of giving and receiving of church letters is a man-made tradition, that we should not practice such, or at least, that we do not have to do this. There are many who say that one can just join another church by simple statement of faith and baptism, without any request to the church of which that one was a former member for a church letter. Well, one might say that the practice of giving and receiving church letters is a man-made tradition; but I will say that, if it is, it is founded on the bed rock foundation of the Word of God.

The saved individual should become a member of a true church. He is at liberty to join or not join this or that church. No church has authority over that individual to force him to join said church. However, when one joins a church they come under the authority of that church. Things are then different. The individual does not have the authority to leave that church and join another church at his sole discretion. He is under the authority of the church of which he is a member. And he is under that authority until that church releases him therefrom.

Now, another church cannot interfere with the authority of a church over her own members. One church cannot take a member from another church until that church releases that member from her authority. Brethren, this practice of taking church members from other churches, without even requesting a letter from that church, is disregarding the doctrine and fact of church authority which we profess to believe. It is a sin against that church. It is not showing proper respect for a sister church.

If anyone ever takes a member of a church I pastor into their membership without asking and receiving a letter from our church, I will suggest to my church that we break fellowship with such a church. The practice of giving and receiving letters is a matter of practicing the Bible doctrine of church authority and the Bible practice of showing respect for other churches. You will say that the Bible does not speak of this practice. Well, does the Bible teach the authority of a church over her members? Yes, it does. Now if you want to call the other church and get their release of a member from their authority to your church authority, that is all right. If you want to visit the church personally to get this matter settled, that is all right. Any way that a church will show proper respect for the authority of another church, in the receiving of a member from that church, is all right. But that respect must be shown and practiced, else we fail to practice what we preach on church authority.

If I take a member from another church without receiving a letter from that church: 1. I am failing to recognize that church as a true church or, 2. I am interfering with the authority of that church over her own members. Now you can see that this is a very important matter.

There are some situations where a member can be received apart from this asking for and receiving of a letter. 1. If we do not recognize the other church as a true church. 2. If we ask for a letter, and the church will not grant a letter. However, in this situation, we should very carefully investigate the matter of why the church will not grant a letter; and we must be very, very sure that the church is in error in the matter. Brethren, it is a very serious matter to sit in judgment upon a sister church, and we must be very sure that we are right if we do such.

The major trouble is that most churches are too eager to have more members, and will often take them in any way they can get them, even to the failing to practice what they say they believe about church authority. I do not see how we can ever take a member from another church without asking for and receiving a letter or the equivalent thereof, except upon very, very unusual circumstances. And they must be such circumstances which will justify such unusual action. Comments are welcomed.



QUESTION: — Who worked seven years to earn a wife?
ANSWER: — Jacob, Genesis 29:20. "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her."

WHERE

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purpose for blood in the glorified bodies, for the function of blood in our natural bodies will not be needful in the glorified body. Jesus said to His disciples in Luke 24:39, "...for a spirit hath not flesh and bones, as ye see me have." We see that, according to this, there is no blood in the glorified body of Jesus Christ.

The blood of Jesus Christ did not just drop to the ground, corrupt, and then disappear. No, no, this is an impossibility. As His body did not return to corruption, so with His precious blood.

Where is the blood of Jesus Christ? It is where He placed it when He ascended to heaven between the time Mary could not touch Him and the other women could and did touch Him. The blood of Jesus Christ is on the mercy seat in heaven before the throne of God. Where was the blood of the typical sacrifice placed? On the typical mercy seat in the Holy of Holies. Where is the blood of Jesus, the real and saving sacrifice? It is on the real mercy seat before the throne of God. That is where it is.

You will say to me, so what, what difference does it make? It makes a lot of difference if we properly honor that precious blood. The blood is there as a witness to the death of Jesus Christ and its saving power. It is the witness before the Throne that the sacrifice has been made. The blood is there before the Throne of God as an answer to the accusations which Satan makes concerning the children of God. The precious blood of Jesus Christ is a sole and sufficient answer to every accusation that can ever be made against those for which that blood was shed. The blood is there for the praying of believers. Oh, we are unworthy, but the blood is there! We plead the blood before the Throne of God. Our prayers are accepted in the value of the precious blood of the Lamb.

The blood of Jesus Christ is there on the mercy seat before the throne of God. It will always be there. It will never corrupt. It will never disappear. You and I will see that precious blood in heaven. We will be able to see it through eternity. We will see it, and praise God for it, forever and forever. What a glorious and precious sight it will be! When the blood-washed through see the blood there on the mercy seat and see the One who shed that blood on them.

Dear friend, believe me. The blood of Jesus Christ is not flowing through the veins of His glorified body. It has not corrupted and disappeared forever. It is perfect blood. It is eternal blood. We will see it forever.

How could it be otherwise? Let us not even imagine that it could be otherwise. It would be contrary to the types for it to be otherwise. It would contradict the character of that blood for it to be otherwise. It would contravene the saving effects of that blood for it to be otherwise. Surely, a little Scriptural thinking on the subject will convince us of the truth of what I say. The blood of Jesus Christ is on the mercy seat before the Throne of God in heaven.

In closing I ask you the question, Are you washed in the blood of the Lamb? Do you know the saving power of that precious blood? That is the most important question for you, as to time and eternity. When we sing, "Are You Washed In The Blood," I often like to have the congregation sing the last chorus like this, "Yes, I'm Washed In The Blood." Dear friend, could you sing it like this? I hope so. Believe on the Lord Jesus Christ and you will be washed in that precious blood, and will see that blood yonder on the mercy seat before the throne of God. May God bless you all!

ISAAC

(Continued from Page 1)

the flesh, nor of the will of man, but of God" (John 1:12, 13).

It should be emphasized that the example of Isaac and Ishmael is not an isolated case. God, in fact, has dealt with all humanity on this basis. One, in studying the lives of Jacob and Esau, will find that God dealt with these two individuals on the same basis as He did Isaac and Ishmael. God, in fact, according to Romans 9:13, loved Jacob and hated Esau. The record shows that God's love for one and hatred for the other was set and sealed even before they were born. Note the record as follows:

"As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:13).

It becomes obvious from the above that two can come into the world at the same time. They may sleep in the same bed and eat at the same table; yet one of them shall be damned forever while the other shall enter into eternal bliss. This fact may appear to be unfair to some people, but such is not the case, since none of us deserve any favor from God. Let's consider the following example in an effort to prove my point. Let's suppose that as I am driving down the highway, I come upon a man who needs a ride. I proceed to stop and pick him up. I proceed on down the highway only to encounter another man who needs a ride, but I pass him by. Did I do wrong, or was I merciful in that I picked up the one man? God, in like manner, is not under obligation to any. He therefore would be kind and merciful if He only saved one person out of the masses of humanity.

God, of course, has a multitude of reasons for not saving us poor sinners. We, in fact, have wilfully broken all His laws and, therefore, deserve the worst from Him. Are you in favor of helping those who wilfully break the laws of our society? Why do we think that God is under any obligation to those of us who break His laws?

Our text informs us that Ishmael was born after the flesh while Isaac was by promise. We see then that Ishmael's birth was the result of the strength of

nature. He was born on the basis of ordinary conditions, or "after the flesh." Isaac, on the other hand, was not born of the strength of nature. His father was over one hundred years old and his mother was past the years when women bare children. She, in fact, was around ninety years old. Isaac, then, was the product of faith — faith which knows no hindrances or obstacles.

Isaac was given so as to convey to us the message of eternal grace. The message being that our being born again does not depend upon the energy of the flesh. It does not depend upon one's blood line. The new birth is entirely the work of God even as the birth of Isaac was entirely the work of God.

There are those who claim to have been born again by "praying through." Others say they were born again by way of baptism. Others say they were born again by joining the church, while others plan to reach heaven by doing the best they can. Let all know, however, that the best any one can do is to believe on the Lord Jesus Christ. He paid it all, leaving nothing for us to pay or do. Ours is only to trust Him.

What value was the best that Abraham and Sarah could have done relative to the birth of Isaac? Abraham was past one hundred years old and Sarah was past the age of bearing children. The sinner, in like manner, is past the age when he or she could effect their salvation.

Those who rely on the flesh will one day find that the flesh has failed them. They will find, as was true of Abraham and Sarah, that they were too old and without strength.

Abraham and Sarah, by faith, looked away from themselves to their God who is never hindered by age or anything else. May we look away from our flesh to our Lord Jesus Christ. Look away from every man-made solution, to the Lord Jesus Christ.

We learn from Galatians 4:28-29 that "he (Ishmael) that was born after the flesh persecuted him (Isaac) that was born after the Spirit." The text adds, "even so it is now."

A study of the record shows that the envy of Ishmael was displayed most during the feast that was held when Isaac was weaned. The same is true today, or as our text states, "even so it is now." That is, the enmity of the worldly man is displayed most when the believer is weaned from the idea that he can save himself, yea, when he is weaned from the doctrines of men and begins to be nourished by the truth.

Ishmael did not like to hear it said that Isaac was the heir of the promise and that he was only an observer. Ishmael considered that he was as good or better than Isaac. He therefore considered himself to be a fit heir to the promise. The same is true today ("even so it is now"). The do-gooder rates himself second to none. The problem relative to the do-gooder is that they need to hear and heed the following passages:

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him

that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. Saying, blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:1-8).

There are multitudes of do-gooders who rate themselves as having as good chance of reaching heaven as I have. They rate their morals as good or better than mine. This may or may not be true, but the crux of the matter is that good morals will not get anyone to heaven. It is as stated regarding Isaac and Ishmael in the following passage:

"Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman" (Gal. 4:30).

We see, then, that just as there is a difference in life relative to the Isaacs and the Ishmaels, so will it be in the next life.

May God the Spirit enable you to look away from your own efforts to that which our Lord and Saviour Jesus Christ has done. May God enable you to cast believing eyes upon the finished work of our Lord and Saviour Jesus Christ. May you be convinced that He paid it all!

LOVEST

(Continued from Page 1)

John says to Simon Peter, "IT IS THE LORD," and Simon Peter dives overboard; he could not or would not wait for the others. When they had all come ashore, sat down, and eaten of the fish and of the bread, we read in the gospel of John 21:15-17: "SO WHEN THEY HAD DINED, JESUS SAITH TO SIMON PETER, SIMON, SON OF JONAS, LOVEST THOU ME MORE THAN THESE? HE SAITH UNTO HIM, YEA, LORD: THOU KNOWEST THAT I LOVE THEE. HE SAITH UNTO HIM, FEED MY LAMBS."

HE SAITH TO HIM THE SECOND TIME, SIMON, SON OF JONAS, LOVEST THOU ME? HE SAITH UNTO HIM, YEA, LORD; THOU KNOWEST THAT I LOVE THEE. HE SAITH UNTO HIM, FEED MY SHEEP."

HE SAITH UNTO HIM THE THIRD TIME, SIMON SON OF JONAS, LOVEST THOU ME? PETER WAS GRIEVED BECAUSE HE SAID UNTO HIM THE THIRD TIME, LOVEST THOU ME? AND HE SAID UNTO THE LORD, THOU KNOWEST ALL THINGS: THOU KNOWEST THAT I LOVE YOU. JESUS SAITH UNTO HIM, FEED MY SHEEP."

The Lord Jesus Christ asked a question of Simon Peter that is a very important question. A question that I ask you even now! "DO YOU LOVE THE LORD JESUS?"

II

"LOVE AND ITS MEANING" "LOVEST THOU ME?" asked Jesus. Now Jesus knows if we love him or not. It's not a question that the Lord has need

of an answer. Peter knew that, and he tells us so. Peter knew that Jesus is the Lord God, and being God He knows all things.

What grieved Peter when he was asked the third time, "LOVEST THOU ME?" was the very fact that Jesus knew all things, and knowing all things, Jesus was reminding Peter of the fact that just a few days before, when Peter had said: "ALTHOUGH ALL SHALL BE OFFENDED, YET WILL NOT I." Jesus then had told him, "THAT THIS DAY, EVEN IN THIS NIGHT, BEFORE THE COCK CROW TWICE, THOU SHALT DENY ME THRICE." And Simon Peter had done just as the Lord had said he would do.

Jesus had told them of how that He was to be betrayed, how that He was to die, and be buried, and that He would arise the third day, according to the Scriptures. He had done it all, just as He said that He would. He had come to them now, showing the Divine Power of Almighty God, even over the fishes of the sea. Peter knowing these things to be true, could but say nothing else, but, "Thou knowest Lord, thou knowest." And truly the Lord knows if we love Him or not. Jesus asked the question, not because He needs to know, but because we need to know: Do you love the Lord Jesus?

Anyone can say that they love the Lord, but that doesn't make it so. Many of us men and women have been taught that we ought to love the Lord Jesus; Oh, yes! we ought to, but all the teaching in the world, can't make it be so.

Going to church is a wonderful thing in our lives, and we ought to go, and go for the right reason; but going to church out of a sense of duty is not loving the Lord, and it's not loving the Lord's church either. There are too many people today that have a mis-conception of what true love is. We live in a time when the word "love" has been mistreated, misled, abused, and all but destroyed in its true meaning.

God said, "Thou shalt love the Lord thy God, with all thy heart, and with all thy might, and with all thy soul" (Luke 10:27).

Paul said to the Jews of Rome, and the Saints of God: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:10).

Love, true love, God-love is that heartfelt love that is for someone that means more to us than life itself, more to us than anyone else, even ourself; and that true love is not the kind of love that you can learn, it's not the kind that can be bought, it's not the kind that can be earned. Oh! but it is of the utmost importance, that we know that we have that love for Jesus.

III

"LOVE AND THE CHILDREN"

Jesus says to us in John 8:42: "If God were your Father, you would love me." If you have no love for Jesus, the Son of God, then you are not of the Father, and the love of the Father is not in you.

Children love their parents, it's a natural bond that exists between the father and the son, between the father and the daughter. Many children have

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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

Could one be saved through reading a tract or the Bible? Must there be the giving of the gospel by another person? If one must 'hear' the gospel with the ear, how can the deaf be saved? Explain Romans 10:9-17 as to 'hearing' and 'confessing.' Would a mute person have to confess with the mouth to be saved?

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Romans 10:17; "So then faith cometh by hearing, and hearing by the word of God."

If it were not for the cases mentioned here, concerning the deaf and the mute then this would be a very easy question. After much thought and prayer, I am convinced that the afore mentioned stipulations (deaf and mute) have no bearing on the answer. As far as I can see, the Bible is clear on this question. I will attempt to answer the questions with-in the question one at a time.

First; Could one be saved by reading a tract or the Bible? My answer to this question is no. I feel I have precept and example in The Bible to back me up. Salvation is through faith in the Lord Jesus Christ. The Bible says "Faith cometh by hearing." The Bible also says; "...how shall they hear without a preacher?" I point you to the example of the Ethiopian Eunuch in Acts chapter eight. Read verses 27-38. The eunuch was reading Isaiah 53. If that is not the gospel, then there is no gospel. We find that, from the story, he could not understand what he read. Phillip began to preach Jesus to him from the same chapter and God enabled the eunuch to believe. These verses are sufficient for me to say that a person could not be saved by reading a tract or the bible. I will also mention I Corinthians 1:21: "...it pleased God by the foolishness of preaching to save them that believe."

The second question is: Must there be the giving of the gospel by another person? I feel the preceding question deals with this question sufficiently. I remind you Paul said: "I have begotten you with the gospel." He also said; I am not ashamed of the gospel, for it is the power of God unto salvation..." From the context of Romans chapter one, it is seen that Paul is speaking of the preached gospel.

The third question deals with a deaf person hearing the gospel. We certainly cannot say that because of this verse, no deaf person could be saved. That would be foolish. We also can not Biblically say that deaf people are saved in a different way than those who can hear.

My answer to this is that hearing is more than just a noise that is heard. It rather deals with perception and understanding. Though deaf people do not hear with their ears, they do perceive with their mind. There

must be someone to give them the gospel the same as with people that can hear. The fact that they are able to understand what is being said to them in sign language, I believe, is really hearing or perceiving.

The last question deals with a mute person being able to confess. I feel this is very similar in principle to the deaf hearing. Though the mute cannot speak audibly; he can certainly express himself through sign language. In both the preceding predicaments, there is communication. This is what the Bible is referring to. May God bless you.

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The first and second question of this four part inquiry are in fact one and the same, to affirm either one is to affirm the other, and to deny either one is to deny the other. So, I will address them both as one.

As to the N.T., there is not one instance cited where a person was saved by reading the O.T. Scriptures, nor is there recorded in all of Holy Writ the regeneration of any person apart from or independent of the gospel of Christ. It has never been a question with those who believe in the absolute sovereignty of God whether He can save His elect apart from means, for they know God can and does do everything He pleases (Psa. 115:3). Yet, it appears from the Scripture record, God has not been pleased to save any apart from the gospel. The gospel of Christ is that grand and glorious instrument which the Holy Spirit uses in implanting life and light in the redeemed of Christ, who are at the time, "dead in trespasses and sins."

While Hardshellism and skepticism, say the idea of dead souls hearing the Word of God is ludicrous, Christ says, "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth" (John 5:28, 29). There can be no resurrection from the grave apart from the dead hearing the Word of God, and there can be no quickening of dead souls separate from the hearing of God's Word. He that created the universe with His Word, can and does create anew by His Spirit and His Word the dead souls of all His elect.

The gospel of Christ, be it audible, by sign language, or by tract, is nonetheless the gospel — one is not more the gospel than the other. But in making the written gospel effectual, it has been the consistent pleasure of the Lord, as revealed in Scrip-

ture, to use live human agency in communicating the "good news" to His people, i.e., Cornelius and the Eunuch (Acts 8 & 10). The application of the benefits purchased by the atonement of Christ is the exclusive work of the Holy Spirit, and the means of agencies utilized by the Spirit in bestowing these benefits are not regenerative, but instrumental.

Means are not meritorious, but honors the decree of election, and are as much a part of God's ordaining counsel as the decree itself. The end and the means to the end are equally determined of God, and one of the means in realizing experientially the election of God, is the proclamation of the gospel of Christ by human agency. The hardshells recriminate, saying, "You tie salvation to a preacher." This is sophistry, for they know Sovereign Grace Missionary Baptists proclaim in unequivocal language that the quickening of God's elect is the province of the Sovereign Holy Spirit. The Lord said, "It is the Spirit that quickeneth," but He did not stop with that word. He went on to reveal the means by which the Holy Spirit does the quickening. He said, "The words that I speak unto you, they are spirit, and they are life" (John 6:63). The Word of God is the sword of the Spirit by which He condemns and converts those for whom Jesus died.

The querist asks: "If one must 'hear' the gospel with the ear, how can the deaf be saved?" By reading the context, Romans 10:8-17, it is seen that the seat of faith is the "heart" and not the intellect. In response to the Eunuch's request for baptism, Philip answered, "If thou believest with all thine heart, thou mayest" (Acts 8:37). All men by nature are spiritually deaf, and the new birth is accomplished in the region of the soul in a supernatural manner which defies the sublimest human intellect. The carnally deaf who are among God's elect will be caused to hear the Gospel in their hearts, whether by sign language or some other means, they shall hear it.

There are many ways the born-again mute may publicly confess Christ: sign language, by his mouth to those who can read lips, and surely by following His Lord in baptism, etc.

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"...how shall they call on Him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14). In our communication with one another we

often use one method of communication as if it was another method. For example, we say we heard from some one when we receive a letter from that person. We often say, "The Word of God says —." We find this method is also in the Scripture. We find that David, in talking of the heavens and the earth said (wrote), "The heavens declare the glory of God; and the firmament sheweth His handywork, Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all of the earth and their words to the end of the world" (Psa. 19:1-3). The Apostle Paul wrote the church at Corinth and said (wrote), "Ye are our epistle written in our hearts, known and read of all men:" (II Cor. 3:2).

I believe these passages in Romans 10 are used in the same sense as the examples given. These verses, as well as many, many more passages in the Bible, state emphatically that a person is saved by faith in the risen Lord Jesus Christ. John wrote, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:31). How the sinner receives the good news that Christ died for his sins and rose again is not the important thing, it is believing it.

"And how shall they hear without a preacher?" tells us that the gospel was not to be declared by the voice of God from heaven, nor by the Holy Spirit speaking apart from a means of communication, nor by angels sent from heaven. The gospel is to be carried over the world by those whom God has called. Christ gave His church the commandment to "Go ye therefore, and teach all nations..." (Matt. 28:19). This may be done by different means of communication — speaking, writing, sign language, or other methods. John said that these things were written that we might believe.

In regard to the last question, no one, mute or otherwise has to confess in order to be saved. As we have already shown from the Word of God, it is faith in Christ that saves. Confession is made of that salvation. Besides the mouth there are several ways in which we can and should confess that we have that faith and are children of God. We are told, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on (confessed) Christ" (Gal. 3:26, 27). Young Timothy was told, "Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe" (I Tim. 4:12 N.A.S.). The Apostle Peter told the wives with unbelieving husbands to live chaste and pure lives that their husbands might see how they fear God and thereby be won even though they refuse to believe the Word. (I Peter. 3:1, 2).

As confession is to our faith in Christ, the Apostle James is talking about the same thing when he said, "...I will shew thee my faith by my works" (James 2:18).

Sometimes the mouth confesses to what the heart does not possess, "They profess that they know God; but in works

they deny Him, being abominable, and disobedient, and unto every good work reprobate" (Titus 1:16). Our conduct is a much better indication of what we believe in the heart than the mouth. As the old saying goes, "What you do sounds so loud in my ears I can not hear what you say."

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This question has been asked in different ways several times. I must take the same position that I always have in this. God said in I Corinthians 1:21 "...It pleased God by the foolishness of preaching to save them that believe." The question is — what constitutes preaching?

Let me, first of all, point out that every example given in the Bible of someone being saved, shows that someone preached to them or talked with them i.e. — The woman at the well, Cornelius, the Ethiopian Eunuch, the 3,000 on the day of Pentecost, etc.

Next, let me remind you that if anyone could be saved by reading, then it is obvious that they would have to be able to be saved if they read the Bible. In Acts 8, we have a man reading the book of Isaiah, and especially the 53rd chapter, which tells of the sacrificial death of Christ, and yet he had to be told about the Savior. Acts 8:35 tells us, "Then Phillip opened his mouth, and began at the same scripture, and preached unto him Jesus." This passage is enough to let me know that God has determined this as the means of bringing the message of life to man.

As to your questions concerning the deaf and mute, we must understand that God does not penalize them. The deaf hears by reading the lips or seeing the signs made — but the personal contact is there. The mute speaks with signs, the same message that the person who can speak, does.

The Scripture tells us plainly how God determined for the message to be taken, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). My friends, if God had meant that the written Word could be used instead of preaching, He would not have given examples of churches sending missionaries. Why go to the expense of sending missionaries, when with the same amount of money we could cover the world with tracts?

LOVEST

(Continued from Page 3)
not received a thing from their earthly parents — no affection, no gifts, be they good or bad; and still, there is that bond of love. Man has no explanation for it, it's just there.

And that's the way that it is with the children of God, those that God has chosen from before the foundation of the world, to be conformed to the image of His Son, those that He gave to the Son, and the Holy Spirit watches over, quickening them in time, together with Christ Jesus. These children have a

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LOVEST

(Continued from Page 4)

supernatural love for Jesus, a love that is not to be understood by the natural man, nor will the natural man seek for that love.

This love is a love to be marveled at, it is a love that is so dear to the child of God. Without this love, there is no salvation. The Word of God says to us in I Corinthians 16:22: "If any man love not the Lord Jesus, let him be Anathema Maranatha" (separated from us when the Lord comes). Paul was writing to the church at Corinth. He knew that there were some there that knew not the Lord, in the free pardon of sin, and knowing this, he knew that they had no love for Christ Jesus. He tells the church that they that love not Jesus will be separated at the resurrection, excommunicated from the church, left behind! Praise God; the tares shall be known for what they are, the goats will not hinder the catching away of the sheep, and the lambs of God.

It is so important that we know if we love Jesus or not. We will love Him, only as He first loved us, and gave Himself for us. If Christ Jesus laid down His life on Golgotha's Hill for you, then you will love Him. But if you have no love for Jesus, then He died not for you, then are you lost and of all people most miserable.

IV "KNOWING THAT YOU LOVE JESUS"

There are some signs that the reader can look for, to know that they have this love for the son of God.

1. Do you ever think about Jesus? You know, those that we love, we think about them. When you are away from that wife, or that husband, don't you think about them? When those children are off to camp, or school, do you just forget them, until they return? Oh! I pray not. For if this be the case, then you really don't love them. We that love Jesus, think about Him, about what He has done for us and what He is doing for us, and what has been prepared for us. We long for that day when He shall come again, with the shout of the archangel of God, and we shall rise to meet Him in the air.

2. Do you like to hear about Him? Is your heart filled with joy, when you hear someone praise His Holy Name, be it in song, or in the preaching of His Word, or are you more concerned with the things of this world? What profiteth a man, though he gain the world, and lose his soul?

3. Do you like to read about Jesus? The Bible is the Word of God, and it is all about Jesus, cover to cover His name stands out clear and strong. All these magazines and these books of a worldly nature may be of interest, and they may have a place in our lives, but foremost and utmost, in the library of the one that loves Jesus will be his Bible, the Words of God.

4. Do you like His friends? Are you ill at ease around those that are not ashamed to say how that they love Jesus? Are you more comfortable being around the lost? You cannot have a love for the world, and a love for Christ at the same time. If your friendship is with the world, then of the world are ye. If your friendship is with Christ Jesus, then the love of Jesus is within you, and this world is not your home.

5. Do you take offence when the name, and the divinity of the Lord Jesus is trifled with? What do you feel, when you hear some reprobate claiming that Jesus was the son, a bastard son, of a Roman soldier? When His name is taken in vain, being used as a curse word? How do you feel, what do you say? When men take His name as their name, calling themselves Reverend so and so? Are you not offended? You ought to be! Psalm 111:9: "Holy and Reverend is His name." We that love Jesus should be offended when the name and the divinity of the one we love is trampled on by lowly man. We ought to feel like Simon Peter, taking the sword to their ears, and the Word of God is our sword.

6. Do you like to talk to Him? Those that love Him want to talk to Him. We talk to Him in prayer. Prayer is not just a ritual, that is done on cue. Prayer is when we talk to the Lord God, and our Saviour Christ Jesus, and that ought to come forth as the gushing waters of the mountain stream, pouring out our thoughts, our desires, our souls to the One that we love.

V

"THE QUESTION"

Jesus asks the question to Simon Peter, who was to feed the lambs, and the sheep of God: "Lovest Thou Me?"

The Lord Jesus is asking each and every one of the human race upon the face of this earth: "Lovest Thou Me?" Do you love the Lord Jesus? Are you a child of God?

Simon Peter could only answer for himself; you and I, we too must answer for our own hearts.

I pray to God Almighty, in the name of Jesus, that everyone that reads these pages has the love that surpasses all understanding! That you know within your heart, that you love Jesus! Amen and Amen.

WHY

(Continued from Page 1)

When I first heard the doctrines of Grace from my brother-in-law I admit I was upset, and like any Arminian, called the five points (T-U-L-I-P), heresy. However, the Spirit of God strove with me, and caused me to search the Scriptures, whether these things be so or not.

Pride is a sin which, encouraged by years of false teaching, forms a stubborn block to the mind and heart. As the Spirit patiently and long suffering continued to deal with my stubborn rebellion, He was readily able to overcome my sins of pride and prejudice. As He began to open my eyes to the truth of Sovereign Grace, I began to ask questions. My pastor was fond of giving an invitation in which he quoted part of John 6:37, "He that cometh to me I will in no wise cast out." He would say, "but you have to come" (meaning down the aisle of the Church, into the counseling room, where a personal worker??, would lead the soul to Christ.) One day I asked him why he never mentioned the beginning of that verse which says, "All that the Father giveth to me SHALL COME TO ME." Even though he admitted that no man could come to Christ except the Father draw him (John 6:44), he still insisted it was up to the sinner to come forward and "get saved."

John 1:12, is a favorite of the

Arminian, and to be sure it is a wonderful verse, but when it is lifted from its context, it teaches that the sinner has the authority or right to make himself a son of God. Verse 13 is conveniently ignored, which gives the credit for the new birth to the rightful author of such, which is our Sovereign God. I again questioned the pastor as to the meaning of verse 13, and he spent nearly half a sermon one Sunday morning trying to explain it away, in a manner that was confusing even to him. Beloved, the Holy Spirit was showing me that I needed to come out from among such false teaching. When I began to teach the doctrines of Grace to my Sunday School class, the pastor came to my house and told me to stop, that I was teaching false doctrine, and that there was plenty of other things I could teach. At that time I quit going to Church. I did not know of a Church that taught the truth, so rather than continue on in false doctrine, I stopped going altogether.

Another incident which I recall involves a mission board??, which the Church supported. Often they would come in with their missionaries?? begging for money. One man who claimed he had been called to West Virginia (from Western Penna.), a matter of less than 200 miles, was asking for support to move his family and get a good house, so he could save the poor heathen of West Virginia. He had been going from Church to Church through this board for over three years, and still needed more money. One Sunday morning the board president preached to us. At the close of the service he had everyone come to the front of the Church to rededicate their lives to Christ, and the ones who did not come were ridiculed and told that they did not love the Lord as much as those who came forward.

Much more could be said on this subject, but I am sure my readers could recount similar experiences in their lives also. No doubt some could make these seem mild by comparison. Satan is the great deceiver, and Genesis 3:1 states that he is subtle. He knows if he can get the Arminian to preach "some truth," the pride of a man will lead him into a false belief that he has to co-operate with God in doing something that will save his soul. Beloved, "Salvation is of the Lord" (Jonah 2:9).

Oh, the wonderful portions of Scriptures that are glossed over, denied, and given completely false interpretations of, by the advocates of "free will." They rob the Scriptures of the truth, take out the beautiful meanings associated with the stories and doctrine of God's Word, and worst of all, exalt man above God, and make salvation an easy believism. May God have mercy upon their souls, and open their eyes to the truth of Free and Sovereign Grace. May God have mercy upon our souls, if we who know the truth, hide it under a bushel.

A certain religious paper is fond of printing Charles Spurgeon's works in it. However, his sermons were edited, and not a word was uttered concerning his strong stand on Election, Predestination, Limited Atonement, Irresistible Grace, etc. The editor defended his position saying, because he was the editor, he had the right to delete what he wanted to. Beloved, I believe that he will stand at the judg-

ment seat of Christ and pay the penalty for robbing saint and sinner alike of the truth that was edited out of that paper. As an Arminian, I received that paper. When I learned the truth of God's Sovereign Grace, I wrote to the Doctor and asked to have my name dropped from the mailing list, if he could not print Brother Spurgeon's sermons in their entirety. I have never received another one, and do not care to. How different the Baptist Examiner, where truth is taught concerning God's Sovereign Grace, The Lord's Church, and many other truths evaded by other papers. I am thankful to God for teaching me the truth. I pray He would continue to teach me, as I have much yet to learn. It has been a joy to testify in print as to why I left the Arminian Church. May God open the eyes of others and give them the Grace to do the same is my prayer. May God bless you all!

GLORY

(Continued from Page 1)

Him. I know I have gone off to work with egg on my face, but I would not want this substituted for egg, nor would I wish this to happen to any brethren.

But let us look at something today that we should all be seeking to do, and that is to give GLORY unto His name.

In Isaiah 43:7 the Lord is saying "Even everyone that is called by my name: for I have created him FOR MY GLORY, I have formed him; yea I have made him."

We find, thus far, what the Lord would do if glory was not given unto His name and in Isaiah a people were in fact created for HIS glory and through these people God WAS GOING TO BE GLORIFIED.

In Isaiah 43:21: "This people have I formed for myself: THEY SHALL shew forth my praise."

Now we know that many of the Israelites did not bring any glory to God, nor did they care to.

In I Kings 19:8, and also Romans 11:4 "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which has not kissed him."

And here we see that if it were not for God's sovereign will, there would not be one soul who would care in any way to bring glory to his Creator, yesterday or today.

Is it not a shame when today the Christian, the one who is telling of his walk with Christ seems to care little, if at all to bring glory to his Redeemer? We cannot see that God's creation (I am speaking of all His creation), was purposed not only for His PLEASURE (Revelation 4:11), but for His GLORY.

But as we walk amongst our friends in Christ, they are insisting the world was created by God, for them, and what is seen is only a world in which we are to inhabit and to be happy in; and in our vision of Heaven we see streets of gold, flower gardens and friends and rewards awaiting us.

But can you imagine our God cursing our blessings. That is what He has said. If we will refuse to listen and not lay it to heart to give our God the GLORY that is due Him, He will curse our blessings. I would go so far as to say we will not receive any blessing.

Christ has said in Matthew

5:16 "Let your light so shine before men, that they see your good works, and GLORIFY YOUR FATHER, which is in Heaven."

Should we not be thankful to our God for the realization that we were formed for His GLORY and that we are to GLORIFY HIM in all things. From our bodies to the words from our lips, our thoughts and our deeds are to GLORIFY GOD. Our family life, our working life, and our WHOLE LIFE is to be that which will glorify God.

It is a sad thing amongst believers who are glorying in their own glory. Thank God for His Scriptures. He has said "All nations whom thou hast made SHALL COME and worship before thee O Lord; AND SHALL GLORIFY thy name (Psalm 86:9).

I pray that all of us that hold to being born again by the will of God can say as the Psalmist said in 86:12 "I will praise thee O Lord my God, with all my heart; and I will GLORIFY thy name for evermore."

If it were not for those two words "SHALL COME" I would feel absolutely horrified that God had left it up to man to glorify Him.

Praise God, we can be sure that there will be a people of all kindred and tongue, people and nation that will GLORIFY the Father, not just for a while, but FOR EVER.

Let us, as believers, remember each awakening day that our purpose in our God-given lives is to give GLORY TO HIM. Let us not look for rewards from Him now, or in His world to come, but of ways in which we can GLORIFY Him now. Our salvation is that reward. Let it be the only reward. GLORY TO GOD FOREVERMORE.

PURPOSE

(Continued from Page 1)

else is there to lose? God sent this to be an example to all who live after Job lived. He has been held up by millions as an example in suffering. We suffer and are comforted that we may comfort others. Listen as we read how that God is the God of all comfort. 11 Corinthians. 1:3-5, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: Who comforteth us in all our tribulations, that we may be able to comfort them that are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

(2) Sickness and Sorrow Vindicates Gods Holiness. God says holiness is the only way to live. If sinful living did not bring sickness, sorrow, and suffering, there would be no penalty for sinful living. If a criminal did not get punished and lose his freedom, it could be said that crime pays, but a jail cell vindicates justice.

(3) Sickness and Sorrow Curbs the Sinful Tendencies of Men. Sorrow causes a Christian to curb his tendencies to sin. They make us stop and think on our way. Lying on your back in a hospital bed, you look up, you

(Continued on Page 6 Column 1)

PURPOSE

(Continued from Page 5)

think; you consider. All young people should visit an old folks home or a nursing home. There you will many times see the wages of a sinful life. Sickness and sorrow are like traffic signs: slow, yield, stop, caution, etc.

(4) Sickness and Sorrow Discipline God's people. God sometimes uses sickness and sorrow to discipline His children, like a parent who makes a child sit in the corner for a while. God may put you to bed for two weeks. The person who does not have time to go to Church has time to go to the hospital or be sick at home. You may not have any money for the Lord, but you will have it for the doctor, lawyer, etc. Sickness and sorrow are sometimes the teachers.

God teaches His children by whatever measures are necessary. You neglect to read the Bible and pray, God may send something to remind you — something you will pray about. He may send a problem that can only be solved by reading the Bible.

(5) Sickness and sorrow prepare sinners for salvation. Sickness, sorrow, and trouble are a reminder of God, of death, of judgment after death. Troubled people stop and think. Why do you suppose preachers visit hospitals and sick rooms so often? Because troubled people are more ready to listen. Some people never go to a preacher when they are well, but they will send for him when they are sick, or in jail, or some other trouble. The Philippian jailer is a good example. He put the preachers in the inner prison, in stocks, a place of torture, but when he got in real trouble, he came to the preachers and said, "What must I do to be saved?" (Acts 16:23-31).

Friends, sickness, sorrow, (Romans 8:38: "and we know that all things work together for good to them that love God, to them who are the called according to his purpose.") When sorrow and trouble come to God's children, let us turn to the Lord to learn His will and way for us. Unsaved friends, God has the only answer for you. Might it please God to save you in this hour.

AMILLENNIALISM

(Continued from Page 1)

AMILLENNIALISM HAS COME IN THE PLACE OF POSTMILLENNIALISM:

But there has come in the place of postmillennialism a worse scourge. The time was when it was rare to find a postmillennialist among the rank and file of Baptist preachers, but now we have many amillennialists among them. Thus amillennialism has taken over the defunct stock of postmillennialism. This stock has been carefully sorted. Outdated items have been discarded. The remaining items have been renovated. The premises have been painted and made more attractive. New personnel has been employed. An ambitious sales program has been put on. The result is that business is much improved.

THE SOURCE OF AMILLENNIALISM:

It is not that amillennialism is really new. Now, in essence it is older than postmillennialism. But before the death of

postmillennialism it had been largely dormant for two hundred years. Postmillennialism had so many able advocates (such as Broadus, Carroll, Boyce, Pendleton and Mullins) that amillennialism was smothered. But with the passing of postmillennialism, it was rejuvenated. It received a shot in the arm.

Amillennialism had its source in the "philosophy of vain deceit," against which Paul warned the Colossians (Col. 2:8). Philo, a Jewish contemporary of Jesus, set out to blend Hebrew and Greek thought. By the allegorical method of interpretation he explained away everything in the Old Testament that was not in harmony with the philosophy of Plato. In doing this, Philo was simply applying to the Old Testament the principle that the Greeks had employed for centuries in the interpretation of Homer.

This allegorizing method of interpretation of Scripture was established in the great center of learning of Alexandria. Here it was passed on to Clement of Alexandria, Dionysius, and Origen. It was Origen that did more than any other to popularize this method.

THE EARLY CHURCH PREMILLENNIAL:

Premillennialism was the original faith of Christendom. Charles Feinberg, in "Premillennialism or Amillennialism," says: "Every book that we have read and studied on the question of the millennium, whether it was favorable or unfavorable to the doctrine, or whether it gave full force and value to the testimony or tried to dissipate its implications, admitted freely that the entire Church for the first three centuries was premillennial, almost to a man." This is admitted by Harnack, Mosheim, Geisler, Chillingworth, Stackhouse, Bishop Newton, Bishop Russell, Gibbon, and even by Daniel Whitby. Not only was Montanus a premillennialist, but so also were Justin Martyr, Polycarp, Papias, and Irenaeus.

WHY THE EARLY CHURCH WAS PREMILLENNIAL:

The early church was premillennial because early Christians believed in a characteristically literal interpretation of the Word of God. The departure from the truth of premillennialism on the part of the Catholic church, which is so well inscribed on the pages of history, came as a result of the adoption of the allegorizing or spiritualizing method of interpreting the Scripture already referred to. Because of Origen's influence in this respect, Milner, the great English historian, said: "No man, so altogether unsound and hypocritical, ever injured the Church more than Origen did." Other so-called "church fathers" took up this method. From them it passed on to scholastic theologians and was carried over by some Protestant dogmatists.

AMILLENNIALISM AND ARMINIANISM:

Every amillennialist would be an Arminian if he were consistent. The amillennialist takes the most positive promises of God to Israel, such as Isa. 2:1-5 and Micah 4:1-7, and makes them conditional insofar as they are thought to apply to national Israel. If I could consider these positive promises conditional, then I should treat likewise such promises as found in Jer. 32:40; Rom. 8:29, 30; and John

10:27-29.

AMILLENNIALISM AND MODERNISM:

Just as the modernist has allegorized the first chapters of Genesis, so the amillennialist has allegorized Scriptures that refer to the regathering and conversion of the Jews and the personal reign of Christ on the earth. Moreover amillennialism is like modernism again in that it undertakes to say in a ruthless and arbitrary way what can be true and what can't be true. It arbitrarily decides that God is through with the Jews as a nation. It decides that the sacrificial system of the Jews could not in anywise be restored without abrogating the new covenant. It decides that Christ and the glorified saints could not rule on this earth over men in natural bodies. It makes these decisions, not on the basis of a careful examination of all the Scriptures, but presumptively; and then proceeds to twist the Scripture wherever necessary in order to make it agree. It is no wonder that the modernistic Southern Baptist Theological Seminary is a hotbed of amillennialism. Modernism and amillennialism are Siamese twins.

THE MEANING OF THE TERM

"AMILLENNIALISM":

Amillennialism means "non-millennialism." It would have suited amillennialists much better if the Bible had said nothing about the binding Satan and the reign of Christ and the saints for one thousand years. In fact it would have suited them if the book of Revelation had never been written. The only use they make of the last nineteen chapters is to try to explain them away. If they were honest and thought they could get by with it, they would take the position of Dinoyisus and the Alogi in denying the canonicity of the book of Revelation. It is a thorn in their sides.

But the book of Revelation is with us to stay and amillennialists must make some disposition of the prophecy contained in the book. Thus we have non-millennialists telling us about the millennium. That is like having an atheist write on the attributes of God.

DENIES GOD'S WORD CONCERNING CHRIST'S THRONE:

Amillennialism says that Christ is now on His throne, the throne of David, which was promised to Him (Luke 1:32). But the Bible says that Christ is now on the Father's throne, and that He will ascend His own throne when He comes in glory (Rev. 3:21; Matt. 25:31).

DENIES GOD'S WORD CONCERNING THE BINDING OF SATAN:

Amillennialism believes about as much in the binding of Satan as Arminians believe in the sovereignty of God. God's Word pictures in Revelation 20 the complete restraint of Satan during the millennium, but amillennialists say the restraint is only partial. That is just a plain, outright, blatant denial of the Word of God. Amillennialists need to be stripped of their pious and hypocritical pretenses and made to stand with all other deniers of the Word of God.

DENIES GOD'S WORD ABOUT THE KINGDOM OF THE BEAST:

No doubt A. Pieters represents the consensus of opinion among amillennialists when he says: "The Battle of

Armageddon, in the nineteenth chapter (of Revelation) means the victory of Christianity over Roman paganism, in the first three centuries of our era."

But the Bible describes the pagan Roman empire when it says "and one is," that is, one of seven kings or kingdoms. Then it is said of the beast, "he is the eighth." See Revelation 17:10, 11. By no sort of mental gymnastics can any honest man make out to himself that the empire of the beast was Pagan Rome. Pagan Rome was in existence when John wrote, and he plainly says that after it another was to come; and that the beast was to come still later. The one that was to come in John's day is plainly Papal Rome. And the empire of the beast is still to come. John plainly said in his day that the beast "is not" (Rev. 17:8).

DENIES THE TEACHING OF GOD'S WORD THAT THE BEAST IS A MAN:

The Bible teaches unmistakably that the beast is a man by declaring his number is "the number of a man" (Rev. 13:18) and by revealing that he will be cast into the lake of fire (Rev. 19:20) where he is still found at the end of the millennium (Rev. 20:10). Only a man who is more interested in maintaining his own notion than in accepting the Word of God would ever dream that the Bible here has reference to anything other than a man. But amillennialism says the beast only represents a system or abstract conception. Thus again it flatly denies the Word of God.

MUST DISTINGUISH BETWEEN BEAST AND MAN OF SIN:

Since amillennialists do not believe that the second coming of Christ is pictured in Revelation 19, saying that the destruction of the beast portrayed therein is but the triumph of Christianity over Roman paganism, they are logically forced to deny that the man of sin in II Thessalonians 2:3-8, is the same as the beast of Revelation; because the man of sin is to be destroyed with the brightness of Christ's coming. Yet nothing is plainer than that the man of sin and the beast are identical.

REJECTS GOD'S PLACE FOR THE SECOND COMING OF CHRIST:

Amillennialism rejects God's place for the second coming of Christ and then substitutes its own. This is typical of amillennialism as a whole. It says that we have not the second coming of Christ in Revelation 19, where that coming is plainly pictured to all except those who have blinded their eyes by becoming victims of the "philosophy of vain deceit," and then places the second coming in the latter part of Revelation 20, where God makes no mention of it. God has plainly indicated that Revelation 19 sets forth the second coming of Christ by revealing in Zech. 14:1-4 that at the time when Christ takes vengeance against all nations in the battle of Armageddon (Rev. 16:13-16; 19:17-21), "his feet shall stand in that day upon the mount of Olives." How pitiable it is when one amillennialist says of Zech. 14:4: "Some one's feet are to 'stand upon the mount of Olives' but it is not certain who the person is."

NULLIFIES THE IMMINENCY OF CHRIST'S COMING:

New Testament Christians were commanded to "watch" and Christ's coming was revealed as always impending. After

revealing the millennium, John represents Jesus as saying again: "Surely I come quickly" (Rev. 21:20), which means soon rather than suddenly. This represents the coming of Jesus as the next thing in the prophetic program. This is what the Bible always means by "at hand" or "draweth nigh." But amillennialism, by representing the thousand years of Revelation 20 as being before Christ's coming and as having extended now for much more than one thousand years, takes all the meaning out of such representations as noted. I doubt that any amillennialist can say that he is expecting Christ at any moment. One amillennialist says that the loosing of Satan (Rev. 20:7), which he puts, of course before the second advent, will be the revival of paganism; and he says that there will emerge "some kind of collectivism" whose paganism embodied in some kind of world state or government will vent its wrath against the saints to stamp out the remembrance of them and historic Christianity in the earth." Certainly then he cannot believe that Christ's coming is imminent.

FLAGRANTLY CONTRADICTS GOD'S WORD BY TEACHING A GENERAL RESURRECTION:

As plainly as language can express it, God's Word describes a resurrection in which only the righteous take part. See I Thessalonians 4:15, 16; I Corinthians 15:21-23; Revelation 20:5, 6. Then it tells of another resurrection in which only the wicked have part. Revelation 20:11, 15. But Amillennialists think they know more than the inspired writers did about this matter, so they put the two together. The Word of God is not final to amillennialists. Their pet theory is final, so they presumptively rearrange God's Word to suit that.

ACCUSES GOD OF REPENTING:

God says He does not repent of His gifts and calling (Rom. 11:29), but amillennialism says that He does. They admit that God once called national Israel and bestowed national blessings upon them, but they say that these have now been forfeited forever. Thus, according to amillennialism, there is no such thing as the immutability of God. Did I not tell you in the early part of this article that amillennialists stand on Arminian grounds? If an amillennialist is not an Arminian, it is not because of the Word of God; for an amillennialist takes the Word of God only where he wants to.

THEY ACCUSE JESUS AND THE PROPHETS OF FALSIFYING:

Amillennialists say that when Jesus comes again He will reestablish the Jewish nation on the earthly Jerusalem. Jesus and the prophets said that He would. In Matthew 19:28, Jesus said: "Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye shall sit on twelve thrones, judging the twelve tribes of Israel." Now let not any amillennialist expose his ignorance by saying that the "regeneration" here is the triumph of Christianity over paganism in the first three centuries or at any other time. The apostles have not yet sat on thrones judging the twelve tribes of Israel. Moreover the "regeneration" is represented

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THE TEN COMMANDMENTS

The Sixth Commandment
by Medford Caudill
Goshen, Inc.

"Thou shalt not kill"
(Exodus 20:13).

This commandment forbids all murder, or any form of violence, or neglect which may lead to murder. Jesus equates anger with this sin in Matthew 5:22. Human beings were created by God as the climax of His creation. God made man in His own image. When a man presumes to end another man's life, he is lashing out at God, also. God gives life and it is up to God to take it away. When a man commits the sin of murder he is saying, in effect, that he is as powerful and as wise as God. The very first sin that is recorded, after Adam and Eve were driven from the garden, was the



Medford Caudill

sin of murder. "Cain rose up against Abel his brother, and slew him" (Genesis 4:8). Murder spread quickly as Lamech committed Cain's folly (Genesis 4:23), and violence soon overspread the earth (Genesis 6:13).

After the flood God instituted capital punishment for this sin. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man" (Genesis 9:6). Capital punishment, then, secondarily for the preservation of life. If a man has gone so far as to take another's life, he may kill again. Capital punishment saves lives as it removes from society those who would destroy others. One who is executed is not killed by the person who

AMILLENNIALISM

(Continued from Page 7)

coinciding in time with the sitting of Christ on the throne of His glory, and this is to be when He returns (Matt. 25:31). This regeneration connects with the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21) and with Isa. 65:17-25, where we have described a state of affairs in Jerusalem that would exist only in earthly Jerusalem. It is a state that will involve death, sinners, building houses, planting, laboring and prayer.

The reader perhaps is beginning to feel that I have no patience with amillennialism or time for it. That is exactly right. I regard it as being wholly and absolutely false and as just another system of deception that has emerged from the bottomless pit to be used of the devil in blighting the lives of individuals and disturbing the peace of churches. I am truly sorry for those who have been duped by it. I urge them to repent and return to their first love.

We should be thankful for our tears; they prepare us for a clearer vision of God.

DEFINITIONS

by Ray Hiatt

No greater fund of wickedness is found in creation than this word, this letter, this monosyllabic expression of manifest iniquity... "I". An ancient Greek hieroglyphic shows man standing as the center of his own universe supreme within himself. What man believes he expresses, in "I-centric" logos or the New York Times.

The Bible requires a man to come to the end of himself, to "deny" himself... to abandon "I." Conversely every literature, philosophy and



Ray Hiatt

religion of every people, ancient or modern, is "I-centric" and has man beginning and ending within himself.

Every man born of woman is "I-centric" and shall die that way if not graciously saved by God. He is capable of any sin and is only restrained by public opinion and an "I-centric" fear of being hurt by punishment if caught. Since man governs his conduct by the prevalent social code, those who establish those codes are answerable for much.

The two most wicked professions in our world are not the harlot and thief, but the Psychologists and Sociologists. I was schooled for more years than I care to remember as a "psychology major with a minor in Sociology, so I know something of these purile "disciplines." They spread more plague than can be calculated. They are the more modern high priests of "I." "I" is their creed and their labor.

These two vitiating "humanities" begin with the false hypothesis that man is basically good and they then attempt to improve him. They seek to "self actualize" him, to refine his "self image." They strive to improve his "dynamic" (whatever that can possibly mean). They press to correct his "identity crisis" (whatever that can possibly mean). They are the high priests of a heathen cult. All of the recent social drives for improved "rights" have their basis in their minds, writings and support of Psychologists and Sociologists. They preach that complete human freedom is the only ultimate good and that any restraint is the ultimate evil. The abortion movement, women's rights, gay rights, "living together," pornography and other "movements" did not gain serious impetus until Psychologists and Sociologists added their blessings to them and preached their causes as acceptable. Having gained the official approval of our "thinkers," these various movements have spread ruin abroad. Recently a very learned and respected Psychologist stated that if parents deny their children the "blessings" of incest that they are inhibiting their children's vital "growth" and "self image."

The one word I despise more than any other in our language is the word "relationship" in its current usage. Satan has substituted this word to replace

Bible morality. People speak ceaselessly of their "relationships" without any reference to right or wrong. This word is a cover for a mass of iniquity.

The thought patterns of our world are shaped by the high priests of "I". School textbooks and educational curriculum are dictated by them. Television has always been distasteful, but now these high priests have removed all restraints. All who oppose these enlightened folk are branded small minded and archaic and the enemy of the vital "growth" of man. What they teach is not new, of course. It is merely the old hedonistic doctrine of Satan dressed in modern guise. These high priests have infected every religion to a degree. It isn't surprising that Protestant churches marry homosexuals and give license to iniquity in every form. They are ruled by prevalent social mores instead of the Word and these social codes are dinned into them by the high priests of man-centered social religion; the wizards of "I."

The dogma of the high priests of "I" is incorporated into the one comprehensive title, "Humanism." If you rail against it, you are labelled as "inhumane." Governmental bureaucracy is ruled by this "humanism." When they start killing Baptists in this country it will be because we reject I-centric humanism as it is enforced by a liberal American government. We will not be ruled by these high priests nor their lap dogs, i.e. the governmental agencies which enforce their policies. We preach that man in his natural state is entirely vile and can only be regenerated unto goodness by God. They preach (and the government aids them) that man is basically good and just needs some minor polishing, or to be "actualized" (whatever that means).

If the teachers of "I" teach that men are free from restraints, then men will live without restraints. Sinful men will sin when they can do so with profit and without fear of punishment. No sin is too enormous for them. Israel sacrificed their babes to Molech when that was the public doctrine of the time. We are not so very far from this today. Psychologists and Sociologists are the high priests of hell.

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:
ELDER FRED T. HALLIMAN,
Sovereign Grace Baptist Mission,
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Papua, New Guinea.

A CALVINIST: NOT ME, BROTHER!

by Roy W. Snell
Charleston, W. Va.

I am about to enhance my already dubious reputation for taking a "negative" approach to many of the facets of contemporary Christendom and to the happenings in the religious world of today. Agree or disagree as you will, but hear me through and judge if there is any credible plausibility to be found in my reasoning.

In this particular instance my "quarrel" is directed toward my Baptist brethren, even those who adhere firmly to Sovereignty, as it is clearly taught in our Bible. There is a segment of this select and elect group who are

(Continued on Page 8 Column 1)

OTHERS

No man liveth to himself,
We're all so dependent;
We're not sufficient for the task
Though we try to pretend it.

If we would build a humble home
That honors God and man;
We need the help of everyone
Admitting this His plan.

If we would build a city wide—
That all the world may know
As one that's striving for the right,
With kindness to bestow.

If a nation we would build—
Even we can have a part;
We can pray God's blessings on it
And keep this close at heart.

To build a church that's faithful,
Our brother's keeper we'll be—
Confessing our need for others
An important legacy.

Mrs. J.P. Morgan
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DECEMBER 31, 1983

PAGE SEVEN

TUNE IN TO THE CALL TO CALVARY

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CALVINIST

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wont to refer to themselves as being Calvinistic, and seemingly, have no qualms at being called Calvinists by others.

When I was first saved, and for a number of years after, I felt that there was some measure of spiritual nobility attached to the name of John Calvin and to that of Martin Luther. After all, Calvin did so strongly proclaim and champion those doctrines which are so treasured by the New Testament Baptist — and so despised by the Arminians. If you simply accept this fact superficially, then, you, too, may be prone to submit to the man-made label of Calvinist. However, if you care to look into the background and the actual practices of this gentleman, and then think rationally upon what you have read, learned and discovered you may decide that you would rather not bear his name.

In my uninformed and unlearned state, I had always supposed that men such as Calvin and Luther had broken with the Church of Rome and had made an irreparable breach in their relationship with the hierarchy of the Catholic church. Later, some knowledgeable brother cast the seed of suspicion into my thinking concerning these somewhat illustrious men of the Reformation, and I began to read and study their lives and actions. I was soon to discover that not only the complete and clean break with Rome was non-existent, but that both Calvin and Luther were bitterly intolerant of anyone who dared to differ with them on dogma and doctrine. Our spiritual forefathers, called Ana-Baptist and various other names in that era, but yet, holding to the unique baptistic principles which we embrace, were regarded as the lowest of the low — generally despised and cruelly mistreated.

There are those among the later ranks of Presbyterianism who go to quite some lengths as apologists for Calvin's actions — claiming that his co-religionists were determined to introduce the Spaniard, Servetus, to the stake and to the torch, but that Calvin himself, wanted the death penalty but not by burning.

Possibly, and to a certain extent, I am prejudiced because Loraine Boettner does not espouse my own views on the millennium and the local church. He is one of the Presbyterian writers who is moved to come to the defense of Calvin in his otherwise excellent book, "The Reformed Doctrine of Predestination." Meanwhile, my own fine pastor, E.G. Cook, who researches and studies these matters in depth, states that he finds that Michael Servetus was himself an Anabaptist and that Calvin did indeed have Servetus burned at the stake. And that for his religious beliefs.

Albeit, many of Calvin's doctrines being Scripturally sound, those other aspects of his life

and his ministry would suffice for me to resent being labeled with his name, and I, for one, intend to correct, in love, anyone who says that I am to be considered a Calvinist. Other, more noble men were martyred even before Calvin's time for holding to those precious truths which we now hold so dear. If you should wish to see how history antiquates the doctrinal stand of Calvin you need only to look into the teachings of Augustine. Yet, no one today who believes what Augustine did is ever referred to as an Augustinian. From approximately A. D. 30 until A.D. 33 our precious Saviour preached our beloved doctrines of grace and some of his followers "went back and followed him no more." The Jews "took up stones to stone Him" and the Pharisees attempted to cast Him bodily from the brow of a hill. If you think that Calvin had any "new" revelation to offer the New Testament Christian, then you need to look again. If ancient church history, coupled with the ministry of Augustine and the clear and concise preaching of our Saviour does not suffice, then go back to approximately B.C. 4004 in the book of Genesis. Beginning with the first chapter and continuing throughout your Bible, you will find that it is replete with the truths of the absolute Sovereignty of our Lord. Calvin, for all that he had to offer in the plan of God, is simply just another page in a massive volume.

Those of you in the Baptist assemblies who in the past may have had a measure of admiration for that "other" Reformer, Martin Luther, might also profit by doing a study on this man. Of course, you observant ones know full well that the Lutheran movement is the vanguard of the rush of illegitimate daughters back to their harlot mother. However, let us look at that one responsible for the Lutheran Church.

I would suppose that most of you are familiar with the way the Church of Rome looks upon heretics, meaning our beloved Baptist people in particular. And this is not something relegated to the distant past. Today in those lands and cultures where Rome is in power and is numerically strong, she still exerts physical damage and violence upon those of other religious persuasions. Simply contact one of your missionaries who has recently served in certain parts of South America. Or better still, seek an opinion from Brother Fred Halliman, Missionary to New Guinea.

Many of you no doubt have had access to some of the writings of the Jesuits and other of the more militant Catholics. If you do, then you remember the diabolically cruel tortures and treatment which they declare should be meted out to all heretics, those who will not conform and "kiss the ring." Some of the so-called secret orders, lodges if you will, subscribe to an oath directed against any who would dare to even divulge any of their secret practices. Grisly and blood-curdling retribution to be brought to bear upon any "informers."

Now would you be shocked or even surprised to learn that

Martin Luther practiced something in his day that matches most realistically those horrible woes to be directed against the Anabaptists. I would have you hear his language on another occasion when he was giving a commentary on Galatians. Specifically, because of the baptismal beliefs and practices of the Anabaptists (literal re-baptizers), he made these statements: "Also their (the Anabaptists) parents were not lawfully married; 'Therefore the Anabaptists themselves are all bastards, and their parents are all adulterers and whoremongers...'. 'Who seeth not here, in these Anabaptists, not men possessed with devils, but even devils themselves possessed with worse devils?'"

So you see that neither Calvin nor Luther, and yet another, King Henry VIII, did not hesitate to condemn and eradicate our unconforming forefathers. I do not need to judge — the Word judges. If you dare to take John 16: 2 & 3 literally, then look at these men in the light of those Scriptures. And will you yet submit in silence to the label of Calvinist?

PAUL LEWIS: WITH CHRIST WHICH IS FAR BETTER

"...thou shalt be missed, because thy seat will be empty" (I Sam. 20:18). In the morning hours of November 26th, an angel band came down and escorted the soul of brother Paul Lewis into the presence of the Lord. What a wonderful time it was for him! He had learned



Paul Lewis

about four months earlier that he had lung cancer, and likely would not live over six months. He declined steadily and rapidly following that.

What a testimony he had for those who visited him during this time! He was ready to go. Except for leaving loved ones, he seemed anxious to go. He left us an example of how a believer in Jesus Christ can and should face death. We shall not soon forget this.

Yes, it was a glorious hour for Brother Paul Lewis. But the words of my text surely describe the situation as it exists for those left behind, especially for Calvary Baptist Church. Brother Lewis will be missed greatly. He was our song leader. He had that quality so admired by a pastor — without which all talent and ability is of little avail — that quality of faithfulness. We could always count on Brother Paul. Rarely did he miss a service at our church. We will miss him, for his seat will be empty. In his job as song leader, he sat beside me on the platform during the opening part of our services. Oh, how I shall miss him, for his seat shall be empty.

We thank God for Brother Lewis. He was a great blessing

"LET US, THEN, BE MUCH IN PRAYER"

God forbid that I should so sin,
By neglecting to pray and make supplication,
For God's faithful preachers, His ordained men,
Who preach the Christ of eternal salvation.

Oh, those soldiers, so courageous and brave,
Whom God has placed at the battle front!
Against whom the enemy rants and raves,
And of Satan's attacks, they bear the brunt.

For they are the shepherds of God's flocks,
Who feed His sheep and watch over their souls;
To keep the flock faithful to Jesus, their Rock,
With their eyes upon Him, is the Pastor's goal.

But these are dark days in which we're living,
Perilous days which try men's souls;
For material gain and television
Have caused many sheep to grow distant and cold.

Only a few will endure sound doctrine,
Many seek preachers to tickle their ears;
God's truths to them seem false and mocking,
Fables of men they had much rather hear.

Brothers and Sisters, is it any wonder then,
That God's dear Pastors should often grieve,
And become discouraged, when Satan begins,
To enter their flocks, and their sheep deceive?

Let us, then be much in prayer,
Constantly, earnestly, often with tears;
Pray for God's Pastors everywhere,
And for their flocks, until Jesus appears!

Author's name lost
Editor

to us. We rejoice for him in the blessedness that is now his. We would not ask to have him back among us. But we shall truly miss this man. He was a good Father, a good husband and a good worker. He was a good Christian, a faithful servant of the Lord in a true church of Jesus Christ. What more can I say? Good by, dear Brother; we shall miss you greatly; but I am on the way, and will see you again ere long, and we shall sing together in the glory land where you now reside.

Paul Lewis's Pastor: Joseph M. Wilson

THIS HOUSE

Here in this house where "love abides
And friendship is a guest"...
We come to worship, side by side,
And Make His will our guest.

We love to hear His Grace proclaimed,
We love to sing His praise, and
As prayers are offered in His Name
Our hearts are to Him, raised.

We love to feast upon His Word,
'Tis manna to our souls;
And when His messenger is heard
'Tis worth more, far, than gold.

While in this house there comes to mind
The Saints that, once, were here;
And in this hallowed place we find
That they are very near.

We pray this house will ever stand
For Truth for Love and Grace;
An oasis in a desert land and
A lamp before His Face.

Bernice S. Bryant
Cottondale, AL

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