

Convictions are a step towards grace, but are not grace.

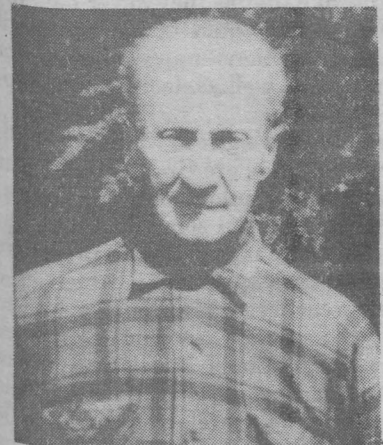
THE WOMAN'S HEAD COVERING

by Harold Simmons
Hayward, Cal.

A Mandate from the God of Heaven and Earth!

I Corinthians 11:1-16 and Isaiah 43:10-11.

Having been asked to write this article on a woman's head-covering, during worship, in the assembly of a church of Jesus Christ, I feel honored and glad



Harold Simmons

of the opportunity to do so.

I also count it as a rich blessing that my dear brother, and editor of "The Baptist Examiner," will print it for us thereby giving us the cherished privilege of airing our God-given convictions on this Bible subject which is not a "hair line issue" as it has been referred to.

We have been harassed and needled about this God-given commandment so long publicly, that I am glad to answer this unwarranted abuse also publicly. Please listen and believe me, you Christian women, I am not writing this to offend you. I am not your judge, neither am I throwing stones, I have none to throw. If you do feel offended, please try to accept this exhortation in the true spirit of Christ. This is His Word, not ours!

If I went in a church building, any church building and sat with my cap on when in session, I would be told to take my covering off. If I refused to take it off, I'd be put out of there by force if necessary; but you come to church with your short hair (vs. 15) which is short of glory and no covering on it. No one

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THE SWORD OF THE LORD PRINTS ARTICLES MISREPRESENTING SPURGEON AND THE DOCTRINES OF GRACE

Editor

Charles Spurgeon was such a mighty preacher, and so mightily used of God, that many desire to be somewhat associated with his name and memory, though they differ radically from him as to the doctrines he preached. This seems to be true of The Sword of the Lord. John R. Rice, former editor of The Sword, once printed a sermon by Spurgeon in which he changed some of the wording. This change made the sermon conform to what Rice believed, but was totally different from what Spurgeon said in the sermon. Mr. Rice gave no notice of what he had done in the sermon,

which seems to me to be editorially dishonest. The theology of the Sword of the Lord differs radically from that preached by Charles Spurgeon. I wonder what the editor of the Sword would do today as to Spurgeon if Spurgeon were alive now and preaching the same things he preached.

The article to which I refer is entitled "C.H. Spurgeon On Free Will." It was compiled by Dr. Samuel Fisk with subheads added. It appears on page three of the April 6th issue of The Sword of the Lord. This article does misrepresent the total preaching of Spurgeon, and does misrepresent the Doctrines

of Grace. Though not written by Curtis Hutson, the editor of The Sword, it is still his responsibility as printed in the paper he edits and referred to by himself elsewhere in the paper.

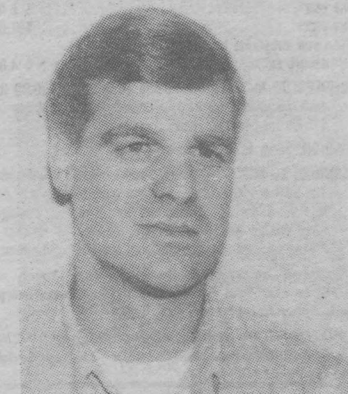
Let me hasten to say that I do not approve of the term "Calvinism." I use the term "the Doctrines of Grace" myself. But since this article repeatedly uses the term "Calvinism," I feel I should use it in this review. But please understand that I am using the term only for convenience in reviewing the article in The Sword. I do not believe much that Calvin taught. I believe

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WHAT IS THIS WORLD COMING TO?

by David Darragh
Glendale, Az.

Often times, in the course of casual conversation, we hear the expression, "What is this world coming to?" It is used as a point of jesting, usually referring to some news or social event. While no one actually infers, or answers the question, I took the liberty at work one day, when a fellow worker asked. Naturally, I told him that the world was coming to an end, and to this he replied, "absurd."



David Darragh

The Bible teaches very clearly the eternal purpose of God. In His infinite wisdom, and counsels, He has created the earth, and all living creatures, only in His due time, to destroy sin, and dwell on earth, while His people serve Him in eternity. With that in mind, let's look into the subject of "the end of the world," and with God's Word, examine its strong points.

I. Events Preceding the End of Time: Daniel 12:4, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and KNOWLEDGE SHALL BE INCREASED."

Through the pen of the prophet Daniel is remarked the development of science, society, and sectarianism, as the sun sets on the end of time. Gradually, but steadily since the turn of the century, man and nations have industrialized, and automated this world through improvements in transportation, communication, and electronics. Never before in history, have we been able to travel across the nation in a matter of hours, converse with dignitaries around the globe, and beam messages to and from outerspace through advancements in computer technology. All of these efforts of man, only substantiate the prophet's message, "Knowledge shall be increased."

To the natural man, this only boosts his ego, in thinking that we are now better off than ever before. While all of these discoveries have "improved" all of our lives, it has also become the vortex for "Universalism."

Even though we have inoculated and vaccinated from birth, man has yet been unable to increase the longevity of life. Through processing of food, man has depleted and destroyed all of the essential vitamins and minerals required for proper nutrition, to say nothing of the soil. We have merely created heart disease, cancer, diabetes, hypoglycemia, high blood

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CHRIST'S CHURCH

by Bruce Allen
Louisville, Ky.

Jesus said — "...I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18).

If someone came up to you today and asked you to explain the word "church," what would you tell them? Would you tell them that it means a universal invisible body of all the redeemed, or would you tell them it is a local body of baptized believers?

What if you were asked why do you belong to the church you go to, or why are you a Baptist? Would you reply, "I go there because it is expected of me,

convenient, or due to my convictions?"

These are important questions and I hope you may take a moment to consider how you would answer them. You may not think so, but which church you attend is important. It could mean the difference between going to a man-made organization (thus giving glory to a man) or going to a New Testament Church and giving glory to God "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21).

Now within our text we can see three separate divisions: (1)

a speaker, (2) His subject and (3) the promise concerning this subject.

The Speaker. Who is the speaker? Well, within the context of this passage, we all should agree that it is Jesus Christ, the Son of the living God, (read vs. 13-20). Now, this should mean something to you. For you see, this is just no ordinary man. He's the one born of the virgin, the one John the Baptist called the Lamb of God. He who taught as one having authority, fed multitudes, healed many that were sick of divers diseases. He who knew no sin — He who did no sin, neither was guile

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

SIX WITNESSES TO SAVING TRUTH

"This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one" (I John 5:6-8). (Read verses 3-13)

I am not unaware of the controversy over verse 7, as to whether or not it is a part of the inspired Word of God. However, being an adamant fan of the Textus Receptus, from

which the King James Version was translated, I accept this verse as inspired. This verse gives us one of the clearest statements in the Bible of the Trinity: that in the one true God there are three eternal, equal, and personal distinctions known as Father, Son, and Holy Spirit. I accept and rejoice in this unequivocal testimony to this prominent and fundamental doctrine.

Verse 8 is one of difficult interpretation. For many years I dodged this verse insofar as seeking to expound its meaning. I feel that God has given me light on its interpretation, and set that forth in this message for your consideration. I am convinced that v.6 sets forth saving

truth: who Jesus is and what He did. V.7 gives three witnesses in heaven to this truth: the Father, the Son, and the Holy Spirit. V.8 sets forth three witnesses on earth to this truth: the Spirit-wrought salvation experience, Baptism, and the Lord's Supper. Study this Scripture with me and see if this is not what it teaches.

Let us note first of all that this chapter deals with salvation truth in the main. Especially note verses 1-13. We have the new birth. We have faith in Christ. We have victory over the world through faith. We see that God's commands are not grievous to the born-again believer: he delights in them and

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THE BAPTIST PEOPLE

JOSEPH M. WILSON, Editor

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WITNESSES

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seeks strength to obey them. We see that salvation is the possessing of Jesus Christ. That one can have blessed assurance of salvation. And that salvation is eternal. So, in these verses we are talking about salvation truth.

The whole Bible is inspired of God and is true. However, there is much truth in the Bible that is not saving truth. We should believe all the Bible, feed our souls upon all, rejoice over the whole Word, and seek grace to live thereby. But there are things revealed in the Bible, which one can believe and remain unsaved. One is not saved by believing that God created the world, that baptism is by immersion, that all men ought to tithe, that predestination is true, etc. All the Bible is not the gospel which the Holy Spirit uses in regeneration. This is not to belittle any part of the precious Word of God, but simply to set forth the truth thereof.

"...I declare unto you the gospel which I preached unto you....By which also ye are saved...I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:1-4). This Scripture delineates that portion of the Word of God which is the saving gospel of Jesus Christ. The gospel - saving truth is that portion of the Word of God which tells about Jesus Christ, who He is and what He did. This must be believed and trusted in in order to have salvation. Other things can be believed and the believer in these things remain unsaved. One may not believe some other things through misunderstanding, and still be a saved person — baptism by immersion for in-

stance. But this saving truth, this gospel is different. One cannot believe and trust it and remain unsaved. One cannot be saved and not believe the gospel of Jesus Christ.

I John 5:6 contains saving truth. First, the truth as to who Jesus is. To see this we must go back to v. 1 and see whom v. 6 is speaking about. There we learn that Jesus is the Christ. Proper exposition of this truth sets forth the Deity of Jesus Christ and His coming into the world by way of the virgin birth. To be saved, one must believe these things about Jesus Christ. That one who denies the Deity of Jesus is not saved. That one who denies His virgin birth is not saved. The truth about who Jesus is is a part of saving truth. The second part of saving truth about Jesus Christ refers to what He did. He came into this world. He lived a perfect life and had an earthly ministry. He died on the cross for sinners and rose again. Let us see how v.6 sets this forth. The verse says that He came by water. This



Joe Wilson

refers to His baptism. This formed a turning point in His early life. At this point, He moved from the obscurity of the first thirty years of His life, and into the publicity of the last 3½ years. His baptism marked the beginning of His earthly ministry. His baptism was also a prophecy of His redeeming work as it pictures His dying for sinners and being raised from the dead.

However, He did not come by water only, but also by blood. This relates to His sacrificial, substitutionary death on the cross. Note the emphasis of Scripture as to this, "not by water only, but by water and blood." One must believe the truth about who Jesus is, and about what He did in order to be saved. We cannot be saved simply by His earthly life, as wonderful and sinlessly perfect as that is. He must also die if we are to be saved. All the Bible witnesses to the fact that "without shedding of blood is no remission" (Heb. 9:22). But it is not just any blood that will save. "But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:19). It is "the blood of Jesus Christ his son (that) cleanseth us from all sin" (I John 1:7). Please note again that saving truth is: Who Jesus Christ is, and what He did. To separate these is to destroy the gospel. V.6 sets forth this saving truth in the fact that Jesus Christ "came by water and blood."

In v.7 there are three heavenly witnesses to this saving truth of the gospel. They are the Father, the Word (our Lord Jesus Christ), and the Holy Ghost. In John 5:37 Jesus tells us, "And the Father himself, which hath sent me, hath borne witness of me." The Father bore witness to Jesus Christ and His saving work in

many ways. Three times during the earthly ministry of Christ the Father spoke from heaven concerning His Son (Matt. 3:16-17; John 12:27-30; Matthew 7:5). The Saviour professed to come from the Father and to do His mighty works in the attestation of this fact. Had Jesus not been God and from God, God would not have borne witness to Him in enabling Him to do the many miracles which He did. The Father raised Jesus Christ from the dead as a concluding and undeniable witness to Jesus Christ. Had Christ not been who He said He was; had He not successfully atoned for the sins of those for whom He died, He would yet be in the grave. He was, "...declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

The Son bore witness to saving truth. He Himself is the truth and cannot utter a lie. Again and again He testified to His Deity and His saving work. The mighty miracles which He did gave added witness to His saving work. Every marvelous work of supernatural and divine power which He did was a glorious "amen" to His testimony concerning Himself. Then, though the Father and the Spirit had a part in His resurrection, He also acted therein. He said of His death and resurrection, "...I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again..." (John 10:17-18).

The Holy Spirit bore, and still bears, witness to the saving truth of the glorious gospel of Jesus Christ. It was the work of the Spirit which produced life in the womb of the Virgin Mary. The mighty works which Jesus did were done by the power of the Holy Spirit in and upon Him. He was filled with the Spirit without measure. Oh, when men are said to be filled with the Spirit, there is a limiting measure of such fullness involved. But the Holy Spirit was upon the Son in the seven-fold plenitude of all His power. Jesus spake, and lived, and acted in the enabling power of the Spirit of God. Jesus Christ, "...through the eternal Spirit offered himself without spot to God..." (Heb. 9:14). The saving sacrifice of the Son was offered in the power of the Holy Spirit. The Holy Spirit also had a part in the resurrection of Jesus Christ. In the effectual working of the Holy Spirit enabling and causing men to trust Jesus Christ as Lord and Saviour, we see the Spirit's continuing witness to the saving truth of the Gospel of Jesus Christ. Yes, truly there are three who bear witness in heaven — even the three persons of the adorable Trinity.

In verse 8 of our text we learn that, "And there are three that bear witness in earth, the Spirit, and the water, and the blood..." These three bear witness to the same saving truth to which the three in heaven bear witness, thus making six witnesses to this saving truth. This verse is a little difficult of interpretation, but I hope the following will be of help. Notice the "and" with which this verse begins. Therefore, we have here three additional witnesses. Not one of these is a re-statement of any of the first three witnesses. At first reading, one might think that the "Spirit" in v. 8 refers to

"the Holy Ghost" in v.7; and that the "blood" in v. 8 refers to the "Word" in v. 7. But the "and" in v.8 clearly shows us that this verse is not referring again to those already named, but giving us three additional witnesses. This is important to understanding this verse.

The Spirit in v.8 is not the Holy Spirit for we have already been told of His witness in v. 7. The word "Spirit" (and I think it should be a small "s") refers to the regenerated spirit of the child of God. The Holy Spirit works regeneration in one by us-

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FROM THE EDITOR

Who has authority in the church? I quote from a recent letter, "a member of... church says... stopped all voting in the church when he came and he has the rule over it." A person told me the following: "my pastor told me that (on a certain church matter) he had so much trouble that he decided to not have a church vote anymore." There is a so-called Baptist church in Ashland where, according to unsolicited information, the members rarely get to vote on anything. One member told me that he liked it like that as they never had any trouble. I told him that, of course there would be no trouble if everyone did what one man said. Such actions may well make for peace, but they are totally unscriptural as well as decidedly unbaptistic.

I have heard it said, "He thinks he is God's gift to women." Well, it seems to me that some preachers think they are God's special gifts to the world, stand apart from and above other men. Of course, God's preachers are His gifts to the church, but some men take undue advantage of their position. It seems to me that some preachers feel that the church was invented to be a stage upon which they could perform, a showcase for the preacher, a kingdom for him to run as he pleases, etc. Some churches are only the funding agency and supporting cast for their preachers. Some Baptist preachers ought to join the Catholics, for they are as much a Pope in their church as is the Pope in Rome. The preachers referred to above fit this category. I do not hesitate to say that the preacher who stops voting in his church is not a true Baptist, is more Catholic than Baptist, is not fit to pastor a church of any kind.

If any preachers ever had a special authority over the churches (which they manifestly did not) it would be the Apostles of Jesus Christ. Please note their actions in Acts 6:1-6. They did not exercise their authority and appoint deacons in the church. They advised the church, and left it to the vote of the church as to who the seven should be. Note "the whole multitude" and "they chose" in v. 5. Surely every member of the church cast a vote in deciding this matter. This is the Bible way of church government. Every member of the church has one vote. Each vote counts the same. The majority vote is to rule in every matter before the church. Now that is the Bible and Baptist way of governing a church. Any departure from this is a departure from the Word of God and a move in the direction of Roman Catholicism.

The preacher who will not allow the church to vote is thereby disqualified from pastoring a Baptist Church. The preacher who seeks to stop his church from voting, who seeks to completely control all business of the church is better qualified to be a Catholic Bishop than a Baptist pastor. How a preacher can stop his church from voting and still claim to be a Baptist is beyond my comprehension.

Now to such a church. Where are your Bible convictions? Where are your Baptist convictions? Where is the manhood of your men? Where is the womanhood of your women? Why do you allow a preacher to lord it over you? To take from you the privileges God gives you? Why do you allow your pastor to disobey the Word of God, and to cause you to do the same? Such churches will answer to God for this. Every member of such a church will answer to God for such. The preacher (how could he be called a pastor when he has no regard for the rights of the sheep?) who stops his church from voting is a robber and a thief. He has stolen from each member of that church a God-given right. And he has been aided and abetted in his thievery by the cowardly and sissified submission of the church.

The "over you in the Lord" of I Thessalonians 5:12, and the "rule over you" of Hebrews 13:17 is not the rule of an autocrat or a dictator. It is the rule of leadership, of example, of teaching and leading in, by and according to the Word of God. The preacher who takes advantage of these Scriptures to lord it over the church is close kin to the husband who takes advantage of the Scripture to be a cruel dictator over his wife and/or children. It is a terrible sin when a man takes advantage of a true Scriptural teaching (when rightly understood and applied) to do that which is totally contrary to the Word of God.

When a preacher comes into a church (he was voted in, he liked that vote) and takes away the vote from the church, he is in total rebellion to God's Word. The church should not allow him to do this. If he ever makes the suggestion, the church should immediately demand a sincere show of repentance on his part or fire him on the spot. In fact, he should be forthwith fired as pastor and excluded as a church member. Anyone holding such a doctrine is thereby disqualified for membership in a true Baptist church. If the church has allowed the preacher to do this, the church should repent of its sin, and immediately reverse its allowing this and take proper action on the matter.

Woe to the preacher who seeks to lord it over God's heritage (I Pet. 5:3)... Woe to the church who allows such. Now some rebellious autocrat who calls himself a preacher will cry out, "Touch not mine anointed and do my prophets no harm" (Psa. 105:15). Well, to such I reply that all God's saved are anointed by God.

May our sovereign Lord who is the only Head of true churches be pleased to give His pastors the heart of a shepherd, thus delivering them from the spirit of pride and arrogance which causes them to seek to lord it over the churches. May He also give churches and church members the backbone to stand up for the Word of God and stand against such preachers as those who want to take away the church's right to vote. Comments will be welcomed, and may be used and discussed in a future issue. May God bless you all!



QUESTION: — What priests wore linen shorts?

Answer: — AARON and his sons, Exodus 28:42-43. "And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: And they shall be upon Aaron, and upon his sons..."

WITNESSES

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ing the gospel, enabling and causing that one to believe the gospel. This one is made spiritually alive. This one is given a new nature. "He that believeth on the Son of God hath the witness in himself..." (I John 5:10). The new nature of the saved person bears witness to the saving truth of the gospel of Jesus Christ. The one who is born again has heard and believed the gospel. He believes that Jesus Christ is who He claimed to be. He believes that Jesus Christ is God, that He was born of a virgin, that He lived a sinless life, that He died a substitutionary death, that He rose from the dead. The born-again one has no difficulty believing these precious truths about Jesus Christ. He trusts, for time and eternity, the Person and Work of Jesus Christ. The man, who professes to be saved, but does not believe these truths about Jesus Christ, gives evidence that his profession is a lie. The new nature of the born-again one bears witness to saving truth. Dear friend, do you have this witness within your soul? Do you gladly, heartily believe in Jesus Christ and His gospel? If you are truly saved, you will respond with a hearty, "amen, praise the Lord!"

The word "water" in I John 5:8 refers to Baptism. Baptism is a witness, a public testimony, to the saving truth of the gospel. Baptism does not save, but it is very important as a public witness to the gospel which does save. We are Baptist people. We are not Campbellite heretics. We do not believe that Baptism has one single part in the saving of the soul. But, as Baptists, we do not belittle Baptism. We put it in its proper place. We realize and proclaim its great importance. Since Baptism is a witness to the saving truth of the gospel, it is very important that we perform it according to the Divinely inspired pattern given in the Word of God. What is the gospel? It is the death, burial, and resurrection of Jesus Christ. What is Baptism? It is a picture of the gospel. Therefore, we must practice immersion. We insist on this, not because we desire to make an issue out of form, ceremony, or the amount of water used; but because we desire to properly picture that glorious gospel by which we are saved. The candidate is buried in the watery grave: a picture of the death of Jesus Christ. The candidate is raised from out of the watery grave: a picture of the glorious resurrection of Jesus Christ. When we perform Baptism, we tell the world that we are trusting in Jesus Christ

and what He did for our eternal salvation. Did Christ die? Was He totally enclosed within the grave? Did He come forth from that grave? Are these things our hope of eternal salvation? Yes, yes, a thousand times yes! How, oh! how could we picture that glorious, saving gospel by sprinkling or pouring a minute portion of water upon one? Baptism by immersion is a picture of and witness to the saving truth of the gospel. Baptism (called such, but mis-called) by sprinkling or pouring is a witness to nothing at all — is a perverting of the gospel of Jesus Christ — is an act of rebellion against the Word of God — is a lie. Small wonder that those who pervert the symbolism of the ordinance, usually end up by perverting the gospel which is to be symbolized by Baptism.

Now, to what does the word "blood" in I John 5:8 refer? The first thought of the majority will be that it is the blood of Jesus Christ. But remember again that this verse begins with "and", thus adding to the witnesses in v. 7. And remember that we have already had the testimony of Jesus Christ in v. 7. I believe that the word "blood" in this verse refers to the Lord's Supper. "This is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). Here Jesus is referring to the real wine used in the Lord's Supper, and calling it His blood. Of course, He did not mean that it was literally His blood. Only a Roman Catholic heretic could imagine such. He meant that the wine symbolized His blood. "...This cup is the new testament in my blood... as often as ye eat this bread, and drink this cup, ye do shew the Lord's death til he come" (I Cor. 11:25-26). Here Paul tells us the same thing we have learned in Matthew. The wine in the Lord's Supper pictures the cleansing blood of Jesus Christ. I believe that the word "blood" in my text is referring to the Lord's Supper, using the word "blood" as a part but for the whole.

We all know, I suppose, that the Lord's Supper is a witness to the saving gospel of Jesus Christ. The bread represents His body. The breaking of the bread represents the breaking and bruising of His body. The wine pictures His precious blood. The pouring out of the wine represents the shedding of His blood on the cross. The eating the bread and drinking the wine represents Spirit-wrought faith in Jesus Christ and His saving gospel. It is so very important that we use the proper elements in the Lord's Supper. Not because of the importance of the elements themselves, but because of the importance of what they represent. Was the body of Jesus without sin? Yes. Is leaven a type of sin? Yes, always in the Bible. Then, we must use unleavened bread to set forth the sinless body and life of Jesus Christ. Was the blood of Jesus Christ sinless? Yes, oh yes, else it could not wash us from our sins. Is leaven a type of sin? Yes. Is there leaven in grape juice? Yes. Is there leaven in real wine? No, it is worked out by fermentation. Though they do not mean to do so, all users of grape juice in the Lord's Supper are symbolically teaching that there is sin in the blood of Jesus Christ. This is a terrible thing. The God who punished Moses so severely for breaking the type of the one offering of Jesus Christ by smiting the rock in

Numbers 20:11 (he had been told to speak to the rock, the rock had already been smitten) — this, God will not take lightly, the symbolical blasphemy of using grape juice in the Lord's Supper. Oh, the symbols are so important. Not in themselves, but because of the saving truth which they picture.

Let us review! I John 5:6 teaches us saving truth. That Jesus came by water: referring to His earthly ministry which publicly began with His Baptism. And that He also came by blood: referring to His death. Saving truth is: Who Jesus is and what Jesus did. There are three in heaven who bear witness to this saving truth: the Father, the Word, and the Holy Ghost (v. 7). There are three witnesses to this saving truth on earth: the spirit — the inward testimony of the spirit of the born-again one, the water — proper Baptism, and the blood — the Lord's Supper. These six witnesses all agree in the witness they bear to the saving person and work of Jesus Christ. May God enable you, if it please Him, to know in your soul, by the power of the Holy Spirit, the saving power of this glorious gospel. God bless you all!

SWORD

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that the five doctrines of God's sovereign, saving grace were taught long before the birth of Calvin. It is giving Calvin an honor he does not deserve to use his name as if he invented these doctrines. With this explanation, I proceed.

"Free Will" in the title of the article and this statement in the subhead, "Spurgeon preached free will plainly to sinners", is a misrepresentation. I do not know that one could find a sermon in which Spurgeon taught that the sinner has a free will. Spurgeon certainly did not believe what the Sword teaches as to the free will of man. Spurgeon has a great sermon on Human Inability. He teaches the truth therein that man is totally unable of himself to come to Jesus Christ for salvation. This is the major teaching of this sermon. Spurgeon believed that man's will was so depraved that he would not and could not repent of sin and believe on Jesus Christ of himself. Any honest person will admit that Spurgeon did not believe or preach the same thing about the will of man as is taught in The Sword of the Lord.

The article proceeds to speak of Spurgeon's short and light criticism of John Gill; but does not set forth the very high esteem which Spurgeon frequently showed for John Gill. One needs but to read Spurgeon's comments on Gill's commentary to see how Dr. Fiske has misrepresented him.

Now it is true that Spurgeon preached human responsibility. He preached on this frequently. But it is also true that most, if not all, Calvinists have believed and preached human responsibility. Mr. Fiske's article leaves the impression that human responsibility is contrary to Calvinism. I know Calvinistic preachers about as well as any man. I know that they do believe in and preach this part of the total truth of God's Word.

Mr. Fiske speaks of, "Spurgeon's emphasis upon the part to be played by man." If one will read Spurgeon, he will

learn that Spurgeon thought very little of man's part in salvation, but that he constantly preached that Salvation is of the Lord. Spurgeon preached much more about God saving sinners than he ever did about anything that man could do. The Sword has totally misrepresented Spurgeon as to this. Spurgeon believed and preached that the sinner was dead and did not and could not do anything towards his salvation. He preached that God unconditionally elected some from among fallen mankind and predestinated them to be saved. He preached that Christ died only for the elect of God. He preached that the Holy Spirit acted in sovereign, efficacious, and irresistible power in bringing the dead sinner to the salvation experience. Spurgeon did not hide these beliefs away in a corner, and barely mention them once in awhile to a chosen and small audience. He preached these truths boldly and without compromise. But this article in The Sword plays down this part of Spurgeon's preaching, and makes far too much of his preaching of human responsibility.

A subhead in this article says, "Influence of Puritans led Spurgeon to profess to be a Calvinist, but he went beyond his creed." What a total misrepresentation of Spurgeon and of Calvinism! The article says, "his intense zeal for the conversion of souls led him to step outside the bounds of the creed he had inherited." Spurgeon did not just profess to be a Calvinist. He was a very thorough going one. He gloried in the fact. He said that it was a mistake to call it Calvinism. He said that Calvinism was the gospel, that one was not preaching the gospel unless he preached Calvinism. He never deviated from, he never stepped out side his Calvinistic creed. To say this is to misrepresent Spurgeon. He did not pretend to believe one thing and preach something else as this article suggests. This also misrepresents Calvinism. It is not contrary to true Calvinism to have an intense desire to see souls saved. I know many of the Sovereign Grace preachers in America today. I say without apology that every one of them has a desire to see souls saved. Spurgeon's intense desire to see souls saved was not outside his Calvinism, but a valid and necessary part thereof. The implication of this article is that a desire to see souls saved is contrary to Calvinism. But call the roll of the great preachers who manifested strong desire to see men saved and note how many of them were strong Calvinistic in their doctrine. Whitefield, Edwards, Bunyan, Carroll, Spurgeon, Broadus, etc. A strong desire to see men saved, with strong efforts to reach men, has so frequently been coupled to what is called Calvinism. It is not the Calvinist who has strong desires to see men saved who has stepped outside his creed. Rather, it is the so-called Calvinist who has no such desire (if there be such on the face of the earth) who has failed to measure up to his creed.

Mr. Fiske and the editor and readers of the Sword of the Lord need to know and understand that preaching the gospel to all men, that the free offer of the gospel, that preaching that "whosoever will" may come to Christ, is totally consistent with Calvinism. Yea, that it is a necessary part of the total theology of Calvinism.

Sovereign Grace (I hate the term "Calvinism," I have found it difficult to use in this article) preachers, believers and churches do verily believe and adamantly maintain that any sinner anywhere who wants to be saved can be saved. No Arminian, Sword of The Lord, evangelist can preach a freer or wider invitation than can the consistent Sovereign Grace preacher. Anyone who is hungry, anyone who is thirsty, anyone who desires to — any and all such are invited to come to Christ for eternal salvation. Mr. Hutson and Mr. Fiske, please understand this, and please do not ever again misrepresent Spurgeon or true Sovereign grace believers.

The difference between The Baptist Examiner and The Sword of The Lord is not that of "whosoever will". We both believe that. The difference between us is the question of how unwilling sinners are made willing. You see, all sinners by nature are totally opposed to God, do not desire salvation. Sovereign Grace teaches the same thing that the Arminian does as to "any one who wants to be saved can be saved." But, praise God, Sovereign Grace goes beyond that, and in the effectual work of the Holy Spirit, provides the way by which unwilling sinners are made willing in the day of God's power. Arminian theology offers the water of life to one who has no thirst for such and will not receive it. Sovereign Grace doctrine teaches the power of the Holy Spirit which gives the thirst as well as giving that which quenches the thirst.

But the most terrible misrepresentation of Spurgeon in this article is yet to come. I quote, "More than once Spurgeon prayed, 'Lord, hasten to bring in all Thine elect, and then elect some more.' He seems to have used this phrase often in conversation." I note that Mr. Fiske gives no source for this information. I do not believe. I will not believe unless given conclusive evidence, that Spurgeon ever said or prayed any such thing. Why did Mr. Fiske give sources for the other things he says Spurgeon preached, but no source for this? I consider this a travesty on the character of Spurgeon. One could not believe what Spurgeon did and pray such a prayer as this. I really doubt that an Arminian would go this far. Spurgeon believed that God elected a people before the world began. He said that this was the glory of the doctrine that he preached. He preached that all the elect would infallibly be saved by the power of the Spirit of God. How could any man believe and preach what Spurgeon did and then pray that God would elect some more? Not so, Mr. Fiske, you will have to give some positive proof of this statement. Credit Spurgeon with a little common sense. Nothing could be more contrary to what Spurgeon believed than such a prayer as this. I do not believe he prayed it. I do not believe any man ever heard him say it. I call on the Sword of the Lord for some proof of such a statement.

This article in The Sword has misrepresented Charles Spurgeon. Those who love and read Spurgeon will easily find a multitude of proofs of what I

(Continued on Page 4 Column 5)

The devil cares not though you hear frequently, if it be not effectually; he is not an enemy to hearing, but profiting.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please explain Romans 6:3 and Galatians 3:27 as to "baptized in-to Christ". Is this water baptism?

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Romans 6:3: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Galatians 3:27: "For as many of you as have been baptized into Christ have put on Christ."

Let me say from the start, that there is not enough space in the forum to completely answer this question. I would advise the querist to give much study to this question on their own. I strongly recommend "Campbellism — Its History and Heresies" by Bob Ross. This book can be purchased at The Calvary Baptist Church Book Store. This is the best book that I have read on the subject of Baptismal regeneration.

I will answer the question: "Is this water baptism" first. I have no doubt in my mind that this is speaking of water baptism. It is not Holy Spirit Baptism, for the baptism of The Holy Spirit was for the Church. The believers already have the Holy Spirit dwelling in them from the moment of their conversion. The only other baptism there is in the Bible is that of water baptism. I remind you of the great importance the Bible gives to the subject of baptism by water, as a way into the Lord's Church and as a declaration of our faith in Jesus Christ as our Lord and Saviour.

One thing we must always remember when studying a portion of God's Word is to interpret Scripture with Scripture. The Bible does not teach in one place that we are saved through God-given repentance and faith, and then in another place teach we must be baptized before we are saved. The arguments for Baptismal Regeneration will not stand the test of the Word of God. Their major arguments are destroyed by careful study of their favorite texts and by the rest of what the Bible teaches about salvation. A careful study of the Greek word "eis" will not only answer the Campbellite "pet" verses; but will also show how inconsistent they are in their interpretation of this small, but very important word. In Acts 2:38, they say "eis" means in order to obtain; in Galatians 3:27 they say "eis" means to put into. Why does "baptism eis remission" mean one thing, and "baptized eis Christ" mean something else? I would again urge you to read the afore mentioned book, as it will deal with this in great detail.

Briefly to explain the texts. Romans 6:3, 4 is teaching baptism as a likeness to the death of Christ. It teaches that after this act which symbolizes Christ's

death, we are to "walk in the newness of life." Galatians 3:27 is teaching that baptism signals to the world that we are saved, and from henceforth, we should act like it.

I will, in closing, mention some things the Bible states a believer has without baptism. The Bible says; a believer has "remission of sins", "eternal life", "is saved", "is not condemned", is "justified", a believer has "the love of God in his heart", is a "child of God", and lastly, the believer is "made righteous". There are many other blessings the Bible gives to the believer apart from baptism that I will not mention now. Beloved, the Campbellite has a believer entering the water without Christ, salvation, redemption, justification, and regeneration. The believer does not obtain all these things by baptism.

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I am persuaded that both texts, Romans 6:3 and Galatians 3:27 refer to water baptism. With this persuasion I am aligned with the great majority of reputable theological scholars. Note, I said "aligned with," not equal with. There was hardly an exception to the above stated persuasion within the ranks of those calling themselves "Baptists," before the Scofield Reference Bible popularized the error which teaches that in regeneration the subject is baptized by the Holy Spirit.

James M. Gray, who was once Dean of the Moody Bible Institute, and consulting Editor of the Scofield Reference Bible, commenting on Romans 6:3, said: "The baptism into Jesus Christ, is the pentecostal experience which becomes the birthright of every believer the moment he believes. He is then baptized by the Holy Spirit into the body of which Christ is the Head" (Christian Workers Commentary - Pg. 363). How any saved person, much less a Dean of a Bible institute can read Romans 6:3-5, and say it refers to a baptism other than water baptism boggles the mind. And all the moreso when the non-water baptism referred to by the person is an imaginary baptism that is nowhere taught in the Bible. Double ambiguity!

Water baptism is a symbol, and a symbol represents or stands for something else. A picture is never the real thing, but resembles or is a likeness of the real thing. Water baptism is a symbol of the saving work of Christ, whereby His people are regenerated and justified. Water baptism symbolically declares the glorious Gospel of Christ. I ask, where or how is this truth taught in the regenerative ex-

perience of Holy Spirit baptism, even if there were such a baptism? God does not save His people by baptism, be it Spirit or be it water. In salvation the Holy Spirit convicts, convinces, and converts all for whom Jesus died, but the saved person will never be able to explain his regenerative experience. He knows it is genuine, and that it can never be a symbol of anything, nor can there be a symbol of it. Yet, one writer has said that it introduces the Believer into the Body of the Lord Jesus Christ, which is the called out assembly or church of the New Testament" (Baptist Bible Tribune - 3/29/74, Pg. 1).

There was a baptism performed on the day of Pentecost (Acts 2), but it was not the Holy Spirit who did the baptizing. The Pentecostal baptism was in fulfillment of a prophecy made by John the Baptist (Mt. 3:11; Acts 1:4, 5). Not a baptism by the Spirit, but a baptism of the church by the Lord Jesus Christ into the Spirit. The individual members of the church had, prior to Pentecost, received water baptism and the indwelling of the Holy Spirit (John 20:22; Acts 1:22). The church as an institution had been deprived of the corporeal presence and comfort of Christ, but He had promised them another Comforter (Acts 1:4; John 14:16-18). The Lord baptized the church in the Holy Spirit on the day of Pentecost. The church as an institution has the gift of the Holy Spirit, whereby they have His comfort, and are empowered by Him to fulfill the commission which Christ had given to the church (Mt. 28:18-20; Acts 1:8).

The Campbellites think they have a monopoly on Acts 2:38, and if anybody interprets the text to mean anything other than baptismal salvation, that person has broken the supposed Campbellite copyright law and is labeled by them as an exegetical illiterate. They have taken the water for the blood, the shadow for the substance, they have taken the "answer of a good conscience toward God," and made it the atonement. But what I want to do now is call your attention to the last part of Acts 2:38, and the words:

"...and ye shall receive the gift of the Holy Ghost." The condition for the receiving of this particular "gift of the Holy Ghost" was and is water baptism (Acts 2:38). It is water baptism, Scripturally administered that adds to the Lord's church, and not some euphoric experience, unscripturally called, "Baptism of the Spirit." There is a distinction between the Holy Ghost, and the "gift" of the Holy Ghost. A member may give an offering to his church, but surely no one would say, "The gift and the giver are one and the same." Every person who is saved has the indwelling of the Holy Spirit (Gal. 4:6), but only the Lord's true church has the institutional indwelling of the Holy Spirit. Paul says to the church at Ephesus, "In Whom (Jesus Christ) all the building fitly framed together groweth

unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit" (2:21, 22). And to the church at Corinth, he says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (I Cor. 3:16).

The person Scripturally added to the Lord's church receives the "gift" of the Holy Ghost mentioned in Acts 2:38, which "gift" is the ability to glorify God in the church (Eph. 3:21). Which ability he was utterly void of before the Lord through water baptism added him to His church. Inherent in this "gift of the Holy Ghost" is validity of effort, and perpetual victory.

Galatians 3:26 states that people become children of God "by faith in Christ Jesus." Then in Vs. 27 he says that baptism is a means of putting on Christ. Now everyone knows or should know the baptized person does not literally put on Christ. But what is meant by the words "put on" in the text is, in N.T. baptism the subject pictorially puts on the garments of Christ's death, burial, and resurrection. The Greek word for "put on" in this text is "enduo," and carries the meaning of being clothed for an act. Baptism is a work, and Paul has set in juxtaposition works and faith, and declares that one cancels out the other, that is in the matter of salvation (Eph. 2:8-10; Rom. 11:6).

Water baptism is an ordinance of divine institution, and its administrative place is in the Lord's church. Baptists inexorably declare that salvation is by the free and unmerited grace of God, and then with clarion tone point out the great importance and deep significance of water baptism. But when Baptists find men substituting the human act for the Christ fact, it is their bounden duty to expose the satanic counterfeit by taking the Word of God and pointing to Him Who is the UNASSISTED Saviour of His people.

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The Bible tells us there is only one baptism for the individual. In (Ephesians 4:5) we are told, "One Lord, one faith, one baptism". In Acts 8:27-39 it is clearly shown that water baptism is that one baptism. Therefore, the baptism referred to in Romans 6 and Galatians 3 is definitely water baptism.

To understand the term, "baptized into Christ" we must first see what the death of Christ on the cross means to the believer. When Christ went to the cross He took all the sins of His people upon Himself. He died to pay the penalty for their sins. "—Christ died for the ungodly" (Rom. 5:6). As He took our sins upon Himself, we can say with the Apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Baptism is a picture or symbol of what Christ did for us. When one is baptized, he is say-

ing by this act, "Christ died on the cross for my sins. He paid my sin debt. He was buried and rose again for my justification. His death was my death. His resurrection was my resurrection." This is what the apostle Paul is telling us in Romans 6 as well as in Galatians 3. He is telling us that by our baptism we are showing that our faith is in the finished work of Christ. He goes on to say that not only does our baptism identify us with the death and resurrection of Christ, but our walk should do the same, for he tells us, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection (Rom. 6:4, 5).

In Galatians 3:26 we are told that we are children of God by faith in Christ Jesus, then in verse 4 we are told that by baptism we put on Christ, that is, our baptism shows that our faith is in Christ. Just as when a man puts on the uniform of the army or navy, it identifies him as one in the armed service, our baptism identifies us as being "in Christ."

SWORD

(Continued from Page 3)

say. But worse than this, this article has misrepresented the multitude of those who have believed and those who do believe in the doctrines of God's sovereign and saving grace. Worse than this, this article has misrepresented the doctrines of grace. Those doctrines certainly involve and include the truth that the gospel is to be preached to every man, that man is responsible to believe the gospel, that anyone who will repent of sin and believe in Jesus Christ will be saved. This is a part of our creed. Men who represent us as if we do not believe this, misrepresent us. And this misrepresentation is inexcusable. These doctrines are not of recent birth. They have been around a long time. Long enough for any man, who wants to know the truth about them and wants to present them truthfully, to know what they are. Anyone who represents these doctrines as this article in The Sword does is inexcusable. He either does not know what he could easily learn, or he is deliberately and knowingly misrepresenting the situation. A multitude of Sovereign Grace preachers have repeatedly set forth their belief in the free offer of the gospel, and in their belief that "whosoever will" may and will be saved. It is simply inexcusable, if not wicked, for others to misrepresent them as the Sword has done here. Let us, one and all, be totally honest in our dealings with others. Let us honestly represent what the other man believes. Let us not misrepresent him, tear down our misrepresentation, and then pretend to others that we have demolished his doctrines. May God bless you all!

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WORLD

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pressure, and strokes. Very seldom do you hear someone dying of "old age." Man's progression has ultimately become his regression.

The friendly automobile, once a simple internal combustion engine with few moving parts, has succumbed to high technology, and complication. No one knows better than I, the innate engineering currently employed, making it nearly impossible to repair your own car. On board computers to regulate and monitor the consumption of fuel, as if we are too stupid to do it ourselves.

The utilization of metrics, has become the way of the future. The "World" car is already being produced by Ford Motor Company of Dearborn, Michigan, which is a prelude to that which will be available in the course of the Great Tribulation. The use of metric standards in speed, distance, and weight are becoming more noticeable on our city streets, and Interstate Highways. "Picture" traffic signs have replaced the old, spelled-out warning signs of the past. Essentially, this is the move towards "Universalism."

On July 19, 1969, we all watched, as the United States of America set man on the moon. Through the medium of television cameras and satellite communications, the world witnessed as Neil Armstrong set the very first human foot on the moon, and unfurled the flag of glory, our own Red, White, and Blue. Surely, a momentous night to be remembered by us all, as we watched and heard history in the making as mission control in Houston talked with our astronauts, thousands of miles away.

Fourteen years later, man's endeavor to conquer space hasn't stopped. The giant empire of the U.S.S.R., though never stepping foot on the moon, has approached space travel, and military strength in the twilight zone. Why all of this? These things must be fulfilled, in order for God's purposes to come to pass. Some of the events, no doubt, in the Great Tribulation will take place in the outer limits of the stratosphere.

Man's upward movement in high technology is nothing more than God's preparation for the Great Tribulation, and the end of the world. The obvious lesson is evident. The higher the technology, the fewer needed to understand, and ultimately to work. The more man can be replaced by a robot or machine, the easier for the government of any nation to care for them. This will eventually end in the survival of man depending totally on their nation, or possibly the world, for food, income, and life. A handful will control, while a multitude unmercifully serves, and survives.

Cable television will eventually be the only source of T.V. available. The Bible says: "All shall see" (Rev. 11:9), referring to the prophets of God in the streets dead. You will have to pay for cable T.V., or you will have no T.V. Surely the testimony of society is self-evident.

Did you ever wonder how these cable T.V. companies just happened to bring cable T.V. into your neighborhood recently, and nobody really petitioned for it? The end is near!

II. Attitude of Unbelievers in the End of Time: II Peter 3:3, 4: "...there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?..." As my fellow worker rejected the truth of the end of the world, so does a multitude of mankind. Because God has continued to progressively give man more knowledge, man feels that it can only get better, giving no thought to the end of this world, or their eternal residence.

The Devil is the father of the lie, (John 6:44). As he deceived Eve in the Garden of Eden saying "Ye shall not surely die," (Gen. 3:4), so he has successfully deceived an untold number in all generations. Have you ever wondered why no one protests the "Universalism" now being established? Have you ever wondered why all of these events happen, and no one seems concerned? Have you ever wondered why the Devil can have so many eating right out of the palm of his hand, and they enjoy it? The illusive smokescreen of the Devil is impenetrable, except by God.

In order for the Devil to keep the minds of men off of the subject of eschatology, he has them walking after their own lusts and pleasures. Whether it be their job, their favorite video arcade, or weekend pleasure; the devil deceives the lives of his children. The evidence of self-expression and individualism is becoming more paramount in these last days. The idea of the family institution has been set aside to make room for the new independent pattern of thinking of many. Even the family car has been replaced by many smaller cars in our driveways.

Our text coined them as "scoffers". The only occurrence of the word in the Bible, comes from the Greek word meaning: "Childish trifler." Peter, inspired by God, targeted the attitude of men in the last days. An immature, irresponsible people, having little value or importance to not only their own lives, but to the lives of others here and here after.

III. Attitude of Believers in the End of Time: Text: Acts 2:12: "...they were all with ONE ACCORD in one place." Immediately following the ascension of Jesus, the Apostles gathered themselves together, already looking for His return, to choose a replacement for Judas Iscariot. Our text implies they were in complete agreement to their choice and new mission.

There was no room for dissension in the early church. There is no room for it now. The perilous times which befall us, should bring us closer together, not drive us apart. Let's forsake our petty and frivolous grievances among ourselves and work together for the Lord! I know of too many brethren who break fellowship with sound brethren, simply because of an insignificant misunderstandings. It is a good thing the Lord doesn't do that with us! Instead of browbeating and insulting our fellow laborers in truth, let us pray for them and lift them up and all be in one accord. We have enough against us without us adding to our own problems! It saddens my heart to see sound brethren walk alone in their separate ways. Let's edify one another, as we long and look for that glorious appearing of our Lord in the air!

Thank you and may God Bless!

WOMAN'S

(Continued from Page 1)

objects to it except a pastor who will, by patient diplomacy, try to persuade you to wear a covering, that is, a scarf or a hat. Again, I say to you sisters in Christ, please don't misunderstand me; I am not penning this in a "holier than thou" attitude. Men have faults that women do not have.

Now, let me say something about the atmosphere of a true Christian home. We are told by Him, Who cannot lie, that the man is the head of his wife, that the Head of every man is Christ; and the Head of Christ is God. If the woman rules the home, she usurps the position that God had for the man! No man can have two heads. If his wife is his head, how can Christ be his head? Neither can he command his wife to wear a covering. God bless the woman who does it willingly! Also, in a true Christian home husband and wife should fully confide in each other for their mutual benefit.

Now, about criticism. It is often fault-finding gossip without providing a practical and well-meant solution! Criticism is beneficial even if it is unfriendly. This, we have learned from bitter experience! But, this is NOT criticism. We do exhort you women, and girls, to obey this command in the house of God (vs. 6). This is not optional. God never says — do as you please (vs. 16). He tells us in those twelve verses that women should cover their heads, during worship, in a church of Jesus Christ. He never said — if it is going to make a division among you, you don't have to do it! But, he does say, through Peter and the other apostles, that we ought to obey Him rather than men (Acts 5:29).

We have been told that this was for those days only when the covering command was given and some other commands, also. At least half of the New Testament books can be credited to Paul, the great apostle, and if the doctrines that he preached were only for his day, we can scrap that part of the Bible as being of no use today. But, God's commands are just as binding today as they were when the apostle wrote them. The glaring truth that stands out is that most women do not want to wear a headcovering. That's your privilege, but remember, it is also your responsibility.

If there were prostitutes in the Corinthian church, surely Brother Paul would have made it known as he did about the man who took his father's wife (I Cor. 5:1-5). One woman told me that her hair is her covering. She was referring to I Corinthians 11:15. That is not the spiritual covering that God demands in the worship service — that is "something down on her head." Her hair is not something down on her head. As everyone knows hair grows UP through the scalp.

The context also bears out the fact that He is here referring to the natural covering when He, the Holy Spirit, says, "Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him?" (vs. 14). That being true, tells us that it is also true that it is a shame for females to have short hair because her naturally long hair is glory to her and God blesses her with it as her natural covering. It would be a rare sight in the USA to see a bald

headed woman, but that's what she would be if she refused to cover her natural covering (I Cor. 11:6). This by no means, makes her a whore as has been implied! Whether she "covers" or not does not make her a lewd woman!

Let me speak of my wife and our situation at our house. I am blessed with a real Christian wife. She is compassionate; a good cook and a good manager of our family budget, does not squander time in gossip and is by far the best that I have, as to friends, except my beloved and unique Saviour Jesus Christ who paid my debt of sin. She does not assume the role of headship and is submissive to the Lord's commands.

Now, to the God-inspired Scripture. Brother Paul is speaking under the influence of the Holy spirit. "Be ye followers of me even as I am also of Christ" (vs. 1). Paul surely practiced what he preached. "Now I praise you, brethren, that ye remember me in all things and keep the ordinances as I delivered them to you" (vs. 2). He delivered them just as he received them from the mouth of God. "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (vs. 3). Now I am going to write some verses as they are, and then read them as if hair is the covering that God demands.

Notice how silly and ridiculous it sounds! "Every man, praying or prophesying, having his head covered, dishonoreth his head" (vs. 4). Listen to the silly version. "Every man praying or prophesying, with hair on his head, dishonors his head." "Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven" (vs. 5). The silly version would read like this, "But every woman that prays or prophesies, without some hair on her head dishonors her head for that is the same as if she were shaven or baldheaded." "For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered" (vs. 6). The silly version to this verse would be, "for if it be a shame for a woman to be shorn, or shaven, let her be covered with hair." For this verse, the Amplified Bible says this: "For if the woman will not wear a headcovering, then she should cut off her hair too; but if it is disgraceful for a woman to have her head shorn or shaven, let her cover her head." "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man" (vs. 7). One more silly version, "for a man ought not to have hair on his head as he is the image and glory of God: but the woman is the glory of the man."

Verse sixteen of the King James Version says this: "But if any man seem to be contentious, we have no such custom, neither the churches of God." In this same verse the Amplified Bible says this: "Now if anyone is disposed to be argumentative, and contentious about this, we hold to and recognize no other custom (in worship) than this, nor do the churches of God generally."

In other words, if anyone considers this subject "Woman's Headcovering" debatable, the

Holy Spirit and the Apostle Paul, His mouthpiece, say that we have made it as clear and as plain as the light of day that women should wear a covering over their hair during worship service in a church of Jesus Christ.

Let us focus our attention on that fifteenth verse again. Men wear the long hair referred to here, but it is not glory for them. It is shame and disgrace. I've seen men with long hair nearly to their belts. I saw one who had a barrette holding his long hair together. Another had his long hair braided into what is called a "pony-tail". But keep your poise folks: you'll see much worse sights than that. Sin is progressive. The old devil doesn't observe union guide lines. He'll gladly work overtime. I've seen men with beautiful long wavy hair that would bring glory to any woman and I've seen women with shamefully short hair that would appear rightly proper on men.

May the only God and Saviour of mankind bless this treatise to the heart and mind of everyone that reads it. It is your privilege to answer this exhortation and if you answer it in the spirit in which it is written, it will be a blessing to us, too, my dear wife and me. Amen.

CHURCH

(Continued from Page 1)

found in his mouth. Brethren this speaker was God's beloved Son, in whom He is well pleased. And as God spoke, so shall I say here: "hear ye him."

The Subject. Now that we have seen that the speaker here was Christ, let us now listen to Him and hear what His subject is to be. Of course our text tells us that it is His church. First, we notice to whom this church belongs. Jesus said, "I will build my church."

Please notice that this is not the Pope of Rome speaking, nor Martin Luther, Henry the VIII, Calvin, the Wesley brothers or any other of the reformers who built their own churches. No, brethren, this one here speaking is Jesus — the head of the church (Colossians 1:18), its foundation (1st Corinthians 3:11), its chief corner stone (Ephesians 2:20).

Next let us examine this word "church". According to the American Heritage Dictionary of the English Language (New College Ed.), the Funk & Wagnall's Std. Desk Dictionary (1979 Ed.) and the J.J. Little & Ives Webster Dictionary (Complete & Unabridged) we learn that our English word "church" originates from the Greek word "kurios". Well, this is good — for we all know that the New Testament was written in Greek. So then let us look at this word "kurios" and its meaning.

According to Vine's Expository Dictionary of New Testament Words this word (which is found under the word "Lord") means: "properly an adjective, signifying having power (kuros) or authority, is used as a noun, variously translated in the N.T., 'Lord', 'master', 'owner', 'Sir', a title of wide significance..." According to Strong's Exhaustive Concordance of the Bible in his Greek

(Continued on Page 6 Column 1)

CHURCH

(Continued from Page 5)

Dictionary of The New Testament under No. 2962, this word "kurios" means: "from kuros (supremacy); supreme in authority, i.e. (as noun) controller; by impl. Mr. (as a respectful title): — God, Lord, Master, Sir."

Would you please read these two definitions over again? As you examine them, would you ask this question — Where is the word "church"? Doesn't it seem very odd or strange that it is not there?

How come Mr. W.E. Vine and Mr. James Strong did not give the word "church" as a translation of this Greek word "kurios"? Well, the answer is very simple — it was never used to mean "church". If you are able, examine The Englishman's Greek Concordance of the New Testament (this concordance gives every passage in the N.T. where a particular Greek word is used) and you will see under this word "kurios" — not once, again not once (!) is it ever translated "church".

Now the word "church" or "churches" appears 114 times in our K.J. translation. Of these 114 times, two places should not be so translated. These are: I Peter 5:13 — here there is no Greek word in the original text for the word "church". Notice that this word is italicized, thus showing it was inserted by the translators for clarification. The other is Acts 19:37 — here the word "churches" which is found in the phrase "robbers of churches" translated from the Greek word "hierosuelo" should have been translated as "temples", as we can see from these Greek authorities: "robbers of temples" (Thayer), a "temple-despoiler" (Strong) and "temple plunderers" (Berry).

Thus this leaves us with 112 times that either the word "church" or "churches" is used in our K.J. translation and in each case the Greek word which they translated from was "ekklesia".

"Ekklesia" appears 115 times in the original text of the New Testament. We have seen that 112 times it was translated either "church" or "churches" and as for the remaining 3 times the K.J. translators rendered this Greek word — "assembly", as seen in Acts 19:32, 39 & 41.

Now let us look at the meaning of this Greek word and define it, so that we may learn what Christ and His Apostles meant whenever they used it.

According to Vine, when you look up the word "church" he refers you to see "assembly or congregation" which is rendered so from the Greek word "ekklesia" which he says comes "from 'ek', out of, and 'klesis', a calling (kaleo, to call), was used among the Greeks of a body of citizens gathered together to discuss the affairs of state..." (Vine's Expository Dictionary). Thayer says: "prop. a gathering of citizens called out from their homes into some public place; an assembly;... in the Christian sense, an assembly of Christians gathered for worship..." (Thayer's Lexicon). In E.H. Overbey's book, "The Meaning of Ecclesia in the New Testament" he quotes from H.E. Dana's, "A Manual of Ecclesiology", the following: "In

classical use ekklesia meant 'an assembly'."

He also quotes Dr. John A. Broadus, from his "Commentary on the Gospel of Matthew" that "The Greek word ecclesia signified primarily the assembly of citizens in a self governed state, being derived from Ek-kaleo, to call out; i.e., out from their homes or places of business, to summon as we speak of calling out the militia."

And lastly from Berry's Greek-English New Testament Lexicon we read: "an assembly... usually legal, sometimes tumultuously gathered. Espec. in N.T., an assembly of Christian believers, a church in one place..."

I hope you noticed as you have read these quotes as to ekklesia and its meaning, that they all said that primarily an ekklesia is literally an assembly of people called out to a particular place to perform some particular business, and that in its Christian application it means an assembly of believers called out to worship in one place together. Thus we can understand why Mr. Vine directs one to look up "assembly or congregation" when seeking the meaning of the Greek word "ekklesia" (from which our K.J. translators interpreted by the word "church") for "assembly" would be, and is a much better translation.

So then, what was our speaker's (i.e., Jesus') subject? It was His "ekklesia" — that assembly (denoting locality & visibility) of baptized believers for the purpose of worshipping God. — "Paul... unto the church (ekklesia-assembly) of God which is at Corinth..." (1st Corinthians 1:1-2), "Paul, and Silvanus, and Timotheus, unto the church (ekklesia-assembly) of the Thessalonians..." (1st Thessalonians 1:1), "Paul... and all the brethren which are with me unto the churches (ekklesias-assemblies)" (Gal. 1:1-2). Please note the plurality here. Why would the Holy Spirit make this plural if there is only "one universal church" whether it be visible or invisible? Could it be because no such thing exists except in the mind of its defenders? "...Paul chose Silas, and departed... went through Syria and Cilicia, confirming the churches. (ekklesias-assemblies)" (Acts 15:41), and "Saying, I am Alpha and Omega (Christ), the first and the last: and, What thou seest, write in a book, and send it unto the seven churches (ekklesias-assemblies) (Rev. 1:11). Please note again — why would Christ make this plural here if He only has one "true universal church"? I believe it is because He knew the meaning of the Greek word and used it in its primary and literal sense, i.e., as local visible assemblies!

The Promise: Lastly, we come now to that promise made by Christ to His type of assemblies, i.e., "...the gates of hell shall not prevail against it." What we call perpetuity. Jesus was one who always spoke the truth "who did no sin, neither was guile found in his mouth" (1st Peter 2:22). I believe we are perfectly safe in saying that His church must still be in existence today. If this be true, and it is, do you not see the importance of which church you should belong to? I hope so.

What does perpetuity mean? According to Funk & Wagnalls Dict. it means: "the quality or state of being perpetual... i.e. continuing or lasting forever..." its synonyms would be eternal and endless. Also,

W.A. Jarrell says that Webster defines perpetuity as "Continued existence or duration" (Baptist Church Perpetuity or History, pg. 1).

Now, Brethren, this is exactly what our text has said. Though Hell itself try to destroy Christ's type of ekklesia (i.e., His type of assemblies) they would not fail or be prevailed against, instead they would endure and continue on "even unto the end of the world" (Matthew 28:20), i.e., be perpetual.

Is this the type of church you belong to? Does its roots go back to Jerusalem and Christ? Or does the organization that you belong to go back only to a man? I hope you will take some time and think on these questions.

I have taken that time, and I am happy to tell you, brethren, that type of church that Jesus built does indeed exist today. You may say, "What type of church is it?" — very simply, it is a Baptist Church. One that is not ashamed of God and His Sovereignty or of it being local and visible.

May God bless you as you endeavor to labor for Him in this world!

WHY I LIKE AND APPRECIATE T.B.E.

Terrie Lewis,
Hagerstown, MD.

The Baptist Examiner has been used by God to teach me Bible truth and doctrine and to show me that much of what is being preached in churches, on radio and television is false. I thank God for this paper and the writers of the articles published therein. This paper stands for the Sovereignty of God, His Church, and the Bible and that is why I like it and love the writers of this paper because they write about the truth in God's Holy Word that others would like to do away with.

My friends, I have no glowing testimony to give you concerning my salvation. In a verse of Scripture, I can describe how I was when God saved me: Titus 1:16 "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." I was a church-going, professing-to-know-Christ hypocrite. The Bible says in Proverbs 21:27: "The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?" If it were not that I was one of God's Elect, God should have smitten me dead in the church as a lesson to others of the great wickedness before Him in me. I don't know that there are words that can express my condition before Him at this time except to say, as The Baptist Examiner says we are, so was I — totally depraved, I was religious and lost.

I can not say on a certain day, at a certain time, that God saved me. I know that He did save me at His appointed time and I am sure there are others that can not date the day of their salvation. A hypocrite has no change of heart; sin is curbed, but not cured. (TBE - March 24, 1984) I practiced self-reform when I was lost. I would try to live apart from sin by my own power

— the death of Jesus Christ on Calvary's Cross meant nothing to me except that I believed that as historical fact. When God saved me, He showed me that my only hope for Heaven was in the Blood of Jesus Christ. "...This is the work of God, that ye believe on him whom he hath sent" (John 6:29). I was on my way to Hell when God saved me. He gave me faith and repentance and let me tell you — there is power over sin in repentance, because repentance is given by God (II Timothy 2:25) just as my salvation came from God. He worked what had to be done for me on Calvary. He worked what had to be done in me that I would believe on Jesus Christ and be saved and He will work and do all that I need to get to Heaven. There is nothing for me to do — "Salvation is of the Lord" (Jonah 2:9). In my terrible condition, religious but lost, if the Lord did not save me, don't you see I would have never been saved? I think men are afraid that God is not able to do what He has said He will do in His Word and that is why they invite you to make a decision to be saved or to choose life. Oh, I thank God that He saves His people when they are deceived or in whatever condition they are in at the time.

The Baptist Examiner has helped me to realize a great truth in respect to my witnessing to others: God does not forgive sins apart from the Blood of Christ. If you are saved, I ask you to look at the tracts you pass out to others and examine your witness, do you leave out the Blood of Jesus Christ and/or the Gospel? (See I Corinthians 15:1-4). The Catholics believe that Christ died, was buried and rose from the dead, but they do not trust in that as their only hope for Heaven. If you say: "Believe on the Lord Jesus Christ, and thou shalt be saved..." you have not given the Gospel or pointed that person to the Blood of Jesus Christ for remission of sins. A person can believe the historical facts of the Gospel with no salvation. Let us remember, "Without shedding of blood is no remission."

I would like to encourage my preacher brethren to write more articles for The Baptist Examiner on The Doctrines of Grace. How are people to know the difference between their works and God's Grace unless we proclaim it from the pages of this paper and you fellows from your pulpits. I realize that there is much you could write about abortion, homosexuality, capital punishment and social issues, but I feel that greater importance should be given to presenting God as He is, how He saves by His Grace, how He gave His life for His Church and the Church that Jesus built.

When I started receiving The Baptist Examiner, it was an eye opener for me. I found that man did not "Accept Christ as Saviour" or "Find God." I could find the words election and elect, but I would not find the words of preachers today in God's Word, such as: Jesus wants to save you, let Him come into your heart, Give your heart to Jesus... No universal invisible church composed of all the saved since Christ's earthly ministry. I learned that the church did not begin on the Day of Pentecost; that women are not called of God to preach and are to be silent in church. I learned that Jesus was a Baptist and His Church is Baptist and all others are false churches. I learned that I worshipped idols, Christmas and Easter, the idols

of the Old Testament given new names. Reader, search these false doctrines out for yourself, your heavenly rewards (this applies only to the born-again readers) depend on what you believe and practice. God does not accept your tithe if you give it to a false church nor your baptism if it is not the same as Jesus'. He does not accept the christening of babies as baptism. Reader, it is your responsibility to test your preacher by God's Word, because there are preachers not sent or called of God.

This paper attacked my religious concepts. Why? Did The Baptist Examiner proclaim the truth? Was this small group right and the rest of the religious world wrong? TBE is faithful in declaring the whole counsel of God by exposing heresy, religious frauds — Christmas and Easter, and by declaring the Bible doctrines of Total Depravity, Unconditional Election, Particular Redemption, Irresistible Grace and Eternal Security. I challenge you to prove TBE wrong in what it says. Is your religion founded on the commandments of men? The religious world is adding to, leaving out or just plain perverting the Word of God. The Bible says, "Prove all things; hold fast that which is good" (1 Thessalonians 5:21).

I have heard some people say that The Baptist Examiner is too harsh on church denominations which are not Baptist. I thought this, too, until I saw by the Word of God that my beliefs were not founded on the Bible. I learned, that to my knowledge in all the state of Maryland, at the time of my conversion there was no "True Church." Well, God brought one into existence which was organized by Grace Baptist Church near Winston Salem, N. Carolina. Now Maryland has a Church (Calvary Baptist Church, West Franklin St., Hagerstown, Maryland 21740).

God has allowed me to meet many of the writers for The Baptist Examiner and to attend Bible Conferences at Grace Baptist Church near Winston Salem, North Carolina and at Calvary Baptist Church in Ashland, Kentucky and our own conference held over Thanksgiving at Hagerstown. I invite all the readers of this article to attend our Bible Conference at Thanksgiving — the Spiritual blessings received from the preaching and the worshipping and fellowship with the saints of God assures me that Heaven will be a joy unspeakable.

Through the pages of TBE, I have read of saints now in Heaven, their poems and articles, and I find it a great challenge to try to contend for the faith as they did.

I had the honor of meeting Brother Fred Halliman and his family, I have seen the slide presentations of the New Guinea missions. Brother Halliman was suffering a malaria attack when I met him and I doubt that anyone has suffered what this man has to preach the Gospel of Jesus Christ to the lost. Brother Halliman is like a modern-day Apostle Paul and worthy of all support.

It is my prayer that God will pour out His blessings upon this paper, its readers and writers and especially on the editor and I use the page of TBE to bless us until He returns for us. I use this paper as a witness in my home

(Continued on Page 8 Column 1)

It is foolish to pray against sin, and then sin against prayer.

STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"Moreover the word of the Lord came unto me, saying" (7:1).

You will observe from the above passage that Ezekiel does not give his Lord's name. He simply states that "the word of the Lord came unto Him." Ezekiel assumes that every one knows who his Lord is, namely, the Lord God, Jehovah. He was the Lord to whom Ezekiel's ears were tuned and his body dedicated as a "living sacrifice." Ezekiel's feet walked in paths of righteousness for Him and his mouth spoke for Him.

We should also be able to say and know that the word of the Lord has come unto us, too. May we not neglect that which our Lord has communicated to us by His Spirit through inspired men of old.

"Also, thou son of man, thus saith the Lord God unto the land of Israel; an end, the end is come upon the four corners of the land" (7:2).

The word "end" has a meaning all of its own. It may refer to the end of a war or the end of life. The end to which the passage before us refers, is the end of God's mercy to the major portion of Israel. They would now see an end to planting and harvesting. They would also see an end to their happy homes and all of those enjoyable things which make up a society. They, in fact, would see an end to the privilege of going to the homes of grandparents. This was because the grandparents and the children were to die and others were to be scattered abroad.

We should all be aware of the fact that there will be an end to the things of earth which we are now tied to. Every day of our lives, we are drawing closer to the end. I, for example, will be 55 in a few days. This means that I will be 70 in just 15 years, that is, if the Lord wills that I live until I am 70.

"Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations" (v. 3).

There is a saying which states, "When you come to the end of your rope, tie a knot and hang on." This advice, however, would not work for Israel. Such advice, as far as Israel was concerned, would be equal to advising an ant to tighten up its muscles so as to resist the foot of an elephant. I'm saying that there is no way to resist the anger of our God aside from the shed blood of our Lord Jesus Christ.

The passage before us (v. 3) states: "I will send mine anger," "will judge according to thy ways," "Will recompense upon thee all thine abominations." We see from these statements that our God will do all of His pleasure. He will judge, "will recompense" and "will send" His anger. None can stop Him or even say unto Him "What doest thou."

"And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee, and ye shall know that I am the Lord" (v. 4).

God's eye would soon observe bleeding mothers and bleeding

children. He would observe all the effect of the Babylonian siege against Israel, yet His eye would not spare. He would take no action to lessen the full effect of the assault. The reason for God's action or no action has been laid out in the passages which we have been considering. Let us observe one passage in particular:



Willard Willis

"And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them" (5:6).

Many preachers picture God as being like a jolly fat Santa Claus. He, to them, is like a Santa Claus who loves everyone and who sees only good in everyone. The text before us, however, is a clear reference to the fact that the God of the Bible is the God of wrath to those who are not under the blood of His son. God, in fact, only expresses His love to those whom He, by election, has placed in His Son Jesus Christ. It is as stated in the following passage:

"...not height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:39).

It is important to remember as we proceed that we serve the same God which Israel served. He, in fact, is the same, has always been the same and always will be the same.

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6).

I have made this point so as to show that false worshippers of God today are on their way to judgment, too. They, in fact, will hear God say as follows:

"Then shall he say also to them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

We may also say that God's eye will not spare nor will He have pity relative to His judgment that is yet future.

"...and ye shall know that I am the Lord" (v. 4).

Those who break the law of our land and escape the consequences, have never known our laws. The law has never said to them, "I am the law." This only happens when they are caught and the law is executed. Those, in like manner, who oppose the Lord God, and have received no consequences, have never known His wrath. They, however, when judgment is meted out, shall know that He is the Lord God Almighty.

"Thus saith the Lord God; An evil, an only evil, behold, is come. An end is come, the end is come; it watcheth for thee; behold, it is come" (vs. 5, 6).

The word "evil," as used in the above passage, refers back to the same evil which is referred to in verse ten of chapter six where God speaks of performing "this evil unto them."

It is obvious that the word "evil," as used in the above passage, refers to calamity. We all know that there is no evil act on the part of a judge when he passes sentence on the guilty culprit. This is exactly what God is doing in the scriptures before us.

The "only evil" (v. 5) refers to the specially designed judgment which is about to plague the Jews. It is a judgment which will be executed without pity (v. 4) from the Lord — A judgment in which His eye will not spare.

"And end is come, the end is come; it watcheth for thee; behold it is come" (v. 6).

We refer to President Reagan as "The President," because he is the only one we have at the present time. The same thought is advanced by the words, "The end is come." It was the only one of its kind. It therefore was not only an end that had arrived, but it was "the end." It was such an end that the Jews are still suffering from it. They, in fact, when the end came, were divided into three groups. These three groups are referred to in Ezekiel 5:2.

"Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw a sword after them."

"And end is come, the end is come; it watcheth for thee; behold, it is come" (v. 6).

God's judgments have eyes and watch to perform their assignments, not by accident, but by a prescribed pattern. The druggist fills a prescription according to the doctors request. The judgment which God vent upon Israel and all of His other judgments are according to His prescription. The only ones, for example, who lost legs during the siege of Jerusalem, were those who were assigned to lose legs.

We today, if we fail to confess our sins, are bound to be chastised in view of the fact that the ordered chastisement watches for us like the patrolman watches for a particular law breaker who is to pass his station.

"The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains" (v. 7).

The "time" had come for "the morning" of "the day of trouble." They had been used to the time when the morning would arrive for them to enter into the peaceful mountains where they would make their false sacrifices on the green grass under the thick oaks (6:13).

"Now will I shortly pour out my fury upon thee; and accomplished mine anger upon thee and I will judge thee according to thy ways,

and I will recompense thee for all thine abominations" (v. 8).

History informs us relative to how Babylon attacked Israel. The record shows that they killed, burned and made away with scores of captives. God, however, informs us that Babylon was acting as His agent. He, in fact, was pouring out His fury upon them. The same can be said of every war and every calamity. God, in one way or another, is involved. The same applies to us relative to the things which happen to us each day of our lives. The following passage confirms such to be true:

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Matt. 10:29-31).

"And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the Lord that smiteth" (7:9).

The word "according" in the above passage shows that our God keeps a record, or as Job 31:4 states:

"Doth not he see my ways, and count all my steps."

A speeder drives down the road at ninety miles an hour. Above him flies a patrol plane which is clocking him and making a record for which the person will be required to give an answer. God, in like manner, clocks us on the highway of life.

"Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded" (v. 10).

This was no ordinary day. It, in fact, was the day of reckoning — the day when Israel's cup of iniquity was full to the brim — the day when their pride had fully budded — the day when Babylon, God's rod, had blossomed into an efficient force so as to lay the rod severely upon the back of Israel.

History informs us that the rod which came against Jerusalem was Babylon under the leadership of Nebuchadnezzar. He laid down the walls of Jerusalem, destroyed its gates, burned up the houses, killed people by the thousands, and led scores of others captive down into the land of Babylon.

Those who consider God to be too merciful to send seven years of great tribulation upon this earth, should take careful note of the above. Let them know that the Great Tribulation will also be a time when God's eye will not spare and a time when He will not have pity.

APPRECIATED LETTERS

Dear Sir, Please change my address to... I am 90 years old, but still look forward to The Baptist Examiner. Read it from cover to cover. Your paper and my Bible are the only reading I do. Thanks. C.C. Pruitt, Lancaster, Ky.

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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

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

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

Here's a check for renewal of our subscription to The Baptist Examiner. We thank our Blessed Lord for continuing the publication of this paper which we love so much. We've been receiving T.B.E. for over 28 years and still love it, and look forward to receiving it. May God bless you. The C.C. Wilsons, Seffner, Fla.

Dear Sir: Please renew my subscription to The Baptist Examiner for which I enclose.. I have enjoyed the articles a great deal, especially the ones about the Lord's Church which He built during His ministry upon the earth. Thank you, Brother Wilson, for sending me the free subscription. I am handicapped with Cerebral Palsy and get around in a wheel chair. I've been handicapped since birth. However... I do some preaching and teaching here... May God bless you. In Christ, Daryl Newton, Shady Lane Nursing Home, Walden, Ga.

Dear Brethren in the Lord, I have just finished reading a copy of The Baptist Examiner. It's been a very refreshing experience. I thank God for your work. Your paper first crossed my path several years ago. At the time I was a member of a Pentecostal church. God had caused me a great hunger for the truth, (which I thought to be tongues). But God allowed me to get a copy of your book, "The Historical Faith of Baptists on The Sovereignty of God". It caused a great battle within me. I thank God that He caused me to throw down my weapons of warfare and brought me to the truth of His Word. Thank God for your work. May God bless you. Gene Austin, Madison Hts., Mich.

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TUNE IN TO THE CALL TO CALVARY

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

PETER RUCKMAN: HYPER-WRONG ON THE BAPTIST EXAMINER AND SOVEREIGN GRACE

by The Editor

I have before me a booklet: Hyper Calvinism And Dispensationalism. It is by Peter S. Ruckman, who is designated as the President of Pensacola Bible Institute. Inside the book, he makes the following statement, "The basic errors of hyper-calvinism often wrongly referred to in 'The Baptist Examiner'... as Calvinism." I would suggest that a man who is putting something in print should be careful as to being truthful, and as to knowing what he is talking about. The aforementioned booklet is lacking in one, if not both, of these matters.

I do not like the word "Calvinism." I rarely use it, and when I do, I use it only for convenience sake in referring to what others say. I believe strongly in what are often called "The Five Points Of Calvinism"; but I prefer to call them, "The Doctrines of Grace." These doctrines were taught in the Word of God, and by true Baptists, before John Calvin saw the light of day — long before. Calvin taught many things that true Baptists do not believe. We would come much nearer the truth to call these doctrines "Baptism" rather than "Calvinism." Please understand that I will use the term "Sovereign Grace" to refer to what Mr. Ruckman is calling "Calvinism."

Now, Mr. Ruckman makes his attack on the basis of the term "Hyper-Calvinism." What he attacks in the article is the five points of doctrine that has historically come to be known as "Calvinism." This is an editorial dishonesty. Mr. Ruckman knows (or should know) (if he does not know, he should stay out of print through inexcusable ignorance) - I am quite sure he knows that the five doctrines he attacks and calls "hyper-calvinism" are the doctrines commonly, historically, and theologically known as "Calvinism." He refers to them as "often wrongly referred to... as 'Calvinism'." He knows better than this. He knows that he is deliberately building up a straw man so he can easily knock it over, and then tell his students that he has destroyed what he has not really touched. Mr. Ruckman, are the five doctrines you attack in this booklet commonly referred to as "Calvinism" in theological literature? Then, why do you pretend that they are "hyper-Calvinism"?

Mr. Ruckman says concerning those who teach these truths

LIKE

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town of Oakland, Maryland since I may never get back there to witness to my friends and relatives. Let us pray for the effectual outreach of this paper and support it with our prayers and finances!!!

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of God's sovereign and saving grace. "None of its advocates believe the A.V. (K.J.V.) is the word of God." This is an untruth. The editor of The Baptist Examiner, with hundreds of other sovereign Grace believers do believe this.

Mr. Ruckman says that we use theological terminology rather than Biblical. I assure you that he does the same thing, for instance, "Trinity". It does not matter what language we use in trading. What matters is that we teach what is taught in the Bible. I assure you that the five doctrines of God's electing, predestinating, redeeming, irresistible, and everlasting grace are taught repeatedly in the Word of God.

Mr. Ruckman makes the same aged, threadbare, often answered, arguments against the precious truths of God's Word that have been made by a long line of heretics before him. I suppose that the Arminian armoury must be emptied of weapons to use against the truth. It has been a few hundred years since any new ones have been brought forth. He uses the word "all"; but all one has to do is check the Biblical usage of this word to see that it does not mean what Mr. Ruckman and his Arminian friends say it does. I challenge Mr. Ruckman, or any of his Arminian cohorts to give us an exposition of the Biblical usage of "world" and "all", and then show us how this could possibly support their doctrines. Arminians just simply will not honestly face up to the Biblical usage of these terms.

Mr. Ruckman says that the "usward" of II Peter 3:9 could not possibly refer to the elect, but he fails to tell us why. "Usward" could not mean every individual of mankind, as Mr. Ruckman teaches, for the word itself is a word used to distinguish some from others. If anyone will read I Pet. 1:2 (he is writing to the elect) and II Peter 3:1 (he is writing to the same people); he can easily see that the "usward" of II Peter 3:9 are, indeed, the elect of God.

Since Mr. Ruckman evidently believes that the possible repentance of those in Tyre and Sidon, Matt. 11:21 means saving repentance (which it does not), maybe he can explain to us why God did not do those mighty works there. It sort of looks like God is sovereign in these things, doesn't it? Mr. Ruckman explain to us why the God you and your kind insist must treat all men alike, did not manifest the works in Tyre and Sidon which He did in Capernaum. We sovereign Gracers can explain this Scripture, but you Arminians cannot.

Mr. Ruckman says that, "many of the elect wind up in outer darkness." But since he utterly fails to tell us what he is talking about, and since we do not believe any such thing, I do not know how to answer this.

Mr. Ruckman says of "election" that the word is never used anywhere except of something that has taken place or will take

place in time. This manifests a deliberate perverting, or an abysmal ignorance, of the Word of God. The Bible speaks of, "chosen... in him before the foundation of the world" (Eph. 1:4); of, "God hath from the beginning chosen you to salvation..." (II Thess. 2:13); and of names, "written in the book of life from the foundation of the world" (Rev. 17:8). Of course, the salvation to which some were chosen and predestinated, does take place in time; but the choice and predestination are from eternity.

Mr. Ruckman says, "the Christ rejecting sinner is held ACCOUNTABLE..." He thus implies that we sovereign gracers do not believe this. This is a deliberate misrepresentation. All sovereign grace men believe that every sinner is responsible and accountable to God. Mr. Ruckman says, "if it is God's will which causes him to sin and reject Christ." He thus implies that we sovereign gracers teach this. We do not. God does not cause any man to sin. He does not cause any man to reject Christ. We do not believe or teach such. Come on Mr. Ruckman, if you are going to fight what we believe, do it; but be honest in doing so. It is a known fact that we do not believe that God is the author of sin. Do not charge us with what we do not believe. If you can answer what we do believe, go to it; but do not falsely accuse us, and then attack your false accusation.

Mr. Ruckman says of our doctrines, "Its originators were A-Millennial." This is absolutely not true. It originated with the Word of God, and that Word is not A-Millennial. Mr. Ruckman is attacking "The Baptist Examiner by name." He knows that this paper has never advocated A-Millennialism. I do not say that no sovereign grace believers are A-Millennial. I do say that a host of them are not.

Mr. Ruckman says, "None of its advocates were used of God to bring revival." I cannot believe Mr. Ruckman is so ignorant of the history of revivals. If he is this ignorant he should obey Proverbs 17:28. Many of the great revivals of history have been brought about through a strong preaching of the doctrines of grace. Any honest and intelligent student will have to admit this. Mr. Ruckman tells us that Knox, Spurgeon, and Whitefield preached a "moderate" Calvinism. They preached the five doctrines which Mr. Ruckman has attacked as "hyper-calvinism" (at least, Spurgeon did, and I am quite sure the others also did, though I have not read them as I have Spurgeon). Now, these five doctrines of God's sovereign, saving grace, according to Mr. Ruckman, are "hyper-Calvinism" when he is attacking them; but are "moderate Calvinism" when Spurgeon is preaching them. Mr. Ruckman, will you please explain this. Mr. Ruckman then speaks disparagingly of Jonathan Edwards. Mr. Ruckman says that Spurgeon's sermons were 98% practical. I have all his sermons. Mr. Ruckman's statement is a very manifest untruth. I would be happy to have anyone check Spurgeon's sermons as to this...

Mr. Ruckman says that, "No Calvinist ever led anyone to Christ preaching any one of the five points." Edwards tells us that his sermons on the Sovereignty of God and kindred subjects were more used of God in the salvation of sinners than any others. Spurgeon preached so frequently on these doctrines,

and was used in the salvation of so many souls that I wonder how Mr. Ruckman could know that no souls were ever saved when Spurgeon preached on these doctrines.

Mr. Ruckman says that, "It kills souls winning zeal and quenches evangelistic spirit." The truth is that many of the most widely used preachers have been strong believers in, and fervent preachers of, these doctrines of grace. Spurgeon tells us that these doctrines have been the beliefs of our forefathers, and that one must preach these doctrines to preach the gospel. Why do so many men garnish Spurgeon's tombstone, who would have nothing to do with him if he were alive today?

Mr. Ruckman says that we sit through services where much truth is preached, but we are miserable because election is not preached. Oh, how much this man knows of so many people! My, he must be almost all-knowing. Let him attend one of our Bible conferences, and see the people rejoice in all the different truths that are preached. He falsely accuses us again.

Mr. Ruckman tells us that all these people (we sovereign gracers) have a dead, dry, cold, intellectual spirit which develops a type of Christian who does nothing in a life time for God but to assemble in small groups and rediscuss the five points. This is an untruth. Let anyone attend our meetings and see.

Mr. Ruckman, in this booklet, repeatedly manifests a spirit of intolerance. He either shows forth great ignorance, or he deliberately prevaricates in what he says about these doctrines and those who believe and preach them. Either course is totally unworthy of the least Christian; and certainly a poor testimony for one who is the president of a professedly Baptist College. Whatever Mr. Ruckman is, and whatever the school he leads is; they certainly are not Baptist. True Baptists have always been believers in the truths of God's sovereign and saving grace. Let Mr. Ruckman believe and preach whatever he will. He must answer to God for this. But he

surely should be more honest and knowledgeable in his attacks upon what others believe than he has in this booklet. But, he is only following in the paths of the "grace haters" who have gone before him. Not one of them will dare to set forth an honest presentation of what sovereign gracers believe. They build straw men — cut them down — and then boast long and loudly of how they have destroyed our doctrines. They have not touched the truths we believe. They have only misled the unwary into thinking so. Mr. Ruckman, why not write another booklet in which you will be honest in your attacks upon the truths of God's sovereign and saving grace?

ANNOUNCEMENT

The Sovereign Grace Baptist Church of Cortland, Ohio is having a fellowship meeting Saturday, June 16. Services start at 10:00 a.m.

The speakers and subjects are: James Hobbs - The Head Covering; Carl Barnett - Satan, His Origin, Work, and Destiny; Ray Brown - The Outward and Inward Calls; Ron Boswell - The Great Tribulation Period; Harry Hille - The Two Phases of Christ Coming; Joe Wilson - Repentance and Faith; Dan Stepp - Angels. The Pastor is Don Pennington.

Also services will be held nightly, at 7:00 p.m. June 13th, 15th with Joe Wilson speaking.

ANNOUNCEMENT

The Philadelphia Baptist Church of Birmingham, Alabama, pastored by E.G. Cook has organized The Philadelphia Baptist Church of Decatur, Alabama. Brother Chester Skidmore is the pastor of the new church. For information concerning the new church as to where it meets, when services are held, or any other matter; contact Chester Skidmore at 353-6854, or Chuck Talley at 881-6926. Let us pray for this new church.

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