

Hypocrites' lamps are fed with the oil of vain glory.

WE WOULD SEE JESUS

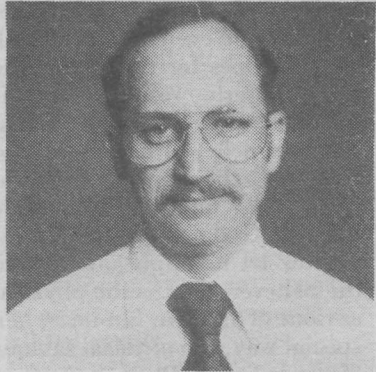
by John Pruitt
Houston, Tex.

"...But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man" (Heb. 2:8-10).

The way that we see Jesus is not the same way the world sees Jesus. The child of God sees the Lord Jesus through the eye of the Spirit according to I Corinthians Chapter 2 verses 7-13. This can only be so, because we have the Spirit dwelling in us according to Romans, Chapter 8, verses 14-16. As Paul has stated, the work of our Lord Jesus Christ is a mystery to the natural man.

How does the world see Jesus? Or I should ask, what Jesus does the world see? If you take a look around at the religious world today, you will see preachers are preaching another Jesus, people are receiving another Spirit, and accepting another gospel other than that which the Word of God teaches. The Jesus that the world sees and loves is a weak, meek reformer who loves everybody and is trying to save everybody. This Jesus of the world is standing at the door of

the sinner's heart with hat in hand trying to get the sinner to open up and let Him come in. The preachers of this Jesus of



John Pruitt

the world are standing in their pulpits begging people to feel sorry for their Jesus and let Him in to their hearts, let Him have His way in their lives. Yes, the world sees a Jesus that was made a little lower than the angels. As a matter of fact, He is made a little lower than man. But He is not and will not be crowned with glory or honor. This is a Jesus that they have come to love because He does not come reproving the world of sin, or righteousness, and of judgment. As a matter of fact, He assures the world that everyone has at least a spark of good in them that sure the world is not all we would like it to be, but if everyone will join hands,

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DESPISING THE CHURCH OF GOD

by John Gilpin, Sr.
(Now in Glory)

"Despise ye the church of God?" (I Cor. 11:22).

There is a tremendous difference between hating and despising. While most of us ordinarily do not make any distinction, both our English dictionary and the Word of God distinguish between hating and despising. Hate is of the heart. To despise is of the head and mind. Even our Lord Jesus made this distinction Himself. Listen:

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye can not serve God and mammon" (Matt. 6:24).

Since despising is of the head or the mind, it literally means "to look down on" or "subor-

dinate" or to "lightly esteem" or to "hold in contempt." A mother despises her good-for-nothing son because of his trifling



John Gilpin, Sr.

ing habits. She does not hate him. Doubtless in her heart she loves him, yet looks down on him and lightly esteems him because of his good-for-nothing ways.

In like measure, a wife

despises her worthless husband. She does not hate him. Her affection for him is proven in view of the love that she manifests in his behalf day by day through the deeds she does for him. Yet, she does hold him in contempt, and she does "lightly esteem" him because he is worthless.

Thus it is that many folk despise the church that Jesus built. They perhaps don't hate it, but they do subordinate or look down on His church.

I. THOSE DESPISE THE CHURCH OF GOD WHO THINK OF THE CHURCH AS UNIVERSAL INSTEAD OF LOCAL.

Jesus said: "I will build my church" (Matt. 16:18).

The word "ecclesia" which is translated "church" in this instance, is used in classic Greek (Continued on Page 3 Column 2)

MISSIONARY

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BIBLICAL

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

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CHRISTIAN STEWARDSHIP

by Peter Halliman
Calvary Baptist Church

Text: Luke 16:2: "Give an account of thy stewardship;" Christian Stewardship or responsibility is a most important part in one's life. How little we understand the great job we have as a child of God and the great work for which we are responsible! The beginning of stewardship lies in the fact that

way makes it most important how a child of God uses or spends his time. If someone were to let me borrow some tools, they, of course, would expect them back when I was finished with them. Let us apply this to our lives and God. In letting us borrow the six days to work in. He requires us and commands us not only to worship Him on the Sabbath, but to give all our attention to Him and devote ourselves to the worship services on the Lord's day.

A Christian ought to be the happiest person in the world. Why? because he has been saved from Hell. We ought to remember this daily, ought to be the best worker, the best student in school, the best husband,

wife, children, the best friend one could have, the best natured person, etc... If compared to a lost person, we ought to out-do and exceed in everything he or she does.

Christian responsibility comes from the fact Christ died for us and that we have an everlasting indebtedness to the great sacrifice Christ made on Calvary. Everything else goes from there. Christian stewardship is a matter of ownership thrice: (1). By creation; (2). By sustaining of the world and all that there is within; (3). By redemption, by making the great sacrifice, that which He did not have to do, but that He voluntarily laid down His life. (Continued on Page 6 Column 4)

ALL MEN, SOME MEN, OR ALL THAT THE FATHER GIVES

by Robert Wagner
Asheville, NC

Now some men think that Christ died for all men. And some men think that Christ died for some men. The truth is that Christ died only for all men that the Father sends. Not any more or less than that. For "All that the Father giveth me shall come to me" (John 6:37).

The doctrine of the Universal Redemption states that when Christ died, He died for all men everywhere in all generations past, present and future, including those already in Hell or Heaven. By His death Christ only made salvation possible for all. But many according to the Word of God will go to hell.

Now when we talk with some men, they say "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance" (II Peter 3:9).

Now if the Lord is not willing that any should perish, why then do they? How could Christ



Robert Wagner

die for them and then they go to hell. Well, the truth is again, they don't; that is, the ones Christ died for will not and cannot go to hell or perish in any way.

Now the promise that is spoken of in II Peter 3:9 is this, "ALL THAT THE FATHER GIVETH ME SHALL COME TO ME AND HIM THAT COMETH TO ME I WILL IN NO WISE CAST OUT" (John 6:37). Friends, that's the PROMISE of II Peter 3:9, that of ALL which He hath given Me I should lose nothing, but should raise it up again at the last day" (John 6:39). "No man can come to me (not able) except the Father which hath sent me DRAW HIM: And I will raise him up at the last day" (Verse 44).

No man is able to come because of God's condemnation upon man. Man is separated, alienated and totally depraved, but ALL THAT THE

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE LIVING GOD: THE SAVIOUR OF ALL MEN, SPECIALLY OF BELIEVERS

"For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe" (I Tim. 4:10). The Arminians greatly pervert this Scripture, as they do much of the Word of God. They say that this Scripture means that God is potentially the saviour of all men, but actually only the saviour of believers. They think that this verse proves their false doctrine of salvation. But, as always, a proper understanding of this verse, does not oppose, but harmonizes with the Biblical doctrine of the sovereign, saving grace of God. One of the great and important rules of interpretation is: Any Scripture har-

monizes with all other Scriptures. The Bible certainly teaches the doctrines of God's sovereign grace as we teach them in this paper. There is not a verse in the Bible, when rightly understood, that will contradict the sovereign, electing, predestinating, irresistible, saving, everlasting grace of God. Let us look at some false views of this Scripture, then we will see what it truly teaches.

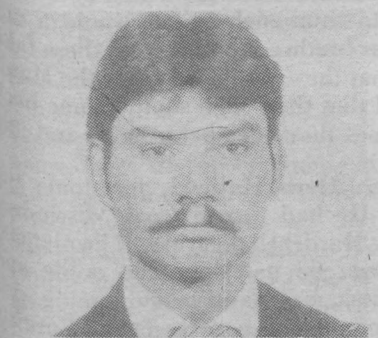
One view is that all men will be saved. Men say that, since God is said to be the saviour of all men, then He cannot fail in this, and all men will be saved. Of course, this is contrary to the Bible. The Bible is so clear that some men will be forever lost, forever suffering in hell, that

few men hold to this awful, wicked heresy of universal salvation.

There is the theory that the verse means that God does not save all men without exception, but that He saves all kinds of people. Now, this is often the interpretation of "all" in the Bible: not all without exception, but all without distinction; that is, all kinds of people. But that is not the meaning of this verse. If the "all" referred to all kinds of people being saved with a spiritual salvation, the last part of the verse "especially those that believe" would be redundant.

There is the theory that God wants to save every individual of

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Peter Halliman

we owe life and all that we have and own in this world and everything about it to God. For did He not create it all, and all that we have, did we not get it from our Heavenly Father. God constantly sustains it all, keeps everything in order, in harmony, according to His plan. Since God owns everything that makes us living on borrowed time, this is pretty important when we think about it in this way. We see that a lot of people like to say that they work all week and the only time that they have for themselves is on the weekend. Not so, even though God has given us six days to work and to rest on the seventh or we might say now it is the first day of the week. Even though the Bible teaches this, it is also a fact that each day belongs to the Lord. If God allows us to work on those six days, then we should keep the Sabbath holy.

It is as if we are living on borrowed time. To think of it in this

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BELIEVERS

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mankind, and is in that sense, the saviour of all men; but that some will not let Him do this, so he is actually the saviour of believers only. But the verse does not tell us that God "wants to be" the saviour of all men, but that He "is" such. This does not tell us something that God is trying to do, but what He actually does. Besides, it is very improper to talk about God wanting to do what He does not and/or cannot do. To talk about God "wanting" or "trying" to do something is very dishonoring to the Almighty God of the Bible. Have men taken leave of their senses to speak of God "trying" to do something. What kind of God do these men serve? A god who cannot do what he wants to do is not much of a god, is he? He certainly is not the God of the Bible.

"But he is in one mind, and who can turn him: and what his soul desireth, even that he doeth" (Job 23:13). "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places" (Ps. 135:6). "...he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35). Please note that these verses describe the God of the Bible. He does whatever it pleases Him to do. How different is the God of the Bible from the god preached in most pulpits of today!

Another false interpretation of this verse is: that God is able to save all, but that He only does save believers. This is not what the verse is saying. Whatever is meant by "saviour" in this verse is something that God does for every individual of mankind. It is not something He wants to do, not something he could do if they will let Him, nor something He tries to do. It is something

that He actually does. Let us now see what it is that this Scripture is teaching.

The words "The living God" in this verse do not refer to Jesus Christ as the spiritual saviour of men. These words refer to the Triune God in the totality of His Trinity. Now, here is the key to the right understanding of this verse: the salvation of this verse is not spiritual, but physical salvation. Now stay with me, and I think you will come to agree with me as to this. The word "saviour" and "salvation" is often used to refer to physical salvation. I refer to the words in the original languages of the Bible. "Therefore thou deliveredst them into the hands of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of



Joe Wilson

their enemies" (Neh. 9:27). Nehemiah is giving some of the history of Israel. He is here referring to the time of the Judges. He is speaking of God delivering Israel from the physical oppression of their enemies by the hands of the Judges. He is referring to these physical deliverers as "saviours." These men did not save Israel with a spiritual salvation, but they did deliver them with a physical "salvation."

"And his disciples came to him, and awoke him, saying, Lord, save us: we perish" (Matt. 8:25). The disciples were afraid of drowning in the sea. They called upon the Lord to save them. This salvation was a physical salvation of their physical lives. "If we this day be examined of this good deed done to the impotent man, by what means he is made whole" (Acts 4:9). The words "made whole" here are a translation of the Greek word "saved." This salvation was the physical salvation of the healing of his lameness. "And the prayer of faith shall save the sick..." (Jms. 5:15). "Save" here is a physical salvation from sickness. Again and again in the Bible, the word for salvation is applied to a physical salvation.

Now please note this: If "saviour" in I Timothy 4:10 refers to spiritual salvation, then what could "specially" possibly mean? All whom the Lord saves with a spiritual salvation are saved the same way, to the same extent. He does not "specially" save some, and "unspecially" save others. So, if this salvation is spiritual salvation, the "specially" has no meaning at all. This verse is not talking about the spiritual salvation of any man. The verse is talking about physical salvation. God is the physical "saviour" of all men. He is "specially" the physical "saviour" of believers.

Let us note God's physical salvation of all men. He is the

physical saviour of all men. He does not want to be, nor try to be, He is such to all men. Let us note the different ways in which He does this. God is the creator of all men. Men come to physical being by the power of God. Life, physical life, is a gift of God. God gives physical life to all men. God sustains the life of all men. Every breath is a gift from God. Man could not continue in life for a moment of time apart from God. God is the preserver of all men with physical preservation. He preserves, even the reprobate, in their lives of sin against Him. A thousand ills beset them round about. Yet they live many years upon the earth. Why? God is preserving them until His appointed time for their death. He is the provider of all men. Where does the unsaved man get his job? The mental and physical ability to perform his job? The clothes upon his back? The house in which he lives? The food upon his table? He gets all this from the same one who feeds the birds and clothes the lilies. God. Yes, God is the physical saviour of all men in that he provides with all that they have from day to day. They do not realize this. They do not appreciate this. They do not return Him thanks for this. Still, day after day, year after year, God graciously provides for all men.

God is the healer of all men. Brother Wilson, do you believe in Divine healing? I sure do. I believe that all healing is Divine. I believe in praying for the sick. I believe that God may use doctors. He may use hospitals. But many go to the doctor, to the hospital and to the grave. When one is healed, it is God that heals him. God may use the doctor and the medicine, but the healing is to be ascribed to God. How many, many times has God healed the unsaved of physical sickness? Thus, He is the physical saviour of all men. Now of course, I do not believe in the fraud, fakery, and thievery of modern day faith-healers such as we see polluting the T.V. screen, and others.

God is the physical deliverer of all men. He delivers them in a thousand different ways from a thousand different dangers. The unsaved soldier is delivered from death on the battle field — God has been His physical saviour. The unsaved one is delivered from death in a terrible car wreck when others were killed — God has been his physical saviour. One could go on and on. What tongue can describe, what computer can set forth the number of times and the varied ways in which God has been the physical saviour of men? Do we not see here the mercy, compassion, and long-suffering of our God? How good He is, even to the reprobate! He makes the sun to shine, the rain to fall, the flowers to bloom, the gardens to grow — for the reprobate as well as for the elect. Yes, He is the physical saviour of all men.

"Or despiseth thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4). Here we see one of the major purposes of God in His physical "saving" of all men. Men should think upon all the good that God has done and is doing for them, and should immediately repent of sins and believe on Jesus Christ for spiritual salvation. Of course, no man will ever be saved in this

way, but he should be. God's goodness to men should cause them to respond in saving repentance and faith. It does not because of the total depravity of man. Men partake of the physical bounty of God and never stop to recognize where it is coming from. Men take with both hands from God's table, and do not even appreciate all that He does for them. Men do not properly respond to the goodness of God. Man's punishment in hell will be augmented by his thoughtless, unappreciative, ungrateful attitude towards God's goodness.

Now let us apply our text to the believer. God is the physical saviour of all men, but he is, in a special way, the physical saviour of the believer. Please note that the "specially" in my text does

not apply to spiritual salvation of the soul, but to physical salvation. But the text does tell us that the physical salvation which God gives to all men, is given in a special way to the believer. God has a special love for the believer. He loved the believer from eternity. He loved him while he was yet an unbeliever. It is due to the love of God that the Holy Spirit works in the heart of the elect causing him to become a believer. Faith is a gift of God to the object of His eternal love. Now God is going to do special things for the one who is the object of His eternal love. Though God is the physical saviour of all men, He is such, in a special way for the believer.

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FROM THE EDITOR

HERB HATFIELD HAS JOINED THE HARDSHELLS. I have, on good authority, that Brother Herb Hatfield has joined (by baptism) with the Absolute Predestination Primitive Baptists. Brother Hatfield was previously the pastor of Pinehaven Baptist Church in Columbus, Miss. and editor of their publication, "The Baptist." In an issue of that paper he ran an "Open Letter" to this editor severely criticizing, making false accusations, and challenging to debate in this paper. Of course, I refused that challenge. I have a copy of that letter and my answer to it which I will send to any who desire it. Brother Hatfield ran articles in "The Baptist" teaching that men are regenerated by the Holy Spirit without the usage of the gospel. He told me that this was the historic and majority position of Missionary Baptists. Of course this is not true, as any informed Missionary Baptist knows. The controversy between us, which resulted in his open letter, related to two things which were taught in "The Baptist." 1. That there is, or can be, a lapse of time between regeneration and the exercise of repentance and faith. 2. That the Holy Spirit does not use the gospel in regeneration. Brother Ray Hiatt and myself had some articles on this matter in The Baptist Examiner which led to the aforementioned "Open Letter."

There are many other so-called Missionary Baptists who are also teaching these two matters. Some of them were joined with Brother Hatfield, at least in a way of fellowship. Please note again the two numbered things I mentioned above. I say again that many who call themselves Missionary Baptists have recently begun to teach these two heresies. Many of these brethren have been close friends of mine for many years. I am willing to remain friends with them. I will not be friendly to their Hardshell heresies. Most, if not all, of these brethren once held just as I do on these two teachings. They have changed. The Baptist Examiner has not changed. I have not changed. I have personally talked or corresponded with many of these brethren, and urged them to come back to Missionary Baptist truth on these matters.

I have repeatedly, in The Baptist Examiner, and by personal correspondence warned that these doctrines were Hardshell doctrines, and urged Missionary Baptists to shun such as one would a rattlesnake. I have pled with my dear brethren to turn from these false teachings. I have warned them that they were headed for the Hardshells. I have publicly suggested that these men should come back to the Missionary Baptist doctrines they once held, or go and join with the Hardshells.

Well, I commend my brother, Herb Hatfield, for doing the honorable thing in this matter. He had turned from Missionary Baptist doctrine. He was teaching Hardshell doctrine. If he planned to continue teaching these things, he has done the noble and honorable thing in leaving the Missionary Baptists and joining with the Hardshells. Men ought not pretend to be Missionary Baptists while they preach Hardshell doctrine. Men who accept the pastorate of Missionary Baptist Churches, and preach Hardshell doctrine ought to be honest with such churches. They ought to tell such churches that they do not believe Missionary Baptist Doctrine. How many men have taken Missionary Baptist Churches — these men believing Missionary doctrine at the time — and then gone Hardshell, seeking to lead the church into Hardshell doctrine, and never being totally honest with the church as to these things. Let Missionary Baptist Churches and preachers preach Missionary Baptist doctrine. Let Hardshell Churches and preachers throw off the Missionary disguise and come out honestly before the world as to what they really are. Let them take the Hardshell name if they are going to play the Hardshell game.

Again, and most sincerely, do I commend Brother Hatfield for coming out openly and publicly joining the Hardshells. He is where he belongs. He is no longer wearing the Missionary name while supporting Hardshell doctrine. I commend him. Of course, I wish he had come back to Missionary Baptist doctrine and stayed with us. He is a very able preacher. But since he is continuing preaching Hardshell doctrine, I commend him for his open and honest actions.

Now, let me suggest that the rest of the Hardshells who are still wearing the Missionary name follow this fine example set by Brother Hatfield. Brethren, those of you who wear our name but do not preach our doctrine — let me urge you to throw off your disguise. Come out in the open and be what you are. Be honest in this matter. If you wear our name, preach our doctrines. If you are going to preach hardshellism, join with them as Brother Hatfield has done. Quit troubling our camp. Quit wearing our name. Quit telling churches you are one thing while you lead them astray. Quit leading our preachers and churches into heresy. I appeal to you, dear brethren, come back to Missionary Baptist truth, or go and join the Hardshells.



QUESTION: — How many of Jesus' direct male ancestors were named Joseph?

ANSWER: — Three, according to Luke 3:23, 24, 30. There are twelve different Josephs mentioned in the Bible, and three in the Apocrypha.

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God orders all the affairs of providence with the good of the believer in view. Now, providence is a blessed and comforting doctrine. Providence is God's governmental control of all His creatures and all their actions. God's providence controls in the physical world. Not an event can take place in the world but it be according to the providential control of our sovereign God. God's providence controls in the world of politics. God puts in office and takes from office according to His will. His providence rules even over wicked men. The wicked cannot move a hair's breadth outside the sovereign will of God. God's providence rules in the world of animals. He caused the lions' mouths to be closed when Daniel was thrown into the Lion's den. He caused the ravens to bring Elijah bread and meat for daily food. Oh, God rules in all the affairs of time. God's providence rules in the affairs of good and bad men, causing each one to walk in the pathway predestinated by God before the world began.

God's providence is according to God's plan. Before the world began, God planned every event that would take place throughout all the history of the world. Not a thing did God overlook. Nothing ever happens apart from the eternal plan of God. This plan is God's predestination. That's all that we mean by predestination. We simply mean that God planned all things before the world began. Predestination is God's plan. Providence is the working out of that plan in time. Now, when God planned all the events of time, He had His elect in His heart and mind. As a man may plan ahead of time to provide for his loved ones. A man may plan to build a house, and might have his wife in mind, and plan it as he knows she would want it to be. So God planned all the events of time with His elect in mind. He planned it for their good. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). Why do things work out for good to God's children? Because God planned them that way, and because He controls all things according to that plan. The previously quoted verse tells us that it is God's purpose that all things work together for good to His people. Now, this is what is meant by God being "specially" the saviour of those that believe.

Now let us see how this fits with the first part of our text, I Timothy 4:10. Paul speaks of

his suffering reproach. He speaks of his suffering. He tells us how he is determined to keep on laboring in spite of reproach and suffering. Now, what is there about our text which encourages Paul to keep on laboring in spite of suffering and reproach? It is because he believes that God is in control of all things and that God is the physical saviour of the believer. He believes that God will deliver him from, or through, all this reproach and suffering. He believes that he is a special object of God's love. He believes that the God who is the physical saviour of all men, will be such, in a special way, to himself as to all believers.

Our serving God brings us suffering and reproach. But we go on in faithful service despite all this. We trust in the living God who is our sustainer, provider, and preserver. We believe that He will do this for us until our work is done down here, and then take us to be with Him forevermore. It is our trust in Him as the physical saviour of His people, in a special way, that encourages and enables us to go on in faithful service.

Please study this verse. I believe that what I have given is the true meaning thereof. This interpretation delivers the verse from the varied Arminian perversions thereof, and makes it to be a source of great comfort and encouragement to the suffering and reproached servants of the Lord. Search and see if this is not the proper interpretation of this much mis-used portion of the Word of God. May the Lord bless you all!

DESPISING

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many, many times, and always without exception it refers to a local assembly. Certainly Jesus would not give it an entirely new meaning the first time He used it (Matt. 16:18), but rather, would use it as those to whom He spoke used it themselves.

I preach often on the subject of "Grace" and this audience is familiar with its meaning. Possibly the great proportion of you realize that the word "grace" means "unmerited favor." Because it has been explained so often and defined so frequently from this pulpit, you understand it to mean thus. Well, I certainly would not use it with a different meaning unless I paused to explain the new meaning which I was placing upon it. So it is with Christ's use of the word "ecclesia." As it was used in His day, it meant a local assembly. Certainly Jesus would not use it with a different meaning to this unless He paused to explain this new meaning, and this He did not.

Jesus used this word "ecclesia" twenty-two times. The first usage of it was when He established His church.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

His second usage of it was in connection with giving a rule of discipline.

"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:17).

In this second usage, He undoubtedly meant a local

assembly. The wording could not allow any meaning other than that of a local assembly.

The other twenty times that Jesus used this word were in the book of Revelation, and in each of these instances, He used it as referring to a local congregation. Thus in every instance except the first usage of it (Matt. 16:18), we know that He meant a local church. While this first usage of it may be problematical, the other twenty-one times that Jesus used the word are very definite and positive in their reference to a local body. Thus the odds are 21-0 that He meant a local church when He said, "I will build my church."

Yet, I would remind you, beloved, that those of us who believe that Jesus' church is a local body, are very much in the minority. We are a very infinitesimal group in comparison with the great number who believe the church to be universal. The vast multitude of believers today teach that the church is a universal body and those who do in the light of what we have said relative to Jesus' usage of the word, despise the church of God by speaking of it as being universal instead of local.

II. THOSE DESPISE THE CHURCH OF GOD WHO APPEAL FROM HER AUTHORITY.

Jesus said that there was no higher court than the church itself. In giving His rule of discipline for the church; He made this statement:

"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:17).

Then when the Apostle Paul wrote to the church of Corinth, he likewise told the saints at Corinth that there was no higher court than the church itself. Listen:

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angles? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers?" (I Cor. 6:1-8).

CHURCH "ROWS" IN COURT.

Every once in a while some individual or group of individuals carry a church case to the association for settlement. Even sometimes these church "rows" are carried into court that the laws of the land might decide the right and wrong. Well, beloved, the one who carries a church case to an association or into court to settle it, says by his action that there is a higher court than the church. By his actions he "looks down on" — he "holds in contempt" — he "lightly esteems" the authority of his own local church.

III. THOSE DESPISE THE CHURCH OF GOD WHO SUBORDINATE HER PROSPERITY TO THEIR OWN PERSONAL INTERESTS.

There is in every church

organization, a group who are definitely concerned about their own personal interests. Sometimes these are in a minority. Often a church votes on a matter and perhaps some individual isn't satisfied with the way in which the vote is cast. Accordingly, he gets his family and his crowd and his gang and his cohorts together for the next meeting and votes again to overrule the action of the church previously. Well, surely such a one despises the church when he subordinates the interest of the church to the personal interest of himself.

We have a good example of such an individual in God's Word. Listen:

"I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church" (III John 1:9-11).

Brother Diotrephes has, of course, died long ago, yet he has left a tremendous spiritual progeny in the world. There are plenty of those individuals in most all of our churches "who love to have the preeminence." On any occasion they will put personal interests above that of the church, and thereby despise the church that Jesus built.

When I was in Georgetown College, a friend of mine that was pastor of a Baptist church a short distance from college, went out to preach one Saturday afternoon at his appointment, but found that on that morning a little group had met secretly and voted him out. The church knew nothing at all of the action of this little group as it wasn't a regularly called business meeting. Well, certainly such a group considers the church exceedingly small in comparison to themselves.

IV. THOSE DESPISE THE CHURCH OF GOD WHO ESTEEM LODGE MEMBERSHIP AND LODGE FELLOWSHIP ABOVE CHURCH MEMBERSHIP AND CHURCH FELLOWSHIP.

I am sure that you have seen these individuals many, many times. For fear you have not, let me describe them to you: They are regularly at the lodge, but seldom at church. They are in front at the lodge, but they are in the rear at church. They go early to lodge, but late to church. They are forward at the lodge, but they are backward at the church. They are at home in the lodge, but they are a stranger in church. At the lodge they call each other "brother" but at the church they speak to one another as "mister". They are proud of their lodge but ashamed of their church. They give to their lodge, but they withhold from the church. They attend their lodge even when church services are in progress. Such a group certainly despise the church that Jesus built.

V. THOSE DESPISE THE CHURCH OF GOD WHO REFUSE TO FELLOWSHIP WITH A TRUE NEW TESTAMENT CHURCH WHEN THEY MOVE INTO A COMMUNITY.

I have always contended that there is an abundance of Scripture as to why one should move his church membership when he himself moves. Listen:

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house" (Matt. 5:15).

In this, Jesus said that the proper place for a candle was on the candlestick. Of course, the candle represents your life, and what does Jesus say represents the candlestick? Listen:

"The seven candlesticks which thou sawest are the seven churches" (Rev. 1:20).

Here Jesus declares that the candlestick represents the church. In other words, we are to put our candle on the candlestick, and since the candlestick represents the church, this would mean to say that each individual ought to have his candle on the candlestick in the community where he lives.

I heard Brother Boyce Taylor say years ago that in his long pastorate at Murray (34 years), one of three things happened to those individuals who moved to Murray and would not fellowship with the church of which he was pastor. First of all, they had a lot of sickness. In the second place, they had financial loss, and finally, their children went to the Devil. Well, I have seen those same three things happen during my pastoral experience. In some instances, I have seen all three of them in the same home. Certainly God will not trifle with those who despise His church.

In this connection, I want to make a very definite exception. You will notice that I have said that the individual despises the church who refuses to fellowship with a true New Testament church. Note the word "true". No man has any business becoming a member of any church unless it be a true church. I would not be a member of a church that was Arminian in theology. I would not be a member of a church which participates in union meetings. I would not be a member of a church that dragged individuals up to the front either to a mourner's bench or just to intentionally receive them in a cold spiritless way. I would not be a member of a church where the women were unbridled to teach, pray, make motions and testify, contrary to God's Word. I would not be a member of a church that received alien immersion or that practiced open communion. If I moved into such a community, I would leave my letter in the community from whence I had moved. Never for one moment's time would I ever become a member of a church which violated the doctrines of God's Word. In this connection, it is well to remember the words of the Apostle Paul. Listen:

"Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure" (II Tim. 5:22).

Yet when an individual moves into a community where there is a true New Testament church, it is his duty to become affiliated therewith, and when he refuses to do so, he despises the church of God.

VI. THOSE DESPISE THE CHURCH OF GOD WHO WITHDRAW THEIR LETTERS FROM THE CHURCH AND HIDE THEM IN A TRUNK.

This is a common experience on the part of many supposed

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Are there any dangers in a church becoming so self-sufficient that she does not fellowship other churches, and even discourages her members attending Bible Conferences, revivals, or fellowships of other sound churches.

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Generally, it is not that the church is self-sufficient, but that the pastor has deceived the church into thinking they are the only ones right and they don't need anyone else.

Sometimes, due to locality and finances, a church cannot fellowship with other churches, but all churches should fellowship with others whenever possible.

John spoke of fellowship all through his epistles, i.e.: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us..." (I John 1:3).

When Paul wrote his epistles he expected the churches to share them. "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea" (Col. 4:16). Again we read, "I charge you by the Lord that this epistle be read unto all the holy brethren" (I Thess. 5:27).

Everyone needs fellowship and encouragement from others. A church or a Christian that stands aloof from others becomes dead. "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). The pastor who either leads his church or allows his church to refrain from fellowship with others is very foolish.

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One of the seven churches of Asia seems to have fallen into this condition, for it is said, "Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked;" (Rev. 3:17). Yes, there is a great danger of a church falling into the same condition as the church at Laodicea. I know of a church that came to believe they were the only completely true church in the area. They did not fellowship sister churches. The members attended Bible conferences and revivals of sister churches only when their pastor preached. They, like Elisha, seemed to think they were the

only ones who were still standing for the truth (I Kings 19:14). That church today, has gone the way of many Independent Baptist churches — Hard-shell and priesthood of the church.

It is true that each local church should be independent as far as organization is concerned, but that should not keep churches from fellowshiping with one another. Sometimes I think churches are too independent. If a sister church does not see eye to eye with us on every thing, we have nothing to do with them. As a result, we soon find there is not a single church with which we can fellowship. Too often we unchurch true churches which differ with us on issues which are not grounds for doing so. We need to only look at the false doctrines some of the churches of the New Testament believed, to see how far off doctrinally they were and the Lord still called them His churches (I Corinthians 1:2; Galatians 1:2; Revelations 2 & 3).

We see from the letters the Apostle Paul wrote to the churches of his day that he had great concern for the churches to love and be concerned one for another. Many of his letters were shared by several of the churches. To that extent, they had fellowship. Should we not more so in this day and time?

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There is no such thing as a self-sufficient church of Jesus Christ. True churches are utterly dependent upon Christ for all of their sustenance, and so-called self-sufficiency is in actuality, blinding pride, from which an afflicted church needs desperately to be set free.

Sovereign grace Landmark Baptists are scornfully looked upon by the multiplied millions of others who claim they are Baptists, but are not, as a "weak minority." Minority? Yes. Weak? The answer is an emphatic negative. A true church may become deceived, and think that it is in every way superior to its sister churches. The deluded church could relate to the false Baptists mentioned above in the sense, it too looks with disdain upon those true churches which it considers inferior to itself.

While the Lord is pleased to give some of His churches more spiritual ability than some of His other churches does not mean He loves the spiritually enriched churches more than the others. The sufficiency of all true churches comes from the Head of the church, the imminent and preeminent Christ, which fact excludes all boasting. There may be a crippled daughter in a family, but she is

nevertheless a full and beloved sister to all the other children in the family. The sisters of the impaired one do not disassociate themselves from her, on the contrary and as a rule, they give more attention to the less healthy sister; i.e., Paul at Corinth.

I do not mean to imply that doctrinal affinity between churches is of little import, nay, it is vitally significant, and certainly enhances fellowship. But what I am saying is, one church should not be overly persistent with a sister church, and demand it to say A-men to everything it preaches and practices before it will have fellowship with it.

God, in His benevolent providence, has given us many sister churches whom we love, and with whom we have the richest fellowship. We want these churches to know we love and greatly appreciate them, and will do everything this side of Scripture compromise to maintain and cultivate fellowship with them. We count it a high honor and genuine privilege to attend their Bible conferences, or to have them in our conferences and fellowship services.

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Acts 2:42: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

I am very careful about saying what a church should or should not do. I do believe a church should be self-sufficient if possible, but I also believe a church can take that too far.

The key word in this question to me is "sound" churches. I fail to understand why a sound church would not desire and even crave fellowship with like churches. I would to God that we had some sound churches in this area to fellowship with. I know of no reason for this fellowship to be restricted.

If we trace the church activity through the Book of Acts, I believe it will be established that these churches fellowshiped one another. I believe fellowship is an important part of the Christian life. I know how much I look forward to Bible Conferences; one of the main reasons being for the fellowship.

I don't know that there are any dangers in a church becoming this self-sufficient; but I wonder if it is not a sign of danger. What could be the reasons behind not fellowshiping? Are the people in the one church too good for the people in another church? Are they not good enough? What Scriptural reason could there be for this. I know of none.

Let me close by saying, I would urge sound Baptist Churches to fellowship all we can

with one another. I recommend that you attend true church revivals and Bible Conferences. I believe they will be a great blessing to you. I know they have been for me. May God bless you all!

DESPISING

(Continued from Page 3)

to-be Christians, who, because of a difference with the pastor or some member of the church, subordinate the church and look down upon it.

We have many different kinds of Baptists. When I was over in Indiana sometime ago, I found a new specie, namely, the "lily Baptists." You remember that Jesus said of the lilies, "they toil not, neither do they spin." Well, over there I found "lily Baptists" — they toiled not. Then here in Eastern Kentucky we have another group who contend that a preacher should drink intoxicants before preaching for his stimulation. These folk who thus "wet their whistle" before preaching are called the "Forty Gallon Baptists." Then of recent date I heard of another group — namely, the "Forty Drop Baptist." It just takes forty drops of water to scare them into staying away from the house of God. Well, here's another group — "trunk Baptists." They keep their church membership in the trunk.

I was making a call some time ago, and when the woman told me that she was a "trunk Baptist," I asked to see her letter. When she went upstairs to secure it, she found that the rats had gotten into the trunk and the letter was eaten into shreds. When she came back down stairs, her little six year old boy said, "Mamma, the rats have ruined your religion." Well, beloved, that's just about true of all that crowd who withdrew their letters from the church and hid them in the trunk — something has ruined their religion. I insist, beloved, when an individual takes this action, he despises the church of God.

VII. THOSE DESPISE THE CHURCH OF GOD WHO PROFESS TO BE SAVED BUT WHO WILL NOT BE BAPTIZED NOR ADDED TO THE CHURCH.

On the day of Pentecost, three thousand souls were saved and from all indications, were baptized. The Word of God declares that all those who were saved in that period, were not only baptized, but added to the church. Listen:

"And the Lord added to the church daily such as should be saved" (Acts 2:47).

Yet there are individuals today who profess that they have been saved for months and even for years who refuse to follow Jesus in baptism and join His church. They are unlike the Philippian jailer of whom it is said:

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway" (Acts 16:33).

Twenty-five years ago, a woman told me she had been saved for sixteen years, but had not followed the Lord in baptism. That was 25 years ago and she has never been baptized yet. Well, such an individual despises the church which Jesus built, and by his actions says that he knows more than the Lord Jesus who established His church and who commanded all believers to follow Him in bap-

tism.

VIII. THOSE DESPISE THE CHURCH OF GOD WHO PROFESS TO BE SAVED BUT WHO LIVE IN THE WORLD.

This certainly comes home to many of us for the world has a tremendous hold upon the child of God. The exhortations of all the Bible are that we shall come out from among the world and live a life of separation. Listen:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:14-17).

"Whether therefore ye eat, or drink or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

"He that saith he abideth in him ought himself also so to walk, even as he walked" (I John 2:6).

WORLDLY CHRISTIANS.

In spite of these Scriptural injunctions, the majority of professing Christians are worldly beyond description. The Sunday profession and the week day lives of most of the professing Christians are poles apart. Instead of being transformed to the things of God, the majority are conformed to the things of the world. The majority of professing Christians live like the world, act like the world and yet are surprised when the world has no confidence in their profession of faith. Such a one who is a member of a church but who lives in, for, and like the world, despises the church of God.

IX. THOSE DESPISE THE CHURCH OF GOD WHO DO NOT ATTEND HER MEETINGS.

There are three very pertinent Scriptures that have to do with church attendance. Listen:

"...Why is the hours of God forsaken?" (Neh. 13:11).

"Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25).

"...Thou shalt be missed, because thy seat will be empty" (I Sam. 20:18).

In the New Testament, we have an example of a Baptist preacher who did not go to church. His name was Thomas. When the rest of the brethren told him that they had seen Jesus alive from the dead, he did not believe it. He had not gone to church and as a result, he doubted. Whenever a saved person does not go to God's house regularly, that individual, like Thomas, will find it easy to doubt. His life will be far different, and everybody who associates with that individual will know that he has not been regularly in the house of God. There are multiplied thousands today like Thomas who find many things to take them away from God's house on Sunday. It may be an excursion, or they may just lounge at home. It may be the weather, or it may be that they are visiting some other

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DESPISING

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church member and thus keeping the second individual away also. It may be a headache or it may be the lack of new clothes, or it may be one of those godless singing conventions—regardless of what it is, the individual who fails to attend all the meetings of his church, is thus despising the church that Jesus built.

X. THOSE DESPISE THE CHURCH OF GOD WHO SUBORDINATE HER SERVICE.

There is a choice and a decision which every Christian has to make. The church must be served. The world also demands our service, and even much that it demands, is legitimate and right. Now when these two conflict—the church and the world—which do you serve? Be very careful lest you subordinate your church to the YMCA, The Red Cross, the PTA, or some other social organization.

PASTOR WORKS GARDEN.

Suppose a pastor stays home from the house of God and works his garden at the hour of meeting. A member of the church passes by and the preacher says that his garden needs his attention and therefore he can't go just now to God's house. Why, of course, it would be terrible for a preacher to do that. Yet how would it appear if the preacher passed by and the deacon said that his garden needed his attention, and accordingly he could not go to God's house. Doubtlessly you would say that the pastor is paid for his service and that it is more pertinent that he be there than the deacon. Possibly it is true that he is paid, and yet, beloved, remember that the members themselves promised to serve without pay, out of love.

Regardless of what you subordinate the service of your church unto, whether it be your garden, or irrespective of what type work it may be—in spite of this, you despise the church of God when you do so.

XI. THOSE DESPISE THE CHURCH OF GOD WHO WITHHOLD THEIR SUPPORT.

The Word of God is very explicit in its demands as to our financial support. Listen: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (Mal. 2:8-10).

"...Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone" (Matt. 23:23).

In contrast, there are many things in the world which need and deserve our support. Sometimes there is a conflict, and when this conflict arises, which do you neglect first? Which did you neglect most? Which is it that gets the most of your support—the lodge or your church—the theatre or your church? There is many a

Baptist who pays more for whiskey and tobacco and cosmetics than he does to his church each year.

Well, beloved, such an individual who withholds his support, or who subordinates the support of his church to any other organization, thereby despises the church of God.

XII. THOSE DESPISE THE CHURCH OF GOD WHO PREFER THE CHURCHES OF MEN.

I insist upon the fact that there is only one church of God, namely, a Missionary Baptist Church. All others are churches of men. Only a Missionary Baptist Church is God-planned. All others are Devil-inspired and man-planned.

In this world there are multiplied thousands who have deliberately chosen a church which they knew was started in modern times and by uninspired men, and have preferred this to an institution which was set up by Jesus and which He Himself called "My church."

All of these man-made churches are sure to perish. Jesus Himself thus prophesied:

"...Every plant which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13).

In the book of Revelation, after giving a description of the old whore and her harlot daughters, which represent Roman Catholicism and the Protestant churches which came out of Rome, John then says:

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (Rev. 17:16).

Thus, all of these man-made churches are sure to perish. Yet, Christ's church will remain forever. Listen:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

In view of this fact, the man who stays in a man-made church thereby despises Jesus' church and by his attitude, shows that he is looking down on and lightly esteeming the church that Jesus built.

In closing, let me ask you a simple question: Are you despising—are you looking down—are you holding in contempt the church that Jesus came to establish? May God help each of us to honor and magnify His church and to make it the greatest thing in this community.

And if you know Him not as a Saviour, I beg you in Jesus' name that you be reconciled to God and thus having been saved, don't despise the church that Jesus built but immediately follow Him in baptism and become a member thereof. Suffer the words of my text again: "Despise ye the church of God?"

May God bless you!

ALL

(Continued from Page 1)

FATHER SENDS to Christ WILL COME, and none will be lost.

"As some men count slackness" would certainly be the men who still insist on believing in a universal redemption death on the cross by Christ for all men. Praise God! the Lord is not slack concerning His promise. Praise God for His Promise and His Power!

These words spoke Jesus, and lifted up His eyes to heaven, and said, "...Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; As thou hast given him POWER OVER ALL FLESH, that he should give eternal life to as many as thou hast GIVEN HIM" (John 17:1-2). You want to rob the Lord of His glory, then keep believing that Christ died for all men other than the ones that the Father sent Him. Listen. "I pray for THEM; I pray not for the world, but for them WHICH THOU HAST GIVEN ME; for THEY are thine. And ALL mine are thine, and thine are mine; and I AM glorified in THEM" (John 17:9-10).

If God came to this world in the form of Jesus Christ and died for all men and hung on that cross with the assumption that some men might come to Him, then Christ would still be hanging on that cross today—still be there waiting. What would happen, I ask you, if nobody came? God the Father nor Christ the Son would get or have any Glory. Can you see now that the actual coming of man to Christ is not what is important, but the GLORY that the Son and Father must have. GLORY is the reason why HE created man and the world that thru it all HE would receive glory—not maybe, or could be, but for sure. He has purposed it.

Let's really take a closer look at II Peter 3:9. This is one Scripture that does not say what some men are trying to tell me it says, that is, all men should come to repentance because the Lord is not willing that any should perish. The word we need to look at in II Peter 3:9 is USWARD. Who is USWARD? USWARD are the ones whom the apostle is writing to. They are known throughout the New Testament as: WE, US, Brethren, Saints, Babes, His, Many, Called, Elect, Children of God, Chosen, Sheep, Vessels of Mercy, Beloved, Fellow Servants.

Look at all the New Testament and Paul's epistles—they are written not to the world, as some men think, but to the saved, to those already converted and to those to be converted by the Word and by the will of God. But in amongst these elect are the serpents and generation of vipers (Matt. 23:33); Part of the seed of Abraham, which are the sons of the devil (John 8:44); The wicked (I Cor. 5:13); Enemies of the cross (Phil. 3:18); Men of corrupt minds (I Tim. 6:15); Evil men and seducers (II Tim. 3:13); Reprobate (Titus 1:16); Unjust (II Peter 2:9); False prophets and false teachers (II Peter 2:1); Liars (I John 2:3). I say to you, friends in Christ, that the ALL spoken of in II Peter 3:9 are ALL the saved and ALL the ALLS spoken of in the New Testament, when referring to salvation, are all the same ALLS. They will come to repentance and will not perish. They are the ones drawn to Christ, given to Christ and made willing. Yes, He is longsuffering to USWARD and ALL which He hath given me I should lose nothing (John 6:39).

Martin Luther said something that ALL men should do, that is, "Scriptural exegesis is to be gained not from a man's private feelings and already formed opinions, but from the actual context, from attention to and comparison of what precedes and follows with other passages of Scripture." He said something else we should note: "The man who has not yet practically and experimentally learned the bondage of his will in sin has not yet comprehended any part of the Gospel; for this is the hinge on

which all turns." Martin Luther was said to have done all his studying of the Scriptures while on his knees. We might learn something from him, although he hated us with a passion. "Study, instead of read your Bible. Study it and you will find the real God. You're just reading over and around Him."

SEE

(Continued from Page 1)

that is, all religions and all denominations, and work together, the world will be a better place in which to live.

Men have come to love this Jesus of the world because He only has to be put on once a week for about two hours—unlike the Jesus of the Bible, the Lord of Lords, the Christ of God, whom Paul has instructed by inspiration, must be put on and worn by the child of God every day of his life.

Preachers of the world have come to love this Jesus because He really knows how to bring in the crowds. With all His diverse programs, such as, the Day Care Programs, the Children Church Programs and the Family Life Programs, He brings in the big name celebrities from Hollywood to tell their personal experiences with this Jesus of the world and to shake, rattle, and roll with the new Christian rock music of the day. All these things He has designed to make the world feel at home in the church and to get the crowds in because crowds mean money, and money helps create more programs, and more programs bring in more people, and so it goes.

I believe that money is not the main objective. I believe that members and size are primary in the church of the world, because carnal pride is the motive. Make no mistake about who I speak of. These churches of the world that I speak of, these false apostles who are masquerading as apostles of Christ and angels of light, call themselves Baptists. That is why I speak out against them. I could care less what other denominations are doing; they have a good excuse. But God's people are more apt to be misled by a Baptist organization than they are something else. And this Jesus they follow and worship is none other than Satan himself, as Paul warned in II Corinthians, Chapter 11; 3-4, 13-15.

But we see the Jesus of the Bible high and lifted up as Lord of lords and as sovereign God who works all things after the counsel of His own will—not as the world who sees the Jesus of the Bible as a glaring light, exposing their true character, exposing the depravity of their heart, and exposing their inevitable destiny. Yes, the world hates the Jesus of the Bible because He comes reproving them of sin, of righteousness and of judgment. If you are a child of God and if you are a minister of righteousness or a God-called preacher, the world will hate you, too, if you stand with the Jesus of the Bible. Our Lord said, "if ye were of the world, the world would love its own, but because ye are not of the world that I have chosen you out of the world; therefore, the world hateth you." I urge you, Christian preacher, to examine where you stand with the world, for one day you shall stand before the Jesus of the Bible and give an answer as to what Jesus you followed and what your attitude was toward the Lord of

all. May God help you!

But we, the true people of God, see Jesus who was made a little lower than the angels crowned with glory and honor. He was made a little lower than the angels in that He took upon Himself the form of a servant and was made in the likeness of man. He could have come to earth in any form He wanted to, but He chose to be delivered through the womb of a human mother. He lived in the belly for nine months as any other man and came forth through the travail of normal childbirth. Imagine, the very God of heaven, the creator of man, the sovereign Lord of heaven, choosing to make Himself a little lower than the angels. Imagine the humility required for omnipotence to become an embryo in the womb of a virgin omnipotence to become an embryo in the womb of a virgin girl.

He was made a little lower restricted Himself to time and space. He walked to get where He was going. My Lord walked about sixty miles to be baptized by John. He became hungry and tired; He slept in order to rest His body. But wait, He did not have to do these things. He did so, because He chose to. Even in human flesh, He didn't have to abase himself as He did. He had the royal blood of King David. He could have declared Himself king and had great authority over men. But He made himself of no reputation and took upon Himself the form of a servant, a common man of low esteem.

He was made a little lower than the angels in that He humbled Himself and became obedient unto death, even the death of the cross. The death of the cross, the most humiliating, disgraceful way for a person to die. This was the manner of execution used by the Roman government for the worst crimes that the most wicked person on earth could ever commit. But He humbled Himself and became obedient unto that form of execution. Now don't misunderstand the point I make here; no one need feel any sympathy for the Lord Jesus. He did this because He chose to. He did this because it was not possible for anyone else to do it. Just try humbling yourself just half that much. No, this old sinful depraved heart couldn't come within a thousand miles of that kind of humility.

Now, as I see it in the Scriptures our Lord died two kinds of death—physical and spiritual, the one by wicked hands of men, and the other by the wrath of God the Father. Although the physical suffering of our Lord on the cross was by the determinant counsel and foreknowledge of God according to Acts 2:23, it was also by wicked hands. To say that His physical suffering was the work of redemption is not consistent with Bible typology. It was not wicked hands that slew the animals for Adam and Eve's covering in Genesis Chapter 3, verse 21. It was not wicked hands that offered the lamb in Genesis 4:4. It was not wicked hands that applied the blood to the side post and the upper door post of the houses in Exodus, Chapter 12, when the Lord passed over the children of Israel. It was not wicked hands that offered Isaac, but slew the ram caught in the thicket. It was not wicked hands

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SEE

(Continued from Page 5)

which entered into the most holy place once each year to offer the blood at the mercy seat. Neither was it by wicked hands that the blood of our dear Savior was presented at the mercy seat in the most holy place in heaven (Hebrews Chapter 9, verse 12).

Yes, it is true that wicked hands laid Him on that old cross and drove the spikes through His hands and feet and, then, later pierced His side from whence blood and water gushed out. But the blood of the sacrifice was presented to the Father by and of our Lord Jesus Christ. Those men who Peter spoke to in Acts Chapter 2, verses 22 and 23, could not have lifted one finger to disturb one hair on the Saviour's head had it not been the determinant will of the Almighty Sovereign God of Heaven. Our Lord said to Pilate in John, Chapter 19, verse 11, "thou couldst have no power at all against me except it were given thee from above." He also declared, "no man taketh my life from me; I have power to lay it down and I have power to take it up again."

You might ask, what, then, was the purpose of His physical suffering? To answer this, let me first of all ask, what death did He die for our sins? The Lord said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." (John, Chapter 12, verses 32 and 33). Now in verse 27, He said, "Now is my soul troubled..." And later, in the Garden of Gethsemane, as He fell on His face before the Father, he prayed, "Father, if it be possible, let this cup pass from me. Nevertheless, not my will but thine."

Why was His soul troubled? Why was He in agony? Why did He sweat, as it were, great drops of blood? Was it the fear of what the Roman government or the Sanhedrin Court would do to Him? Was it the thought of being spit upon or scourged or having his beard plucked or a spear ran through his side? No! Knowing what little I do about my Lord, and that to my own shame, I do not believe that He feared any man. He told Pilate: "Thou canst have no power except it be given to thee from above." He could have called ten legions of angels if He ever needed any physical protection, which He did not. He didn't need even one angel to protect Him. Who can protect the protector? Who can save the Saviour? I tell you that the Jesus of the Bible, the Christ of God, needs no protection because He is not the weak reformer that the world and the Arminian would have Him to be. His soul was troubled because he knew that in a short while, in less than a week, He would perform a work that would actually sever His relationship with the Father. He would become sin, the object of wrath and of judgment. He knew that while He hung on that cross, the cross that was built by wicked hands, that the Father would, as it were, turn His face from Him and He would become a curse, "for cursed is the man that hangeth on a tree." The work of our redemption was something between the Father

and the Son. Men had absolutely nothing to do with it. What, then, was the purpose of His physical suffering? We can be sure that for everything God does, He has a divine, holy, sovereign purpose for doing it. We're told in Acts Chapter 2 that it was by the determinant counsel and foreknowledge. Paul tells us that "He works all things after the counsel of His own will." And Isaiah records the Jehovah God as He declares, "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all thy pleasure." The physical suffering, therefore, was to magnify the wicked, depraved, sin-sick soul of man — to reveal man's contempt and hatred and enmity toward his creator. It was to expose his natural tendency to rebel and to revolt against holiness and righteousness. God did not make men wicked in order that they might do all these terrible things to our Lord, but He used their inherent wickedness to bring about His own perfect will and purpose.

But we see Jesus, who is made a little lower than the angels, crowned with glory and honor. This speaks of the reunion of the Son with the Father. After Christ had become sin for us, after He had suffered the agony of being separated from the Father's fellowship, and after He had presented His blood upon the mercy seat in the most holy place in heaven, according to Isaiah Chapter 53, He, that is, the Father, saw the travail of His soul and was satisfied. The work was complete that Christ had come to do. The sins of God's elect were done away with and now it was as if we had never sinned. Now the bond could be renewed and the Father could glorify the Son with the glory which He had with Him before the world was. The Lord was also crowned with glory and honor at His resurrection. When He came forth from the grave, He was given a glorified body. I long for the day in which we, the children of God, will also receive a glorified body like Him "who shall change our vile body that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself." I long to see the resurrection complete. How many times we speak of the resurrection as if it were something altogether in the future. However, according to the Scriptures, the resurrection has already begun. Christ being the first fruits. Of course, our resurrection is in the future; at least, it was when I began this study. It's exciting to realize that it has already begun, in that our Lord was raised. "For as in Adam, all die, even so in Christ shall all be made alive, but every man in his own order, Christ the first fruits afterward they that are Christ's at his coming."

He was crowned with glory and honor in that he had power over death, hell and the grave. Make no mistake about it, the Lord Jesus was not given this power at His resurrection for He already possessed all power. But rather, His power was made manifest at this time. Now old Satan was going to see once and for that nothing could hold back the sovereign will and purpose of the Almighty God in His plan of redemption for His elect peo-

ple." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part as the same that through death he might destroy him that had power of death, that is, the devil" (Hebrews 2:14).

He was crowned with glory and honor in that the Father has highly exalted Him. The Father is not only pleased with Christ, the Son; but, He was completely satisfied with the work that He performed on the cross. Isaiah Chapter 53, verses 11 through 12: "He shall see the travail of his soul and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore, will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." And the beloved Apostle Paul said in Philippians Chapter 2, verses 8 through 11: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

But we see Jesus who is made a little lower than the angels for the suffering of death crowned with glory and honor that He, by the grace of God, should taste death for every man. Truly, it was by the wonderful matchless grace of God that our Lord Jesus Christ tasted death. To think, for one minute, that we could attain the favor of God through our feeble, heartless, sinful, self-righteousness is an abomination in the eyes of the Godhead. The Bible says "For we are his workmanship created in Christ Jesus unto good works..." (Ephesians Chapter 2, verse 10). Paul said that we were dead in sin (Ephesians Chapter 2, verse 1). Now if I understand the word "dead" in the Scriptures, it means a separation. That separation which Paul speaks of in Ephesians Chapter 2, verse 1, is separation from the fellowship and the kinship of God. We lost that kinship in Adam when he disobeyed God in the Garden of Eden. God promised Adam that he would die when he partook of the fruit of knowledge of good and evil. He did, and so God kept His promise. But according to the Genesis account of Adam's life, he lived for 930 years. But God had promised that in the day that thou eatest, thou shalt surely die. And, so, in that very day, yea, that very instant, God withdrew his fellowship and his kinship from Adam. That is why Paul stated in Romans Chapter 5, verse 12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "Furthermore, we were the children of His wrath. I have heard some suggest that since we were His elect, that we could not have ever been under the hand of God's wrath. But if that were so, then Christ need not have ever suffered. But Paul says in Romans 5:10 that we were not

actually enemies against Him. In Ephesians, Chapter 2, verse 3, he said that we were by nature the children of wrath even as others.

Did he taste death for every man? Yes, every man. But you may ask, how can this be consistent with the doctrines of election and predestination? Very simply because every man means everyone of God's elect. One only has to read two more verses past our text verse to see this truth. Hebrews Chapter 2, verses 10 and 11: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren." The every man in verse 9 is the many sons in verse 10 and the brethren in verse 11. Let me draw your attention to I Corinthians Chapter 15, verses 22 and 23: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." Here we see the all in verse 22 is the same as they that are Christ's at His coming in verse 23. Once more, in Romans Chapter 5, verses 17 and 18: "For as by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Now in this text, we see the "all men" in verse 18 being the same as "they which receive abundance of grace and the gift of righteousness" in verse 17. Certainly all men had not been, are not now, neither shall be, justified. Also, just as death means separation, life means unity with God. Yea, even an adoption into the family of God. Amen.

CHRISTIAN

(Continued from Page 1)

He gave His life that we might have life. Oh, how we have a great debt, which we could never pay if we wanted to. One may ask, why would He do this? All because He loved us even while we were yet in our sins.

God is the owner of our lives and all that we possess.

(I). We are stewards of our bodies.

We do not own our bodies — they are just loaned to us. They belong to the Lord, and we are to use them in His service which we have a responsibility to do. The defilement of the body is not the misuse of what is our own, but it is the destruction of the property of God. Man wants to put alcohol, dope, drugs, cigarettes — anything they say to get high. What they are doing is defiling the body God has given them to have and enjoy and to serve Him that they may receive crowns and that He might receive honor and glory.

The misuse of, or defilement of the body is not the destruction of what is our own, it is the destruction and abuse of the property of God. Anything that does harm to the body in any shape, form or fashion is sin. God says we are to take care of our body — this would only

mean to keep it in shape and not let it run down. A lot of times we have health problems only because we have brought them upon ourselves, then you hear people complaining about having bad health, being sick, complain about this and that, when the fault lies in self. The body is to be kept and used and looked at as a wonderful piece of God's workmanship, made by Him, kept by Him and most important, by the fact Christ Himself in human life used a body, looked out of human eyes, spoke with human lips. The importance of being stewards over our bodies is never to be forgotten.

ANNOUNCEMENT

Anthony Baptist Church of Anthony, W. Va. is in need of a pastor. I am informed that the church believes as we teach in The Baptist Examiner. Anyone who is interested may contact H. Callison at Box D-700, White Sulphur Spgs., W. Va. 24986 or call collect to this brother at (304) 536-1709.

Little Harbor AnaBaptist Church of Garden, Mich. will host a "Pastor's Retreat" August 14-17. David Hires is pastor of this church. This would be a good time to visit the far North of our country, and receive spiritual blessings as well.

Brother Keith Schuetz is doing inter-State Missionary work out of the Sovereign Grace Missionary Baptist Church of Texarkana, Tex. This church is pastored by Oscar Mink. Brother Schuetz is now working in Tucson, Ariz. Anyone interested in this work may contact Elder Schuetz at (602) 881-4521.

Brother Ron Boswell is pastor of Calvary Baptist Church in Hagerstown, Md. He and this church are dear friends and faithful supporters of our work. They have radio programs, at present, on the following stations. WQCM, 96.7 FM, Sunday, 7:00 AM, WHAG, 1410 AM, Hagerstown MD., Sunday 7:00 AM (WQCM is also in Hagerstown). WTOW, 1570 AM, Towson, Md. Sunday, 12:15 PM. WKSL, 94.3 FM, Greencastle, Pa., Monday 7:00 PM. Readers of this paper are urged to listen to these programs.

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STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar" (Ezek. 9:1, 2).

The passages before us relate to the judgment which has been prepared for the idolators — the idolators which were described in chapter eight.

The crier in the passages before us is the Lord Himself. The loudness of the cry is designed to express the extent of the Lord's displeasure.

I'm sure that those who had "charge over the city" were not earthly people, but angels from Heaven. They, no doubt, are the same as the watchers which are referred to in Daniel 4:13, 17.

"I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven... This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."

The men (angels) who came forward were equipped with slaughter weapons, that is, battle axes. The seventh man, however, was clothed in linen and had a writer's inkhorn by his side. This man was obviously superior to the others, since his attire of linen indicates high rank and special service. This fact becomes evident from the following passages:

"Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz" (Dan. 10:5).

"And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders?" (Dan. 12:6).

It is to be noted that the angel before us held an inkhorn, while the others carried weapons of destruction. The inkhorn was a small case for pens, ink and a knife. These were the instruments used by the Oriental scribe.

The inkhorn was used to designate those who were to be spared from the assault of the Babylonian army. It resembles those spoken of in Daniel 12:1 who were found written in the book.

The team of angels, according to Ezekiel 9:2, "went in and stood beside the brasen altar." This was because the brasen altar was the symbol of God's righteous requirements upon the earth. The altar, in fact, had been desecrated and polluted by the abominations in Israel. Now the angels gather at the altar and go forth from there in judgment.

It will be interesting for us to ponder the fact that God's angels are also seen carrying out the vengeance of God in the

New Testament. We have an excellent example set forth in the following passages:

"And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their



Willard Willis

country was nourished by the king's country. And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, it is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost" (Acts 12:20-23).

The following passages also show God's angels acting as God's agents in judgment:

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:41, 42).

It is interesting to observe that "six men" (angels) came forth to execute the judgment of God. One angel, in fact, came forth from each of the principal gates of the city. It is also interesting to observe that only two destroying angels were sent against Sodom while six were sent against Jerusalem. We may also add that only one angel was assigned to destroy the firstborn of Egypt and only one angel was assigned to destroy the camp of the Assyrians, but God sent six to destroy Jerusalem. May we understand that when God gives more, He also expects more.

It was actually the Babylonian army which destroyed the city of Jerusalem. They, in fact, were the slaughter weapons used by the angels. One, in fact, will learn from Jeremiah 39:3 that there were six commanders of the Babylonian army which went against Jerusalem.

"And, behold, six men came from the way of the higher gate, which lieth toward the north..." (Ezek. 9:2).

The record shows (Jer. 1:14) that the Chaldeans came from the north to attack Israel.

"And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side" (9:3).

It is interesting to observe that the glory of the Lord departed upward from the

cherub to the threshold of the house. Later on in Ezekiel 10:18 we are informed that the glory of the Lord departed from the threshold of the house, and stood over the cherubims. Later on in Ezekiel 11:23, we are informed that the glory of the Lord went up from the midst of the city, and stood upon the mountains.

The significant point for us today is found in Ezekiel 43:2-5 where we are informed that the glory of the Lord will return. The return will occur in the latter day. The latter day being very soon as far as you and I are concerned. It, in fact, will be in the latter day that God the Spirit will again fill the temple with His presence.

We serve the same God which Israel served. We therefore should be very careful to maintain sound doctrine and practice in our churches so as to prevent God from removing the Holy Spirit.

"And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for (because of) all the abominations that be done in the midst thereof (Ezek. 9:4).

The Babylonian army, under its six commanders, was to tear down the wall of Jerusalem and march through the city. People by the thousands were to be slain by fire and sword. There, however, was a select group who were not to be touched. The Babylonian army was to be the lion's den or the fiery furnace, yet the marked ones were not to be harmed. There is a reference in the following passages to that which is very similar:

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" (Rev. 7:2-3).

We are to learn that there was a remnant in Israel who were still true to God and His word. God, in fact, had restrained this group from bowing the knee to Baal. The others He had not restrained. It is as stated in the following passage:

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Psa. 76:10).

God always has and always will have a remnant who will not bow the knee to Baal. This fact is set forth in the following passages:

"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life, But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the

election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work" (Romans 11:1-6).

"And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity" (Ezek. 9:5).

It is interesting to observe that the actual slaying was to be done by the Babylonian army (Chaldeans) even though the task of doing so had been assigned to the angels. The answer to this apparent contradiction lies in the fact that the army was the executioner of God's sentence. It is similar to a man who pulls the switch for an electric chair. He is only executing the will of the court. He, in reality, did not take the man's life.

"Slay utterly old and young, both maids and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house" (Ezek. 9:6).

One very significant point in this passage is that judgment was to begin at the sanctuary. Judgment, in fact, was not to begin with the saloon keeper, but with the keeper of the house of God. We learn from the following passages that the same rule applies today.

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" (I Peter 4:17, 18).

We, as believers and members of our Lord's churches have been called to a very high calling. We, in fact, have been called upon to defend the truth, or God's holy Word. Israel failed to contend for the truth and was severely punished. We, if we fail, will be chastised. It is as stated in the following passage:

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

"And he said unto them, defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?" (Ezek. 9:7, 8).

The Jews had already defiled God's house by way of their idolatry. A further defilement was now to occur by the bodies of the dead. This fact is set forth in the following passage:

"He that toucheth the dead body of any man shall be unclean seven days" (Num. 19:11).

The destruction in Jerusalem was so great that it caused Ezekiel to cry — "Ah Lord God! wilt thou destroy all the residue of Israel..." Ezekiel, when referring to the residue, probably had in mind those who he had not been deported earlier (597 B.C.), when he was deported.

Missionary To New Guinea Eld. Fred T. Halliman



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Ezekiel, in the above passage (Ezek. 9:8), states that he was left out of the slaying. The reason he was not slain was because the man with the inkhorn in his hand had placed a mark upon him. We too have a mark upon us. It is the mark of the blood of the Lamb. We, because of this mark, will escape the wrath of God which is to be vent upon the earth.

It is to be noted that Ezekiel's remarks as set forth in verse eight (above), were in the form of a prayer. His prayer was that some would be spared.

It makes one rejoice greatly when we consider the fact that the Lord Jesus Christ prayed for us. Let's note His prayer as it is set forth in the following passages:

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:9-11).

"Then said he unto me. The iniquity of the house of Israel and Judah is exceeding great, and the land full of blood, and the city full of perverseness: for they say. The Lord hath forsaken the earth, and the Lord seeth not" (Ezek. 9:9).

This passage sets forth the fact that their cup of iniquity was full. They were ready for harvesting by the sharp sickle of God's wrath. It was time for God to burn up the chaff after separating the wheat from it. It is similar to that which is stated in the following passage:

"Whose fan is in his hand, and He will thoroughly purge, his floor, and gather his

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There is no one member of the body breaks forth more in God's dishonor than the tongue.

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BIBLE CONFERENCE

Praise God from whom all blessings flow! Calvary Baptist Church's 1984 Bible Conference is now history, but its blessings will be long remembered. Only those pastors and churches who have hosted Bible Conferences can ever know the amount of work and expense that goes into such. However, most will agree that the blessings far more than compensate therefor. We had a great Bible Conference this year. Many told me it was the best they had ever attended.

We registered well over two hundred people for the conference. We do thank our God for each and every one who added to our blessings by their presence. We had visitors from many places. Many roads led to Ashland, Ky. for this great event. Only the Lord knows how many man-hours and how many miles were involved in the total number of folk attending this conference.

The fellowship was superb. To me this is one of the greatest blessings of a Bible Conference. I love the preaching and singing, but the blessed fellowship with the saints of God remains a very special part of these conferences. Oh, it was wonderful to renew fellowship with old, tried and true friends. It was also blessed to meet others who, it is hoped, will become special friends. If there was a discordant note in any of the fellowship of the conference, I did not detect it, neither have I heard of such. We fellowshiped around the church house before and after services. We fellowshiped at King's Table where the church fed the conference. And our home was mobbed each night following the services, especially Sunday night, with many having sweet fellowship. I praise God for Katie and her willingness to work and sacrifice in order to have this great fellowship.

The singing was very good. Brother Eldon Joslin, of Birmingham, Ala. led our singing, and did an excellent job. His work in this respect added greatly to our conference. Sisters Rhoda Smith (our regular painist), Sandra Hobbs, and Laura Faye Zamarron contributed greatly to the conference with their musical talent. Brother Joslin sang several specials for us, as did Laura Faye. The West family sang some numbers for us. Don Mikitta also sang. The pastor (stop laughing) sang once alone and once with Sister West. James Hobbs blessed us with a song. I do hope I have not missed anyone, and if I have, that I will be forgiven. Brother Joslin's "Till The Storm Passes By" and Laura Faye's "The Holy City" were a very special blessing to me as to this part of our conference.

The preaching, which is the main thing in a Bible Conference, was very, very good. We had good preaching and better preaching. I do not know that we had any "best" preaching. If we did, I do not know who or what it was. We

had twenty-four sermons. We had practical, devotional, and doctrinal sermons. The preachers manifested, in their preaching, that they had studied and prayed much concerning their valued part in our conference. As always, there were a few statements with which some would disagree. Could it ever be otherwise this side of heaven? However, these were at a minimum, and were not overly emphasized. I doubt that a conference could be any better in this respect than this one was. I do thank God for every one of the men who preached for us, and deeply appreciate their dedicated work in making the conference as great as it was. I must be a little more strict with my time limit next year, (I usually am). I was just getting up to stop a brother, and he said, "in closing, a final remark," so I let it go. (And I know these preacher "tricks" in getting extra time). I then let Brother Waugh go over a few minutes. But I did not feel badly, nor apologize for this. It was his first time with us, and he has been writing in T.B.E. for so long that I did this deliberately. But then, oh, how preachers will take advantage! Before this, they had mostly been stopping early, but now, many seemed determined to put me to the test to see how far they could go; so I usually allowed about 30 seconds. But, brethren, watch out for next year. Oh, how I praise the Lord for my preacher brethren! I know few things this side of heaven more wonderful than to fellowship a preacher brother of like, precious faith and to listen to him preach.

Well, as I said, this year's conference is history; but I feel that its blessings will linger long in the hearts of those who were with us. I know this will be true with myself. We do plan another conference next year, God willing, and if the blessed rapture has not occurred by then (and it well may do so, praise the Lord). I suggest that, even now, you start making your plans to attend our 1985 Bible Conference. I have already been planning it, and I am hoping and praying that it will be even greater than this one. May God bless you all!

MY IMPRESSIONS OR CBC CONFERENCE 1984

Well organized. Good subject matter. Gracious host church and pastor. The fellowship was refreshing and needed for our souls and hearts. Looking forward to next time if Christ does not come before then to take us home to our eternal fellowship.

Fred Beard, Indiana

This has been a good conference. I have met some new people and I enjoyed the messages.

I thought it was excellent.
Stephen Wilson,
Gladwin, Mich.

I thought it was good. I thought it was good preaching too.

Shannon Wilson,
Gladwin, Mich.

Anyone missing this year's conference missed a blessing! The three days of fellowship and separation from the world was the closest thing to heaven we can have here on this earth!

Marty Foor, Mich.

Enjoyed it very much. All the speakers did very well. Enjoyed the fellowship with the saints of God.

Dianne Elzy,
Illinois

Enjoyed the conference very, very much. It surely is a taste of heaven here on earth. Makes one long for the return of our Lord. I greatly appreciated the hospitality of the saints of Calvary Baptist Church and her pastor. The fellowship was great among the saints.

Elder Dean Elzy,
Illinois

Everyone was so warm and friendly and happy. The messages were great! The special music was great, too! But I want Joe Wilson's song on tape just for me, please, "Katie, I know you can do this for me. Thank you."

Katie Crace
Ludlow, Ky.

Editor's Note: Katie Crace is very kind and gracious. Every singer needs a "fan club," Katie Crace now makes my "fan club" to number "five."

P.S. Those who failed to turn in "Impression Cards." Please write your "impressions" of the conference and mail them to me.

EZEKIEL

(Continued from Page 7)

wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12).

Ezekiel, in verse eight, had interceded for his countrymen. God, however, in verse nine, explains why the slaughter must continue.

It should be pointed out that not all died by the sword or fire, but scores died as the result of famine. It is likely that the very old and the very young starved to death.

"And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head" (9:10).

This passage should cause sinners today to stop and consider where they stand. They should seriously ponder the fact that there will be no mercy at the great White Throne of Judgment. God's eye, in fact, will not spare, and neither will He have pity. All will be taken from that place and cast into the Lake of Fire.

"And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me" (9:11).

This passage reminds us of that which is stated in the seventeenth chapter of John where our Lord reported back to the Father relative to His work on earth. He said, for example, in John 17:12:

"While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost...."

It is important to note that the report of the man with the inkhorn deals only with the marked ones. There is no reference

made to the lost ones. The chaff, in other words, is insignificant. It is only the wheat that is gathered into the barn. Good apples are counted while rotten ones are thrown away.

TO COMFORT

Isaiah 61:3

I Thessalonians 4:13

by Kathryn Parrish

For ashes, may He give us beauty,
For mourning, the oil of joy,
And instead of the spirit of heaviness,
May His praises our lips employ.

For we need not mourn as those who have no hope,
Though our loved ones have gone on before;
Oh, they rejoice in a land of larger scope,
Where joys abound forevermore.

Their pain and sufferings are over,
Their earthly cares now have flown,
And they are so happy in heaven,
Where they know as they are known.

They would not want us to grieve for them,
Though we must remain in this vale of sorrow,
For in a little while we will be with them
In God's bright and glad tomorrow.

Our work on earth is not yet finished,
Else God would also take us home;
God's love for us will never be diminished,
He walks beside us, we are not alone.

Dear ones, it may be sooner than we think,
God's trump may sound in just a little while;
And then, before our wond'ring eyes can blink,
Once again, we'll see our loved ones smile.

Editor's Note. We have a book of poems by Sister Parrish. It is entitled "Jewels of Truth". It contains 43 poems. These are very good and very sound. The book sells for \$2.50. Order from our book store.

ANNOUNCEMENT

The editor will be in a meeting with The Little Bethel Baptist Church of Wingo, Kentucky, July 16th through the 22nd. The preaching will deal particularly with The Doctrines of Grace. Wingo is located thirty five miles south of

Paducah. For further information, contact the pastor, Elder Vernon Taylor at (502) 376-5554; or Gerald Summerville at (502) 328-8943. The editor would like to meet readers of The Baptist Examiner in this area at this meeting.

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