

## I CREATE EVIL

by Dwayne Gilliland  
Bowring, Okla.  
Part I

**EDITOR'S NOTE:** There is much controversy among our kind as to "The Permissive Will of God." I hope that this is mainly a controversy over terminology. It is my position that: 1. God has eternally and sovereignly predestinated all things that will ever come to pass. 2. That He predestinated to cause some things to come to pass. 3. That He predestinated to allow (or permit) some things to come to pass. I confess that, maybe we could come up with some more acceptable terms. But I am adamant on what I understand by my language on this subject. Please read this ar-



Dwayne Gilliland

...ticle (two to follow) by Brother Gilliland carefully. I think he does an excellent job of showing what has been the position of many of our forefathers on this matter. Comments welcomed.

The title comes from Isa. 45:7: "I form the light, and create darkness; I make peace and create evil, I the Lord do all these things." Another similar Scripture, according to some, is Proverbs 16:4: "The Lord hath made all things for himself; yea even the wicked for the day of evil." Those two Scriptures, some tell us, plainly say the Lord "created" evil and "made" the wicked; but Isaiah told us earlier in chapter 5:20, 21: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes and prudent in their own sight." The Lord pronounced all He created "very good." "And God saw every thing that he had made, and behold, it was very good" (Gen. 1:31). Therefore, God did not create evil, or make the wicked in the sense some tell us today, because that would make God calling the evil He created "good," and the wicked He made "good," which He pronounces a "woe" against! I should think even the most shallow mind could see this. Let's see what Gill says on Isa. 45:7 and Prov. 16:4:

"I MAKE PEACE, AND CREATE EVIL: peace between God and men is made by Christ, who is God over all; spiritual peace of conscience comes from God, through Christ, by the Spirit; eternal glory and happiness is of God, which saints enter into at death; peace among the saints themselves here, and with the men of the world; peace in churches, and in the world, God is the Author of, even of all prosperity of every kind which this world includes: evil is also from Him; not the evil of sin; this is not to be found among the creatures God made: this is of men, though suffered by the Lord, and overruled by Him for good; but the evil of punishment for sin, God's sore judgments, famine, pestilence, evil beasts, and the sword, or war, which

latter may more especially be intended, as it is opposed to peace; this usually is the effect of sin; may be sometimes lawfully engaged in; whether on a good or bad foundation is permitted by God; moreover, all afflictions, adversities, and calamities, come under this name, and are of God."

"YEA, EVEN THE WICKED FOR THE DAY OF EVIL: this is added to illustrate the general proposition in the preceding clause, and to obviate an objection, that might be taken from the destruction of the wicked against all things being for the glory of God; for even the destruction of the wicked, which is under a divine appointment, is for His glory. It is not the sense of this text, nor of any other passage of Scripture, that God made man to damn him: nor is this to be inferred from the doctrine of predestination: God made man, neither to damn him, nor to save him, but for His own glory; and that is secured, whether in his salvation or damnation; nor did or does God make men wicked; He made man upright, and he has made himself wicked; and, being so, God may justly appoint him to damnation for his wickedness, in doing which He glorifies His justice."

Proceeding with Isa. 5:21, concerning those who call evil good, and good evil, to expose their vain wisdom and their self-gratifying glory, I would like to point out some other things held by them that were not held by Baptists and men of God of old. We are told by these same brethren, in their views of absolute predestination, that Adam did not have a free will, that he was unable to stand. This is all the same as if God had told Adam "to fly or be damned." They can't establish responsibility, and contrariwise; to minimize responsibility is to minimize sin; to minimize sin is to minimize the justice of God and the glory of the cross. This cannot be done. Let's notice what the Philadelphia confession says on these things.

### CHAPTER III, OF GOD'S DECREES:

"1. God hath (Isa. 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15, 18) decreed in Himself, from all eternity, by the most

(Continued on Page 3 Column 3)

All things are difficult before they are easy.

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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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## SHORT HISTORY OF NEW GUINEA MISSION WORK

by Fred Halliman

Dear friends,

Beginning with this article, we will try to have some two or three others, or whatever is necessary, to complete a short history of the Sovereign Grace Baptist Mission work here in Papua, New Guinea. Many of you who read this, have been with us over the years and know the history of the work from the very beginning. On the other hand, there are, no doubt, many people that know only a portion of the history of the work and it is this latter group of people that we mainly have in mind. We hope, however, that whether you are a relatively new reader

of The Baptist Examiner or someone that has read the paper and kept up with the work down through the years, that you will



FRED T. HALLIMAN

be blessed as you read these articles.

### The Conception of the Mission Work

Being a Baptist I have always been a missionary from the day I was baptized, inasmuch as one cannot be a true Baptist without being missionary. I am not ashamed of the title Missionary Baptist. However, I do not think it necessary to include the word missionary every time we are referring to Baptist, for unless you are missionary, you are not Baptist. It's just that simple. The church that I pastored for 7½ years prior to my coming to New Guinea came

(Continued on Page 5 Column 3)

## TO BE ENTRUSTED WITH THE GOSPEL

by Ray Brown  
Indore, W. Va.

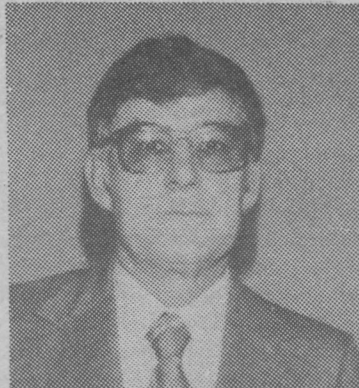
I Thessalonians 2:4-6: "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know nor a cloke of covetousness; God is witness. Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ."

God has entrusted His Church with the gospel of Jesus

Christ that saves hell-deserving sinners. Do you understand and fully realize that God has set His Church in order and has allowed us to preach the glorious gospel of Jesus Christ? God's gospel is under the appointing seal of God in New Testament Churches. This is not to say that if a man is not commissioned by a New Testament Church, he will not have results in his ministry. There are some that preach and do not fully understand this, but God will honor His Word regardless. God said, "It shall (my word) not return unto me void" (Isaiah 55:11).

Many times, we feel our desires will become weak

because of the persecutions, trials, and difficulties that arise and hurt us in our daily walk of life. Our enemies attack the Lord's Church. We are attacked



Ray Brown

with Satanic darts of theory. Our reputation is slandered by vain men, through ignorance. But remember the words that Apostle Paul wrote to Timothy in II Timothy 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." All of us that make our stand on the gospel of Jesus Christ shall suffer persecution; on the job, at school, in the community, and even in the home. So God revived and rekindled in us a flame, a fire in our hearts. We need it! Oh God, we need your power, we need your leadership.

Notice how Paul talked to the Church in I Thessalonians 1 about the ministry and how these precious saints receive the Word of God. We suffer because of the sinners that are out in the world. "I endure all things for the elects sake." (II Timothy 2:10). So we suffer these things because it is desirous of God. Paul said in I Thessalonians 1:2-7, "We give thanks to God always for you all, making mention of you in our prayers. Remembering without ceasing your work of faith, and labour of love, and

(Continued on Page 5 Column 1)

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

### THE TEN COMMANDMENTS: TODAY

"Thou shalt have no other gods before me. Thou shalt not make... any graven image... Thou shalt not bow down thyself to them... Thou shalt not take the name of the Lord thy God in vain... Remember the Sabbath day, to keep it holy... Honor thy father and thy mother... Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness... Thou shalt not covet" (Ex. 20:3-17).

Amid what marvelous and impressive wonders were the Ten Commandments given to Israel. "Thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled" (Ex. 19:16). Seldom in the history of

the world has God manifested Himself in such a way. These may well be compared with the marvels which surrounded Calvary when the Son of God gave Himself to redeem His elect from the curse of the law. Surely, oh surely, such marvels indicate the importance, even the preeminence, of the law given on that day.

And remember that the Ten Commandments were graven by the hand of God on tables of stone. No other of the laws and instructions of God were thus given. Lasting stone — an inspired emblem of the eternity of God. Surely, these laws were thus given to set forth the importance, majesty, and permanence thereof.

"...thy commandment is exceeding broad" (Psa. 119:96). Oh, how comprehensive are the

Ten Commandments of God! The more I study them, the more I am impressed thereby. I ask the question, is there any sin that can be committed that is not connected in some way with these commandments? I ask again, is there any virtue or duty commanded by God that does not fall within the compass of one or the other of these ten commandments? Surely, the Divine Wisdom is exhibited in the fact of the marvelous comprehension involved in these commandments. Only God could compress such a wide compass of man's duty in such a short space of human language. Can any proper law be passed by man that is not already included in these ten commandments? If the government would endeavor to enforce these ten

(Continued on Page 2 Column 1)



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JOSEPH M. WILSON, EDITOR

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## TEN

(Continued from Page 1)

commandments, there would be no need for placing new laws on the statute books. If these laws were perfectly obeyed by all men, oh, what a heaven on earth we would have even now!

"Wherefore the law is holy, and the commandment holy, and just, and good" (Rom. 7:12). Yes, the law is good. No man, surely, is among us but would admit that the law is good, and that this world would be a better place in which to live if men obeyed the Ten Commandments of God. Man, in his total depravity does not want to keep the laws of God, but I do verily believe that deep within him lies the conviction that "the law is good." I do verily declare that no man can find anything against the law of God.

"Master, which is the great commandment in the law?" (Matt. 22:36). What a question! A most important question which could be properly and authoritatively answered only by Divinity. Behold the Son of God's answer, "...Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40).

What is this answer except a comprehensive statement of the Ten Commandments. Our Lord and Saviour always honored these Commandments. He lived by them. He taught them. He did not — oh, my brother, He did not — come to do away with the Ten Commandments of God. Heaven and earth may pass away, but the Ten Commandments of God are forever. Men may make light of the Ten Commandments. They may declare that they are no longer in force. By doing this, they may

*God's finger can touch nothing but to mould it into loveliness.*

teach men to break the Commandments of God. But those who do this shall be least in the kingdom of heaven. So says our Lord and Master, (Matt. 5:17-19).

I would urge each reader to study diligently the Ten Commandments. I suggest that you take the surgeon's scalpel and cut each commandment up, diligently studying its most minute parts. I suggest you take the magnifying glass and examine most thoroughly every part of each commandment. I will then ask if you find any flaw therein. Are not these Ten Commandments a perfect compendium of all the duty of man? Why the present hue and outcry against the Ten Commandments of God. Why is it that so many ministers of the Word of God, sworn officers of the courts of Eternity, bound to uphold the claims of the Divine Lawgiver — why do so many such men manifest such an enmity against the Law of God? I send this question forth like a trumpet, I wait, with bated breath, for an answer. Surely, those men who do this will not answer back in defense of their past practice. Surely, they will repent of such, and beginning today, will uphold the majesty of the Ten



Joe Wilson

Commandments of God.

In the days gone by — even up to very recent years — the Ten Commandments of God have occupied center stage in the ethical demands of the pulpit. The professed people of God have, with one voice, given great honor to the Ten Commandments. The pulpits have thundered forth, again and again, the Law of God as the one, only, and unchanging standard of conduct. The preachers of days gone by, again and again, preached in series and in individual sermons on one, or the other, or all, of the Ten Commandments. The Sunday School teachers taught, in their classes, these commandments. The Christian Father and Mother taught their children the inviolability of the Ten Commandments. Children were raised with a sense of their responsibility, and final accountability to the Ten Commandments. In the days gone by, the Ten Commandments — their authority, and the curse upon those who broke them — were the route by which men travelled to the salvation of Calvary. In the days gone by, man was brought to the foot of Sinai, and made to tremble under his awful guilt and the consequent curse; then he was conducted to Calvary to behold God's provided Saviour and salvation. Might I suggest that one of the reasons for such little genuine conviction of sin in our day, is that preachers in trying to conduct sinners to Calvary, are bypassing Sinai. I challenge any reader, especially any preacher to examine past history and see if I am not correct in stating that our forefathers

honored, and proclaimed the Ten Commandments of God.

But today — oh, today — what is the present attitude and treatment of these commandments? There is, even in the pulpits — especially in the pulpits — a widespread neglect of the Ten Commandments. I appeal to the reader. How many sermons have you heard on one, or more, or all of the Ten Commandments in your lifetime, especially in the last thirty years? How many of you have heard a series on them in all your life? Does your preacher preach the law of God? Does he declare that these commandments are still in force, with all the unabated authority of the Divine Lawgiver behind each one of them? Might I suggest that one of, if not the greatest failures of the pulpit — today, relates to its neglect of preaching the Ten Commandments. Each one should be expounded in detail, setting forth all the sins condemned thereby; as well as the virtues commanded therein. The authority thereof should be set forth. Man's responsibility to perfectly obey every detail of each commandment of God, or go to hell forever; except they have a substitute. My brother, until men are made to tremble under the curse of the broken Law of God, they will never look to the Saviour, our Lord Jesus Christ.

Not only is there a widespread — almost total — neglect of preaching on the Ten Commandments in the pulpits of today, but there is (would you believe it?) a preaching against these Ten Commandments. Men are told, from the pulpit, repeatedly, that the Ten Commandments are a dead issue — that they have nothing at all to do with men today. Men are being taught that the Ten Commandments have been repealed, or that they never applied to all men, or that they don't apply to men today, or that they don't apply to men after they are saved, etc. When the Ten Commandments were given on Sinai, the people trembled exceedingly; but modern preachers are trying to quiet the fears of men as they face the Law of God.

There was the advent of hyper-dispensationalism. The teaching that the Ten Commandments were only given to Israel and only applied from Sinai to Calvary. Oh, what horrid blasphemy. Men are taught that for 2500 years no man was obligated to obey the Ten Commandments. That for the next 1500 years, only Israelites were thus obligated. That for the last 2000 years, again, no man is obligated by the Ten Commandments of God. I consider myself somewhat of a "dispensationalist," but if this be a part thereof, I totally reject this part. Then there was the advent of an over-emphasis on "salvation by sovereign grace." Yes, we are saved by grace — only, totally, and eternally by free, sovereign, effective, and eternal grace. But so were the Old Testament Saints. No, we are not saved by law — not in any part. But neither were the Old Testament saints. Grace and Law are not enemies. There is no opposition between them. They are complements the one to the other. The law is a handmaid to salvation by grace. The law conducts the sinner to Christ. Then there was the advent of the horrible and blasphemous teaching that the breaking of the Ten Commandments was not sin — that the only sins are spiritual and doctrinal sins — the total ignor-

ing of the claims of God's law upon man. These, amid other causes, are responsible for the widespread neglect — and even opposing — of the Ten Commandments in our day.

But what about my subject? What about the Ten Commandments today? Are they still valid? Are they authoritative for our day? Do they — should they — have a place in the preaching of today? I proceed to my subject: The Ten Commandments: Today.

The Ten Commandments are just as much in force today as they ever have been. They are a transcript of the Holy nature of God Almighty. Hear me, God must lower His standards, He must cease to be the Thrice-Holy God that He is, before the Ten Commandments can lose any of their authority. Preaching against the Ten Commandments is a preaching against the Holiness of God,

disguise it as you will. The Ten Commandments did not originate at Sinai. They originated in the holy character of God. They were stamped upon the nature of man in creation. Every man has, stamped indelibly, in his own conscience the Ten Commandments of God. Though terribly effaced by the awful depravity of man, still they are there. The Ten Commandments are always binding upon all men. They were in force before Sinai. They were in force for all men, not just Israel. They are in force today. All men of all time are always obligated, responsible, and accountable to obey the Ten Commandments of God. I suggest that we cannot properly uphold the authority of God over man without upholding the binding authority of the Ten Commandments. The Ten Commandments are

(Continued on Page 3 Column 1)

## FROM THE EDITOR

**BEYOND DEATH AND BACK: A FARCE.** We HAD a book in our bookstore: "Beyond Death's Door" by Maurice Rawlings, M.D., published by Thomas Nelson Inc. We have three copies left. As soon as I finish writing this, I will throw them in the trash can where they belong. We will sell them no more, and I apologize to those who have purchased them from us.

I give some quotes from chapter one. "He had a cardiac arrest and dropped dead right in my office... He crumpled to the floor lifeless... The patient would again lose consciousness... stop breathing and die once more." "Each time he regained heartbeat and respiration, the patient screamed, 'I am in hell!'" "Don't you understand? I am in hell. Each time you quit I go back to hell! Don't let me go back to hell." "The man, by the way, has stayed 'on the hook.' He is now a strong Christian."

That is enough for me. This man died several times, went to hell each time, was brought back to life several times and is now a strong Christian. Tommyrot, hogwash, and much worse than that. What have we here? An unsaved doctor bringing a man back from hell several times. After dying and going to hell several times, the man is now a Christian. You see he had several chances after several deaths, and finally got saved. Now, what born-again, Bible-believing child of God can believe such heresy as this?

The book goes on to give many examples of people who died, went to heaven, and came back to life. Of others who died, went to hell, and came back. Of course we have heard many such stories in recent years. I do most solemnly brand all such stories as lies. There is not a word of truth in any of them.

We have Bible accounts of a very few who have been brought back from the dead. These were brought back by the power of God, through some man of God or by the Lord Jesus Christ in His earthly ministry. They were not brought back by medical doctors. They did not just come back to life. The two witnesses for God in the Tribulation period in Revelation 11 will be brought back to life by the power of God. It is possible, even probable, that the Anti-Christ will be killed and brought back to life. Eventually all who die will be raised from the dead by the power of God. Now, my brother, that is all. The rest of the stories about people being brought back to life are fakes, frauds, fairy tales, lies. We have no reason at all to believe in any other tales of men coming back to life.

I quote from the back flap of the jacket on this book. "Included in 'Beyond Death's Door' are step-by-step cardiopulmonary resuscitation techniques for the layman. These methods can be learned easily and used in emergencies to restore life in greater than fifty percent of all sudden deaths not involving catastrophic injury. Can you believe that? This book is going to tell us how we can all become workers of the great miracle of restoring life. Now, I have no idea at all as to the matter of 'deaths which do not involve catastrophic injury.' But I just do not believe that 'easily learned methods' can make each one of us a restorer of life. How utterly absurd!"

I quote from the back jacket of this book. "New evidence of the existence of heaven and hell." Now, these weird, absurd, untrue stories of people who died, went to heaven or hell, and came back, are supposed to give us new evidence on the subject. Brother, who needs it? We have all the evidence we need (and all the evidence there is) of heaven and hell in the blessed Word of God. The Bible is the one, and the only, source of authoritative information about life after death. The Bible is very clear on this. It tells us all we need to know about it. It tells us all we can know about it. And if men will not believe the Bible, neither would they believe if hundreds came back from the dead and told them.

Again, I apologize that we ever sold this book. We will do so no more. They are now in the trash can. We will lose the money invested in them. I will say that it is often difficult to know from the advertisements of certain books if we want to sell them or not. This is not the first book we have paid for, realized that we did not want to sell, and disposed of. It may not be the last.

Dear reader, there is life after death. There is a hell, horrible beyond words. There is a heaven glorious beyond description. That is all there is. The way to escape the hell you deserve, and go to the heaven you cannot deserve nor earn is to repent of your sins and believe on Jesus Christ as Lord and Saviour. How do I know this? Not because of some nightmare or hallucination of someone who supposedly died and came back. I know because, "the Bible tells me so." May God bless you all!



## IS "THAT" IN THE BIBLE?



QUESTION: — Who saw twenty-five men worshipping the sun?

ANSWER: — Ezekiel, Ezekiel 8:16. "And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east."

## TEN

(Continued from Page 2)

just as much in force today as ever.

The Ten Commandments are to be preached today as a Divinely given means of bringing men to Jesus Christ. "...by the law is the knowledge of sin" (Rom. 3:20). "...Nay, I had not known sin, but by the law..." (Rom. 7:7). Man must know that he is a sinner, before he will desire and receive the Saviour. The law of God is the Divinely appointed instrument by which man is made to know that he is a sinner. Might I suggest that the greatest need of our day is that men be convicted of sin. Conviction of sin precedes faith in the Saviour. The Law is the instrument that the Holy Spirit uses in producing conviction of sin. How can we expect to lead men to the Saviour when we ignore that which God has provided for that purpose? I suggest that the paucity of proper preaching of the Law of God is greatly responsible for the lack of genuine conversions today.

The Ten Commandments are a rule of life for the people of God today. Oh, I get so tired of this attitude that, after one is saved, he has nothing further to do with the Ten Commandments. One preacher said that the Ten Commandments might as well be thrown in the wastebasket so far as the child of God was concerned therewith. What an utterly horrible thing to say! A multitude of preachers are teaching that the believer has nothing at all to do with these commandments. They are teaching that the gospel is the believer's rule of life or that love is the rule of life for the child of God. Surely, they have ceased to even give thought to what they say. To speak like this is an absolute absurdity. By no means can the gospel or love be a rule of life. To say so is to speak words without meaning. They know not whereof they speak. The gospel is that glorious message by which we are saved. Love is that emotion of the new nature which causes one to desire to please God. But, by no stretch of the imagination can either of these be a rule of life. Men, in their antagonism to the Ten Commandments are simply uttering words without meaning when they so speak. I challenge any who use this terminology to give me a clear, detailed, definite explanation of what they mean by such language. "O how love I thy law!" (Psa. 119:97). "For I delight in

the law of God after the inward man" (Rom. 7:22). Here is a believer in the Old Testament and one in the New. Their attitude towards the law of God is exactly the same. My preacher brother, you who say we have nothing to do with the ten Commandments, how does your attitude square with that of the Apostle Paul? Come on now, face up to and answer this question. It is a part of the new nature given in regeneration to delight in the law of God. The man who does not have this delight in God's law has not yet been born again. "For this is the love of God, that we keep His commandments. Love does not ignore, disregard, disobey, have no need of the Ten Commandments. Love is the motive that causes one to walk in the path of the law of God. And, to the believer, these commandments are not a grievous burden. Rather they are the delight of his soul. It is his highest liberty, his greatest joy, to be enabled by the Spirit to obey the law of God. I tell you that this outcry against the Ten Commandments is not in harmony with: the Word of God, the history of preaching, the new nature, nor the experience of true believers. It is rebellion against the Word of God and the God of the Word.

When men speak to me against the Ten Commandments, I always ask, "Which one can we break?" This usually closes the conversation. But you men who cry out against the law of God ought to face this question. You ought to tell us which ones we can break. Tell us which ones we are no longer obligated to keep. You say, we are not under the law of God. Then you say that we ought to keep every one of the Ten Commandments, and we are not to break any of them. Do you not see the contradiction in which you are involved? Either I am free to break a law or I am under obligation to obey that law. Any other attitude just does not make even common sense.

I make a suggestion which I ask the reader to carefully consider. I believe that every believer will tell me that I am obligated to keep everyone of the Commandments except the Fourth, "Remember the Sabbath Day." I do not believe that anyone — oh, surely not — would say that it is all right to worship an idol God, or to take God's name in vain, or to lie, kill or steal, or to commit adultery. Do not all of you admit that we ought to obey these commandments? then, it seems to me that the only argument is about the fourth. I suggest that the whole outcry against the Ten Commandments is an effort to destroy the authority of the fourth one.

Now, understand that I am not a seventh-day anything. I believe that we are to keep the first day of the week as the Lord's Day. But I do verily believe that this comes under the authority of the Fourth Commandment. I believe that the Commandment continues in full force, and that the day has been changed from the seventh to the first.

Nothing has ever harmed our country, the world, nor the cause of Christ as has the opening up of the Lord's Day. The breaking of this Fourth Commandment has done more hurt to decency, morality, spirituality than anything ever has or ever will. The desecration of the

Lord's Day is the greatest sin of our day, and is the root of a whole multitude of sins. I verily believe that the whole battle against the Ten Commandments is a disguised attempt to overthrow the Fourth. Any thinking and honest man must admit that the degradation of America, and the spiritual ruin on every hand has progressed hand-in-hand with the desecrating of the Lord's Day. Look again at what I say. Nearly all men will admit that we should obey the other nine commandments. I challenge any man to write me and tell me otherwise. But men will argue over the fourth commandment. Satan has accomplished his purpose well in this battle. He has turned the Holy Day of God into a holiday of hell. The greatest sin of America is its desecration of the Lord's Day. The greatest sin of a multitude of God's true children is their joining with the world in doing the same thing. Churches are well nigh empty and the cause of Christ is in desperate straits, and the desecration of the Lord's Day — even, and especially, by God's children — is the chief cause thereof. Let us look again at my subject, The Ten Commandments: Today. We will never see revival until people take a different attitude towards the Ten Commandments. May God bless you all!

## EVIL

(Continued from Page 1)

wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin (James 1:13; I John 1:5) nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather (Acts 4:27, 28; John 19:11) established; in which appears His wisdom in disposing all things, and power and faithfulness (Num. 23:19; Eph. 1:3, 4, 5) in accomplishing His decree."

### CHAPTER IV, OF CREATION:

"2. After God had made all other creatures, He created (Gen. 1:27) man, male and female, with (Gen. 2:7) reasonable and immortal souls, rendering them fit unto that life to God for which they were created; being (Eccl. 7:29; Gen. 1:26) made after the image of God, in knowledge, righteousness and true holiness; having the law of God (Rom. 2:14, 15) written in their hearts, and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was (Gen. 3:6) subject to change."

### CHAPTER VI, OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF:

"1. Although God created man upright and perfect, and gave him a righteous law, which had been unto life and he kept it (Gen. 2:16, 17) and threatened death upon the breach thereof, yet he did not long abide in this honour (Gen. 3:12, 13; II Cor. 11:3), Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did wiffully transgress the law of their creator and the command given unto them, in eating the forbidden fruit which God was pleased according to His wise and holy counsel to permit, having purposed to order it to His

own glory."

### CHAPTER VII, OF GOD'S COVENANT:

"2. Moreover, man having brought himself (Gen. 2:17; Gal. 2:10; Rom. 3:20, 21) under the curse of the law by his fall, it pleased the Lord to make a covenant of grace wherein He freely offereth unto sinners (Rom. 8:3; Mark 16:15, 16; John 3:16) life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved; and (Ezek. 36:26, 27; John 6:44, 45; Ps. 110:3) promising to give unto all those that are ordained unto eternal life, His Holy Spirit, to make them willing and able to believe."

### CHAPTER IX, OF FREE WILL:

"1. God hath indured the will of man with that natural liberty and power of acting upon choice, that it is (Matt. 17:12; James 1:14; Deut. 30:19) neither forced, nor by any necessity of nature determined to do good or evil.

2. Man, in his state of innocency, had freedom and power to will and to do that (Eccl. 7:29) which was good, and well-pleasing to God; but yet (Gen. 3:6) was mutable, so that he might fall from it."

The word "permission" grates on the nerves of some. To them it takes from God's sovereignty. But God can't be sovereign against His own holiness. Absolute holiness absolutely excludes all evil. For sin or disobedience to even come it was necessary for the Lord to permit it, to suffer it — absolute holiness necessarily excludes it. But it didn't come by accident, there is no such thing, it came through the willful disobedience of the creature, which brings up another point denied by the moderns: Sin came according to the will of God, but against the will of God, in different respects. This cannot be according to our moderns: "There is only one will of God, His 'sovereign will.' All this shows is that they don't think very deeply, their extreme, adverse reaction to the Arminian, and their contempt for others who do think more deeply than they. All the great confessions and great writers of the past used the word "permission," and distinguished between the effective decrees and the permissive decrees of God; between the decretive and directive will of God; or the secret and revealed will of God; or the determinate and the permissive will of God — all one will, but a distinction in that will. Let's see:

### GILL'S BODY OF DIVINITY

"In short, every thing respecting all the individuals of the world, that have been, are, or shall be, all correspond with the decrees of God, and are according to them; men's coming into the world, the time of it, and all circumstances attending it; all events and occurrences they meet with, throughout the whole time of life; their places of habitation, their stations, calling and employment; their circumstances of riches and poverty, of health and sickness, adversity and prosperity; their time of going out of the world, with every thing attending that; all are according to the determinate counsel and will of God (Eccles. 3:1, 2 and 7:14; Acts 17:26; Job 14:5) and particularly all that relate to the people of God, as well their spiritual and eternal, as temporal concerns; their election of God, their redemption by Christ, their effectual vocation, which is according to the purpose of God; the

time, manner and means of it; all their changes in life; their afflictions and distresses, deliverances, and salvations from temptation and trouble, yea even the final state and condition of good men and bad men, is settled and determined: but this will be more particularly considered under the special decrees of God, respecting rational creatures. All that Christ was to be, do and suffer for His people, are what the hand and counsel of God before determined; His incarnation, the time of His coming into the world; all that He met with from the hand of God, from men and devils, whilst in it; His sufferings and death, and all circumstances attending the same, (Gal. 4:4; Acts 4:28, and 2:23; Luke 22:22, 37). In a word, every thing that comes to pass in this world, from the beginning to the end of it, is pre-ordained; everything, good and bad; good by His effective decrees; that is, such by which He determines what He will do Himself, or shall be done by others; and evil things, by His permissive decrees, by which He suffers things to be done; and which He overrules for His own glory; yea, things contingent, which, with respect to second causes, may seem to be, or not be, as the free actions of men; such as the prophecies, founded on decrees, concerning the names of Josiah and Cyrus, and of actions being performed by them of their own free will, many hundreds of years before they were born; nay, even things of the least importance, as well as the greatest; the hairs of men's heads are numbered; two sparrows, not worth more than a farthing, and yet fall not to the ground, without the knowledge, will, and purpose of God (Matt. 10:29, 30)" (pages 174-175).

"There are other things which God did, or acts which are ascribed unto Him, relative to this affair. —

1. He foreknew the sin and fall of Adam; as He foreknows all things that come to pass in this world, which none will deny that own the omniscience and prescience of God; and if God fore-knew the most trivial and contingent events that befall any of His creatures; then surely such an event as the fall of Adam, so important in its consequences, could never escape His foreknowledge; now God's foreknowledge of things future flows from the determinations of His will; He foreknows that things will be, because he has determined they shall be. Wherefore, (2) God predetermined the fall of Adam; this fell under His decree, as all things do that come to pass in the world; there is nothing comes to pass without His determining will. Who is he that saith and it cometh to pass, when the Lord commandeth it not? (Lam. 2:37). Nothing is done or can be done, God not willing it should be done: that the fall of Adam was by the determinate counsel and foreknowledge of God is certain; because the sufferings and death of Christ, by which is the redemption of men from that sin, and all others, were ordained before the foundation of the world; and which must have been precarious and uncertain, if Adam's fall was not by a like decree (Acts 2:23; 4:28; I Pet. 1:20), but then neither the foreknowledge of God, nor any

(Continued on Page 4 Column 4)



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

*Psalm 2:7; Acts 13:33; Heb. 1:5. What "day" is referred to? What does "begotten" mean in these verses? Was Jesus always the Son of God, or did He become the Son of God at a certain point of time?*

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In Psalm two we have the prophecy of the rebellion of the kings and rulers of the earth against the Lord and His Anointed. Although the kings and rulers banded together to overthrow the Lord and His Anointed, the Lord has said, "Yet have I set my king upon my holy hill Zion. I will declare the decree: the Lord hath said unto me Thou art my Son; this day have I begotten thee" (Psa. 2:6, 7). The "declare the decree" means something before prescribed or appointed. It means that the King was to be acknowledged as His Son and that the heathen and the uttermost parts of the earth were to be His. It means that Christ was to be recognized as the Son of God. Here in Psalm two we are not told when this was to take place but in Acts 13:33, Paul in his great sermon on the resurrection said, "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee" (Acts 13:32, 33).

Paul implies that Jesus Christ is declared to be the Son of God, because He raised Him from the dead. We are told in Romans 1:4 that Christ is "—declared to be the Son of God with power, — by the resurrection from the dead."

Resurrection from the dead is in a sense, represented as the beginning of life, and that is the sense the word "begotten" is used in these passages. In Colossians 1:18 Christ is said to be "the firstborn (begotten) from the dead." Also in Revelation 1:5 He is again called, "the first begotten of the dead."

A study of the Scripture shows that the word "begotten" is sometimes used in a figurative sense. In II Timothy 2:23 Paul told Timothy, "Unlearned questions avoid, knowing that they gender (begat) strifes." In I Corinthians 4:15 Paul said, "In Christ Jesus I have begotten you through the gospel." Again Paul said to Philemon, "I beseech thee, for my son Onesimus, whom I have begotten in my bonds" (Philemon 10).

The decree spoken of in Psalm 2 was made before Christ came into the world. The decree was put into effect by Christ's

resurrection from the dead and in that sense the Father said, "this day have I begotten thee."

There has never been a time when Jesus was not the Son of God. He became man by the virgin birth, it can no where be found where He was born the Son of God. The Holy Spirit made this very clear in the first chapter of Romans. In verse 3, it is said, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." This verse tells us He became human, "made" of the seed of David, but verse 4 tells us that He was "declared the Son of God." The word "declared" means to point out or to demonstrate that He is the Son of God. This was demonstrated by His resurrection from the dead.

Jesus is the eternal Son of God and God is His eternal Father.

Psalm 2 was quoted in Hebrews 1:5 to show that He was far above the angels.

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This is a question that I had never given much thought to until about a year ago. This is still a subject that I need much study upon. I am looking forward with great anticipation hearing the Editor of The Baptist Examiner preach on this subject at the Calvary Baptist Church Bible Conference. Perhaps, he can put his sermon in article form after it has been preached there.

Let me answer the questions one at a time to the best of my ability. In the verses mentioned, I believe the word "begotten" here, carries the same meaning as it does in other places in God's Word. It means "generated." I believe "that day" refers to the conception of Christ in Mary's womb. This does not mean that I believe this is the day that Jesus became the Son of God.

I am of the belief that Jesus has always been the Son of God. If one is going to admit that the Father has been eternally, the Father; then I feel they must also admit that Jesus is eternally the Son. God could not be a Father until He had a Son. This would deny the eternal existence of the Trinity as we know them. I argue this also from the immutability of God. Malachi 3:6, says "I am the Lord, I change not." If God the Son, became the Son of God only at His birth, then He changed from the position He formerly held, to become the Son of God. If Jesus was not the eternal Son of God, then I ask, what was He? I feel, to deny that Jesus has eternally been God the Son creates a lack in

The Godhead before Christ was born. When did the Godhead decide who would be the Father, the Son and the Holy Spirit? I assert that these positions are as old as the Godhead, and therefore eternal positions.

Now to put plain and simple what I believe concerning this question:

No, Jesus did not become the Son of God at a certain point in time. He has always been and always will be the Son of God. You say, that is impossible; I reply, that with God all things are possible. I cannot explain how Christ was always the Son of God, but I do believe the Bible teaches that He was and still is, and forever will be God's Son. May God bless you is my prayer!

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Jesus has always been. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). He points out time and again that He is the Eternal God and that time is not an element with Him. For instance: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13). Remember, brethren, that with God there is no time. He is the eternal now. "And God said unto Moses. I AM THAT I AM: and he said, 'Thus shalt thou say unto the children of Israel, I AM hath sent me unto you'" (Ex. 3:14).

To try to pinpoint a certain time as to when Jesus became the Son is ridiculous. He has always been the Son, just as the Spirit has always been the Spirit. He was "begotten" (or conceived) in human form at a certain time, but don't try to feed me any nonsense as to say He was not the Son of God before then. That is about the most unacceptable thing I have ever heard.

We cannot, we must not, try to put God in time. He is the eternal presence. He has always been and always will be. The Trinity has always been the Father, the Son, and the Spirit.

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In Hebrews 13:20, Psalm 89:28, etc. etc., we learn that the covenant of redemption is "everlasting," and that Jesus Christ is the Son of the covenant. Jesus Christ is THE Son

of the covenant, and not merely a son of the covenant. The elect among Adam's fallen posterity are eternal sons of God in the decretive sense, but it is in time they experientially become the sons of God, and that by Holy Spirit regeneration. But it is not so with Jesus Christ, He is the Father's Son by eternal generation. And His Sonship is contemporaneous, and co-eternal with the Father.

"This day have I begotten Thee" (Ps. 2:7; Acts 13:33; Heb. 1:5). It is none other than Jehovah God, who is the Begetter referred to in these references. Therefore the begetting referred to is a Divine and eternal act, and so is the object of it, which is, the Sonship of Jesus Christ.

"This day," is a reference to the date of the decree or covenant (ibid), and can only in a secondary or loose sense of the term be applied to the incarnation or resurrection of Christ. Both, the virgin birth of Christ and His triumphant resurrection are vital and glorious, and should be consistently stressed or emphasized, but never should either event be presented as acts separate from or independent of the eternal covenant of redemption. Armstrong(ism) teaches Christ was not the Son of God before His resurrection, and that in the resurrection Jesus was born again and at that time became the Son of God.

Jesus has always been the Son of God, and when He became "the Son of man," He did not forfeit any of the nature belonging to the Son of God. While in His humiliation He was made "a little lower than the angels" (Heb. 2:9), there never was a time wherein the angels of God were not to worship Him (Heb. 1:6).

## EVIL

(Continued from Page 3)

decree of God, laid Adam under a necessity of sinning; it is true there arises from hence a necessity of immutability, that is, that the things God has decreed should unchangeably come to pass, but not a necessity of co-action or force or compulsion, notwithstanding any decree of God concerning him; so that these do not make God at all chargeable with being the author of his sin; he and he alone was the author of it. — (3) God permitted or suffered Adam to sin and fall, which permission was not a bare permission or sufferance; God was not an idle spectator of this affair; the permission was voluntary, wise, holy, powerful, and efficacious, according to the unchangeable counsel of His will; He willed, and He did not will the sin of Adam, in different respects; He did not will it as an evil, but as what He would overrule for good, a great good; He willed it not as sin, but as a means of glorifying His grace and mercy, justice and holiness; and that this was not a bare and inefficacious permission, but attended with influence, is clear; because, (4) there was a course of divine providence attending this action, and influencing it as an action, without which it could never have been performed; as divine providence supports every wicked man in his being throughout the whole course of his vicious life, and so while he is sinning; the same providence upheld Adam in his being, whilst he was eating the forbidden fruit; otherwise as Eve could not have stretched out her hand and taken of the fruit

of the tree and eaten it. So neither could Adam have put forth his hand and taken it of her. The influences of divine providence concur with every action, be it what it may, as an action, since all live and move and have their being in God; every action, as an action, is from God; but the obliquity, irregularity, and sinfulness of the action, is from the creature; wherefore God is not the author of any sin; as He is not the author of sin in any man, notwithstanding the concurrence of His providence with every action of His as an action so neither of the sin of Adam — (5) God may be said, by planting a garden, and that particular tree of the knowledge of good and evil in it, and by forbidding him to eat of that fruit, to afford an occasion of sinning to Adam; but had He not a right, as the Lord of the world, to plant a garden; and as a sovereign Lord to plant what tree He pleased in it, and to forbid the eating of it, without being blamed for it? Especially when He gave to Adam a power to abstain from it; had he made use of it; And God can no more on this account be chargeable with being the author of Adam's sin, than by giving wealth and riches to a wicked man, which are occasions of his sinning, by consuming them on his lusts.

"Man is responsible for his actions, notwithstanding the fact that God has decreed all that comes to pass, for at least three reasons:

1. God's Decree Concerning Sin is Not Causative but Permissive, Directive, Preventive, and Determinative.

God decreed that sin should come in the world, for reasons that are fully known only to Him, but He decreed that it should come by man's own free choice. God does not compel man to sin, but He allows it. Man, and not God, is the efficient cause of sin; and for that reason man is responsible.

Before passing it needs to be remarked that no objections can be brought against the statement that God decreed that sin should come into the world that cannot be brought against God's actual permission of sin, unless the objector takes the position that God was powerless to prevent the entrance of sin. This would be a denial of God's omnipotence and sovereignty, and would render the objector unworthy of consideration here. God's omnipotence and sovereignty teaches us that whatever God permits He permits because He wills to do so. And since God is immutable, His will has ever been the same. What He wills at any time He has willed from all eternity. Therefore, His will equals His purpose and His purpose equals His decree.

2. The Law of God and Not His Decree Fixes Man's Duty and Responsibility. The law of God is man's guide and standard. This is God's revealed will. God's decree is His secret will. Man has nothing to do with this except to know and acknowledge the facts concerning it. "The secret things belong unto the Lord, our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29).

3. The Motive Back of Man's Sinning Makes Him Responsible.

Why does man sin? Is it ever because he wants to do the will of God? Nay, never so. Why did (Continued on Page 5 Column 1)



## EVIL

(Continued from Page 4)

men crucify Christ? Was it because they believed that God had sent Him to die as a sinner? No. It was because they hated Him. They crucified Him through wicked motives. It is thus that man always sins. Sin proceeds from man's love of darkness (John 3:19)." T.P. Simmons Theology.

## GOSPEL

(Continued from Page 1)

patience of hope in our Lord Jesus Christ, in the sight of God and our Father. Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power and in the Holy Ghost and in much assurance; as ye know what manner of men we were among you for your sake. And you became followers of us, and of the Lord, have received the word in much affliction with joy of the Holy Ghost. So that ye were ensamples to all that believe in Macedonia." The more we do for God, the more we stand for God, the more angry and vile Satan becomes. The more desire we have for lost souls, the more intense the violence of persecution. It will arise from within as well as from the outside. If Satan had his way, he would destroy the Church and never let it stand. He is filled with indignation and wrath because we preach God's Word. Remember, Christians, that when we suffer for the cause of Christ, we don't suffer alone (Phil. 1:29). We must lift up our heads, be strong, and be faithful to God.

In II Thessalonians 1, verse 3, "We are bound to thank God always for you, brethren, as it is meet, (or befitting) because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." Here Paul wants to stir up the Church. This is a strong Church, an enduring Church, a loving Church. Why? Because of the persecution and tribulations they have endured. A Christian needs trials and tribulations in his life and in his heart. This should stir him up and help him. We are to suffer and be partakers of the sufferings of Christ in our bodies (I Thess. 3:3-4). We are to be crucified daily for our testimony (I Peter 4:12-16). We are to rejoice now if need be through manifold temptations (I Peter 1:6). We are going to have to say, "Yes, Lord, we understand that the more we suffer and are persecuted, the more you will use us to reach out to the lost and dying in the world." We are not to have hate and bias in our hearts or to say that we are going to get even. For God said that He will recompense tribulations and take vengeance on them that trouble you (II Thess. 1:5-10). Isn't that wonderful? When Christ will come and be glorified in His saints, He will be admired in all them that was believed in that day.

Any system of doctrine that conditions the saving purpose of God on the acts of the merit of men is Arminianism, no matter what name it goes by. The world cannot get their eyes off of man. That is why the gospel of Jesus Christ and His Church is attacked. That is why so many people persecute us and do all manner of evil against us because they don't understand the gospel of

Jesus Christ. The agency of man is the problem with the world today. The Freewill world is looking for salvation at the hands of man. They believe in this doctrine that man has arrived at. The spirit of Arminianism is nothing more than the spirit of modernism; modernizing the gospel of Jesus Christ to damn souls to a lake of fire. They modernize the gospel by using gimmicks of all sorts. It is a system that functions and lives on rationalism, which like modernism, makes reason instead of divine revelation the standard of truth. Man reasons within himself. It is a system of rationalism, a reason, something they can see, something they can feel, something they are told to do and it damns their souls. Jesus said the world hated me before it hated you. The world loves their own. He that is of God, loveth God's Word and he said they will believe your words (John 15:18-20). Arminianism is the slickest lie the devil has ever invented. Arminianism is the power of man; it began with man, and it will perish with man. It exalts man and insults God. It fosters human pride and takes from divine glory. It steals from God and tries to steal the glory that belongs to God.

Notice in Matthew 15:9, "But in vain they do worship me, teaching for doctrines the commandments of men." This is a doctrine that commands men. Now look over in Colossians 2:22, "Which all are to perish with the using after the commandments and doctrines of men." These doctrines of men, man-made doctrines, using gimmicks and a system — all are to perish with the using. If you hear and use the commandments and doctrines of men, you will perish. Those that preach these doctrines do not have a desire and hunger for lost souls. All they are interested in is a big church budget and how many they had in Sunday School. Jesus Christ is used as a whipping post because of their activities in the Church. These activities are supposed to help draw people into their way of thinking and into their way of doctrines. So it is called "the doctrines of men."

In I Timothy 4:1, we have the doctrine of demons. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." This is a system, a set forth rule and regulated doctrine that brings people under its influence and power. We are not to waste our time on these people, but we are to pray that God in His infinite wisdom and by His divine power will bring these people into the truth. "But in vain do they worship me, teaching for doctrines the commandments of men." Matthew 15:13-14, "But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Jesus said, "I am the way, the truth, and the life, no man cometh to the Father but by me." There is a truth planted of God and it has a permanent divine life. Why? Because it is in Jesus Christ. Human error or human doctrine has no permanent vitality and they perish of themselves because they have no root. Notice in John 4:23, "But the hour cometh, and now is,

when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him." God does the seeking; God does the calling; God said that He had a people that has been saved by the truth, that know the truth, and they will worship me. But, now we must not forget that at one time we were Arminians. Man is born an Arminian and at one time someone had to teach us. If we had not been taught, how would we know the truth. God revealed unto us eternal salvation by the power of the Holy Spirit. We were dead sinners. God used the gospel as the instrument in the hand of the Holy Spirit to show us this. Not only did He show it to you, but He applied it to your heart. "That which you hated, now you love." They that worship Him, notice that word must, must worship Him in spirit and in truth. That same word is used when God must be lifted up (John 3:14). That is a command from God. We will hunger for the Word of God and fellowship with His people. But you see, only the Holy Spirit will deal through the truth of the word of God. If we want to see sheep saved, we have to stay in the truth of God's word. The Holy Spirit is not going to manifest and reveal anything contrary to God's Word. They will all be taught of God (John 6:45).

In Ephesians 4:14, "That we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." A sheep is not carried away with every wind of doctrine. In verse 15, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." How are sinners saved? By hearing the truth in love. Show them you love them and that you care for them. Oh, we are going to suffer, dear people, when we take the gospel of Jesus Christ to hell-deserving sinners. We have a responsibility, which is even greater than the President of the United States. "Even though we speak not as pleasing men but as God, which trieth our hearts." We are not to please men and tickle their ears. We are to preach the gospel of Jesus Christ. A man cannot be saved by telling him that he is good. We should tell him that he is dead in the sight of God, and that he is nothing but filthy, dirty rags; that he is a sinner and needs the sovereign grace of God, like we have in our lives. We are sinners saved by God's grace.

So, dear people, in closing, if you know you are a sinner and know you are lost, may God enable you to confess this. "By grace are you saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9).

## HISTORY

(Continued from Page 1)

about as a result of missionary work that I was doing in Chicago, Illinois.

While pastor of the Macedonia Baptist Church in Chicago, I was invited by a church in San Juan, Puerto Rico, to preach a series of messages for a week on the Second Coming of Christ. Near

the close of that series of services, I was invited by a missionary in the Virgin Islands to visit with him and preach some in various churches that he had established. It was during the week that I was in San Juan and the few days over in the Virgin Islands, that the conception of my missionary endeavours began. This was in early 1959. I came back from that meeting and visit to the mission field with a new vision for mission work.

### My Call to be a Foreign Missionary

Insofar as preaching goes, I would suppose that few preachers had any better ministry than I had there in Chicago. The church was going well, I was being invited by several churches across the nation for revival meetings and was a speaker at several Bible Conferences. I had to rent my own house, but was getting enough from the church to live well and meet the payments on a new car.

Inasmuch as we had seven preachers in the church, I asked the church to start praying for the Lord to send one of our preachers to some foreign mission field. In due time, Brother Lloyd B. Wyrick said he thought the Lord might be calling him to go to Jerusalem to preach to the Jews. In preparation for a possible call to that field. Brother Wyrick decided to start taking lessons in Hebrew. In order to sort of encourage him, I entered the Hebrew class with him. We kept praying, as a church, about a foreign missionary. Brother Wyrick's interest in going to Jerusalem seemed to be cooling off, but we continued on with our studies in Hebrew.

My interest in mission work seemed to be getting out of hand. I asked the church to increase our amount that we were giving to missions. The church followed my leadership in this, but I soon knew that this was not the answer to what was really bothering me. I reached the point to where I turned and tossed at night to the extent that I slept very little. I talked to my wife about the possibility of us going to some mission field other than where we were. We dismissed the idea as unthinkable. Another month went by, and by that time, neither of us were getting much sleep. We talked about the mission field again, promising the Lord in our prayer that we were ready to go or ready to stay on there. About two weeks from that time, I announced to the church one Sunday morning that the Lord had answered our prayers regarding a foreign missionary, and at the close of the service that morning, I would tell the church whom the Lord had called. All seven preachers were present that morning. I noted that every one was looking at the others, trying to determine who would be announced as the one the Lord had called to be a foreign missionary. I don't think it was too much of a surprise when I announced that the Lord had called their pastor to be a foreign missionary.

### How I Knew That the Field was to be New Guinea

While there are some things about a man's call to be a preacher that is hard, if not impossible, to put in words, there is nothing more certain to the individual who has received that call. The same could be said about a particular service for the Lord and this could be extended

to the particular field of service. The Lord leaves nothing to man. From the start to the finish, a man's ministry, like salvation, is all of the Lord. I think the Lord gives us certain guide lines to work on in determining the field of service, but He is ever in control of both ends of those guidelines.

Now that I knew that the Lord wanted me to be a foreign missionary, I began to try to determine where He would have me to serve. I soon hit upon the idea that this was quite obvious, since I had been to the Virgin Islands, it must be somewhere in that direction, so I began to look into the possibility of going to some of the islands in that area of the world. It did not take me too long to find out that it could be almost anywhere, except in that area, so the idea of going somewhere in the vicinity of the Virgin Islands was abandoned.

I began to visit various libraries in Chicago and would usually wind up with a book or books of some island. That began to tell me something. Before long, I would always find myself reading something about New Guinea. I would come home and sometimes hear some news on the radio about New Guinea. If I read a newspaper or some magazine, I would usually see something pertaining to New Guinea. In due time, I was thinking of no other place except New Guinea. I began a detailed search in the libraries regarding New Guinea and the people that lived there. I did not find too much, but enough that I was convinced that my call was to New Guinea. One Sunday morning I announced to the church that, in due time, I would be going to New Guinea as a missionary.

I suppose by now Papua, New Guinea is commonplace with the average individual in America, but 26 years ago I found that few people even knew what part of the world it was located. Those that did know had heard only that almost every individual was either a cannibal, or a head hunter, or both. Needless to say, I met with a lot of opposition from various people about my coming to New Guinea with a wife and three children, ranging from three years to 9 months. However, I was never more sure about anything than my call to New Guinea, so with that I began to make preparation to leave my church, home, family, friends and my country for a place that I had never seen and could learn very little about.

In our next article we will deal with our preparation and trip to New Guinea, and perhaps our early days here.

## DEFINITIONS

by Ray Hiatt  
Ft. Meyers, Fla.

There is a dictum which psychologists are rather fond of called a "mind set." Folks in Kentucky call it, "being set in your ways." By either title I believe that we Baptists who see God as He is seem to suffer from a "mind set" of languishing. Forgive me as I examine our own household for a moment.

Sovereign Grace Baptists are at the head of the class of all of God's children. We know more.

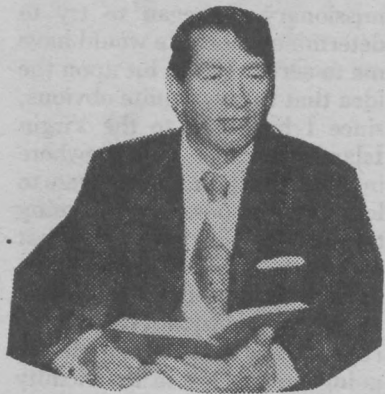
(Continued on Page 6 Column 1)



## DEFINITIONS

(Continued from Page 5)

enjoy more and perceive more. Those of God's children who do not comprehend God's sovereignty are not as far advanced as we. We are at the head of the class by grace, and yet from our exalted position we sometimes do less than many of those not so blessed of God.



Ray Hiatt

All philosophy, ideology or doctrine is subject to particular abuses. The most ready abuse from which we are prone to suffer is an all-too-easy step over into Hardshellism, if we are not wary. We have recently seen defections of some rather good men who believed in God's sovereignty... but to a fault and to a degree not taught in Scripture. Hardshellism in doctrine or inadvertent practice is perhaps the greatest enthrallment which lies before us all.

The knowledge of God's election should not weaken our zeal for gospel preaching but should rather exhilarate it and vitalize it. We, of all people, should be vigorous and an audacious people with the gospel. However, sadly we sometimes seem not to be. We suffer from our own special languishing.

We say we are "Missionary" Baptists and so we dabble in mission work with dollars. Dollars are important and foreign missions are vital, but how many of our churches are engaged in a vehement carrying forth of the gospel WHERE THEY ABIDE? How many are languishing by saying, "We're in the last days and God is not blessing as He once did"? Has God ceased blessing or have we ceased being audacious for the gospel's sake? God has seldom blessed a languishing people.

I fear the Arminians have harmed us in more ways than we usually reckon. We seem so fearful of being marked down as Arminian by our brethren that our vigor in presenting the gospel is many times dampened, and we become almost in practice (through not in doctrine). Hardshells. I have become convinced that if God were to add say 50 people to a Sovereign Grace church on a given Lord's Day that it would cause embarrassment rather than rejoicing, and the minister would offer explanations to his preacher brethren stating that he used no Arminian trickery to woo them.

A former pastor of mine was once a missionary to the mountains of Kentucky. He believed and preached the Doctrines of Grace as we do. He ministered with zeal and vitality. A church was soon organized, and while he believed and taught the doctrine of absolute election, he nevertheless led the people to be active witnesses for Christ. It was not unusual for this church to have as many as 40 people come out on a visitation night to

go door to door and witness the gospel to the lost. This is a proper balance. This is not languishing. This is also quite rare in our world. God's truths must be balanced and a godly weight given to each one. God shall save His elect beyond question. God's people should also be vehement witnesses for Him... beyond question.

Why are Sovereign Grace Baptist Churches languishing as they are? Why do we, many times, occupy obscure buildings on unknown bypaths of our towns and cities? Why are we not shaking the earth where we stand? Why are no fires of persecution heaped against us? Is it because we have become so fearful of an Arminian label that we content ourselves with our own esoteric meetings and have lost our zeal to witness?

It is no secret that I detest all mission boards, because they rob the churches and children of God of their zeal. People come to believe that if they give money that this abrogates their responsibilities to witness to their neighbors... PERSONALLY. It does not. The gospel ministry always begins at Jerusalem FIRST. A lady once approached a missionary at a meeting and said, "We are so glad that you are doing our mission work for us," to which the good man replied, "Dear Sister, I'm not doing your mission work, I'm doing my own." He told her of the necessity for her to witness for Christ... PERSONALLY. She turned away in anger.

In Fort Myers, Florida a Pentacostal group pulls a trailer and a loud speaker into a shopping center parking lot each Friday evening and preaches their folly boldly. John Wesley preached Christ in every village and hamlet of England. I eschew Pentacostalism and I commend nothing Wesleyan, but does not their zeal shame us who are at the head of the class?

I do not know if Messrs. Schofield is correct in asserting that the seven churches of Asia represent the churches of Christ in revolutionary decline, with Laodicea as the last languishing church representation of Christ on earth. Yet, one would almost believe this was the correct view if we look at those who are at the head of the class in these "last days."

Are we so different from our brethren of past days, that God has ceased to bless. Nay. We differ only in vehemence, not in doctrine. Charles Spurgeon (fault him where you may, I fault him myself) preached Christ a scant hundred years ago and gained thousands of souls by God's grace. The centuries show us others who combined zeal and truth in proper degree. Do we lack anything which the first church had? Nay. We enjoy more. More knowledge, more availability of transportation and communication and more avenues to preach the gospel. We have all they had save one... a vehement desire to preach Christ in every home, in every pathway, in every market and by every means WHERE WE LIVE. I commend foreign missions, but foreign missions do not relieve our responsibility to bear the gospel personally. Foreign missions is a part not a whole. Perhaps if we were more zealous at home, we might have more funds to send to the foreign field.

Call me Arminian if you like, but I see no fault in a church of 10,000 members which God has legitimately built. The first

church numbered more. How was this done? By everyone, EVERYONE, witnessing the gospel message and God adding His blessings there unto.

The easiest bypath for Sovereign Grace Baptists to stumble into is the wayward morass of Hardshellism. Few people who have once become convinced of God's sovereign election ever become practicing Arminians. Arminianism is a childish plaything which they discard as they grow spiritually beyond infantilism. The danger for us is not Arminianism, but the alluring call of practicing Hardshellism. The danger of languishing. We have seen more and more of our brethren in a flirtation with the Hardshells. But, I insist that before the flirtation began, there was first a languishing of zeal to preach the gospel message with vehement vitality. Once the zeal to preach the gospel waned, men began doubting the very necessity of preaching the gospel at all. Thus, the Hardshells claimed them for their own.

Are any of God's elect in your city? They surely live somewhere, dear reader. Are you personally, PERSONALLY, presenting the gospel message unto all? Is your church vehemently preaching the gospel to all those in your city? Or are you and your church languishing?

## NEW GUINEA MISSION REPORT

Dear friends,

Greetings to each of you from Papua, New Guinea. Please excuse the long absence on my part from THE BAPTIST EXAMINER. It seems that as I get older I find it just a little harder to keep pace with the work. One big difference now as compared to a few years back is that I used to do most of my correspondence and articles for TBE at night. Now due to a couple of things, I hardly do any writing at night. One is I cannot see the type very good at night and another, is by the time I have put in a full day outside, I am too tired to work at night. These are not meant to be excuses, but just plain facts.

While I have not written for quite some time, that does not mean that the work has slowed down to the extent there is nothing to write about. Over on the Duna side I spend very little time now. The work has progressed in that area to the extent that the churches are capable of carrying on every aspect of New Testament church work. My main concern in that area is the ongoing of the Bible School and literacy work. I visit the Bible School as often as possible, encourage them in their work, and assist them financially. A second Bible School and literacy school has now been opened over in the Levani Valley. I think they have 15 students enrolled in the Bible School. We believe that the literacy work and Bible School work is now the backbone of our mission work. After three years in literacy and Bible School work, the students come out able to read and write, have a good working knowledge of the Bible and are well-grounded in Baptist (Bible) doctrine.

Here in the Huli (Nogoli) area the work is making good progress. Several times a couple of years ago, I seriously considered leaving this area, but could

never quite do so. Several months ago we began doubling our efforts to try to reach these people. We began having Bible studies and prayer meetings with various groups on Sunday afternoons. This proved to be a tremendous blessing to us personally, and seemingly, was like a door opened to our work. These Bible studies were held in various homes, etc., were informal and anyone could ask questions at given times on anything related to the subject being taught. As a result, much interest was created. The attendance grew until we had to move from the homes to the church buildings for these meetings. This, also, seemed to cause more interest in our regular church services.

In the past year we have baptized about 50 people in the Nogoli area. The pastor of the church here at the Nogoli Mission Station is Yoti, the man that got burned so badly several years ago. Up until a few months ago, Yoti had become so discouraged that he was considering resigning as pastor and going back to his home in the Duna area. The Lord has encouraged him in the work here in the past few months by adding several to the church here.

One of our blessings in the last few weeks has been to see another Baptist Church organized. We have been ministering to this group of people for about two years. Most of this group had attended Protestant churches, and some Catholic. A few had never professed to be anything. We first began meeting with them in an old abandoned house formerly used by a government agriculture officer. They soon began to show much interest and, after a couple of months, they put up a building for worship services. It was over a year before any of them made a profession of faith. Now most of the group has been saved and baptized. One of the men had been called to preach before they were organized into a church. He was called as their pastor the day of the organization. A week ago this past Sunday, I visited the new church and assisted them in the observance of the Lord's Supper.

This past Sunday was a real blessing for us here at the church at Nogoli. We held a baptizing and seven people were baptized. One of the men in this group used to be a Catholic preacher in this area and, while such, he killed his wife. For this, he served four years in prison. About six months after he was released, he was back in prison again for another nine months. Then he was saved and last Sunday became a Baptist. He is a great testimony in this area. Another man that was baptized has become almost paralyzed in his legs. He had to be carried to and from the place of baptism and helped into the water. After the service was over, I helped to carry him back to his house.

We have another group that we are ministering to that has seven baptized people. Just today a young man told me that he and some more wanted to be baptized and, shortly after that, they would request authority to be organized into a church. Beloved, Satan is attacking us from every side now, but that has always happened when the Lord has begun to call out His people, to save them, teach them through His Word to be baptized and, then, organize them into churches. Using a term from the sport's world, "We have been down several

times in our bout with Satan, but never out." Sometimes we have taken the count of nine, but always, at the last second before the final count, the Lord has raised us up. We have been experiencing an unique and special attack by the satanic forces in the last few months, but we believe God is going to give us the victory to carry on His work. Again, and this time, using an army term in fighting, "we have been dropped behind the enemy lines and are fighting Satan in his own territory." The battle is not easy and, while we sometimes get 'battle fatigue' from being in an almost continual struggle with Satan, we are determined to carry on until the Lord says "It is enough." When the Lord is finished with His servants, He sometimes lets them perish in the final battle, but that does not mean that Satan has gotten victory. It just means that the Lord, in His sovereignty, knows what is best for us all and what will bring more honor and glory to Him.

We now have all the timber milled for the new house here at Nogoli and hope to start preparing the building site next week. We will be happy to get out of this rough bush house and into one that has a few conveniences, like water, toilet, etc., etc., inside. Ever since I have been living in this area — just about four years now — I have had to carry water from a river about a quarter of a mile from the house. All my laundry is done at the river. I am so anxious to get out of this house. Just as soon as I get the house up with the roof on, the flooring and weatherboarding on, I will move in and finish it up then.

May the Lord bless each of you and watch between us all!

## APPRECIATED LETTERS

Dear Brother Wilson, We have been subscribers to TBE for many years. We do enjoy the sermons on "Election" which is our firm belief. Am enclosing a check to help keep The Baptist Examiner coming to us, and I pray to many others. God bless you.

Mr. & Mrs. Merle K. Hall  
Knob Noster, Mo.

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Dear Brothers and Sisters in Christ. Just a little note to say how much we have enjoyed The Baptist Examiner over the last couple of years, and to say I can't believe I almost let the subscription expire. Please renew my subscription for two years. Also I would like the 1982 bound volume to add to my library. Keep up the fine work you are doing in the uplifting of Jesus Christ and explaining the truths of the Bible. Use the extra in spreading the Word through T.B.E.

Tom Johnson  
Union Lake, Mich.

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Dear Sirs, I want to tell you how much I have enjoyed your paper. My grandfather, a Baptist preacher, subscribed for it. My father has had it for years. I have been reading it after he finishes. Then it is passed on to my son. Since so many of us are getting so much from the paper and think it so good, I would like to send \$20, to help in publishing it.

Mrs. P. King,  
Goodwell, Okla.

(Continued on Page 8 Column 1)



## STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"Moreover the spirit lifted me up, and brought me into the east gate of the Lord's house, which looketh eastward: and, behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people" (Ezek. 11:1).

The twenty-five men which Ezekiel observed at the door of the east gate were gathered for the purpose of resolving the complex problems which had befallen the city. We have a record of a similar gathering in Jeremiah 26:10.

"When the princes of Judah heard these things, then, they came up from the king's house unto the house of the Lord, and sat down in the entry of the new gate of the Lord's house" (Jer. 26:10).

The twenty-five men in the text before us had gathered in an effort to resolve the complex problem which was before them. They, however, were doomed to failure since God was against them. It is as stated in the following passages:

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep" (Psa. 127:1-2).

Ezekiel recognized Jaazaniah and Pelatiah as sons of Azur (Neh. 10:17) and Benaiah. The sons, obviously, were not like their fathers, but were in a state of rebellion against the God of their fathers. They believed that they had found a better way to live — a way which brought more gratification to the flesh — a way which seemed right to them, but a way which had doom as its final end.

Multitudes upon multitudes today are in rebellion against God. Their leaders, as was true of the princes before us, have gathered and are gathering in order to resolve their complex problems. They, however, are doomed to failure since God is against them.

"Then said he unto me, Son of man, these are the men who devise mischief, and give wicked counsel in this city: which say it is not near; let us build our houses: this city is the caldron, and we be the flesh. Therefore prophesy against them, prophesy O son of man" (Ezek. 11:2-4).

These twenty-five men had gathered at the east gate to devise mischief. The east gate being the porch of Solomon. This gate, in fact, was the place from which the glory of the Lord had just left (10:19). We can be sure that we are very foolish to try and make something work if God is not in it. God will always do all of His pleasure and there will be none who can stay His hand.

The men before us had already been warned by the prophet of impending doom, but they were like those who laughed at Noah and God's ark of the scoffers (II Peter 3:2) of our day. We may conclude that their unbelief was their grave sin.

The people made the sad mistake of hearing and heeding the mischief plots of their ring-leaders (princes) and they paid dearly for following after these men. The twenty-five leaders,

however, would receive the greater judgment. Their judgment was to be great because they had lied to the people. God's judgment was near the city, yet they said that it was not near. They, in fact, advised the people to continue to build houses and live their normal lives. They advised the people that "this city is the caldron,



Willard Willis

and we be the flesh."

A "caldron" is a large kettle or boiler. These unwise rulers therefore were saying that they were as safe as a caldron is safe when the fire burns under it. They, in fact, felt that the walls of the city were as safe as a caldron is from destruction and they who were within the city were as safe as meat in a caldron. They, however, did not know that there is no wall which can keep God out.

Ezekiel was one man against a nation, yet he was not to quit but to cry out the more and the louder. He was one against a multitude. May we learn from this fact that wrong does not become right just because the majority believe it to be so. The following passage confirms that which I am saying:

"Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment" (Ez. 23:2).

"And the spirit of the Lord fell upon me, and said unto me, Speak; thus saith the Lord; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them" (Ezek. 11:5).

Ezekiel's prophecy to the people fell upon deaf ears. They heard him speak, but his words went in one ear and out the other. They preferred to hear and heed the lies of their princes, so they continued to live normal lives by building houses and preparing to stay in the city for the rest of their lives. They did not believe that in a few days their houses would be burned to the ground. This was their attitude. Ezekiel, however, even though they would not hear him, was not to quit speaking. We, too, must keep on warning men and women of the wrath of God to come, even if no one believes us. It is our responsibility to speak, or to go into all the world and preach the gospel. God, of course, is the only one who can make our message effective.

It is interesting to note from the text before us that Ezekiel was to inform the people that God knew all their thoughts. He knew that their thoughts were not His thoughts. His thoughts dealt with destruction while their thoughts were upon

building houses and settling down for a long life. What are your thoughts, as you read these words? Let us always be aware of the fact that our God knows more about us than we know about ourselves. God, in fact, knows everything there is to know. This fact is brought out very clearly in the following passages:

"O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, Lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Psa. 139:1-6).

"Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain" (11:6).

The princes were meeting in an effort to resolve their problems, but they, in reality, were only multiplying their problems. God's Word to them was, "Ye have multiplied your slain." May we learn to follow after God's way as set forth in His Word. May we also learn that to do otherwise is only to multiply our problems.

"Therefore thus saith the Lord God; your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it" (11:7).

The Jews considered the walls of Jerusalem to be like a great caldron, that is, kettle or boiler. They believed that the walls could not be penetrated any more than a fire can penetrate or damage a kettle. They considered themselves as flesh in the kettle — flesh which could not be harmed. God, however, informed them that He would bring them "forth out of the midst of it". They, in fact, according to verse 10, would "fall by the sword."

"Ye have feared the sword; and I will bring a sword upon you, saith the Lord God" (Ezek. 11:8).

The people feared the sword. It, of course, was for this reason that they built the walls around themselves. They had made every effort to be sure that the sword would never reach their door. Those, however, who have been assigned to die by the sword, will die by the sword. There is no wall too high or too wide for God to pass through. The Lord Jesus, in fact, obviously passed through the wall of His tomb when He arose from the dead.

"And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you" (Ezek. 11:9).

Israel had failed to execute God's judgments. Now they must have His judgments executed upon them. This is the message which had been delivered to them as set forth in the following passage:

"For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from

among their people" (Lev. 18:29).

"Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the Lord" (11:10).

Israel has gone after strange gods — gods which could not think or act. The God of Heaven, on the other hand, by His judgments, would prove to them that He was very much alive. He would convince them that He was the Lord God of Heaven and of earth. I hope that you who are now reading these words are convinced that God is Lord of Heaven and Earth. I hope that you will not have to be convinced of this matter by His future judgments.

"This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel: And ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manner of the heathen that are round about you" (Ezek. 11:11-12).

There are many today who consider their church to be their caldron. They feel that their membership in a particular church will give them security from the wrath of God which is soon to be vent upon mankind. The Lord's reply, however, to all who seek salvation through the church will be as it was to Israel; that is, "for ye have not walked in my statutes, neither executed my judgments, but have done after the manner of the heathen that are round about you."

Many consider that their good works will be their caldron, but the following passage shows clearly that such a caldron is doomed to fail.

"Not by works of righteousness which we have done, but according to His mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" — (Titus 3:5).

"And it came to pass when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant in Israel" (Ezek. 11:13).

Ezekiel had much revealed to him, but he had not received a full revelation. There, in fact, were secret things which God kept to himself and one of these secrets involved, the exact number of those who would die and those who would remain.

Ezekiel, when he observed the death of Pelatiah, thought perhaps that there would not be one soul left when God's judgment had ended. Pelatiah was probably a wicked prince, so it is not likely that Ezekiel was mourning his death. It is more likely that he was concerned for the balance of the nation.

"Again the word of the Lord came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is that land given in possession" (Ezek. 11:14-15).

Ezekiel, in verse 13, had interceded for his people and had asked God if He was going to make a "full end of the rem-

Missionary To  
New Guinea  
Eld. Fred T. Halliman



FRED T. HALLIMAN

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

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

Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN,  
Sovereign Grace Baptist Mission,  
P.O. Box 36, Tari, via Mendi,  
Papua, New Guinea.

nant in Israel." God, in the passages before us, answers Ezekiel's question. He answered his question by promising deliverance to all of those who had not bowed the knee to Baal. It is as stated in the following passage:

"Therefore say, Thus saith the Lord God; although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come" (Ezek. 11:16).

God's promise to Ezekiel was that He (God) would be a little sanctuary to His people in the various countries to which they were to be exiled. He would be a sanctuary in that He would be a very present help in time of trouble. He would also guarantee that their offspring would be preserved so that the remnant would eventually return to their native land.

"Therefore say, thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh (not dead flesh, but living flesh which will be sensible to God's word). That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people and I will be their God. But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads,

(Continued on Page 8 Column 1)

THE BAPTIST EXAMINER  
AUGUST 11, 1984  
PAGE SEVEN



God does not ask much of a man, but he asks all of him that there is.

## TUNE IN TO THE CALL TO CALVARY

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

### EZEKIEL

(Continued from Page 7)

saith the Lord God" (Ezek. 11:17-21).

The passages before us were written in about 594 B.C., or about twenty-six hundred years ago; yet in our day we are seeing the gradual fulfillment of these prophesies. We, in fact, observed as Israel was made a nation in 1948. We have continued to observe as she has built her great Navy, Air Force and Army. We have observed as she has taken her place among the great nations of the world. We, in fact, have continued to observe as the spot light of the world is constantly upon Israel. She has become one of the main actors, if not the main actor on the stage of the world.

I understand, too, that there is a Bible study program second to none which is now in progress throughout Israel. The fruit of this study will, no doubt, be a means toward their walking in the statutes of the Lord and keeping His ordinances.

"Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city" (11:22, 23).

The cherubims, the executioners of God's judicial authority, have finished their work. The guilty have been sentenced and the God-fearing ones have

been sealed. It is now time for the cherubims to lift up their wings for departure. God's glory also leaves the city and abides upon the mountain of Mount Olivet. God, by leaving the city, was making good His word as it is recorded in the following passage:

"And He said, I will hide my face from them, I will see what their end shall be: for they are a very forward generation, children in whom is no faith."

"Afterwards the spirit took me up, and brought me in a vision by the spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. Then I spake unto them of the captivity all the things that the Lord had shewed me" (11:24, 25).

Keep in mind as we proceed that Ezekiel and many others were in captivity down in the Land of Babylon. It is to this group that he now turns his attention and speaks to them.

Ezekiel informs us that the vision which had been given to him, went up from him. It went up since it had come down to him from above. It, in other words, was a vision from God and not from man. It therefore went up from whence it came.

Ezekiel, by informing his captive brethren of that which God had told him, was a faithful servant of God. May we be like Ezekiel and not neglect to witness to others regarding that which we have received from the Lord.

## MY IMPRESSIONS OF C.B.C. BIBLE CONFERENCE 1984

As I think about the conference, I believe there are only five men speaking here that preached at the Old Calvary Baptist Church Conferences. I think how some have gone to be with the Lord, some were not able to be here, and some have gone into heresy. But I am thankful that the Lord has taught other men the truth, and brought them here to preach, so we can still have a great conference like this. I enjoyed the conference very much, and am looking forward to next year's conference. I want to thank the pastor and the whole church very much.

Calvin Kern,  
Gladwin, Mich.

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The time of fellowship and study of God's Word was

refreshing. The hospitality was appreciated.

Don Mikitta,  
Red Wing, Minn.

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We would like to thank all the members of Calvary Baptist Church and Brother Joe Wilson for an excellent Bible Conference. We enjoyed the good preaching and the fine fellowship. We pray that God will grant us the privilege of attending next year's Bible Conference to which we are already looking forward.

Roscoe & Billie Jarvis  
Warren, Ohio

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My needy heart and mind were blessed by the ministrations of the Holy Spirit of God as He worked through His many faithful servants. I pray I shall

be privileged to be thus benefited again.

Raymond Waugh  
Midland, Tex.

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I enjoyed the singing, fellowship and preaching. And have always enjoyed the stand this church has taken as to her beliefs, mission work, and The Baptist Examiner.

John Foor  
Gladwin, Mich.

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This was another of Calvary's great conferences. The preaching was great. The singing was good. The fellowship was wonderful. May the Lord continue to bless this great church in her work, and the people to continue to support her endeavors.

Dan Phillips  
Bristol, Tenn.



Some Halliman Women at the Conference.

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AUGUST**

## APPRECIATED LETTERS

(Continued from Page 6)

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The Summerford Baptist Church voted to help support The Baptist Examiner and Brother Peter Halliman monthly... May God's richest blessings be upon them both is our prayer.

Summerford Baptist Church  
London, Ohio  
Elder Alvin Green  
Pastor

THE BAPTIST EXAMINER  
AUGUST 11, 1984  
PAGE EIGHT



Jim Hobbs preaches the Word.



Gabriel, (I mean, Brother Joslin) blow your horn.



Eating at the parsonage after the last session.



A courting couple at the Conference: Andy Proctor and Carol Pyle.



Some people really love conferences: Alma Waddell.