

The world has many religions, but there is only one gospel.

THE BIRTH OF A CHURCH

by Doug Newell
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Acts 11: 19-26: "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man and full of the Holy Ghost and of faith and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they

assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch."

This was rather long for a text, but the church truths that



Doug Newell

are found in these verses of Scripture, are of such importance, that it will benefit us as we study the subject of this article, THE BIRTH OF A CHURCH. As I was thinking on this subject I thought of how God gives us examples of spiritual truth with physical things. I was thinking of the birth of a church and how that in many ways it resembled the physical birth. Let's notice, first of all, that God created man. Gen. 1:27: "So God created man in his own image, in the image of God created he him: male and female created he them." (Continued on Page 5 Column 2)

THE COVENANT OF OUR FATHERS

by Fred C. Beard
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Scripture reading, Malachi 2:3-10; Text: Malachi 2:10.

"Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?"

Throughout the Word of God there is much mention of covenants that have been made, between God and man, and every one of these covenants have been broken; not broken by God; but broken by man. One would think that we would learn from the examples of the patriarchs of old; indeed, we are admonished to do so. 1 Corinthians 10:11 tells us: "Now all these things happened unto

them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." We are told that we learn from the mistakes of others; but do we?



Fred Beard

I ask you; have we really learned the lesson that is here put before us? The lesson of

following the teachings of those that have gone on before us, or are we like the priest whom God the Father had made a covenant with, and that covenant broken, corrupted and profaned by those that were called upon to proclaim the words of God? I tell you, it's a shame that those who lay claim to the call of God, to preach the Word of God, that, for the most part they have not learned from those that have gone on before us.

Paul was one of the first of the Lord's called out preachers, born out of season, as he puts it, yet endowed with the Spirit of God to preach the acceptable year of the Lord, and Paul says to us in Galatians 1:9... "If any man preach any other gospel unto you than that ye have received, let him be

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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 A MISSION WORK

Peter Halliman

Dear friends,

In our last article on the history of the New Guinea mission work, we left off shortly after the first Baptist Church had been formed. We were continually on the move going deeper and deeper into the bush, breaking new ground almost every week. At times we were out on patrol up to 5 weeks at a time. At one time 35 men and myself were on a long patrol and were lost for 11 days in the jungle, had run out of food and resolved to die. In the eleventh hour God led three of our men, that had gone out in search of people, to an opening where they contacted a couple of individuals. They in turn led us to a few more and we were able to obtain a little food, rest up a bit and finally, we walked over a ten-thousand foot mountain and came out to a place where we had a Baptist Church established. Most of us were so weak from the lack of food, the long hard walk, sore feet, malaria, etc., etc., that we had to rest at that place the most part of a week before we could continue on.

God continued to bless the work in a marvelous way. We saw the outpouring of the Holy Spirit as we had never seen before. People were being saved almost weekly and sometimes

several in a single service. Sometimes in a month's time we would have 200 or more to baptize. All of the baptisms were performed by myself back in those days, as we had no one else that was capable of performing the rite. The Lord had called several men to preach by this time, but they knew nothing about the administration of church work. I was continually on the go visiting and teaching these new churches and preaching to the lost.

As the work grew, so did our opposition from the Catholics and Protestants. Some of our preachers and Christian workers were attacked bodily by white

Protestant missionaries. We were forced into numerous court cases by both Catholics and Protestants. The Catholics, on Bougainville, got out almost an entire issue of their church paper on "The Heathen Halliman." Their main complaint was that Halliman does not believe and teach Christmas and Easter, as being Scriptural. At one time the Protestants came up to where we were having a church service, surrounded the building and blocked off the only exit, demanding that we stop the service and clear out or else they would burn the building down while we were

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WINE INSTEAD OF GRAPE JUICE IN THE LORD'S SUPPER

by T.P. Simmons
(Now in Glory)

We in some way, made reference to the use of wine instead of grape juice in the Lord's Supper, and one of our readers asked us for proof of our position. Since that time, we have been giving the matter some further study preparatory to the writing of an article on it. Not long ago, we were written to concerning this question, and we find that this is a very live question in a certain section of the country. We find a good deal of difference of opinion among Baptists on this question; some contending for the

use of grape juice, others contending for the use of wine, and still others contending that it is immaterial as to which is used. Only one of these three groups can be right. And the one that is right ought to be joined by all. And, even though the question of itself were a trivial one, it would be worthwhile to discuss it for the sake of harmony and uniformity among Baptists: for differences that involve conscientious scruples always have a decisive and paralyzing effect, however small they may be. This question is not of the greatest importance: neither is it trivial. It is not a trivial thing to seek to know how to best "show forth the Lord's death till he come," and how to do it in complete harmony with Scriptural practice. "He that is faithful in that which is least, is faithful also in much" (Luke 16:10).

We hold that wine should be used. We believe we came to this position through unprejudiced study. There was a time when we had never studied the question and paid no attention to the matter. Then we came to study it and were inclined in favor of grape juice mostly, perhaps, through aversion to alcoholic drinks. Then later we were drawn over in favor of wine. But even after that, we came to wonder if grape juice did not match the unleavened bread better than wine. And it was not until this question was thoroughly settled in our mind that we became firmly established in our present position.

We have three reasons for holding that wine instead of grape juice should be used in the Lord's Supper. They are as follows:

1. Christ used wine in the institution of the Supper. In order

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

A GODLY LITTLE SLAVE GIRL

"Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy" (II Kings 5:1-3). Any way of studying the Bible is blessed and profitable. One way that has been a blessing to me is to study the biographies of the Bible. I get much spiritual profit from studying events in the lives of

Bible characters. There are many unnamed characters of the Bible, whose lives have been, and still are, a blessing to others. Here is one such. Oh, what a blessing is the study of this incident in the life of this godly little slave girl! We do not even know her name; but I am persuaded that her name is in the Lamb's book of life.

Let us glance at the story. Once upon a time in a far away land there lived a little girl. She was likely a very happy girl, living at home with her parents, and maybe having brothers and sisters to play with. She lived in the land of Israel, where there remained some worship of the true God. Elijah had not been gone to heaven long, and Elisha was now a mighty prophet in the land. One day some marauding soldiers from the Land of Syria

came through that part of the land. We do not know what happened to this little girl's parents, or to others in her family, or to her neighbors. However, we do know that this little girl was captured by these soldiers and carried away from her home. She was taken to the land of Syria, and there she was made a slave to the wife of Syria's army. Poor little girl. Taken away from home to a foreign country. Made to be a slave girl. Maybe she never saw her parents again. Maybe they had been killed by the soldiers, as they certainly would have resisted the capture of their little girl. This girl could not go out freely and play with other children as she had in the days gone by. She was not free to do

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SLAVE

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the things other boys and girls can do. She was a slave. She had to do whatever her mistress told her to do. How will this affect her life? What kind of person will she be. Well, let us see as we study about: A Godly little Slave Girl.

She was a saved girl. I am sure of this because of the godly character of her behaviour under the circumstances. Salvation is the most important thing in time and eternity, in fact, it is more important than all other things combined. It is more important than one's social position. The slave who is saved is better off than the master who is unsaved. Salvation is the most important thing in time and eternity, in fact, it is more important than all other things combined. The slave who is saved is better off than the master who is unsaved. Salvation is more important than one's financial position. The one who has Christ is rich, though he has nothing else. The one who has all the world, but does not have Christ, is poor indeed. Salvation is more important than worldly pleasure. This little girl could not have all the good times of fun and frolic as other children did, but she was saved, and that is the greatest joy one can ever have. Oh, the only real joy is the joy unspeakable and full of glory of knowing one is saved. Salvation is more important than earthly fame. Who is Naaman? Oh, I know about him. He is the captain of the army. He is a famous man throughout Syria. Who is the little girl who waits upon Naaman's wife? Why I don't know who she is. She is just a nobody who was captured in Israel and made a slave in Syria. Why I don't even know her name. But she is saved, and that is the main thing. Though she has no fame in this world, she has that in heaven which will

shine as the stars forever.

Thank God that salvation is for all classes of people. One does not have to be rich, or famous, or high-society to be saved. God's grace reaches the lowest of the low of the classes of this world. God's election is a large and a gracious election. His election includes a vast number of the poor and lowly of this life. Men have been redeemed by the blood of Christ from every nation, land, people, and classes.

A young person can be a saved person and be a true and useful servant of the Lord. Oh, how often young people think that salvation is for the time of old age. Or sometimes saved young people seem to think that God does not expect the same dedication and service out of them as He does of the older people. But here is a young girl who was a saved girl, and who was greatly used to be a blessing to others and to bring glory to God.



Joe Wilson

This young girl knew the saving power of God in her own life, and therefore, she could testify to others of that power. She believed that God could heal Naaman of his leprosy. Why did she believe that? Because she had felt the power of God in her own life. Only those who have experienced the power of God themselves, are qualified to tell others of that power.

This young girl knew that she was where she was by the sovereignty and providence of God. Oh, this high and glorious doctrine of the Sovereignty of God over all things! It is not just a doctrine to be believed and preached. It is a doctrine to live by. It is a doctrine to apply to all the details of life. It is a glorious, blessed, encouraging, and comforting doctrine. In the dark hours and sad events of life, how often have the children of God drawn sweet consolation from that doctrine of God's sovereignty over all things? Job, the great sufferer of the Bible, in the midst of terrible sadness, suffering, and adverse circumstances, comforted himself by this doctrine. Hear what he said, "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me..." (Job 23:13-14). Oh, to believe that God is in control, gives strength and encouragement to the soul. This little girl believed that God was in control of the sad events that had taken her from her home and made her to be a slave girl in a foreign land.

Believing this, she did not grumble and complain about her lot in life. Believing that she was where she was by the sovereign will of God; believing that God had predestinated from eternity that she would be in her present situation; believing that God has a great love for His elect, has great wisdom, has great power; and that this God

had purposed the events of her life, she did not grumble nor complain. She was happy and content with the lot in life which had been appointed her by her God. Do we believe that God is in control? Do we believe, as we profess, that He has predestinated all things that ever come to pass? Do we believe in His love, power, and wisdom? Do we believe that, "...all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28)? Well, if we believe these things, why do we grumble and complain, and why are we not content and happy with our lot in life?

This little slave girl lived a good, clean, and godly life in the place and condition she was in. How do I know this? I know this because, otherwise her testimony would have had no influence with others. What was her situation? She was away from home. Away from the good influences and encouraging help of home and parents. How many times have young men and women, who lived decent and moral lives at home, gone into deep sin when away from the influence of home? How many young men, raised in good homes, living decent lives there, have gone into the service of their country, and plunged into deep sin?

This little girl was away from what godly influences were left in Israel. In Israel where, at least there were some remains of the worship of the true God. She was in a land of idolatry. All around her were those who worshipped idol gods, and no doubt, sought to influence her to do the same. They might say to her that her God had failed her and let her become a slave to a worshipper of their god. That therefore, their god was more powerful than her God. The devil no doubt tempted her to think that her God had failed her, had forgotten her, had let her come to her sad situation. Oh, how much was against her in her condition and place. But still she lived a godly life to the glory of God. No condition, or set of conditions in which we find ourselves will ever justify a bad life. Please read that sentence several times. How often we try to justify our sins and failures by our circumstances. It will not work. Nothing can excuse a bad life.

This little slave girl was a good maid to her mistress. How do I know this. Because otherwise her testimony would have had no effect with her mistress. We are not slaves today. However, I believe we can apply some Scriptures about slaves to the matter of our jobs in the world. A Christian ought to do whatever he does in a Christian way. Our Christianity ought to influence every part of our lives, including our work. Listen to the Word of God, "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart" (Eph. 6:5-6). "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23-24). Had this little slave girl grumbled and complained about everything she was told to do; had she pilfered from her mistress, had she been

continually rebellious; then, her testimony would have had no effect. She was a godly girl and a good maid to her mistress.

This godly little slave girl had a love for others. Love is the chief characteristic of the proper Christian life, and is commanded by God. Think of this little slave girl. Consider that the man who was her master was also a leper. How would you have reacted in her situation? Would you have thought to yourself, "I am glad Naaman is a leper. I hope he never gets well, he does not care anything about me and my being carried away from home and being a slave here, why should I care anything about him?" Is this not what many of us would have felt? How many of us have ever manifested any interest in or concern about our boss on the job? Do you begin to see now

the greatness of the spiritual character of this little, unnamed slave girl? Dear friend, nothing can justify a lack of love for others. No matter what one does to us, we are to love that one and pray for that one. Is there a person in this world that you have (almost) hatred for, that you wish them ill, that you would not pray for? This is wrong. We are to love our neighbor as we love ourselves. And I do not know how we can justify not loving anyone by saying that such is not a neighbor. Oh, see this little slave girl. She says in her heart, "I love my master. Naaman. I wish he would get well." No doubt she prayed for him to get well. No doubt, God put it into her heart to tell of the prophet in Samaria, and how Naaman could be healed by visiting this prophet. Is there a

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FROM THE EDITOR

IS THE GOSPEL THE RULE OF THE BELIEVER'S LIFE?

I quote from an article in a magazine recently received. The quotes are themselves quotes from other sources. "We believe that the believer's rule of conduct is the gospel, and not the law, commonly called the Moral Law..." "the gospel containing the sum and substance and glory of all the laws which God ever promulgated from His throne..." "All the law, and more than the law is in the gospel, and that is their rule."

This article is written to oppose the idea that believers are under the Law of God as a rule of conduct. The article teaches that the Law is used in bringing a sinner to Christ for salvation; but that, after that, the believer has nothing more to do with the Law (this seems to me strongly implied therein). When people tell me that we are not under the Law of the Ten Commandments, I always reply, "Which one can we break?". They usually stammer, stutter, make some meaningless remarks and change the subject. Either we are obligated to keep the Ten Commandments or we are not. If not, then we are at liberty to break them. This is as plain as can be to any thinking man. Surely, few men will say that we are at liberty to break the Ten Commandments, except that many will say we can break the Fourth one. Few would dare to say that we can break any of the others. Then, pray tell me, what means this cry that we are not under the Law as a rule of life and conduct?

The article to which I refer tells us that the gospel is our rule of conduct (see quotes above). Now, how utterly absurd. The man (and those who formulated this as a part of their Articles of Faith) has forsaken sane thinking on the subject, common sense on the subject, in making such a statement. The gospel is God's good news about Jesus Christ, as to His person and Work. The gospel is that Christ died for our sins according to the Scriptures, was buried, and rose again the third day according to the Scriptures. This gospel is to be preached to all men. Men are to be told that if they will repent of their sins and believe this gospel, they will be saved — and they will. When the Holy Spirit works with irresistible and efficacious power upon the elect, they are enabled and caused to believe this gospel, and are eternally saved. Now, this is the gospel. Pray tell me, where in this gospel, is there a rule of conduct for the one saved thereby? The article to which I am referring said, "All the law, and more than the law is in the gospel, and this is their rule." It also said, "the gospel containing the sum and substance and glory of all the laws which God ever promulgated from His throne." Now, surely, these men were not thinking at the time they made such foolish, even absurd, statements. Where, in the gospel is there a law against adultery, against idolatry, against cursing, lying, etc. It would be laughable, if it were not so serious and tragic, that men could make such meaningless — I might as well say it — even false statements: statements which contradict the Word of God.

I call on somebody, somewhere, to tell me what on earth is meant by, "the gospel is our rule of life"? Spell it out for me. Detail it to me. What are the things we are not to do, what the things we are to do, which are clearly told us in the gospel? Men, who make such statements as these, are ignorant of the true meaning of the gospel, and ignorant of the God-given standards of living. Please, oh please, somebody tell me what such drivel means. The gospel is blessed. Praise God for the gospel. I would not, for a thousand worlds, belittle the glorious gospel of Jesus Christ. I honor and proclaim that gospel. I am eternally saved by that gospel. But there is not one word in all that blessed gospel as to the rule of conduct for the believer.

I tell you, my brother, the longer I live, the more I become convinced that one of the rules for interpreting the Bible is simply using a little common sense. No man can think clearly on the subject, face up to what he is saying, and then say that the gospel is the believer's rule of life. It is that by which we obtain eternal life, but it does not tell us how to live that life out day by day. No man more honored the gospel than did the Apostle Paul; but he honored the law also. He stated, "For I delight in the law of God after the inward man" (Rom. 7:22). Did Paul believe that the gospel was his rule of life? Did Paul believe that the saved person had no more to do with the law? Then how could he make the above statement, and what did he mean thereby? He meant that the saved person would delight in God's law, and would endeavor, by the grace of God, to obey it in its every precept. This outcry against the law of God to obey is not Pauline Theology, as many say; rather, is it contrary thereto.

"The gospel is our rule of life" is a meaningless, absurd statement. It is totally untrue and totally contrary to the Word of God. May God bless you all! Comments welcomed.

SLAVE

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greater example anywhere of one "loving her enemies" than this one?

This godly little slave girl witnessed to others for and about the Lord. Oh, we are commanded to do this. We have felt the saving power of God in our own lives. We know that the greatest need of any man is to be saved. We know that Jesus is the only Saviour, and that He can, does, and will save all who come to Him. We are to tell this to others. We are not hardshell heretics. We believe that God uses the gospel in giving spiritual life to dead sinners. But, sometimes we are hardshell in practice, and we fail to witness to the lost about us.

The testimony of this little slave girl played a very important part in one of the greatest miracles in the Old Testament. She did what she could. She could not be a mighty prophet herself, like Elisha. She could not heal Naaman of his leprosy. What could she do? She could care and love. She could pray. She could testify. She could live a godly life, setting a good example, and giving weight to her testimony. She did not try to do what she could not do. She did not sit down and do nothing. She did what she could. And God used that, and she played a part in a great miracle of God's power and grace. We cannot save anyone. We cannot give spiritual life. But we can live godly lives as a testimony. We can love. We can pray. We can witness. And God just might be pleased to use us in the greatest of all miracles — even that of the salvation of the souls of others.

What are some of the results of the life and actions of this godly little slave girl, which will also be the result in our lives if we will follow her godly example? There was the result of greater blessings in her own life. Do you think she would have been happier if she had been grumbling, complaining, rebellious, stealing, living ungodly, and being a very poor maid to her mistress? Oh, no, the way she accepted her position in life, submitting graciously to God's sovereign will, seeking to do the very best she could in her situation — this was the way to have the happiest life she could have. Dear friends, the good life is the happiest life. The godly life of love, concern, prayer, and testimony is the happiest life one can live on this earth. Try it. You'll like it.

She was, in this way, a blessing to others. Is not this why God placed us here in the midst of others? Does not God bless us in order that we would be a blessing to others? If we cannot, or do not help and bless others about us, we have failed in one of the major purposes of life. God saves us. He does not immediately take us to heaven. He leaves us here. Why? So that we might be a channel of blessing to those about us. Dear friend, is your life a blessing to anyone about you? Are you helping others in spiritual matters. If not, why not? We are the salt and the light of the world. If the salt has lost its savour, if the light is not shining, what good are we doing here? We might as well just "drop dead" and get out of the way if we are not going to be a blessing to others.

Then there is the matter of rewards at the Judgment Seat of Christ. Here we are. Time is over for us. The rapture has

taken place. We are all standing before the Judgment Seat. The Lord is passing out the rewards for faithful service to Him. "Elisha, come up and get your reward for the healing of Naaman." Elisha comes forward. But wait a minute. "Little slave girl (God knows her name and will use it), come up here and stand alongside Elisha. You get part of the reward for the healing of Naaman. Your godly life, and love, and testimony had a part in this." You see, dear friend, this kind of life, love, praying, and witnessing is the way to have many wonderful rewards at the Judgment Seat.

I close with some exhortations. Be sure you are saved. Live for God wherever you are. Let nothing keep you from this. Serve Him to the best of your ability. Seek from God, and manifest to others a great love for those around you. Pray for others. Witness frequently and faithfully to others. This will be the happiest way you can live as to your own blessings. This will cause you to be a blessing to others. This will gain you the greatest rewards at the Judgment Seat of Christ. Let us seek grace to follow the example of this Godly Little Slave Girl.

FATHERS

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accused." Beloved, what Paul said then is still true today. If our forefathers were to come, and sit down amongst most of the assemblies of today; their seats would not even get a chance to get warm before they would get themselves up and flee from that place.

In this article I would like to set down for you some of the teachings and some of the truths of the true church of the Lord Jesus Christ.

I plead with you, to learn the lesson of our forefathers; be not guilty of corrupting the teachings of the Lord's church, and do not profane the covenant of our fathers.

I

The Beginning of The Lord's Church

Jesus stood on the coast of Caesarea-Philippi, and He asked His disciples, "Whom do men say that I the son of man am? And they said, Some say that thou art John the Baptist, some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:13-18).

Jesus said, "Thou art Peter." Jesus gave Simon Barjona the name of Peter; a name that literally means a little stone. What He was saying was; "Simon, you have received a truth that has come from God, my Father, and so I call you Peter," a little stone that bears up well, as long as it is with others to help bear the weight of truth; "And upon this rock" He was speaking of none other than Himself, for He is the rock, the chief corner stone, disallowed of men but chosen of God, and upon Himself, as the only foundation that will ever bear up under the load that is placed

upon her, the weight of the truth of the Word of God.

And the Lord Jesus Christ formed His own church, a church made up from the material that was already prepared for Him, prepared by the power of the Almighty One, the Lord God.

God sent John the Baptist, to prepare the material that was to be used in the first church of the Lord Jesus Christ. It wasn't formed as yet, the material wasn't prepared as yet, the way had not been prepared, his paths had not been made straight; But God had sent John to take care of all these things. In sending John, God provided the material for the Lord's church, those that having heard the words of God by the mouth of John, repented of their sins. In sending John, God provided the name of the Lord's church. God's Word calls him "John the Baptist." Jesus calls him "John the Baptist." Even the enemies of righteousness called him "John the Baptist." And God sent him to prepare the material, and to provide the name for the Lord's church. By the sending of John the Baptist, who indeed did baptize, God provided the way of entering in to the Lord's church; that's why when "Jesus came from Galilee to Jordan, unto John, to be baptized" (Matt. 3:13) that John forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" (Matt. 3:14). You see, as far as John was concerned, there was no need for the Lord Jesus Christ to be baptized, He was the one that God had sent John to prepare a way for, to set the material, and the name to be used, and here comes the foundation, asking to be baptized. John had provided the way, but the seal of God's approval had not been placed upon it as yet. Thus Jesus said unto John; "Suffer it to be so now: for thus it becomes us to fulfil all righteousness." And John baptized Jesus in the river Jordan, and God came from heaven to see that it was done right.

"And Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16-17).

God had sent John to provide the material, to provide the name, and to prepare the way, to set the pathways straight; and John had done just that, God was pleased with it.

Now I have said all this to remind you that the Lord's church began with Christ, while He was here in the flesh upon this earth, and His church is still alive today, just as it was when the Lord formed her. The gates of hell have not taken her over. Try as men may to corrupt the teaching of our Fathers; the truth remains unto this day, for the Lord's promise is one with power. He said to them "All power is given unto me in heaven and in earth" (Matt. 28:18). Christ Jesus, the Son of God, is the power that has kept His church all these years. He formed her, He endowed her with power, He watches over her, and He has kept her by His own power in the truth of His Word, lo all these years; and a million more, if He does not come for her before then.

The teaching of baptism is one of the ordinances of the Lord's church. Baptism is by

the example of the Lord Jesus Christ Himself, "immersion," for Christ came up out of the water; that means that He was down in it, and He had to go down into it in order to come up out of it. God the Father set His seal of approval upon the way it was administered. He spoke out of heaven to witness the occasion. He announced His pleasure, and His approval.

I tell you, in the light of the truth of God's Word, no other organization, has the Scriptural right to baptize. No other assembly is Scriptural. Only the Lord's church. And that by succession from the very first church that the Lord Jesus Christ formed.

II

Taught By The First Church

The first church of the Lord Jesus Christ, taught that only believers were to be baptized. Baptism was then, and always will be by immersion and that as a means of being added to the church.

On the day of Pentecost, only those that "gladly received his word were baptized (Acts 2:41) and added to the church." A church that was already formed.

John came baptizing only those confessing their sins (Matt. 3:6). But unto unbelievers John said: "...O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance:" (Matt. 3: 7-8). John refused to baptize unbelievers!

Paul was saved on the road to Damascus, quickened in spirit by the power of the Lord unto repentance, and he was baptized into the church of the Lord Jesus Christ which was already at Damascus. That's the way it was then, and hallelujah, praise God, that's the way it is today in the TRUE church of the Lord Jesus Christ.

OH, beloved of God, do not let men sway you with their false teachings, telling you that any way is ok, that it all means the same thing, that we are all going to the same place, just by different roads. Because you see, that's a lie from old Satan himself. There is but one way, and that's the Lord's pathway. Oh, how we praise God for those that are walking with the Lord Jesus Christ, hand in hand, down that straight and narrow pathway, believing in His ways, His teachings, His church, and in His headship over that church. Oh, how we praise God for you. You may be few in number, but so great in the eyes of God.

The church has always taught the ordinance of the Lord's Supper. She has always taught that only members of the church administering the ordinance are to take of that supper.

In Acts 2:41, 42, we are taught that only members of the church at Jerusalem, those that "Continued steadfastly in the apostles' doctrine and fellowship, and breaking of bread," these and only these were to take of the Lord's Supper. You see, the church is but a guardian. We of the Lord's church have a responsibility to see to it that this ordinance, which has been entrusted in our care, is observed as it was when first instituted. This is the Lord's Supper! He took of the bread of the passover meal, which was bread baked without any leaven, broke it and gave it to His church, saying; "Take, eat; this is my body." The lack of any leaven in the bread is im-

portant. Leaven depicts sin and sin is foreign to the body of Christ. "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:26-28). I tell you that this was the fruit of the vine, a fruit that was without any sign of leaven. All the leavening qualities of the fruit had been removed by way of fermentation. Jesus instituted the supper, saying, "as you do this, do it in remembrance of me." He excused the man Judas from taking the supper. Excused is not the right word. Excluded is far better. Unbelievers are excluded. They are not to take of this supper, which shows the Lord's death. You see, unbelievers do not care what they do with the Lord's church, nor do they care what they do with the Lord's Supper, they will deal treacherously, and profane the covenant of our fathers. The Church of the Lord Jesus Christ is a missionary church. The materials which Christ used to form His church were the products of the missionary, John the Baptist.

"There was a man sent from God." God sent John, He sent him on a mission. His mission was to prepare the way, to make the paths straight. John was a Missionary Baptist. The Lord Jesus Christ was a Missionary Baptist. "God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4).

Jesus Christ, the Son of God, came on a mission! When He cried out with a loud, and I believe a very strong voice from the tree, "It is finished!" He has fulfilled His mission. He was ready to go back to the Father.

That first church of the Lord Jesus Christ was a missionary church. Jesus Christ, God's missionary Son, gave a mission to the church saying: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19-20).

Now I ask you; are you a member of a Missionary Baptist Church, does not make you a Missionary Baptist. But being a Missionary Baptist will make you want to be a member of a true Missionary Baptist Church where you can observe all the things that the Lord Jesus Christ taught and commanded. you want to be a member of a true Missionary Baptist church where you can observe all the things that the Lord Jesus Christ taught and commanded.

III

What He Taught Them

Some of the things that the Lord Jesus Christ taught His church are to follow, but I wish to assure you that I could not set in writing all that the Lord taught, even if I was so pompous as to have you believe that I knew all that He taught, but I don't. I stand amazed at what God has taught me, and as-

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

In the light of your teaching of Irresistible grace, please explain how one can resist the Spirit as in Acts 7:51.

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Acts 7:51 "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."

The Bible doctrine of irresistible grace does not lend itself to, or give any measure of credence to antinomianism or fatalism. God, in effectually calling His people unto salvation, does no violence to the natural will. The Holy Spirit in effecting the salvation of God's elect does not diminish the utter depravity and enmity of the natural mind, nor is the liberty or freeness of the human will circumscribed so as it cannot yet choose according to its nature.

Speaking of the elect of God, the Psalmist says: "Thy people shall be willing in the day of thy power..." (Ps. 110:3). This text plainly declares.

1. God has a people. 2. God's people "shall be willing." This denotes a point in time when God's people were unwilling. 3. "Thy people shall be willing." This also denotes a point in time when God's people become willing. 4. "Willing in the day of thy power." The day of their "willing" is determined of God, and their willing is the result of God's power or the irresistible grace of the Holy Spirit.

Man's natural will poses no problem for God. It is too puny to help man, much less God. God neither needs nor solicits the willingness of man in effecting His decrees (Job 23:13). So then, the willingness of man to be saved is not of the flesh, "but of God" (John 1:13). "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9:16).

I do not know, or know of, any sovereign grace Baptist who teaches that the Holy Spirit in regeneration forces the subject to act contrary to his nature. His old nature remains the same, it is not done away with, but is made powerless to resist the regenerative grace of the Holy Spirit. In regeneration man is given a new nature, and it is by the new nature he comes to God, and that eagerly and joyfully.

In Acts 7 Stephen rehearses the history of Israel in the ears of the Jews. He tells them of the great kindness God had showed them in sending prophet after prophet unto them with His Word. Instead of receiving God's prophets and their Holy Spirit-given message, they persecuted and murdered them. It was the objective proclamation of the gospel the Jews resisted, and not the subjective work of the Holy Spirit in

regeneration. The Jews to whom Stephen spoke (Acts 7:51) were "stiffnecked and uncircumcised in heart and ears," and their hatred of Christ was manifested by their vicious opposition to His Word as spoken by Stephen and the prophets before him.

In John 3:8, the Lord tells Nicodemus that the Holy Spirit is sovereign in regeneration, and that His regenerative work is humanly incomprehensible. It is inconceivable to me how a poor impotent mortal can resist a power that is sovereign, and of which he knows nothing. The fact of the matter is, the subjective work of the Holy Spirit in regeneration cannot be resisted, but every gospel overture made by the human instrument of God is resisted by the natural man.

Man as he is in nature, totally depraved, destitute of righteousness, can neither will in favor of the saving grace of God, nor can he gainfully will against it. Ergo, the glorious doctrines of unconditional election and irresistible grace.

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From the start lets clear one thing up. It is not "my" or "our" teaching. It is the teaching of God's Word. What I might try to teach amounts to nothing compared to what the Word of God teaches. The doctrine of Irresistible Grace is one of the most precious doctrines we can find.

Acts 7:51 tells us that all resist the Holy Spirit as their fathers did. You see, there is a general call of repentance. All men are responsible to heed that call, but because of the fact that all men are totally depraved none will heed that call. God spoke of this when He was dealing with Israel in Isaiah 65:12: "...when I called you did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not." Jesus spoke of the same thing in John 3:19: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." That's why Paul said in 1 Corinthians 2:14: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually discerned."

Now concerning Irresistible Grace, we must understand it a little before we can appreciate it. Remember, we are totally depraved and the message of hope has no meaning to us because we are dead. In spite of our condition, suddenly the message that we cannot hear becomes clear to us, and we, who cannot come as Jesus said

in John 6:44, now have a desire we never had before and now we come to Jesus. Why? How? Because of the power of the gospel and the work of the Holy Spirit in irresistible grace. Thus Peter said in his sermon on the day of Pentecost: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). Again, Paul tells us clearly in Romans 8:30 that God calls those who were chosen before the foundation of the world: "Moreover whom He did predestinate, them He also called..."

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Acts 7:51: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."

There are several observations I wish to make about this verse of Scripture. I assure you that it in no way refutes the doctrine of irresistible grace.

Let me define what I mean by irresistible grace. I am speaking of The Holy Spirit working in the heart of a non-believer, bringing that lost person to a saving knowledge of Jesus Christ. I believe that this power cannot be resisted by the natural man. To make it simple, I believe that The Holy Spirit will save all those He "tries" to save. I believe that every sinner the Holy Ghost seeks to draw unto Christ; "will be made willing in the day of his Power." I will also mention that this is not a brutal call; but a call that The Bible describes as being in "loving kindness."

To say the Holy Spirit is striving to save these individuals is mere assumption on the part of the reader. The gospel is necessary for salvation. If you will study the message that Stephen has preached to this point, you will be hard pressed to find the gospel there. Before Stephen is able to work up to the gospel, this angry mob seeks to take his life. The burden of proof, that The Holy Spirit is here trying to save these people, rests with the opponents of irresistible grace, not with those who believe it. There is no mention here of the Spirit trying to save them.

Now, let us make several observations about this verse. First, it might be admitted that the Spirit might for a time be resisted, but if the Bible is true, (and it is) then the Spirit will not be completely opposed and overcome. The Holy Spirit will win out in the end. How we ought to praise God for this! If this is not true then all men would go to hell. Secondly, I again mention, that it must be proven that the Spirit is working in these individuals for the purpose of salvation. Is the

Spirit of God "trying" as hard to save these as He does to save those who are converted?

Thirdly; suppose the Spirit was working on the souls of some of these people. It cannot be proven that they continued to resist the Spirit and went to hell. It can be proven that at least one of these individuals; Saul, was later saved and did a great work for God. Who is to say how many others were saved? Lastly, I give you what I feel to be the proper explanation of the verse. I believe the Holy Spirit they were resisting was not The Spirit working on their soul for conversion, but they were resisting the Spirit by which Stephen was preaching. Verse 55 tells us Stephen was "full of the Holy Ghost." Acts 6:10, tells us "they were not able to resist the wisdom and the spirit by which he spoke." I feel the Greek definition for resist will also support this position. It means to fall upon or to strive against; study will show that this is exactly what the mob did to Stephen. Verse 52 bears this explanation out as it speaks of the persecution of God's prophets by their fathers.

Very briefly let me give you some proofs that The Holy Spirit cannot and will not be resisted in salvation. Job 23:13, Isaiah 44:24, 27, Isa. 46:10, Daniel 4:35, Proverbs 19:21 all teach us that God is sovereign and will act according to His will. John 1:12, 13, Acts 5:31, Acts 11:18, John 3:27, II Timothy 1:24, 25; Matthew 1:21, Eph. 2:8, 9 teach us that salvation, repentance and faith are gifts from God. I would also u you to read and study John 6:37, 39, 44, 63, 65, John 5:21; 10:26, Acts 13:48, Rom. 9:16, 19, 21, 22, Psalm 110:3.

I conclude by saying, thank God for irresistible grace. This verse in no way belittles or refutes this precious truth.

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The question should be, "in the light of the plain, clear, undisputable teaching of the irresistible grace of God, which is taught in His Word, please explain —"

It is a very plain fact that the Bible teaches that God, before the foundation of the world, chose or elected a people whom He sent His Son to redeem. (Ephesians 1:3). It is also very clear from the Word that, "All that the Father giveth me shall come to me;" (John 6:37). "And this is the Father's will which hath sent me, that all which he hath given me I shall lose nothing" (John 6:39). Also, Jesus said, "My sheep hear my voice, and I know them, and they follow me" (John 10:27).

Irresistible grace does not mean that one may not resist. The Apostle Paul did before he said, "Lord, what wilt thou have me do?" (Acts 9:6). Neither does it mean that the Holy Spirit drags one against his will, but makes him willing. The Word says, "Thy people shall be willing in the day of thy power" (Psa. 110:3).

Now, in light of the above passages, we see that Stephen did not say, "ye stiffnecked and uncircumcised in heart and ears, ye do always resist

the Holy Ghost: as your fathers did, so do ye" (Acts 7:51), to show that the Holy Spirit was trying to save them and they were resisting. But it was to show that they were just like their fathers before them, who rebelled against God and those whom He sent, even putting many to death for foretelling of the coming of the Saviour (Verse 52). By looking back to the sixth chapter, we are told that certain of the synagogue were disputing with Stephen (verse 9), but it was said, "They were not able to resist the wisdom and the spirit by which he spoke" (Verse 10). They brought false charges against him and had him brought before the council. In chapter seven he is giving his defense. He began by telling of God's dealings with the nation of the Jews, but when he got to the point in his defense where he said, "Hath not my hand made all these things?" it seems they could stand no more, for it was then he stopped his message and said what he did in verses 51-53 concerning their rebellion, as well as that of their fathers. It was then that it is said of them, "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth, — Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him:—" (Acts 7:54-58).

To persecute and resist those whom God sends as His messengers, as these did Stephen, it can be said that they resist the Spirit. It is said, "As ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

As the Scripture was written by inspiration of the Holy Spirit, anyone who denies the Word is resisting the Spirit. Just today I heard one deny that Christ is God, but only a created being. Is not that one resisting the Spirit in denying the Word? The Word has said, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

FATHERS

(Continued from Page 3)

tounded at how little I really know.

Jesus taught His church that those that the Father had chosen, and given to Him, would come to Him.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, should raise it up again at the last day. And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:37-40). I tell you any comments that I could make would not improve in any way on the Word of God. Believe God's Holy Word. All that the Father chose and gave unto His Son shall come unto Him, and they shall be saved.

He taught His church that those that come unto Him, would not come of their own accord. They would not come by their own power, and certainly

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FATHERS

(Continued from Page 4)

not by their own goodness. "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one" (Rom. 3:10-12). Jesus said: "No man can come unto me, except the Father which hath sent me draw him."

He taught His church the responsibilities of a good steward of God. "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one gave he five talents, to another two, and to another one; to every man according to his several ability and straightway took his journey" (Matt. 25:14-15). God has given us talents, gifts, His goods. Oh how He holds us responsible for how we use those gifts! All that we have belongs to God. We are only holding it and using it until He comes for us. When He comes, He is going to ask us what we have done with that which he left with us. What are we going to say?

Are we going to be able to say: Lord I put it to good use in your beloved church, or are we going to be like that sloughful servant, and return unto Him that which He gave? Oh to hear those words from the lips of my Lord Jesus Christ; "Well done thou good and faithful servant."

Christ taught His church that He was coming again. He tells us, "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also" (John 14:1-3).

Oh how clear, and how plain that the Lord Jesus left His home in glory, to come and lay down His life. It's only for believers that He went to prepare a place. It's only for believers that He is coming again.

We read in I Thessalonians 4:14-18, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him... then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord..."

Beloved, if we are guilty of teaching contrary to the teachings of Christ Jesus; then we are like the priest spoken of in our text, guilty of corrupting and profaning the teachings of our Lord and Saviour. Salvation is of the Lord. It is wrought in the hearts of God's chosen people by the preaching of the Word of God.

I call upon believers everywhere to hold fast to the teachings of our forefathers. I call you to walk with the Lord in one of His true Missionary Baptist churches. To not be drawn away by the enticing words of the false teachers, or the worldly activities of false churches. Be ye steadfast, ever abounding in the Word of truth. May the Lord God bless you!

BIRTH

(Continued from Page 1)

them." The Word of God teaches us that God created Adam and Eve. They did not evolve from anything, nor did they start themselves. The Word of God simply declares that God created them. We go on and read in Genesis 3:20: "And Adam called his wife Eve; because she was the mother of all living." All people that have dwelt on the earth, or ever will, can be traced back to the mother of all living (Eve). We don't find any trouble establishing this fact. Most people will believe this, but they will not accept the beginning of the church. Let's go to God's Word again in Mark 3:13-14: "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach." Can we not see a comparison in the two. Jesus who created the heavens and the earth and man for His own purpose and glory, also created or started His Church for His glory. The Church, like Adam and Eve, did not evolve from something, nor did it start itself, but Jesus started it. The Word of God said "he called unto him whom he would."

Now all of this did not just happen on a whim, for our God does not work that way, being an eternal and sovereign God. No, beloved, this was ordained in eternity past, and came about according to God's plan. Adam and Eve were not just placed here, but there was preparation made for them. We have an account of this in the first chapter of Genesis. We read how that God had prepared the earth for man and after it was prepared, He then created man. Thinking along these lines we find that God made preparations for His church. We read in Mark 1:2: "As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness and preach the baptism of repentance for remission of sins." John introduced baptism to the world, something that had never been done before. He, under God's authority, was preparing the way for our Lord Jesus to start His Church. Now notice in Genesis 1:28: "And God blessed them, and God said unto them, Be fruitful and multiply..." Beloved, notice that God is talking to the ones that He created and He is giving them specific instructions, to be fruitful and multiply. Let's note in the Word of God again, Matt. 28:18-20: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo I am with you always, even unto the end of the world." We find when Adam and Eve were told to multiply and when the Church was told to multiply that it was God that was giving the commandment. That God was the one with the authority.

As it was mentioned previously, all men can be traced back to

the mother of all living, Eve. This line cannot be broken. One could not evolve from something else to become a man. Well, dear friends, the same holds true with the Lord's Church. All true Churches can be traced back to the mother Church of all true Churches. The Church in Jerusalem, the Church that God Almighty started for His glory.

Let's look at one more comparison of the physical birth and the birth of a Church before we return to our text. As it was stated already concerning the physical birth, Cain came out of Eve. And while he was within her, he was attached by a cord. Now as we know when a mother has a little one inside her, it's thru this cord that the mother functions for the body within her. Then after the child is born, the cord is cut and that body that came out of her begins to function on its own. It becomes an independent body. Well, friends, we can see another comparison of the Baptist Church. When a mission work is started that work is still within the mother Church. That work is still attached by the cord. The mother still functions for her, but, beloved, when that body is born, when a church is organized it becomes a completely independent body. I hope this comparison has helped to illustrate the great truths found in our text. As we return there to Acts 11:26, we see these great truths.

I. Church Authority

The church at Jerusalem has been scattered abroad because of persecution and went out preaching the gospel. The church at Jerusalem had been given the authority by Jesus Christ Himself to carry on this work. We find now in Acts 11:20-21, "...When they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." Now the world would have us to believe that they were saved and, at that moment, became members of a great big universal church that was invisible, but, friend, this is not so. They were saved and baptized into the church in Jerusalem. We read further in verse 22: "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch." The church in Jerusalem had all of the authority in this matter. Remember they were the ones that Jesus had given authority to. It was the church that sent Barnabas to Antioch to the mission work. Notice that there is no free-lancing in this mission work, but rather, it's all under the authority of the church. Beloved, this is an extremely important doctrine that we need to guard well. There are those who wear the name Baptist, who are out free-lancing with the gospel of Jesus Christ. They're out there with no authority whatsoever. Listen, beloved, Jesus gave the authority to the church, and one must have authority from a church before he does any mission work. I'm not only talking about foreign mission work, but home mission work, also. I preach at a nursing home close to home under the authority of King's Addition Baptist Church. Had I just started this work on my own, then I would not have been in agreement with the Word of God. You might argue this point and say: What if a man went half way around

the world as a missionary? Would he have to call home before he started each preaching point? The answer to this would be "no." The Church that he went out of could give him the authority to do such before he left, but he must have that authority. This brings us to another point, the Church in Jerusalem was kept informed on what was going on at the mission. Even though a man has been given authority by a Church to do mission work, he is still responsible for reporting back regularly to the Church concerning the mission work. So we see that our text clearly and unmistakably teaches Church authority.

II. The Birth of a Church

The organizing of a church is also found in our text. We learned first that people went out from Jerusalem preaching the gospel. They came to Antioch and many were saved and baptized into the church in Jerusalem. We read now in Verse 26, "And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people..." The mission point had now become a church, by the God-given authority of the Church in Jerusalem. Notice it says there is a church in Antioch. Now remember prior to this, there was only the Church in Jerusalem. So this mission in Antioch, who had been attached by the cord, had now become an independent body functioning on its own, which brings us to our next point.

III. Church Independence

Acts 13:1-3, "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid hands on them, they sent them away."

In these verses the Lord is showing us that a church is to be completely independent. This church at Antioch was a young church, but notice her independence. She didn't go back to Jerusalem but rather they sent out the missionaries on their own. Brethren, I have a great concern over this matter of independence of the Lord's churches. If a body of people are wrong on the organizing of a church, then they're not a church anyway, but a true church can be wrong on this matter of independence, though it be through ignorance or disobedience. There are several things that cause me to have a concern for Christ's true churches. One is this thing about Mission Boards I challenge any one to show me in the Word of God where mission boards were used. We have in our day people who claim to be Missionary Baptists and they have turned right around and given their independence away. We just read how a church works independently on mission work. You that are involved in this mess are obviously ignorant of the Bible teaching on this subject. Those that are involved with mission boards will argue that they can send their money to the board and it can better judge, or more efficiently use the money. They claim a man can't

do any good outside of a mission board. I say to this argument that you are arguing with the Sovereign God of the Bible. The church sends out missionaries, not a board. Now a church can support work of other churches and in many cases a work could not continue, humanly speaking, without the help of other churches, but, beloved, each individual local body decides with a majority rule what work they will support and with how much or how they will support such work. The independent church also has the right to drop support on any mission work they are supporting. Those that send the Lord's money to a mission board don't have a say-so in the use of the money.

Another thing that has bothered me of late is this thing of churches fellowshipping within a certain group and they have bound themselves as to who will preach in their church. Beloved, I believe a church should vote each time who they will have preach in their church. I believe to do contrary is to, in a sense, give your independence away. A church is to be led by the Spirit of God, and not be conformed to traditions.

There are some that want to Lord over several of the Lord's churches. The church has one head and that is Jesus. He is head over each local church. Now, beloved, no preacher has any business interfering with another church. If he is asked to assist or help a church in a certain matter, O.K., but to barge in and try to run another church or try and tell them what to do is unsupportable. Brethren, let's be careful how the Lord's church is operated. Let's make sure we fulfill the commission given us, in accordance with the Word of God. Beloved, the Word of God is of no private interpretation. God has shown us in detail, how His church is to be run. Our Lord has set up His church for His glory. Eph. 3:21, "Unto him be glory in the church by Christ Jesus through all ages, world without end. Amen." Let's remain steadfast and glorify God. May the Lord bless you richly!

WINE

(Continued from Page 1)

to ascertain this point we talked with one well informed converted Jew and with one Jewish Rabbi. The former, Elder Henry Singer, erstwhile superintendent of the Hebrew Christian Mission of Detroit, Michigan, when asked on this point, Mr. Singer replied that the Jews of Christ's day used fermented wine in the Passover. Mr. Singer has a tract on "The Jewish Passover and the Lord's Supper," and in this tract he says: "Every Jew on the night of Passover must have four cups of red wine." Reference to Proverbs 23:31 will show what kind of wine "red" wine is. The other one consulted is "Rabbi" Abraham Feinstein of Huntington, West Virginia. Mr. Feinstein, without hesitancy, said that the Jews of Jesus' day used fermented wine in the Passover. And when asked if there could be any doubt on this, he replied in the negative. We also wrote the American Board of Missions of the Jews in Brooklyn, New York, about this matter. Our letter was answered



QUESTION: — Where are labor-stools mentioned?

ANSWER: — Exodus 1:16. "And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him; but if it be a daughter, then she shall live."

WINE

(Continued from Page 5)

by J. Hoffman Cohn, General Secretary. He said: "Every Jew knows that the Passover Supper must be celebrated by the drinking of real wine, and not unfermented grape juice... You will find all this fully corroborated if you will consult the Jews' Encyclopedia, which is the most dependable and authoritative on all matters Jewish."

Now there is absolutely no satisfactory reason for assuming that Christ broke with Jewish usage on this point and used grape juice in the farewell Passover. Some arrive at this conclusion by reasoning in a circle. This deprives the conclusion of any force. Also the conclusion is false because the premise that all drinking of wine is essentially wrong is false.

This is assumed in the face of the fact that Christ turned the water into wine at the wedding in Cana. The remark of the ruler of the feast proves that this was real wine and not just grape juice. This is assumed also in the face of the fact that just before His death, Christ drank "vinegar" (Mark 15:36; Matthew 27:48; John 19: 28-30), which, according to Thayer, Broadus, Hovey and W. N. Clarke (the latter being writers in "An American Commentary on the New Testament") was the sour wine that soldiers drank. Also, we find Paul exhorting Timothy to take wine as a medicine (I Timothy 5:23). And it was only the excessive use of wine that was forbidden to bishops and deacons (I Timothy 3: 3, 8; Titus: 1:7). A. T. Robertson of the Southern Baptist Theological Seminary, of world-wide reputation as a scholar, said in a letter under the date of September 14, 1927:

"I know of no reason in the world why wine mentioned in the New Testament was not real wine. The Jews used it diluted with water (one-third wine, two-thirds water)." J. W. Porter, editor of the "American Baptist" and also of quite a reputation as a scholar, being mentioned in "Who's Who of America," takes the position that the wine at the marriage of Cana was fermented wine. He said in a letter under this date of September 17, 1927: "In John 2:9, 10, the governor of the feast said: 'Every man at the beginning doth set forth good wine, and when men have well drunk, then what which is worse; but thou hast kept the good wine until now.'" Here

the reference is clearly to the fact that after men had drunk freely of the good wine, they would not so easily detect the difference, owing to the effect of the wine. Grape juice does not stimulate, and would make no sense used in this connection." Editor Porter said further: "Mr. John A. Broadus, who is generally regarded as one of the world's greatest Greek scholars, takes the position that it was wine, and not grape juice. In fact, no one, so far as my information extends, ever questioned the fact that it was wine until in recent years." Peloubet's Bible Dictionary says: "It has been disputed whether Hebrew wine was fermented; but the impression produced on the mind by a general review of the above notices is that the Hebrew words indicating wine refer to fermented, intoxicating wine." Again: "A great attempt has been made to prove the wine drunk at the Lord's Supper unfermented, by and for the sake of temperance workers of our day and nation. Such attempts are apt to do more harm than good, among those familiar with eastern customs today, or the history of those nations. But the apostle Paul has stated the case for total abstinence in Romans 14 in such a way that does not heed the treacherous aid of doubtful exegesis for its support."

The writer is a prohibitionist; always has been, and always will be. But he will not let the fact so prejudice him as to blind him to Scriptural facts and cause him to evade those facts. Prohibition does not need this in its defense. It is today a social necessity because of the abuse that has been made of alcoholic drinks. And had alcoholic drinks always been confined to wine, prohibition would probably never have been necessary. However, the writer is a total abstainer from all alcoholic drinks except for sacred or medical purposes.

2. The church at Corinth used wine and received no correction from the Apostle Paul in this matter. We know that the church at Corinth used wine because through abuse of the Supper some became drunk (I Cor. 11:21). A Greek lexicon will show that the Greek word here means exactly what we commonly understand from the English term "drunken." Other cases of the use of the same Greek word (mehuo) will be found in Matt. 24:49; Acts 2:15; I Thess. 5:7. Concerning the word in I Cor. 11:21, we read from "An American (Baptist) Commentary on the New Testament:" "the word itself means drunk, and nothing softer. The passage is conclusive as to the wine used at the Lord's Supper." Now the fact that, under such circumstances, the Apostle Paul did not prohibit the use of wine is a very strong argument indeed for the use of wine. Argument from silence is not always strong or even valid; but in this case it is strikingly both. Surely, if it had been improper to use wine in the Lord's Supper, the apostle would have said so, since some had done such an unseemly and vicious thing as to get drunk on the wine. It is said today by some that it ought not to be used because

it puts a temptation before the weak. Was not Paul as much concerned for the weak as those are? We know from his writings that he was supremely concerned for the weak. Thus he must have had prevented his forbidding the use of wine! Marcus Dods says: "Although the wine of Holy Communion has been so badly abused, Paul does not prohibit its use in the ordinance. His moderation and wisdom have not, in this respect, been universally followed. On infinitely less occasions alterations have been introduced into the administration of the ordinance with a view to preventing its abuse by reclaimed drunkards and, on still slighter pretext, a more sweeping alteration was introduced many centuries ago by the Church of Rome."

Now in the face of Paul's failure to forbid the use of wine in the Lord's Supper in the light of the fact that some of the members of the church had actually gotten drunk at this time when the Supper was supposed to be celebrated, what shall we say of those today who oppose the use of wine in the Lord's Supper through fear of injuring the weak? Their argument sounds very much like the argument against immersion for baptism on the ground that it is indecent.

3. The symbolism of the Supper demands wine. On this point we find some very curious reasoning on the part of some in insisting on grape juice for this same reason. We find a Seventh Day Adventist paper thus concluding. Also a Sunday School paper for young people published somewhere in the North. And this is the contention of one converted Jewish rabbi to whom we write. But that this contention is false and that grape juice does naturally contain leaven (a type of sin and evil) ought to be apparent to any one upon a moment's reflection. If grape juice did not contain leaven, it would not ferment. In answer to our query concerning this matter, Fredric J. Haskin, director of Information Bureau in Washington, D.C., gave the following significant reply: "The Bureau of Plant Industry of the U.S. Dept. of Agriculture says that grapes naturally contain a leavening agent and that this is present in the juice." Does the Bureau of Plant Industry know what it is talking about? We invite proof to the contrary. Then comes the question as to what becomes of the leaven in the process of fermentation. In answer to this Mr. Haskin continues: "The leaven is used up in the process of fermentation so that the finished product, or wine, does not contain any."

Therefore, we contend that it takes fermented wine to match unleavened bread, and the former is as essential as the latter. The fruit of the vine that properly represents the sinless blood of Christ must not have any leaven in it. Therefore, wine should be used.

But someone asks if the use of wine in the Lord's Supper is not a violation of the Eighteenth Amendment and the Volstead Law. We answer that it is not; but if it were, we would be under obligation to obey God rather than men (Acts 5:29). But happily the

Eighteenth Amendment and the Volstead Law prohibit intoxicants only for "beverage purposes" and exempt wine used for "sacramental" purposes. But someone asks what is to be done about the pledge that many have made when young never to touch any intoxicants. We reply that Scriptural consistency and the proper commemoration of the Lord's death should come before a pledge or anything else. It is better to break a pledge than to fail to properly keep this memorial. God does not hold anyone responsible for the keeping of a pledge that hinders him in properly honoring Christ. Stick to your pledge in general, for it is a good one, but do not let it come between you and the proper observance of the memorial of Christ's death. To do so would be a sin.

HISTORY

(Continued from Page 1)

still inside. We stopped preaching only long enough to pray and ask the Lord to get glory out of our efforts, whatever the outcome might be. We then continued with the message and soon we noticed that our enemies were slowly retreating. While we have had opposition both from the Old Whore and her Harlot Daughters, the most of it has come from the Harlot Daughters. I would rather fight Catholics anytime than Protestants. Catholics will come out fighting and let you know where they stand, while the Protestants will love you to death to your face, but just as soon as your back is turned, they will stab you in the back. God has always turned every persecution that we have had into a blessing in due time.

By 1971 our family had increased from 3 children to 5. My wife had been doing all the teaching of our children, with some help from me at night. This had begun to take a toll on her health and nerves. A decision had to be made. We either gave up the work; send the kids off to a boarding school; or else she go back to America with them and I remain on here and come home as often as possible. We decided on the latter, hence I have spent the most of the time for the past 13 years away from my family, carrying on the work alone. However, I would readily say that my family has had the harder part to bear.

The Duna tribe, where we first settled and worked, has literally been saturated with the gospel and Baptist doctrine. By now the Duna people number about twenty thousand and among them we have over forty Baptist Churches. The Duna people have grown in grace and the knowledge of our Lord Jesus Christ to the extent that they now virtually carry on all their church work. Several of the preachers have completed a three year Bible School, there are about 35 ordained preachers. They organize their own churches now, ordain their preachers, conduct their Bible Conferences, etc. etc.

While the first Mission Station sat almost on the very dividing line of the Duna and Huli tribes we worked mainly with the Duna people for 20 years. A little over four years ago we felt led to penetrate deep into the Huli tribe and start a new work. Our new Mission Station is located almost in the very center of the Huli tribe

from a geographical point of view, a tribe that numbers upwards of one hundred thousand people. Our next and probably last article on this short history will have to do mostly with our new work among the Huli speaking people.

definitions

by Ray Hiatt
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Ft. Myers, FL 33905

"Mind" is defined as that intellectual process by which we KNOW and PERCEIVE. I have been in correspondence for some months with a delightful brother who believes in a "Time Lapse Regeneration." This dear brother is gifted, intelligent, perceptive, quite enjoyable and quite wrong. He has recently asked me how I can preach to sinners when sinners are spiritually dead and he asked me where the gospel message is directed. I replied as follows:



Ray Hiatt

"Who do we preach to? Every creature... right? Young and old... right? Without discrimination... right? You don't get too young nor too old to hear the gospel... right?"

I must speak of elemental things (which I thought we all knew). IN PREACHING TO EVERY CREATURE I DO NOT PREACH THE GOSPEL TO THEIR SPIRIT FOR THEY ARE SPIRITUALLY DEAD... I PREACH THE GOSPEL TO THEIR NATURAL, CARNAL MIND. To their intelligence. To their cognition, which is completely tainted by sin and in no way bent towards God. I preach to their natural ears and their natural mind. I preach to sinners who have no concord with God because they are dead. I address the gospel to their natural ears for there is no where else to address it. Since they are dead in sin the gospel has no meaning to them. however, IT HAS LODGED IN THEIR MIND... THEIR CARNAL, NATURAL MIND. It is unto them an enigma which they cannot decipher by any power they possess, BUT IT IS THERE... IN THEIR MIND. If they are not God's elect the gospel shall abide in their mind as good seed sown on fallow ground. HOWEVER, IT IS THERE... AND THERE IT REMAINS. As a businessman I would say that this is wasted motion, preaching to those who cannot spiritually hear, but God's way of business is not ours.

It is a fact of Psychology that nothing the mind ever imbibes is ever completely lost unless there is physical damage to brain cells. Every impression, every image, every word which ever made an imprint upon the human mind remains lodged there. It is not easily recalled... BUT IT IS THERE. Rudyard Kipling tells of once reading a very boring tome of the Russo-Japanese War which listed every name of every Russian officer, their staffs, their order of battle.

(Continued on Page 8 Column 3)

MARRIAGE AND DIVORCE A REVIEW

by Joe Wilson

I receive many religious publications. I recently received one which was almost totally given to the subject, "Marriage & Divorce." I will not name the publication nor its author. I will review the article.

It seems that the main purpose in the article is contained in the following quotation: "I must stand firm on these propositions. I cannot as a pastor invite an ordained preacher who has two living wives into my pulpit nor can I lay hands on such."

I would say that the whole thrust of the article (at least the major one) is that a man who is divorced and remarried is not qualified to be a preacher. Let me ask the brother who wrote this a few questions. Suppose that one had illicit sex before or after marriage, but this did not lead to divorce; could this man, if repentant, preach for you? Suppose that a man is married to a woman who commits adultery; and that, instead of divorcing her, he kills her; could this man, if repentant, preach for you? Suppose that a man has committed every sin imaginable, but has repented thereof; could this man preach for you? Then, are you saying that divorce is some sort of unpardonable sin so far as being a preacher is concerned? Are you saying that a man can commit any sin that men commit, and that if repentant, he can preach for you? But if he ever gets a divorce and remarries, he can never preach for you? Really, my brother, do you not need to restudy this matter?

The article refers to "an ordained preacher" who is in this situation. Well, thank God for that. Some church has ordained that man. All churches do not have the same Pharisaical, unscriptural attitude that this brother (and I suppose his church) has. Praise God that some church ordained this poor preacher that our brother will not invite into his pulpit.

The article states, "I have heard some mighty good sermons preached by such preachers (the divorced and remarried preacher that our brother will not invite into his pulpit) and have read about some great missionary work done by brethren who have more than one living wife." Well, it seems that God does not agree with our brother as to such a one being qualified to preach. It seems, from our brother's testimony, that God has endowed some such men with great preaching ability and has greatly used some such. Praise the Lord for this! Really, it would be better to be called and enabled by God, and blessed and used by God, than to be recognized by our brother and his church. I suppose that if one can preach a great sermon and do a great missionary work, he might forego the honor of being invited into our brother's pulpit.

The article says, "God can and does use such brethren but He does not give me the right to ordain or have them preach." Well, such preachers will just have to be satisfied with being used by God, without our brother's ordaining, and to be used elsewhere than in his pulpit.

The article says, "according to God's law, sex before marriage between two single unmarried persons demands a contract of marriage without

release." Well now, where does this leave us? Suppose one has illicit sex before marriage. Suppose that he fails to join with the other in a marriage contract. But our brother says that God's law demands that he should do this. Does this mean that God recognizes that man bound by such a contract, even though he refuse to enter into it? Now, dear brother author, can this man, who is demanded by God's law to enter into a marriage contract with his illicit sex partner but refuse to do so, marry another one without being in the same category as your divorced and remarried preacher? Dear brother, if this man who should be bound in marriage to the one with whom he had sex without marriage, but refused to do so — and married someone else. If this man can be a preacher in your pulpit, but the man who is married and divorced cannot — are you saying that it would be better for a man to just have sex with this woman, that woman, or the other woman — maybe live with a few different ones without marriage — then find one he thinks he can stay with, marry her — then when repentant, he can preach in your pulpit? In other words, a man can have sex with all the women he wants to before marriage, then, if saved and called to preach, he can preach for you. But if he is pure and chaste before marriage — and his wife becomes adulterous, and he divorce her and marry another, he can never preach for you? Dear brother, maybe you ought to reconsider the implications of what you are teaching.

The article then quotes Matthew 19:9 and makes the following comment relative to the words "fornication" and "adultery" therein, "Most people who study this verse disregard completely the two different expressions, fornication and adultery, as meaning utterly two different things. This is not honesty." Now, my brother, I want to turn this charge around, and charge you with being dishonest. It is certainly not true that most people who study this verse disregard the two different meanings of these words. I do not know a single person who does this. Do you? Now prove that most people do this, or admit your dishonesty. Just because men do not define that difference as you do, does not mean they disregard the difference. You have learned your definition from an abridged English dictionary, and from the present day understood meanings of these terms. Some men have studied further than this and arrived at the true definition of these words. Since a major portion of the article under review hinges upon this brother's understanding of these terms, we will deal with them rather thoroughly.

The article says, "Adultery is the willful breaking of the marriage contract, by either party, through sexual intercourse with a third party." This is a true definition, and I have no argument therewith. The article says, "Fornication is the act of sexual intercourse by an unmarried person only, regardless of the marriage status of the partner." Now this definition is fundamental to the author's position on divorce and remarriage. Let us look at it. It is a common abridged dictionary definition. It is the meaning in common usage today. But is it the true, total, and only meaning? Is it the meaning of the Greek word inspired by the Holy Spirit in

Matthew 19:9? Is it the Biblical meaning? It is not! My brother has accused those who do not accept his definition of dishonesty. Let us see. I quote from Webster's unabridged dictionary, second edition, "In the Bible, (a) any unlawful sexual intercourse including adultery." "I quote from Funk and Wagnalls Standard College Dictionary, "In Scriptural use: adultery, incest, or prostitution." I quote from Webster's New Collegiate Dictionary, "Human sexual intercourse other than between a man and his wife." Well, well, it may be that my brother has not sufficiently done his homework on this subject. Surely, he should do such before he accuses others of dishonesty.

Now, my brother has stated that fornication means that one of the persons involved is single, and has implied dishonesty on the part of those differing with him. Let us look at the meaning of the Greek word, the word inspired by the Holy Spirit, which is translated "fornication." The word is "porneia." I quote from Vine's expository Dictionary of New Testament Words, "Porneia is used of illicit sexual intercourse... it stands for, or includes adultery." I quote from Thayer's Greek English Lexicon, "Illicit sexual intercourse... to prostitute one's body to the lust of another... to give one's self in unlawful sexual intercourse. I quote from Thayer relative to "porne" which is the same word used of a woman, "A woman who sells her body for sexual uses... a prostitute, a harlot... any woman indulging in unlawful sexual intercourse whether for gain or lust." I quote from Thayer relative to " pornos " the same word applied to a man, "A man who prostitutes his body to another's lust for hire, a male prostitute." I quote from Liddel and Scott's Greek English lexicon relative to this word in its different forms, "Prostitution... a brothel... to be or become a harlot... to keep a brothel." Now surely, my brother is not going to insist that every female and male prostitute is unmarried. The Greek word is used to refer to whores, whoremongers, a house of prostitution, etc. Surely, it means more than sex involving a single person.

My brother has accused most people who study Matthew 19:9 of dishonesty in disregarding the difference between the words "adultery" and "fornication." He has made a false charge. Most people do not ignore this difference. Many just do not accept his distinction between the two. The true difference is this: Fornication is a general word applying to sexual sins of all kinds. Adultery involves illicit sex between married persons. So we do not ignore the difference, we just believe the true distinction. It is true that, in modern common thought, fornication is sex involving single persons, but this modern distinction must not be read back into the Bible, especially since it contradicts the Biblical usage of the word. Now let us look at the Biblical usage of this Greek word, "porneia" in its different forms.

It is used in I Corinthians 5:1 to refer to incest, and despite the author of the article under review, there is no proof that the man involved was a single man. The woman, of course was married. The word is used in Jude 7 to refer to the sodomy of the Sodomites. Will my brother call this illicit sex involving single persons? In Matthew 19:9, Jesus was discussing the mean-

ing of Deuteronomy 24:1-4 with the Pharisees. One can easily ascertain that that Scripture was dealing with married persons. I Corinthians 10:8 refers to the sin of Israel in Numbers 25:1-9. In Numbers the sin is called whoredom. In I Corinthians it is called fornication. Is my brother ready to say that every sex act of that terrible day involved an unmarried partner? Read Revelation 2:20-23. There the woman Jezebel seduced others to commit fornication and God threatens those who commit adultery with her with judgment. Here adultery is called fornication. You see fornication is the general word referring to all sex sin. Adultery is the specific word referring to one kind of sex sin, namely, illicit sex between married persons. So, all adultery is also fornication; but all fornication is not adultery.

In Ezekiel 23 we see two women representing Israel and Judah who committed fornication before and after marriage. The Septuagint uses "porneia" to refer to their sexual unfaithfulness as unmarried and as married. This word "porneia" is translated harlot and whoremonger several times in the New Testament. Is my brother ready to say that all Biblical harlots and whoremongers were unmarried or only engaged in sex with unmarried persons? Of course he will not say this. Now, I have proved from English dictionaries, from Greek-English Lexicons, and from the Biblical usage that my brother is wrong in defining "fornication" as always involving an unmarried person.

I will not accuse my brother of dishonesty in his statement. I will just say that he took the opinions of others without studying the matter for himself. I will further say that, if he reads this, or if he studies the matter thoroughly, then it would be dishonest for him to let his statement stand without correction, or to ever make such a statement again. I call upon him to face the facts, to see his error, and to publicly state that he was in error in his statement. I will further say that it smacks of dishonesty to publicly publish that which is contrary to facts, even in ignorance. The man who publicly publishes a statement is responsible to know what he is talking about before doing so. I will be happy to see, in print, my brother's confession of his error and apology for the same. I will be happy to announce such in T.B.E.

I spend so much time on this matter because it is so important to my brother's position in his article. He says, "Always without a known exception, fornication means the act of sex committed by a single unmarried person only." I have proven him wrong. His statement is a lie. Will he admit and correct this. He further says, "If you would be concerned enough to search this truth out in the Greek, you would find that... also you would confirm what we have already suggested." Surely, my brother has not searched this out in the Greek. I know of no Greek authority who will back his claim. Let him set forth such Greek authority. Maybe my brother was not concerned enough to search this truth out in the Greek.

Now on the basis of this false definition of "fornication" as applied to Matthew 19:9, my brother teaches that fornication (his definition thereof) is the only grounds for a Scriptural

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.

divorce. He teaches and illustrates with a story, that if one marries a woman whom he believed to be a virgin, but then learns that she was not a virgin; he may divorce her. But he further teaches that, no matter how adulterous she be after marriage, he can never divorce her. Surely, such a position is absurd. Dear brother, do you not know that it is more important to me what my wife does after she becomes my wife, than what she did before? Do you really believe this drivel? Can any thinking man believe such? Is it not a greater sin against a man — what his wife does — than what she may have done as a single girl? My brother has contradicted common sense, and Biblical teaching by his absurdity.

The article, after saying that this pre-marital sex is the only grounds for divorce, goes on to say, "Divorce and remarriage for any other reason constitutes adultery for both parties, regardless of the crime." I assume that the brother is saying that such divorced and remarried people are living continually in the state and/or continued acts of adultery.

The brother then reaches what I consider to be the climax, the main thing he is after in his article (I consider that he, and many like him, are not after divorce and remarriage so much as they are after the divorced and remarried preacher) (We will see if this be true) — he says, "Adulterer cannot qualify for bishop." Well, my brother, you have said that the persons divorced and remarried on any grounds other than pre-marital sex are adulterers. Can an adulterer qualify for church membership? Why this continued attack on the preacher? Of course, an adulterer is not qualified to be a preacher. But neither is he qualified to be a church member. I assure you that, if I had a church member,

(Continued on Page 8 Column 1)

TUNE IN TO THE CALL TO CALVARY

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

MARRIAGE

(Continued from Page 7)

whom I knew was living in continued adultery, I would do all in my power to have such excluded. Now, dear brother, you who will not invite such a man into your pulpit, will you invite him into church membership? Come on now, answer me. Oh, I daresay you will. I even dare say you have some such in your church. At least, most preachers and churches who so vehemently oppose the divorced and remarried preacher do this. You will not let an adulterer preach in your pulpit — good for you! Now, will you let him be a member of your church? Will you take his name, his presence, as a member in good standing, take his money? Oh, you will. Shame on you. Will you let him be a church member in good standing and take the Lord's Supper with you? I would not, for Paul said, "...with such a one no not to eat" (I Cor. 5:11). Brother, I am pushing this point. I want an answer. You said that folk divorced and remarried except for pre-marital sex were adulterers. You said that such a man was not qualified to be a bishop. I agree with you that an adulterer is not qualified for this office. I want to know if you believe, if you preach, if your church practices, receiving adulterers into church membership and keeping them there.

Really, I consider this matter of: Mr. so and so can be a member in good standing, can take the Lord's Supper with us, and especially we can take his money — but he cannot be a preacher, he cannot be a deacon, he cannot teach a class — I consider this as rank hypocrisy.

The article goes on as to this terrible man (he must be the greatest sinner of all, for any other sinner, who has repented can be a preacher), the article goes on as to "husband of one wife" in I Tim. 3:2, "It seems that some of our brethren reject this requirement on the assumption that it may mean one wife at a time. Of course they haven't studied to show themselves approved." Dear brother, I will be most happy to put my study time up against yours, and that goes for most of your crowd. My brother has surely spoken ill-advisedly. Surely, he does not mean to say that the vast horde of Bible students who disagree with him have not studied to show themselves approved. Oh, maybe we should have a roll call now. What a vast host of men has our brother slandered with this statement. And, of course, our brother is different from these non-students. Of course, he has diligently and thoroughly studied the matter. Ah me, do I detect a little pharisaical pride in this statement? "God, I thank thee, that I am not like Joe Wilson, who has not studied this subject. I thank thee that I am honest and studious, and concerned to know the truth." Brother, check this out.

The question of I Timothy 3:2 is the man's condition at the time he is a bishop. Does he have one wife or does he have

more than one? That is the question. If he has more than one, he is disqualified from being a bishop. Now, my brother needs to study some more. He needs to learn the meaning of the English and Greek word for "divorce" especially the Greek. The word is "apoluo". It comes from "apo" meaning "from" and "luo" meaning "loose." It means to "loose away from." Marriage is a bond. Divorce is the breaking of that bond. When the bond is broken, it no longer binds. If a woman is my wife, and I obtain a Scriptural breaking of that bond (a Scriptural divorce), then I am no longer bound; she is no longer my wife. If I then marry again, I have one wife, not two. It is as simple as that. One minus one plus one equals — not two as some say — but one. Many in the past, who held as my brother and some others do, held that, even when marriage was broken by death, the widower could not remarry and still be a bishop. Well, death breaks the bond — divorce breaks the bond — if the divorced wife is still a man's wife — so is the dead wife. If the widower remarries, he would be in the same position as the scripturally divorced and remarried man so far as to number of wives. Many have held this. It is wrong, but at least more consistent than many today.

I stand continually and utterly amazed by my brethren on this point. Most of them differ from the brother writing the article under review. Most of them grant a Scriptural divorce and remarriage on grounds of marital sexual unfaithfulness. One of them said to me that there was a Scriptural divorce which entitled to a Scriptural remarriage. That a church member with such a divorce and remarriage did not have but one wife and could be a church member. He then said that such could not be a preacher. When I asked why, he replied that he would have two wives. Shades of new math! A divorced and remarried man as a church member has only one wife; but if he become a preacher, he has two wives. Wow! Such a preacher should go into the income tax figuring business. He could make a fortune with such math.

According to my brother a divorced and remarried man is an adulterer and not qualified to be a preacher. I await his informing me if such adulterer is qualified to be a church member, if his church has such members. He has heard such adulterers preach some mighty good sermons and read about some such adulterers doing great missionary work. But he will not invite such a great missionary and mighty good preacher into his pulpit. Well, that is entirely up to him and his church. Thank God that there are some who differ with him, and who are willing to allow such men to preach for them, and willing to support such great missionary work. For now, we will just leave it at that.

I would urge my brother to study his article closely. To note his belittling and putting down of those who disagree with him as "dishonest," "not concerned about the truth," "haven't studied to show themselves approved." In advertising, one puts down the other man's pro-

duct in order to build up his own. I wonder what this practice is called when it is done in a religious publication and by a brother in his statements about others? Please note that according to my brother's article: 1. Fornication is sex sin involving at least one unmarried person. That this is the only Scriptural grounds for divorce. In other words, a man can divorce a woman for sex sin before she married him, but, if after marriage, she becomes a common prostitute, he cannot divorce her. Any who are divorced for any other reason and remarried are guilty of adultery. 2. That such a man is not qualified to be a preacher. He does not say whether or not such is qualified to be a church member. I wonder? 3. By implication, he teaches that sex without marriage or the murder of an unfaithful wife or husband is not as bad as divorce and remarriage; for such a person could, upon repentance be a preacher, but the divorced and remarried man can not. I challenge my brother, or any who agree with him to face the facts brought out in this review, study the matter thoroughly, and see what answer you get. I leave the matter with the reader and the Lord. May God bless you all.

DEFINITIONS

(Continued from Page 6)

every camping place, every battle in great detail and every minute occurrence of that lengthy campaign. He "forgot" the entire book as soon as he read it, but many years later while suffering from an attack of fever he "recalled" all the names, camps, battles and every detail of what he had read... VERBATIM. It ran through his mind for several days and he could not turn it off. The key word here is "Recall." I do not "recall" what I saw or experienced during my first year of life, BUT IT IS LODGED IN MY MIND... IT IS THERE. I currently have trouble recalling what happened last Tuesday and I have "forgotten" my children's birthdays, BUT ALL THIS INFORMATION IS THERE... IN MY MIND.

This is a lengthy preamble to establish a simple point. Let's take a hypothetical case. Let's use a lad of six years old. This child goes to church once and there hears the gospel. He may not even be aware that he had heard it. He may be thinking of other things when he hears it. YET, IT LODGES IN HIS MIND. It has no meaning to him. It does nothing to him or for him at this time. It merely remains dormant in his mind along with the comic books he perhaps read that day. It is intermingled with other input... YET, IT IS THERE. This lad grows to manhood with no active thought of the gospel. Then one day God quickens him unto spiritual life and causes him to "Recall" the gospel he once heard with physical ears and God grants him faith in the Son of God of Whom that Gospel speaks. This lad is born again, not by man's power, but by the agency of God.

My friend, we don't preach the gospel to saints, but to sinners. We preach a living, everlasting gospel to dead men. To dead minds. Our task is to plant the seed in hard, dead ground which is not natural to the spiritual gospel. However, when God is pleased to break up this ground by the Spirit, then the gospel has place. It becomes a "glorious gospel" when a

man's eyes are opened by the Spirit and he INSTANTLY cleaves to the Christ of the gospel.

If preaching the gospel were a worldly business it would be bankrupt, for we preach to a people who cannot hear and who have no capacity to benefit from the gospel. We preach to sinners who cannot hear, not to saints who are enlivened. I have been a salesman for many years. In selling nothing is important without the "close." You may give a brilliant presentation, but if you do not "close" the sale it is in vain. In preaching the gospel, we "close" nothing. After the gospel is faithfully preached, all else is left to God. We are not in the saving business, we are in the preaching business. "Jesus saves."

Thus ends my comments to my correspondent of many months. He is not wanting in either intelligence or wit. Yet, he has presented what he smugly imagines is an insoluble dilemma when he asks how we can preach to sinners when dead sinners cannot hear. I reply to him as I so state here: WE MUST PREACH THE GOSPEL TO SINNERS BECAUSE SAINTS DO NOT NEED IT. Saints have heard the gospel twice already, once by their natural ears and once in their spirit. The only address for the gospel is the dead minds of dead men.

Preaching to the carnal mind of dead men honors God for it

eliminates any thought that men have part in the work of regeneration. This is why Arminians quarrel so vehemently with total depravity for they imagine that they can enliven sinners by oratory, pretty plays and pressured appeals.

If man has "free will" (which he surely does not) then the Arminians imagine that this free will can be appealed to by eloquence and drum beats. I give no credit to Arminian ministries, but I must say that they are fairly consistent in their error. Once they stumble from the path they walk the bypath with some consistency.

There are two "minds" mentioned in the Bible — the dead minds of dead sinners and the "mind of Christ." When a man is regenerated by God's power, he is given faith to perceive the "mind of Christ" and then by grace this "mind" becomes his own. A new personality is superimposed upon his own and this new personality is "the mind of Christ." By the graceful imposition of this spiritual "mind," a saint has for the first time in his life thoughts which can please God, for they are the very thoughts of Jesus Christ who is his "head." This new "mind" of the regenerated one does not need the gospel (though he rejoices in it), for the gospel has already worked the work of regeneration by the administration of the enlivening Spirit of the Sovereign Lord.

APPRECIATED LETTERS

Dear Brother in Jesus Christ. I listen to your service on the radio every Sunday I can. I look forward to hearing you explain the Word so people can understand what you are preaching. I would like to receive the paper you spoke about on your broadcast. The name of the paper is The Baptist Examiner.

Ralph Hileman
Morehead, Ky.

Dear Brother Wilson, Some months ago I subscribed to the paper for my brother in jail. I just received word that he has been transferred. Since I enjoy the paper so much, I desire to put it to good use. Could you please transfer the balance of that subscription to our address. I will give it to a child of God

here in our area. Hopefully they will appreciate the wonderful doctrinal articles you print... The paper is such a blessing to us. God bless you with strength and grace as necessary to keep going.

Venida Powers

Hello Brother Wilson. The two enclosed checks are for The Baptist Examiner and Brother Fred Halliman. We sure enjoy the sermons that we received of your tape ministry some time ago. We listen to them daily and always enjoy them. They are wonderful, and help to fill us with spiritual food that we can grow in grace and knowledge... We pray that our Lord will richly bless you and your loved ones and strengthen your faith.

Ray and Dudley Archer

MY BELOVED: GOLDEN

At about 4:10 one Saturday morning
Golden left us without much warning
To meet the Dear Lord in heaven above
Where all is peace and joy and love.

With no more heartaches and pain to bear
In the presence of the Lord where all is fair
She can sing the song of the lamb on high
Where she will never more have to die.

And Golden is happy. But it left us so sad.
She's in the best home that she's ever had.
No tongue can describe it. I know it is true
I'm going there friend. How about you?

To come unto God this is the way
Did Jesus Christ die for you that day?
Or will you reject Him and continue to rebel
Against all the light that's been published so well?

If Golden could witness she surely would tell
Look in Acts fourth chapter right down in verse 12
There is none other name under heaven above
To take us to glory in the presence of God.

Hirem E. Jones

P.O. Box 132

Dryden, VA. 24243

Written in memory of my beloved wife, who went to be with our Lord May 28, 1983.

T.U.L.I.P. THE SERMON THAT COST JESUS HIS CROWD

by Sam Wilson
1490 N. Spring St.
Gladwin, MI. 48624

For a text, read the sixth chapter of John. We will be dealing with many verses in this chapter. Pay attention to the fact that early in the chapter Jesus has a great crowd of followers. This is at a time when He was performing many great miracles. The natural man followed Him in order to witness



Sam Wilson

these miracles. Note in verses 66, 67 that Jesus is down to just the twelve. Verse 66 says "From that time many of his disciples went back, and walked no more with him." I don't believe those spoken of in verse 66 were true disciples. They had made a profession and had followed Jesus as long as He performed miracles, but when He began to preach the truth to

THE LORD'S SUPPER

by John Alber
2429 Richland,
Farmer's Branch
Tex. 75234

As our Lord Jesus Christ was winding down His public ministry and getting ready for the hour that brought Him into this world, He introduced to His Church the second of two ordinances: The Lord's Supper. Much has been said about this



John Alber

subject over the years and I have nothing new to add to the subject. Nevertheless, the Word of God is confirmed by two or three witnesses. This subject is somewhat of interest to this preacher for a number of reasons. Twenty-five years ago this preacher saw a misuse of the elements of the Lord's Supper that caused a false impression of the use of wine in the Lord's Supper. For many years because of that incident, this preacher refused to use the wine in the Lord's Supper, rather grape juice was used in place of the proper element. Therefore, this article is written in part to show why the elements of the Lord's Supper should be unleavened bread and wine.

(Continued on Page 6 Column 4)

If one sin reigns, it will keep you from reigning in Heaven.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

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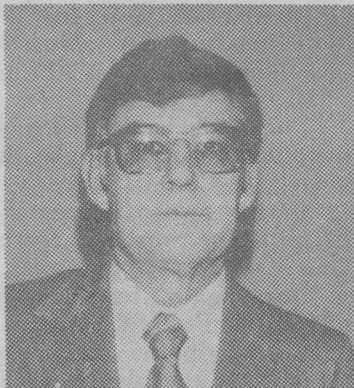
WHOLE NUMBER 2443

THE HEART IS DESPERATELY WICKED

Ray Brown
Indore, W.Va.

"The heart is deceitful above all things and desperately wicked: who can know it?" God writing to Israel through prophets told them in I Kings, Chapter 1 that they did not know the plagues of their own heart. It would be something if we could get inside an individual and see what goes on in that mind and what lineage it has toward God and toward self. God says it's wicked and it's deceitful and who can know it? Well, people, we cannot even comprehend our own self, to a certain extent. When He talks about the heart here He is talking about the whole man. The three principle faculties of man are the understanding, the affections, and the intellect or the sense of ability. They all mean the same thing. We are talking about the whole man. Just like the body has many members, the soul has members. One is the inward

part of man, the part that we can't see and we can't comprehend. We can see one another here this morning. We can see how we are dressed and what we look like, but we can't know what goes on in others' minds. We don't know what others' thoughts are or what their relationship is with God.



Ray Brown

I'm not saying we're judging whether a man is saved or not. I don't understand what's going on in his mind and he doesn't understand what's going on in

mine.

It would be wonderful if we could have the ability to get inside of a person's soul like God can. The Word of God even looks into the marrow that's inside a person's bones (Heb. 4:12). I turned the TV on this morning. I always turn it on to check up on the religious world. This man said he had people draw their handprint on a piece of paper and write in the palm of that handprint their greatest desires from God, then he'd lay his hand in that handprint and God would give them their heart's desire. And there are multiplied millions of people believing that. One woman wrote and told him she wanted \$25,000. After she sent the print in God sent her the \$25,000.

People called and said they were being offered jobs and all of that. That man's heart was deceitful above all things. He didn't bear it out with any Scripture. It was just the deceitfulness of his old wicked heart.

The three principles of the (Continued on Page 3 Column 3)

STUDIES IN EZEKIEL

by Willard Willis
368 Yankee Rd.
Monroe, OH 45050

Chapter 12

"The word of the Lord also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house" (Ezek. 12:1,2).

It is one thing to be ignorant of truth and it is quite another

thing to be rebellious against the truth. A rebellious son, for ex-



Willard Willis

ample, knows what is required

of him, but he refuses to obey. Israel, in like manner, knew what was required of them. They, in fact, had God's temple and its furnishings before them constantly. They, no doubt, could have taken us on a tour through the temple complex and explained the meaning of each of the furnishings. They, in a sense of speaking, had twenty-twenty vision as to what was required of them, yet they were walking around blind. The God of this world had blinded their

(Continued on Page 7 Column 1)

CHURCH DISCIPLINE

by Dan Phillips
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Bluff City, Tenn. 37618

The Bible teaches that we should do unto others as we would have them do unto us. This applies to churches as well as individuals, yet many of our churches do not practice this today, because they are more concerned about getting more members than they are of obeying the Word of God. The Lord Jesus Christ gave the Church the keys of the Kingdom (authority), so we have every right to receive members and to



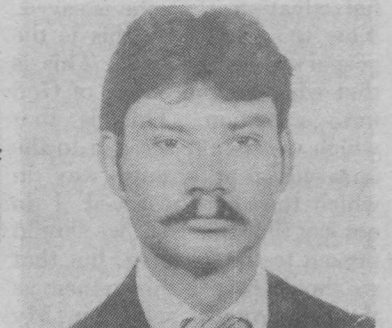
Dan Phillips

discipline members if they do not live right, or they are not faithful. They are to submit to church authority, and as Revelations 2:11 states, they are to hear what the Spirit says to the church; also, Hebrews 10:25 teaches that Christians are to assemble themselves together. When they refuse to do this they are out of the will of the Lord. The church should not carry a (Continued on Page 8 Column 3)

THE KIND OF REVIVAL WE NEED

by Peter Halliman

I. We need a Revival that will get us thoroughly dissatisfied with ourselves. We need to get so sick and tired of the way that we are living, we need to get so disgusted with the sin that is in our lives that we start doing something about it, instead of just talking about it.



Peter Halliman

As the old saying goes "actions speak louder than words". Complacency is the deadly enemy of spiritual progress. We wonder why we never grow in grace, well, I can tell you why. We complain about this and that and don't try to progress in spiritual growth. When speaking of earthly goods Paul could say, "I have learned...to be content"; but when referring to his spiritual life he testified, "I press towards the mark." We need to apply this attitude to ourselves, we need to stir up the gift of God which is in us. We can never get too Godly in this life, we need to get our wheels in motion and keep them in motion.

II. We need a Revival that (Continued on Page 3 Column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE NATURE, PURPOSE, USE, AND RESULTS OF THE GOSPEL

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek" (Rom. 1:16).

A few years ago, in the days of the Conferences, there were so many of us who stood together in such sweet, warm, and wonderful fellowship. Oh, what blessed times we had then! Now, so many of those who were with us then have gone off after new and different doctrines. We, who then stood together, are now so divided by these new things in our midst. Post-trib., Priesthood of the church, Amill., have become

such a dividing force. And when these things do not divide us to the point of broken fellowship, we all know that they do greatly harm our fellowship. To me, one of the saddest things in these matters is the fact that so many of our dear brethren have gone off into, and if not into, yet mighty close to Hardshellism on the gospel. Many of us once stood together and fired at the Hardshell heresy. But now, as those of us who still stand where we all once stood, fire at Hardshellism, we look with amazement and dismay at the presence of our dear and long time friends now siding with the Hardshells.

I talked on the streets of a

certain city some years ago to a very dear friend. Together we bemoaned the fact that some of our brethren were preaching that the gospel was not used in giving spiritual life. Together we agreed that this was Hardshell heresy. Today this dear brother is in the other camp and will have little to do with me. Oh, what a grief things like this are to my soul! How I long for things to be as they were then! Well, to the subject at hand.

The gospel of Jesus Christ is not just any portion of the Word of God. The fact that a matter is taught in the Word of God does not make it the gospel. We are to preach the whole counsel of God. But

(Continued on Page 2 Column 1)

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE
JOSEPH M. WILSON, EDITOR

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NATURE

(Continued from Page 1)

that does not mean that every part of that whole counsel is the gospel. The gospel is that part of the total Word of God which tells about Jesus Christ: who He is and what He did for the salvation of His people.

"...How that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures" (I Cor. 15:3,4).

Paul declares that the above statement is the gospel which he preached and by which men are saved. Let us leave it here. One might believe many things taught in the Bible and not be saved. But when one is enabled by the Spirit to believe the gospel and depend upon the person and work of Christ for eternal salvation, that one is saved. Now this, and only this is the gospel of Jesus Christ. This is that which is the power of God unto salvation. This is that which we should preach to the unsaved as the only way in which they can be saved. I do not say that this is all we should preach to the unsaved, but that we should preach this to them as the only way of salvation. My brother, believing this puts a heavy obligation upon us who call ourselves Missionary Baptists. It is our duty to preach this gospel as best we can to every creature in all the world. This surely includes our praying for and giving to missionary work in other lands. It also includes our personal giving of the gospel to the lost around us.

What is the purpose of the gospel? Here we have Baptist truth and Hardshell heresy. Let us seek to know and distinguish between the two. Hardshell heresy teaches that the gospel is used for a time salvation for those already spiritually alive. This time salvation relates to salvation from false doctrine, and salvation from evil

practices--such salvation relating only to our lives here in time. Hardshells teach that the gospel is not used in any way in giving spiritual life to dead sinners. Hardshells teach that the gospel is for the regenerate only. That it has no purpose at all towards the unregenerate. Hardshells teach that a man is regenerated--given spiritual life--altogether apart from the gospel. That then, the gospel comes to that already regenerated one and informs him of what has taken place. To the Hardshell, the gospel is not regenerative, but is informative.

When this Hardshellism on the gospel is united with the



Joe Wilson

Priesthood of the Church, it teaches by many of its advocates, that the gospel is used to bring the already regenerated one into a Baptist church. That the gospel is not used in saving the soul with an eternal salvation, but is used in saving the life by getting one in the church where their lives can be saved and they can be placed in the position of a life that brings rewards. Of course, I do not mean at all to say that all who believe in rewards only in the church are priesthood believers. Personally, I do not believe that rewards are restricted to members of the church but many sound men do believe this.

Now, the purpose of the gospel, according to the Bible, and according to the vast majority of Missionary Baptists, and according to Baptist confessions of Faith is that the Holy Spirit uses the gospel in giving spiritual life to the elect of God. Those in our group who have gone Hardshell on the gospel delight to refer to those of us who have remained sound on this point--we stand where they stood when we stood together--they refer to us as believing in gospel regeneration and to themselves as believing in Spirit regeneration. I truly believe that they are not being totally honest in this. For they know that we do not believe men are regenerated apart from the working of the Holy Spirit. They know that we believe the Spirit works the miracle of regeneration. They know that we believe that the Spirit uses the gospel in working regeneration. One of these brethren who has changed his position on this subject admitted to me that what he now believed was more akin to Hardshell doctrine than to the historic beliefs of Missionary Baptists. I wish they all would be this frank. I wish this one would admit this openly instead of just doing so in a letter to me.

Some while back, TBE came out with a special on Baptist teaching about regeneration. It was shown very conclusively in that special issue that Baptist have historically believed that the Spirit uses the gospel in regeneration. In fact, though some few Baptists have held in part some of the Hardshell heresy on this point, it is beyond

dispute that the vast and overwhelming majority of Missionary Baptists have believed in the usage of the gospel in giving spiritual life. They have believed this because they have based their doctrines on the Word of God, and the Bible repeatedly speaks this language. In fact, the teaching of the Bible is all one way on this point. Anytime and everytime the matter is discussed in the Bible, the teaching is that God regenerates His elect with the Word of Truth. Not one time, I repeat, not one time, does the Bible ever teach -- or even hint -- that a man can be a born-again child of God apart from the gospel of Jesus Christ. Men argue this heresy by logic and by human analogy. But they have not and they cannot produce one statement from the Bible which teaches that one has spiritual life apart from the gospel. I challenge them to do so.

"The gospel of Christ...is the power of God unto salvation" (Rom. 1:16).

"It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

"For in Christ Jesus I have begotten you through the gospel" (I Cor. 4:15).

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

"Born again...by the word of God" (I Peter 1:23).

These Scriptures cut up by the roots the Hardshell heresy of spiritual life without the gospel, and establish the Bible and Missionary Baptist truth that the purpose of the gospel is that it is used by the Holy Spirit in giving spiritual life. The parable of the sower and the seed and the soil further illustrates and confirms this doctrine. Hardshell heretics will often try to get around this by saying, "The seed did not make the soil good." This is true, but it is also true that there is not fruit without the seed. That there is no life produced without the seed. Come on, you Hardshell heretics. Explain this to us. Tell us if life is here produced without the seed. The story of Ezekiel and the dry bones is another illustration of the truth that the Spirit uses the Word in producing life-giving results.

This doctrine of the usage of the gospel in giving spiritual life has long been the position of the vast majority of Missionary Baptists. The doctrine that life is given apart from the gospel has always been the position of Hardshells. This point has been a dividing line between them. I suggest that we let it remain the dividing line. Let this new group of Hardshells, which call themselves Missionary Baptists, be honest with history and let them admit that they are Hardshell on the gospel. Let us be done with pretense. Let the line be drawn.

Hardshells make two major efforts to get around the clear Bible teaching that the gospel is used in giving spiritual life. One effort is for them to say that every time the word "Word" is used with reference to spiritual life for dead sinners, that it refers to Christ as the living Word and not to the gospel of Christ. This is a very improper way of dealing with the precious Word of God. It is doubtful if any writer except John ever uses "Word" in this way. It is very improper to give a word an unusual and different meaning just to get around something we do not wish to believe. We all know that "word" usually refers

to the Bible as the Word of God. Sometimes it is used to refer to Christ. Well, we should always give it the usual and prominent meaning unless there are circumstances which demand the different and unusual meaning. So when we are told that we are born again by the Word of God, we should not apply that to Christ, but to the Bible as the Word of God.

A second method used by the Hardshells in getting around the clear teaching of the Bible is to draw a definite (and usually a time) distinction between conception as the giving of life, and birth as the bringing forth of that life. Now, this is an invention of men pure and simple. It is not taught in the Word of God--not anywhere in the Bible. Just because this is so in the physical realm does not make it so in the spiritual realm. Hardshells in this manner, have a person as a born-again child of God--regenerated and possessing spiritual life--and an unrepentant unbeliever at the same time. Now, come on, don't deny this for you know this is what you teach. Brethren, it is utterly absurd to talk about a man having spiritual life, and at the same time he does not believe and has not repented. So the Hardshell will say that this

spiritual life is conception or the giving of spiritual life. Then the life is eventually brought forth into repentance and faith by the gospel. I insist that this is an invention of men, and call upon dear brethren to show us this new and different doctrine anywhere in the Bible. Show us the man in the Bible who has spiritual life, and who has never had any contact with the gospel.

The following statements summarize the Biblical teaching on these matters. 1. Man is spiritually dead by nature. 2. The Holy Spirit must give spiritual life. 3. The Spirit uses the gospel in giving this spiritual life. 4. The life thus given is characterized by repentance and faith. This life possesses these qualities and they are immediately exercised upon the reception of spiritual life.

In the Books of Acts, we see the early church going forth as Missionary Baptist people believing Baptist truth and practicing accordingly. They went to the unsaved and preached to them the glorious gospel of Jesus Christ. The Spirit enabled and caused some of their hearers to receive this gospel and they were saved. These were baptized into the Lord's churches. I

(Continued on Page 3 Column 1)

FROM THE EDITOR

I AM SCARED. I have never been one to become much involved in politics. This may well be an error on my part. I have paid very little attention to the increasing clamor and furor as to the government interfering in religious matters. I may also be in error as to this. Now, a matter has been called to my attention which has me thoroughly scared. Let me preface further remarks with a Scripture, "...Therefore put away from among yourselves that wicked person" (I Cor. 5:13). One needs to read the whole chapter.

Please understand that I do not recognize so-called Churches of Christ as true churches. However, I am sure that the government makes - and should make -- no distinction between the different religious organizations calling themselves churches. Now, what is it that has me so scared?

A woman is an admitted fornicator. There is no question as to her guilt. She is excluded from the church of which she was a member. She sues this church. The court awards her a fantastic amount of money in the case, I declare that a more frightening thing cannot be imagined.

The Bible is very clear that fornication constitutes grounds for exclusion from a church. In fact, the Word of God commands a church to exclude such. Anyone who does not agree with this is in direct rebellion against the Bible. Further, an admitted and unrepentant fornicator is not even a saved person. It is also a fact that, when a church excludes a member, the charges against that member should be made public to the congregation.

I cannot understand how a woman can state that she is guilty of fornication, and then sue a church for branding her publicly as such. This woman will surely have much to answer for when she stands before the Lord, unless God should be pleased to grant her saving grace in the future.

And the judge! How can a civil officer so blatantly interfere in the proper action of a religious organization? This is beyond me. We have heard so much about separation of Church and State. But it seems to me that this has all been very one sided. It seems that some want to use this to take away the rights of the church, and ignore it when the State is interfering with the church. In my opinion, if this money is finally granted, this woman will be guilty in the sight of God, of stealing it; and the court will be guilty of aiding and abetting this crime.

Now, if this court decision stands, where will it all end? Have we reached the place where a church must deliberately disobey God in the matter of proper church discipline, or face absurd and impossible financial burdens imposed by the courts? If the courts are going to step out of their God-appointed place, and interfere in the affairs of a church -- where the court has no business -- will the courts please tell us what we are to do about the Bible doctrine of Church discipline? For what reasons can a church exercise her right in this matter? In what way must she act in so doing? It seems to me that, by this decision, the court is commanding the church to disobey God's Word, and that if the church does not do this, the court will punish the church.

Could it not also come to the following? A man is convicted of a terrible crime by a court and sentenced to prison. His conviction is published. Why cannot he sue the court and those who publish his conviction and have another court grant him a large, absurd, and fantastic sum of money? Such would be no more criminal nor absurd than that which has happened in the case to which this editorial refers.

I AM SCARED. If this court conviction stands, I wonder what we will be able to do about obeying God in church discipline. If we exclude a member for any reason, that member will be allowed to sue us. The court will back that suit, and we will be commanded to pay fantastic and absurd sums which we do not have. Where, oh where are we headed in what used to be "The land of the free, and the home of the brave?"

NATURE

(Continued from Page 2)

brethren; no man will ever get the Hardshell conception of the usage of the gospel from studying the Book of Acts. These men believed that God used the gospel in giving life to dead sinners. I challenge anyone to show any hint that the preachers in the Book of Acts had any other opinion of the usage of the gospel than that which I have set forth in this article.

What are the results of preaching the gospel of Jesus Christ? Well, let me say that it is the duty of we who are saved to give this gospel to the unsaved--no matter what the results might be. We do not know who the elect are, and if we did, that does not alter the fact that our commission is to give the gospel to every creature in all the world. Now, this giving of the gospel to the lost by the saved is pleasing to God no matter what takes place in the unsaved to whom we give the gospel. For the Bible tells us that we are a sweet savor to Christ in them that perish and in them who are saved. To the one, we are a savor of death unto death. To the other, of life unto life. But no matter what, we are a sweet savor to the Lord. He is pleased with our being obedient to His Word and will reward us for that obedience.

Now to the unsaved, I would urge that you have respect for the gospel. That you get under the sound of gospel preaching. It just may please the Lord to use such to give you spiritual life. To the saved, I urge that you be very faithful in giving the gospel to the unsaved. We are Missionary Baptists. We believe that men will not be saved apart from the glorious gospel of Jesus Christ. Now let us practice what we preach. Let us prove ourselves true to what we preach by getting out and regularly and faithfully giving the gospel to the lost.

We are not to wait until we feel led to witness to a certain person. We do not need and we are not taught, and we have no reason to expect such leading. We have already been commanded by our sovereign Saviour. Let us go forth bearing precious seed, weeping over the lost, praying for God's power upon our sowing of the seed. God bless you all!

REVIVAL

(Continued from Page 1)

will cause us to put ourselves in the way of blessing. Let us think about this a moment, how could a child of God do this? Well, if we are out here in the world living in sin, how can we expect to be revived. If we are staying out of church, getting slack in our attendance, not paying our tithes, not having daily prayer and Bible study, using language we ought not to be using, going places we have no business going, keeping the wrong kind of company, you know a person tells a lot about him or herself from the company he keeps.

How would it make sense if a child of God were to start staying out of church, keeping company with the unsaved and wicked of this world, going places with them and seemingly enjoying it, and having a hard time to enjoy being around the children of God, going to church and fellowship meetings, etc... This to me proves that they are either lost and trying to fool people or that they are in a very back-slidden condition to where their conscience is seared over

with a hot iron. How little they know about the danger they are putting themselves in with God Almighty! We need to set ourselves before God and wait upon Him. It is plain foolishness to look for grace to come to us as a sort of magi, or to expect God's help to come as a windfall apart from conditions known and met. Beloved, the paths to the cool waters and green pastures are plainly marked, let us walk in them. To desire revival and at the same time to neglect prayer and devotion is to wish one way and walk another. We must do what we say and say what we do if we truly want a revival.

III. We need a revival that will cause us to set ourselves like a rock. One which cannot be moved against the lusts and pleasures of this world.

We cannot be weak in the faith, timid, and easy to change our mind. If so, then we will not only hurt our testimony, but will hurt our faith. There will come a time when you will have to stand for the truth and have to be able to explain and back up what you believe, and whether or not you will be able to will have a big influence on your testimony.

IV. We need a revival that will cause us to do a thorough job of repenting. Most people get in too big of a hurry in their repentance to get it over with quick. Too many times we pray, "Lord, forgive me of my sins," and that is it. Beloved, we need to lock ourselves in a closet somewhere and spend some time with the Lord in prayer, to talk about the things that we are troubled about or in need of. We need to have a revival that will teach us how to pray, and what to pray for. We need to let Godly sorrow do her healing work. Until we are prepared to allow the consciousness of sin to wound us, we will never develop a fear of evil. It is this very thing that keeps us in our half-dead condition, cold and indifferent.

V. We need a Revival that will cause us to be serious-minded. What would a stranger see if he came to your house. Would he see the TV and radio blasting away, hear jokes being told, and the Bible stacked neatly on a shelf all covered with dust? People could well afford to see fewer comedy shows on TV and spend a little more time having Bible study and prayer. Unless you break away from the comedy shows, every spiritual impression will continue to be lost to your heart. How can we expect to think about the things of the Bible and the messages we hear preached, if we are too busy, tied up in the movies and affairs of this world? Worldly people go to the movies to escape serious thinking about God. Used to, you would never have seen a Christian in the movie house, now you can't tell the difference, and if not there, you enjoy spiritual communion with them right in your own home.

The devil's ideals, moral standards, and mental attitudes are being accepted by you without question and/or knowledge.

VI. We need a Revival that will cause us to deliberately narrow our interests. The Jack-of-all-trades is the master of none. The Christian life requires us to be a specialist. Most of us have too many projects that sap our time and energy without bringing us nearer to God. If we would narrow our interest, God would enlarge our hearts to receive more of His Grace. We say we just don't have the time. What it is, is that we can't afford not to take the time.

VII. We need a Revival that

will cause us to witness, one that will cause us not to be able to sit around, but one that will cause us to get out and get busy. One that will cause us to have faith in God. We need to ask for great things and then, have faith enough to believe that God is going to grant our request, for we have a great God.

VIII. We need a revival that will cause us to pray more. Prayer that is strong and prevailing, believing, God-moving, hell-defeating, believer-sanctifying, Christ-exalting prayer that takes all that we have and are and to cause us to offer our time, resources, talents and our very all to God. It took all that Jesus had, on Calvary, to give us the right to pray.

We need to have the kind of prayer that will set the wheels of revival in motion. When we pray the prayers that God gives us, there will be no such thing as unanswered prayers, for every prayer then will be just as almighty as God because His nature will be in them.

May God bless each and every one!

HEART

(Continued from Page 1)

faculties of the inward part of man are the understandings, the affections and the will. We understand and fully realize that we all died in Adam. We are born in the same state in which Adam fell. Each individual is born dead in sin; he's born dead to God. I'm talking spiritually. Let's get a little picture of what man looks like. Isaiah, Chapter 1 gives us a beautiful picture. Notice Verse 3. The ox knows his owner and the ass his master's crib, but Israel does not know, my people do not consider. You know, people are the most ignorant things upon the face of this earth. I'm saying a lot of people are more ignorant than even the animals. God put the ant upon the earth that a man, the sluggard, the lazy man, could look upon that ant and be wise. So then the ox knows his owner and the ass his master's crib but Israel does not know. My people do not consider. The old dumb ox, he knows his owner. He knows where the stall is and he knows where he goes to get his food. He knows where he beds down at night. But man is born in such a state that his heart is deceitful above all things and desperately wicked. Man doesn't know God and doesn't understand the things of God. In Verse 6 it says from the soles of the foot even to the head there is no soundness in it but wounds, bruises and putrifying sores. They have not been closed, neither bound up, neither mollified with ointment. So man is in a terrible state. I'm not talking about partial depravity. Not sick, but dead in sin. The Bible says that a man is dead in sin and unless he's made alive by the power of the Holy Spirit, he'll continue in that state. There's nothing good in man. There's nothing good concerning man.

Jeremiah, Chapter 17, Verse 5: "Thus said the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." If you take a glass of water and put just one drop of ink in that water it would pollute the whole glass. Not just part of the water but the whole glass would be darkened by the one drop of ink. So man is totally and completely polluted in sin. He is totally unable to come to God.

Now we want to discuss some things here concerning the man.

It says in Romans, Chapter 1 that they didn't want to retain God in their minds, they didn't want to retain God in their understanding, you see. You know, man doesn't want God because that deals with his pleasures and the way he wants to live. I want to discuss things concerning the "heart being deceitful above all things and desperately wicked, who can know it?"

You know what the sum of the whole matter is? Turn to the book of Ecclesiastes. What is the root of the whole matter, or the sum of the whole matter? What is man's duty or responsibility? Well, it tells you, Verse 13, Chapter 12. "The conclusion of the whole matter" of the imagination of man's heart is deceitful above all things and desperately wicked. What is the conclusion of the whole matter?

"Fear God and keep his commandments: for this is the whole duty of man," but a man can't do it. A man isn't capable of doing it. He's not capable of keeping the law of God. He's not capable of fearing God. For God shall bring every work into judgment and every secret thing whether it be good or whether it be evil. There's a judgment day coming. God has revealed this much. He's revealed the conclusion of the whole matter. He put man on the face of the earth and man was to fear Him and keep His commandments for this is the whole duty of man. We were put on this earth to fear God and to love God and to serve God and to keep the commandments of God. And then God tells us why. Because, He said, there's going to be a judgment day and every secret thing, whether it be good or whether it be evil, would be manifested and brought to life. But a man is unable to keep God's commandments. I'm talking about the moral law of God. I'm not talking about the Mosaic law.

What is the moral law of God? It is a transcript of God's holiness; that's exactly what it is, a transcript of God's holiness. It's binding on every human being that's born into the world. Why, then, try to paint a picture of man and the condition that man is in the heart, deceitful above all things and desperately wicked. He's talking about everything that's upon the face of this earth. It's top priority. It's number one. He's saying the heart is deceitful above all things and desperately wicked. A man is deceitful and he's wicked and he's depraved. He's filthy in the sight of God. This makes up total depravity of man.

Let's notice seven things about the heart or about the understanding, the affections, the will or the intellect and the sensibility and will, any way you want to sum it up. We're talking about the hidden or inward part of man which controls and motivates. It's the inward part, the heart. You know, Jesus said, for out of the heart a man speaketh-out of the heart comes evil thoughts, wickedness, drunkenness, fornication, adultery, and murder and all those wicked things. He told the Sadducees and Pharisees the sepulcher was beautiful and white on the outside but inside they were full of dead men's bones. In Romans, Chapter 3, Apostle Paul writing to the church said a sinner is like the stench of an open sepulcher, where dead bodies are. Their throat is an open sepulcher.

Romans, Chapter 3 gives a great picture of the total inability

of man. First of all, man's heart is deceitful and desperately wicked because it's totally destitute of the love of God, which constitutes the fundamental and all exclusive demands of the law. In Ecclesiastes, Chapter 1, let us hear the conclusion of the whole matter: "Fear God, and keep his commandments: for this is the whole duty of man." It's totally destitute of that love of God which constitutes the divine foundation and all exclusive demands of the law. It doesn't have the love of God in it. The love of God is far from this kind of heart, this wicked heart, this desperate heart. I'm saying now man is not as bad as he could be. The Bible makes that very plain. Paul said in II Timothy, Chapter 3, men will wax worse and worse. In other words, the longer man is away from God the more wicked he becomes, the more filthy he becomes in his sins. As a man goes on and on, he becomes worse.

Paul, writing in II Thessalonians says, "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." The Holy Spirit holds back a certain percentage of the forces of evil. Man would be worse than what he is if it wasn't for God. Man that is destitute from God is like a train racing down hill. Unless the brakes are put on, it will go into utter destruction. I don't understand what the mystery of iniquity is. I can't understand a lot of it.

Jesus told John in John, Chapter 13, Verse 26, "He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, 'That thou doest, do quickly.'" And Satan entered unto him. I don't know how much this involves. The love of iniquity, the love of the world and all those things, you see, and the love of the flesh is a mystery to me.

I don't fully understand those things. But I do know that when I was saved I was totally destitute of the love of God in my heart. God was not in my understanding. God was not in my affections. I did not have affections and love toward God, and God, of course, was not in my will, since the will means sense consciousness.

Jesus told the Sadducees and Pharisees in John, Chapter 5, Verse 42, "But I know you, that ye have not the love of God in you." They pretended to know God. They pretended to love God. But Jesus said I know you have not the love of God in you. You're destitute of the love of God. You have no relationship with God. You do not know God. You do not have a love of God in your innermost being, in your understanding, in your affection, in your will. People today say they love God but their actions prove different. What did Jesus say? What kind of love is this He's talking about? He tells us, in Matthew, Chapter 22, what kind of love it is. It's a divine love. Verse 36 says, "Master, which is the great commandment in the law? Jesus said unto him, '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

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Pleasure is the sugared bait men bite at, but there is a hook under it.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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Luke 12:58-59: "When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite."

Jesus, here uses an earthly story to explain eternal truth. He uses the example of, I believe, a debtor who has not paid his creditor. The creditor decides to take him to court. Jesus teaches that it would be best to try and satisfy the creditor before you get to court. He urges, "give diligence" to make things right before having to go before the judge. The consequence of going before the judge is being cast into prison until the very last cent is paid. There would be no way to pay the creditor while in prison, therefore you would have a life long stay in there.

The message Jesus is trying to get across is a far more serious one than the paying of earthly debts. First, Jesus is showing that all men are debtors unto God. All men have offended God. All men deserve to come before the judge, which is God Himself. Secondly, Jesus is teaching that sooner or later, all men will stand before the judge. It would be much better to stand before Him in peace than not to have satisfied the offense of which all men are guilty. Thirdly, Jesus is teaching that if you wait too long, and this offense is not satisfied, then you will be cast into prison. The prison he is speaking of is hell. This would be eternal for we can never pay for our sins.

What a joy to have our sin debt paid by Jesus's blood. I would urge every reader to make sure you are at peace with God. Don't wait until it is too late. May the Holy Spirit grant you repentance and faith, that you may be delivered from the prison of hell. May God bless you!

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Christ had been teaching the disciples various lessons but in verse 54 He turn to the people and starts giving them warnings.

In verses 54-57, He calls them hypocrites because they are

Please explain Luke 12:58-59.

ready to read the signs in the sky but cannot see the warnings from God. All men are responsible to heed the warnings from God; even though they are dead in sins. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened." (Rom. 1:18-21).

Then in verses 58 and 59 He tells them that when they go before a judge they try to get out of it to keep from going to jail. Again He is saying that just as they read the signs but fail to see the warnings, so do they fear earthly judges and care nothing about the one who will give the final judgment. They fear jail but think nothing of Hell.

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In verses 54-56, Jesus had told the people that they could tell when it would rain by looking at the sky and when there would be a heat wave by the south wind. He told them they could discern natural things, yet were ignorant of spiritual matters. He asked the questions, — "How is it that you do not discern this time? Yea, and why even of yourselves judge ye not what is right" (Luke 12:56, 57).

truth, He uses this means when He told them, "When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite" (Luke 12: 58,59).

The people had failed to discern the time and to realize that the promised Messiah had already come and that they faced the judgment of God by refusing to come to Him. He told them this account in order to show that, like the debtor who failed to become reconciled with his adversary, must pay the entire debt in prison, they, too, must pay for their sins unless they become reconciled to God through the blood of His Son. That's one's future is an eternal hell of suffering, for he can

never get the debt paid. It is said of that one, "shall be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched" (Mark 9:43, 44).

The Apostle Peter gave the same type of warning when he said, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." (II Peter 1:10).

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In writing to the elect of God Peter tells them that the devil is their vicious adversary (I Pet. 1:2 and 5:8). But in Lk. 12:58,59 the Lord is speaking to a people who at the time were yet in their sins (Lk. 12:54-56), and He uses what was common to their experience in legal matters to teach them a spiritual lesson. The devil is the adversary of all men, especially the Christian. But God in mercy has made the devil's wrath against the saint subservient to His decree of redemptive grace, and He overrules the diabolical actions of the devil against His people so as to redound to their good. Job's afflictions and Peter's sifting testifying the same (Job 2:7; Lk. 22:31).

While the words of the Lord in Lk. 12:58, 59 are to be taken literally and to the betterment of those exercised thereby, yet the greater lesson to be learned from this Scripture is presented in figurative language. The adversary referred to in the text is not the devil, but God, for all men have by sin made God their adversary. God is the eternal and sovereign opponent of evil. He is just and holy, and could without the least infraction of His nature afflict fallen man with every conceivable adversity. Who can stand before the just and holy wrath of Almighty God? (Rev. 6:17). God has a controversy with man, and has sent him an irrevocable subpoena to appear in court, but has in common grace given him time to settle out of court. Hence, the words, "When thou goest with thine adversary to the Magistrate, as thou art in the way (this present life), give diligence that thou mayest be delivered from him..." "Magistrate," in this text speaks metaphorically of the judicial Christ (John 5:22).

Man by nature is utterly depraved in all of his faculties, is not subject to the law of God, and from his desperately wicked heart, asks: "Who is the Lord, that I should obey His voice..." Fallen man apart from sovereign intervention misappropriates the general goodness of God, and uses it for selfish ends, in so doing he compounds his debt which he owes to God and His law, and if left

alone by the quickening Spirit will be cast into a deserving hell, where his penal and infinite suffering shall never diminish. Neither here, nor hereafter can man pay the first mite on his debt, much less "the very last mite."

Roman Catholicism has twisted and distorted this Scripture (Lk. 12:58, 59 and Matt. 5:25, 26) in an effort to give credence to their doctrine of purgatory. There is no basis in Scripture for the doctrine of purgatory. If a person is not purged from their sins in this life by the blood of Christ, they do not at death go to purgatory, (for such a place does not exist except in the mind of poor deluded Romanists), but they go straight to hell. The fabrication of purgatory has served the "mother of harlots" well, it keeps her coffers full, and is a powerful tool in keeping her people subservient to every Vatican decree.

Human depravity and its religious heresies is not a problem for God, for He is sovereign over all of creation, and He never acts in vain. He created the earth to be inhabited by a people whose sin debt is fully paid, and who shall eternally glorify His every attribute. Hence, the covenant of redemption (Heb. 13:20), and its provision for a subrogate, who would assume the debt of the covenant sons and suffer the full penalty of their sins. So it is, the Scripture speaking of Christ, the Believer's surety and substitute. "For he (God) hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

HEART

(Continued from Page 3)

second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." How could a man do this? To love God with all his heart and with all his mind and all his strength and all his soul.

A man is to love God with all his mind, all his heart, all his soul. A man is totally destitute of that love. He can't do it. Why can't he do it? The Bible says in Ezekiel, Chapter 36, Verse 26, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." How can they do it? The law shows the wound, but it doesn't give any healing salve. The law shows our sins, but doesn't give any answer other than Jesus Christ. You can't find any comfort or any instructions under the law that a man could love God with all his mind, heart and soul and love his neighbor as himself.

When God saved us and put His spirit in our hearts, then calls us to walk in His statutes, then we shall keep His judgments and do them in Christ. It's utterly impossible outside of that. God says, I will put My spirit within you, within you, within your heart. How does it take place? Verse 37 says, "Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them." Man can't save himself, he can't clean up his own heart. A man

can't put the love of God in his own heart. He's destitute unless God puts it there by the power of His spirit.

In John, Chapter 14, verse 21, there's a mark of discipleship concerning the law. It says, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Verses 23-24, "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." If we love Him we will keep His commandments. If we love Him we will keep His Word and we will abide in His Word. That's proof of discipleship. We'll love God. We'll love His Word. Paul said in Romans, Chapter 7, Verse 22, "For I delight in the law of God after the inward man."

The wicked are totally destitute. I John, Chapter 5, Verses 1-3 says, "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him." Not only do we love God, but we love the brethren that were begotten or born of God. By this we know we love the children of God when we love God and keep His commandments. His commandments are not grievous. We love His Word. We love His people. We have this love. I John 4:7,8 "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." A man that is lost is totally destitute of the love of God. The heart that is deceitful and wicked above all things upon the face of the earth has the love of pleasure more than the love of God. He loves his sins in other words.

If you don't believe that, you go out here and talk to these people who are living in sin. Try to get them to quit one of their habits. Try to get the whoremonger to quit what he's doing. Try to get the drunkard to quit what he's doing. Try to get that person who is on drugs and alcohol to quit. You'll see how the pleasures inflame those people. The uncontrollable urges inside a man will drive and destroy him. I've spoken to a lot of young people and they are running after pleasures of the world more than the pleasures or the love of God. I've tried to talk to them and I've had them tell me that it's an uncontrollable force that's in them that's driving them, compelling them to do those things. And they are telling the truth. They're destroying their health. They're destroying their life. They're going to a Christless eternity and they don't have any control over themselves. They have a heart that is deceitful and desperately wicked.

II Timothy, Chapter 3, Verse 4, "Traitors, heady, highminded, lovers of pleasures more than lovers of God." They delight in the things of the flesh; they delight in the things they are doing. It's become their very life. Moses said he would rather suffer the afflictions of God's people than enjoy sins' pleasures for a

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HEART

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season. Don't tell me there's no pleasure in sin. I was a sinner. I'm still a sinner saved by God's grace. But I was a sinner one time and indulged in a lot of those things and there is pleasure in them, but they are never satisfying. There's always that hunger and gnawing, looking for that satisfaction to appease that desire. All the answers are in Christ. The joy is in Christ. The pleasures are in Christ. The everlasting peace and contentment is in Christ. But you see they are blind and cannot see. They can't comprehend.

In John, Chapter 3, Verses 19, 20, 21, "...this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." A thief, you see, is still under the cover of darkness. Why does he like darkness? Because his deeds are evil. Men don't want to be reproved. A man doesn't want anyone to say anything to him about what he is doing.

He doesn't want to be bothered with it. That's his life. They'll tell you, I'm my own man; I'm my own woman; I do what I want to. But they're not; not; they are the servants of Satan and they are under the bondage and control of Satan. A man is not his own man and a woman is not her own woman unless he's saved or she's saved. God will interfere with their crazy pleasure of sin and the way they are living. Notice in Job, Chapter 15, Verse 15, 16, "Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?" He runs after it. He's inflamed by it. It's an uncontrollable urge, an appetite, a craving. The more he tries to resist it, the tighter the bonds become.

Then the third thing about a heart that's deceitful above all things and desperately wicked is that a man is supremely determined in his whole inward and outward life, having a preference to self rather than to God. A man will think highly of himself as long as God does not interfere with what he's doing. Man has determined in his heart what is good for him, what pleases him, what he likes--that's the way a man is when he is lost. He does what he wants to do. How many times have you heard this statement? "I'll live the way I want to live, I'll do what I want to do. It's none of your business, I'm 21 and fancy free. I can go where I want to go and do what I want to do." He's determined in his whole inward and outward life--a preference to himself. He's going to live to himself and live in the pleasures of the world, he's going to destroy himself unless God intervenes on his behalf.

II Timothy 3:2-5, "For men shall be lovers of their own selves." What will that love be in? "Covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers

of those that are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." He gives a list of the things they love. They have supremely determined in their whole inward and outward life, a preference to themselves. In other words they are idols to themselves.

Paul said in I Thessalonians Chapter 1, Verse 9, 10 about how the Word had entered in amongst you, how you turned from idols to serve the living and true God. What did he turn from? Well, first of all, they turned from themselves. That's what a man does. God saves you from yourself. He delivers you from yourself; you can't do it! A man can't deliver himself from himself. A man has got to have a deliverance, he's got to get away from himself. He's an idol unto himself. He trusts in himself.

In Luke, Chapter 18, Verse 9-14 we see that. Man trusts in himself. We say, I'm not like other men. I do this and I do that. I know I used to say I'm not too bad a fellow, I know people worse than I am. I see people doing things I wouldn't do. Sure, I had a moral code and I wouldn't step over the boundary of that moral code. But how long could I have continued in sin and continued to be inflamed with this passion that was uncontrollable in my very soul? How long could I have gone without passing over the boundary of the moral code?

In Matthew, Chapter 7, Verses 21-23, He is possessed, this heart is deceitful above all things and desperately wicked. He's possessed of a hatred toward God. I've told people that and I've had them get mad at me about that. Did not Jesus say in His very own words in John 15, Verse 18 that the world hated me before it hated you. Were not we part of the world before we were saved? Were not our hearts hardened like stone? Did not we say, I'll not have this man to reign over us? In other words, we'll not have this man to rule over us. Away with Christ, away with God! We'll not have anything to do with these people. Yes, we did. We possessed a hatred toward God. While we were yet sinners, Christ died for us. We were rebels against God. We were against anything that was good and pleasing in the sight of God; we possessed a hatred for it. We might not want to realize it or not want to confess it or own up to it, but we possessed a hatred for anything that was good toward God and was pleasing in the sight of God. We possessed a hatred toward it. A hatred toward God, a hatred toward Christ, a hatred toward the church, a hatred toward God's people. For all of these things, we had a hatred.

The heart that's deceitful above all things and desperately wicked is corrupt in every action. It's disoriented, it's corrupt in every action. It can't do anything good, it can't do anything pleasing to God. There's none good, no not one. There's none that seeketh after God; no not one. You might do things that are commendable in the sight of your neighbor, in the sight of man, but you'll never do any thing commendable in the sight of God if you're a sinner. A sinner is corrupt in every action. Any way he turns is sin, whatever he does is sin. It's a stench in the nostrils of God.

And then, lastly, the heart is

deceitful above all things and desperately wicked. It's subject to a law, a moral law of God and that is the Ten Commandments which he can't keep. He can't keep the law. He's subject to this law. If a man dies outside of Jesus Christ, he's subject to the law, subject to the moral law of God which is a transcript of His holiness. He'll be judged according to the law of God. "For what the law could not do, in that it was weak through the flesh, God sending His own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." The law is dead. Paul said in Romans 7:19 that the commandments which were ordained to life, I found to be unto death. We're subject to this law. Under this law a sinner must die. Under this law a sinner must be punished. Under this law a sinner must be separated from God. Under this law a sinner must be cast into the bottomless pit, the burning pit.

Those are just a few things about the heart that's deceitful above all things and desperately wicked. If there is one here that doesn't know the Lord Jesus Christ and you have this war going on, may the grace of God through the gospel and the power of the Holy Spirit enable you to believe, enable you to receive, enable you to repent. May He enable you through His marvelous grace and by His power through the Holy Spirit and the gospel save you from this terrible state and terrible fate!

T.U.L.I.P.

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them about their condition before God and their only hope being found in the mercy and grace of God, they departed from Him. I hope in this article to show you that the sermon Jesus preached to cause His crowd to leave Him, was a sermon containing all five of the doctrines of grace.

The desire of most so-called churches in this day and time is to see how big a crowd they can draw. This desire in most "societies" supercedes the importance of truth. Modern day evangelism will use anything as its tool, except the truth about man's depravity and God's sovereignty. They will have helicopter rides, karate shows, and all sorts of games and gimmicks in order to draw more people. Beloved, this is in contradiction to the example left us by Jesus in John chapter six. Many churches are judged as being a success because they have a large crowd. According to this criteria, Jesus was a great failure. Men such as Billy Graham and Oral Roberts are looked upon as successes, because of their crowds. Men who are true to the Bible are thought to be failures or poor preachers because they do not have the following others do. By this criteria Jesus was a poor preacher, for we find that Jesus lost His crowd. The world has a tarnished idea about what success is. It is not measured by the crowds we have here, but rather by the crowds we will have in glory. God does not judge by size, but by truth. Let us not seek a large crowd at the cost of truth. Let us rather seek to teach the ones we have the truth about salvation as Jesus did in John 6.

Let us briefly give some thoughts to the preaching of Jesus. I have often thought, what a privilege and joy it would have been to have heard Jesus as

He preached this sermon in John 6. I would have loved to have heard Him as He preached the Sermon on the Mount. Preachers today should try to preach the same message that Jesus preached. We should strive to learn all we can about preaching from the examples of our Lord. I say, without apology and without fear of contradiction from any truly saved person, that Jesus was the greatest preacher that has ever lived. Let me give you some reasons for this. First, Jesus lived His message. He is the only preacher to ever live up to every jot and tittle of His sermons. Sometimes we preachers do a good job of delivering our messages, but a poor job of living them. This could never be said of Jesus. Secondly, Jesus always preached the truth. He was not concerned with the cost, and He knew the cost before He ever began to preach. We need preachers today who will preach "what the Lord saith" regardless of the consequences. Jesus knew the truth, and preached the truth, the whole truth and nothing but the truth. You will find no place in the Bible where Jesus resorted to games and gimmicks. You will not find Jesus giving long drawn out invitations. You will find Him preaching the truth and leaving the calling of sinners in the able hands of the Holy Spirit. I would also urge you to note that Jesus did not always preach nice. (Read Matt. 23) He was not concerned with hurting peoples' feelings, but was concerned with preaching the truth. The doctrines of grace will hurt peoples' feelings and pride, but we should preach them anyway. Lastly, concerning the preaching of Jesus, I want you to notice that the preachers of sovereign grace get the same results today that Jesus got when He preached these truths. This should tell the world something. The preaching of Jesus was termed as a "hard saying", so is the preaching of grace. The Bible tells us they were "astonished" at Jesus' preaching, the same thing is true of modern day preaching of the T.U.L.I.P. doctrines. Jesus lost His crowd over these truths. The same things happen today.

We want to examine the reasons behind Jesus losing his crowd. You would think that He must have preached a damnable heresy, but that is not the case. You would think He had been found to be a hypocrite, but that is not the case.

We find men today who preach damnable heresies and do not lose their crowds. We find men today who are hypocrites and do not lose their crowds. In fact, I am not sure that these are not ways of obtaining crowds, rather than losing them. I wish to prove from the Word of God in the rest of this article that what cost Jesus His crowd was a good hard sermon on the doctrines of grace. I have no respect for a preacher who will not preach something because he might lose some people. If the truth drives them away you are better off without them. I know of several preachers who say they believe these truths but can't preach them. May God forgive them and give them strength to be a man and preach the truth, no matter what. Let us now examine the message Jesus preached.

First, we find that Jesus preached total depravity. By this, I mean He preached that man is dead and cannot and will

not do anything towards his salvation. That, if man is going to be saved, it will have to be from start to finish to a work of God. Note John 6:33 and John 5:24. They teach that man is dead. The world says a man must come to Christ. The Bible says a man cannot come to Christ. Who is right? The Bible. Jesus teaches that salvation is a passing from death unto life. I ask, what can a dead man do? Even as the physically dead man can do nothing to improve his dead condition, neither can the spiritually dead improve their condition before God. In verse 36 Jesus tells them "...That ye also have seen me, and believe not." Surely, if men were not totally depraved, they would have come to Christ. They had witnessed the miracles and heard the preaching, yet he still could not and would not come to Christ. Verse 64 tells us that "...Jesus knew from the beginning who they were that believed not." How could Jesus know this if the folly of free-will be true? Jesus knew who would not believe because He knew who the Spirit would impart saving faith unto. Jesus knew that none of them could or would believe apart from the Holy Spirit.

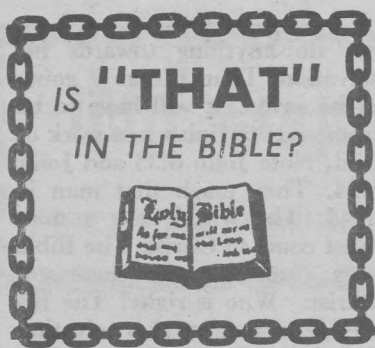
Notice verse 44. "No man can come to me..." To me this verse ought to settle the issue of total depravity. Jesus plainly says here that it is impossible for the natural man to come to Christ. Answer that verse of scripture, Mr. Arminian. Did Jesus lie? Certainly not. The trouble with the world today is that they do not understand the filthy and dead heart of man as Jesus did.

That deceitful and incurable heart has deceived man into thinking he is pretty good. Deceived him into thinking salvation is a joint effort between God and himself. Not so, beloved. God does not work with the flesh to save a lost sinner. God works against the flesh and overcomes the flesh, and then in loving kindness draws sinners unto Himself. There is not a working relationship between the Spirit and the flesh. The flesh hates the Spirit, it has no desire to be saved until the Spirit grants one. Read verse 63.

"It is the spirit that quickeneth, the flesh profiteth nothing..." The greatest profit a man can ever have on this earth is faith in Jesus Christ as his Lord and Saviour. The Bible tells us that the flesh, or the natural man, cannot profit anything. Certainly, Jesus would not have made this statement if man could, of his own free will, repent and believe on Jesus. Verse 65 again confirms what Jesus has been teaching--that no man can come unto Him of himself. Yes, beloved, one of the doctrines that caused Jesus to lose His crowd was the doctrine of total depravity. Men do not like to be told about their wickedness. They do not wish to be stripped of their pride and their part when it comes to salvation. Jesus stripped them of their pride and therefore they left. We get the same result today. Why? It is the same message that Jesus preached.

In the second place, let us notice that Jesus preached unconditional election. It stands to reason that, if man is totally depraved, then an unconditional election is the only election

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QUESTION: Where does it say that the Lord went sight-seeing?

ANSWER: Genesis 11:5, "And the Lord came down to see the city and the tower, which the children of men builded."

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possible. There is nothing in man that would cause God to choose him. I challenge anyone to produce one verse of Scripture where God's election is based upon anything in man. God chose man before the world began (Eph. 1:4), based upon His love and His will.

Let us show that Jesus taught election in John 6. Note verse 37. "All that the Father giveth me shall come to me..." A study of this chapter will teach us that Jesus came to save those the Father had elected and given to Him and those only. Verse 38 tells us that Jesus came to do the will of the Father. The will of the Father was that Jesus save those the Father gave unto Him. If the Father gave Jesus all men to save, then Jesus ranks as one of the biggest failures this world has ever known. The Father chose a people and gave them to the Son to redeem them and He did.

Read verse 39. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but raise it up again at the last day." To me, this verse is clear. God the Father has elected a people and given them to His son to save. This verse clearly teaches that it was not the will of the Father or the Son to save all men. If election is not true then we have discord in the Trinity. We have the Father choosing all to be saved, but Jesus only saving some of them. Verse 64 reads, "But there are some of you that believe not, For Jesus knew from the beginning who they were that believed not..." The only way Jesus could have known, from the beginning, who would and would not believe is if God had only chosen certain ones to believe. This verse is a destroyer of the heresy of free-will. Verses 44 and 65 certainly teach us that for man to be saved, he must be drawn by God. All men are not drawn by God. Many die and go to hell having never heard of Jesus. What is the difference? It is the election of God unto salvation. There are those that propagate the damnable heresy that God chose those whom He foresaw would believe. This makes man the elector and not God. Read the ninth chapter of Romans and this heresy will be dispelled. The only condition in the Bible of God's election is said to be His love for those He chose. I thank God that the choosing is not up to me, but was made by God before the world began. Read John 15:16. Beloved, a new name is not going to be

written down in glory. If your name is not already there in God's election book then you will die and go to hell. This doctrine gives all the glory in salvation to God. Jesus preached election and lost His crowd. Strange, isn't it? That is exactly what happens today when we preach election.

In the third place, let us notice that Jesus preached a limited atonement. Certainly, Jesus knew whom He was going to die for. He in no way even insinuates in this chapter that He was going to die for all men of all time. There are few doctrines that are more degrading to the blood of Jesus than the doctrine of a universal atonement. If this doctrine were true, then Noel Smith's statement about hell being a monument to the failure of a Triune God to save those who are there, would be a true statement rather than a blasphemous one. Verses 33 and 35 talk about Jesus being The Bread of Life, and giving life to the world. To say this means all men who have or will ever live is foolish. Has Jesus given life to all men who have lived on this earth? Certainly not. Is Jesus a failure? Certainly not. Jesus said He came to do the Father's will. That will was to give life to a people. I insist that Jesus did indeed give life to all those the Father chose. I insist that all Jesus died for will receive eternal life. In verse 39, Jesus tells us it is the Father's desire that, of all the Father gave Him He should lose nothing. Only a limited atonement could make this true. The Arminians do not understand the nature of the atonement. The death of Christ was the taking of our sins upon Jesus and His suffering the hell we would have suffered. If this atonement were for all men, then how could God send men to hell? I believe Jesus accomplished the will of the Father. I do not believe one of God's elect will be lost. I believe that every single person that Jesus died for will be saved. Jesus will indeed "raise them up at the last day." Verse 64 tells us that Jesus knew from the beginning who would and would not believe. To say that Jesus knew who would believe, but He went ahead and died—suffered hell on the cross for them—is absurd. Why would Jesus suffer for the sins of those that He knows will not believe? To deny that He knows this is to deny the omniscience of Christ and almost His Deity.

I will also call a few other thoughts to your attention. First, we find that in John 17:9, Jesus said He did not pray for the world. Surely, if He died for the whole world, then He would pray for all men. Secondly, I remind you that Jesus said, He laid down His life for the sheep. The Bible tells us there are both sheep and goats. Jesus never shed one drop of blood for a goat. Thirdly, Jesus gave His life for His friends. The Bible tells us His enemies will become His footstool. Jesus did not die for those who are His enemies. More on the atonement would take too much space. I assure you that, upon close examination, a limited atonement does in no way belittle the blood of Christ. It makes Christ's blood a complete success. A universal atonement makes Christ to be a failure and robs God of the glory He is due. It does not save one more soul, as we both say, that only those who believe will be saved. I promise you this. If you preach a limited atonement, you will lose your crowd just like Jesus did.

In the fourth place, let us notice that Jesus preached irresistible grace. By irresistible grace, I mean that the Holy Spirit cannot be resisted in the realm of salvation. I believe that those who were chosen by the Father and redeemed by the Son shall be effectually called by the Spirit. If Arminianism is true, the Spirit becomes the greatest failure of all the Godhead. The Father has done His part, the Son His part, but the Holy Spirit lets them both down by not "convincing" man to let Him save him. He fails in that He does not get the gospel to all men. Answer that, Arminian. You believe, as we do, that a man must hear the gospel in order to be saved. What about all those that die and never hear the gospel? I am still waiting, almost six years later, for an answer to that question from a local Arminian. The answer is found in the sovereignty of God in salvation, which the Arminians deny. To me, the question boils down to this: Who is more powerful, God or man? The Bible, again and again, declares that God does as He pleases. (Dan. 4:35; Isa. 14:24,27; Job 23:13; etc.) I believe this is true, in salvation as well as in every other aspect of our life. To deny irresistible grace is to deny omnipotence.

First let us notice verse 37. "All that the Father giveth me shall come to me..." I rejoice in the word, SHALL. To deny, that all God desires to save will be saved, is to say this verse is a lie. Jesus said they shall come. Man says they might come. The only way Jesus could say they shall come, is if irresistible grace be true. If God did not have the power to bring them to Christ, then He would have no idea whether or not they would come. Jesus said they shall come, because He knew the power of the Holy Spirit to draw them. Notice verse 44. We first find depravity taught here: that no man can come to Christ of his own will. Then we have irresistible grace: God will draw man unto Christ. Then we have the assurance of this, in that Jesus said He would, not He might, raise them up at the last day. Study verse 39. It is God's will to save a people. If irresistible grace is not true, then God's will is irrelevant in our salvation. It is not the will of God that matters, but rather the will of man. Beloved, this is a blasphemous doctrine. In verse 63 we learn that the "Spirit quickeneth" or gives life to unbelievers. This tells us that the sinner is dead spiritually.

It tells us that the flesh profits nothing. Salvation is great profit. It is not the will of man's flesh that saves him, but the effectual working of the Holy Spirit in giving life to the sinner. Verse 65 tells us that sinners are not left to themselves, but that God gives them the desire and ability to come to Christ. Salvation is not man "letting" Christ save him. Salvation is the Spirit, in "loving kindness", drawing sinners unto Jesus. If this be not true, then no man will ever be saved. The Arminian says this is a violation of man's free will. Funny how most of them say this about conversion, but deny this when it comes to eternal security. Thank God that He does, indeed, violate man's will. If He did not, we would all be doomed. Jesus preached the irresistible, effectual working of the Holy Spirit, and because of it, He lost His crowd. This truth, today, will have the same effect.

Lastly, we notice that Jesus

preached eternal security or the preservation of the saints. A man would have to be a spiritual moron to deny this truth.

The Bible again and again teaches eternal security. I will say this, it is very inconsistent to be an Arminian and to believe in eternal security. If man today has the power to say yes to God and be saved, then certainly, he has that same power tomorrow to say no to God and be lost. It puzzles me how some people let God be God in keeping them saved, but not in saving them to start with. I will briefly give you proof that Jesus preached perseverance of the saints in John 6. I will not deal with this in detail as my allotted space is already gone. Read verses 35, 37, 39, 40, 44, 47, 58, and 68. Notice how these verses talk about everlasting and eternal life. Notice how Jesus says they will never hunger or thirst again. Notice how Jesus says He "will raise them up at the last day". Think also of the attributes of God as they work on behalf of the believer. Yes, eternal security was a part of the sermon that cost Jesus His crowd.

In conclusion let me urge all preachers to preach the truth no matter what the cost. The rewards in glory will far outweigh the cost here on the earth. It is an honor to preach the same thing that Jesus preached. It will not make you popular with the world, but it will make you popular with God. If you do not believe these truths, then I urge you to study them. May the Spirit open your eyes to these truths. They give glory to God, while all other systems of theology rob God of the glory that He is due. Because these doctrines are true, we should evangelize. These truths are an encouragement to witness, not a detriment. May God enable us to stand for these truths. May God bless you all!

SUPPER

(Continued from Page 1)

Several things caused this preacher to change his original position. First, a pastor that used wine and was more intoxicated than he ought to have been. Secondly, a former deacon that never came to church unless he was totally intoxicated to the point that his breath would literally knock one over. Logic ruled that alcohol does not ever belong in the believer's house, much less the House of God. Then, this pastor had gone away to Bible School where such practices were condemned and left with the thought that only carnal folk would dare use such in the Lord's Supper. Once that was accomplished, it was easy to use grape juice—after all, most every one else did. That brought up a third reason, pressure from one's own peer group. Many a person believes in some doctrine, but will not teach it or even mention it because of what his congregation or fellow pastors might say about the idea. Therefore, it ought to be totally understood that my position is not because of the friendship that I have with Brother Joe Wilson, but because it can be supported both with logic and scriptural foundation.

Beloved, there has long been a great big controversy among the ranks of Baptists as to what ought to be the legitimate elements used in the Lord's Supper. The big question—will our churches follow after tradition that has been established over

the years, or will they seek after the clear teaching of the Bible, God's Word?

What does your church follow after, tradition or biblical teachings that can be supported by the Word of God? I must admit, this pastor has been guilty in the past of following after human tradition without the slightest thought of checking out to see whether or not the tradition is biblical or not. May God have mercy on those of us who follow after the traditions of men without any further thought of truth. Furthermore, may some of us see the truth of the Scriptures and then, not be afraid to stand and teach the truth.

The first thing that ought to be noted here is this: The Ordinance in question is not a sacrament, as taught by the Roman Catholic Church. Rather, the Ordinance is symbolic—a picture of the Lord's death on the cruel tree of Calvary for His Elect, and His coming again to take us out of this world: I Corinthians 11:26. Brother Thomas Paul Simmons lists six different significances of the Lord's Supper: 1. It is a commemoration of the Lord's death; 2. It is a proclamation of His death; 3. It is a reminder of Christ's second coming; 4. It symbolizes the fact that we are saved by feeding on Christ; 5. It pictures our need of constantly partaking of Christ for spiritual sustenance; 6. It points out the unity of the church.

Beloved, there are two basic elements in the Lord's Supper: the unleavened bread and the wine. The first, no one questions within the ranks of Bible believing churches, but the latter is quite another story. Nevertheless, let us take just a moment to consider both elements. Unleavened bread. All serious Bible-believing pastors would argue that unleavened bread only and properly represents the sinless body of our Lord Jesus Christ. Why? Because leaven in itself, represents or is a type of sin. The Apostle Paul was very clear that our Lord did not sin. II Corinthians 5:21—"For he (Almighty God the Father) hath made him (God the Son) to be sin for us (God's chosen redeemed people), who knew no sin; that we (saved) might be made the righteousness of God in Him (The Lord Jesus Christ)." Furthermore, unleavened bread is an answer to the sincerity of the heart. - T.P. Simmons. The Old Testament Jew was told to purge out the old leaven—in fact, the Jew was not allowed to have any leaven of any kind in the house during the time of the passover.

Wine (fermented wine). Why? Several reasons could and will be given for the use of wine instead of grape juice. The first, our Lord used the fermented wine in the passover feast, and we know that He used the same element when He instituted the Lord's Supper on that same evening. Jewish history and tradition will bear out the fact that every Jew must have four cups of red wine in order to properly observe the passover feast. Secondly, our Bible tells us that the Church at Corinth used fermented wine in the Supper. It is very interesting for one to note all the things that Paul rebukes this church for, but not once did he ever say a word about the element they used in the observance of the Lord's Supper. Why? Because they were using the right element. Thirdly, nevertheless, the above

(Continued on Page 7 Column 1)

It is a vain thing for a man to say he loves Christ's person, when he slights His commands.

SUPPER

(Continued from Page 5)

could be answered away if it were not for the symbolism of the Supper itself. Beloved, fermented wine and only fermented wine can and does correspond to the unleavened bread. For the very same reason that unleavened bread must be used, fermented wine must be used: it is a picture of the sinless blood of our Lord Jesus Christ. Furthermore, if the Jew could not have had leaven in their home during this period of time, they could not have used grape juice, for therein is leaven.

This pastor has read a number of tracts on the subject—some against the use of wine and others in favor of wine. The logic on both sides of the fence seems to make clear sense. That brings me to an old saying, you can take a horse down to the water hole, but you cannot make it drink the water. Beloved, a person who is persuaded against his opinion is still of the same opinion. The real issue is this: Can you and I come to this question with an open mind—seeking the truth? Then equally important, can we accept the plain teachings of the Holy Scriptures or must we go back to our pre-conceived ideals?

Several objections are given for using wine in the Lord's Supper. At least at this time I do not wish to deal with those basic objections. Elder James Green has an excellent booklet on the subject and handles the subject as good as any. I would suggest that the readers write Brother Green and ask for his material and search out the truth. I must admit, Brother Green's booklet did as much to convince this hard headed preacher as any other material in print.

This pastor does not claim to be a theologian; nor do I claim to understand all there is to know, and neither do I claim the ability to simply explain the truth. Nevertheless, one thing is very sure to me, one must teach what he believes the Word of God says. This article is not necessarily long, but it demonstrates to this preacher what the Bible has to say regarding the use of the proper elements in the Lord's Supper. Much more could and should be said concerning our Lord's Supper, but there is neither time nor space at this writing. My prayer is this, will you as a person honestly and intelligently look at this issue, not from my vantage point, but from where the Word of God speaks. May God bless you and your study of His Word.

EZEKIEL

(Continued from Page 1)

eyes relative to the truth.

There are multitudes who look, but do not see. They hear, but the message does not register in their heart and mind. There have been multitudes of wrecks because people did not see the flashing light or hear the screaming siren. They, no doubt, saw the flashing lights and heard the screaming siren, but such did not register on their mind.

Multitudes have heard great messages from God's Word. The same people have read a lot of Scripture, but they have never come to the knowledge of the truth. We read of such people in the following passages:

"And when they agreed not among themselves, they

departed, after that Paul had spoken one word, Well spake the Holy Spirit by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." (Acts 28:27-27).

We, if we looked at one side of these Scriptures, may think that God caused them not to hear and see. We, however, must guard against such a theory, since God, in Ezekiel 12:2, states that the fault was theirs. God, in fact, termed them "a rebellious house".

"Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house" (Ezek. 12:3).

Ezekiel is to treat the people as one treats those who are deaf and dumb. He, in fact, was to speak to them in sign language. He was to furnish himself with all the necessities for removing; that is, taking a journey. He was to journey from one place to another as a person does when they are unsettled, or as waves of the sea are in constant movement. He was to pack his goods in the sight of the people. "Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing; and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig thou through the wall in their sight, and carry out thereby. In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel" (Ezek. 12:4-6).

The message which Ezekiel is to convey to the people in sign language is that the nation is going into captivity. He was to place his belongings upon his shoulders as those do who escape with only that which they can carry on their backs. He must dig through the wall as those do who must elude the guards at the gate. He must cover his face as those do who do not wish to be recognized, or as those who go forth in shame as a result of their misdoings. He must do these things in their sight, since, as verse three states, "It may be they will consider".

"And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight." (Ezek. 12:7).

Some may have considered Ezekiel to have been a nut because of his action, but he cared not what people thought so long as his God was pleased with him. This fact brings to mind Acts 5:29 which reads as follows:

"Then Peter and the other apostle answered and said, we ought to obey God rather than men."

We are never to question God's word to us. Our responsibility is to obey even though

our finite minds may not fully comprehend His will in the matter. "Let your women keep silence in the churches", for example, is very difficult for some people to accept, yet I Corinthians 14:34 teaches this precept. We, therefore, are not to question, but to obey.

"And in the morning came the word of the Lord unto me, saying, Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? Say thou unto them, Thus saith the Lord God; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there" (Ezek. 12:8-13).

One wonders how a man could be taken captive down into Babylon, live there numerous years and yet never see it. The answer to this mystery is found in Jeremiah 39:4-7.

"And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls; and he went out the way of the plain. But the Chaldean's army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him they brought him up to Nebuchadnezzar, king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him. Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon."

These passages are a counterpart to the twelfth chapter of Ezekiel. Zedekiah, the king of Jerusalem, saw that there was no hope to save the city from the Babylonian army so he and those who were close to him, tried to slip away without being detected. This, however, didn't work. The reason their plan didn't work was because Zedekiah and those who tried to escape with him had not been marked by the man with the inkhorn. They, in other words, were under God's sentence of judgment. They were under God's judgment because they had been a party, and, no doubt, ring leaders of the abominations which existed in Israel. This is why God's "net" was spread upon Zedekiah so that he could not escape.

We should all be convinced from that which is before us that God's prophecy will always be fulfilled. The record will show that God is always faithful to His Word. It is as stated in the following passage:

"Heaven and earth shall pass away, but my words shall not pass away" (Mt. 25:32).

"And I will scatter toward every wind all that are about

to help him, and all his bands; and I will draw out the sword after them. And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries. But I will leave a few men of them from the sword, from the famines, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the Lord" (Ezek. 12:14-16).

Those who were "about to help him", no doubt, was Zedekiah's trained army, especially that part of the army which was responsible for the protection of the king. The message is that not all of them would be slain. Some, in fact, would be spared so that they could act as witnesses relative to the exacting judgment of God. They, as witnesses, would be able to communicate God's message to future generations. The message, in essence, was that they could be sure that their sins would find them out and that God will always be true to His Word.

It has been argued by some that there is no sound to a falling tree if there is no one present to hear it fall. We, of course, know that the sound waves are there. God, if he had left no witness to the calamity which befell Zedekiah, would, in a sense of speaking, have caused a tree to fall without leaving a sound. God, however, leaves His witness and why does He do so? The answer is found in verse 16 (Ezek. 12:16). "And they shall know that I am the Lord"

"Moreover the word of the Lord came to me, saying, Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness; And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel; they shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein. And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the Lord" (Ezek. 12:17-20).

Ezekiel, no doubt, only ate his bread with quaking and drank his water with trembling when people were present to witness his action. He, himself, was safe in the arms of his Lord and had no cause for fear as far as he was concerned. His concern was for the nation itself.

Ezekiel must have looked very strange as he ate while quaking and trembled while drinking. One, in fact, could get fork marks all over one's face by such action. It is likely that Ezekiel, while trying to drink his water while trembling and with carefulness, held his cup with both hands and then brought it carefully to his mouth. We can be sure that all eyes were upon him. Some, no doubt, looked at him out of the corner of their eye, but all looked at him, most, no doubt, didn't comment while in his presence, but they probably had plenty to say afterwards.

Ezekiel, of course, was to inform the people relative to the reasons for his actions. Their suspicions of him therefore were removed when they learned that he was prophesying to them by way of signs.

Ezekiel's message to captives

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:
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ELDER FRED T. HALLIMAN,
Sovereign Grace Baptist Mission,
P.O. Box 36, Tari, via Mendi,
Papua, New Guinea.

down in Babylon was that there was going to be hard times back home in Jerusalem in about ten years. The Babylonians, in fact, would strip the fruit from the land and kill the inhabitants.

"And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass, (rather than the proverb which you speak); It shall be no more prolonged: for in your days, O rebellious house, will I say the word and will perform it, saith the Lord God" (Ezek. 12:21-25).

The Jewish proverb, according to the above, was that "The days are prolonged, and every vision faileth." This is to say that there was no impending doom ordained for Israel, but all was well and every one could expect to live a long life—even to old age when their vision would fail them. God, however, informed Ezekiel that He would make the Jewish proverb to be no more than a puff of wind and not worth the breath required to speak it. He informed them that His word rather than theirs would stand. God, said, "I will make this proverb to cease." He said further, "I will speak, and the word that I shall speak shall come to pass".

We, today, also have scores of false preachers in the land. They have their own proverbs. They

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THE BAPTIST EXAMINER
OCT. 6, 1984
PAGE SEVEN

TUNE IN TO THE CALL TO CALVARY

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

MY IMPRESSIONS OF CALVARY BAPTIST CHURCH'S 1984 BIBLE CONFERENCE

The conference was a blessing to my heart and food for my soul. Praise God for preachers of the true Word of God. May God bless all His people physically and spiritually. I pray in Christ Jesus' name.

Rita Brown,
Baltimore, Oh.

I have had a most wonderful time in the Lord. God was with us in a mighty way. I can think of no improvements that need to be made. It might help to have a timer that would go "ding" about five minutes before time to end the message. Thank you for inviting me.

Al Lyons
Arcadia, Fla.

I enjoyed the conference in every part. All the messages were based on the Word of God. The conference was organized and run in an orderly fashion. One of the disappointments was the lack of attendance from other churches.

I thank the Lord for the privilege of being a part of this conference. I thank the Calvary Baptist Church for asking me to

preach. This was a time of spiritual blessings for me. We had twelve members of our church here; and I hope this serves to revive us in God's work. The hospitality, preaching, singing and fellowship were all superb. May God bless Calvary Baptist Church for all they have done, and are doing for the truths of God's Word and His people.

Elder Sam Wilson
Gladwin, Mich.

This was a real blessing to share in this conference. Maybe because I needed the fellowship at this time, or because I am older, or because we are nearing Christ's return. Anyway, this conference seemed to be "one of the best." Everyone had good Christian fellowship, and each sermon was good. It was a real joy and blessing for my daughter, Laura Faye, to be with us and to share these days of fellowship together with Calvary Baptist Church. I only wish some of our church had made more of an effort to come over. They can never know how much they missed in not being here.

Ruth Connelly
Grayson, Ky.



Joe & Katie at the parsonage.



What does Carol Pyle see? Is she having second thoughts?

EZEKIEL

(Continued from Page 7)

speaking numerous doctrines which are contrary to that which is recorded in God's Word. They, for example, teach that one must be baptized in order to be saved. The word of these false preachers is the same as that which is recorded in Ezekiel 12:25, namely; "For I am the Lord: I will speak, and the word that I shall speak shall come to pass..."

"Again the word of the Lord came unto me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say un-

to them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God" (Ezek. 12:26-38).

We see from these passages that the people of those days have a lot in common with the majority of our day. They have a lot in common in that the majority today are also ignoring God's Word. They are saying, in essence, "The days are prolonged, and every vision faileth." It is as stated in the following passages:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Peter 3:3, 4).



Wow! Another great session



Oh, my, when theologians get together!

CHURCH

(Continued from Page 1)

a member those who refuse to attend. They should be excluded from the membership. Jesus speaking to the First Baptist Church at Jerusalem said in Matthew 18:15, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." Verse 16 says, "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Verse 17 says, "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Beloved, we are not to even consider them as Christians anymore, but as lost, wicked men and women, whatever the case may be.

Many have been hurt because there have been those who were not in agreement with the church, who tried and even persuaded weak brethren to join them to rise up against the church and caused much trouble and unrest among the church, many being hurt in the confusion. Paul in I Corinthians 1:10 says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Paul implies, in reading the rest of the chapter, that these were not saved and should be weeded out, excluded from the membership.

Paul in Romans 16:17 tells us what to do with these demon-led trouble-makers. He tells us to "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." The only way that we can mark and avoid them is to exclude them from the membership, and have no more fellowship with them until they come back and get back in fellowship with the church by repenting of their wrong.

Paul tells us in II Corinthians 6:14, "Be ye not unequally yoked together with unbelievers; for what fellowship hath light with darkness..." Let us look at I Timothy 6:3-5 where Paul says, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." Beloved, I ask you how can you withdraw from these ungodly people without excluding them from the membership? You might say we can quit the church, and many do so, but let me warn you, the devil is seeking whom he may devour and is in every church that is standing for truth. If you quit, you are weak and cannot say as the aging Paul said, "I have fought a good fight and kept the faith." If you quit, you're turning the church over to these modernists to teach what they want to and do as they will, while claiming to be the Lord's church. Don't be a weak-kneed, jelly fish compromiser and give up the ship without a fight. Fight the good fight of faith. There are many today who run from church to church. Every time that there is a little trouble, they run to another church. They are turn coats and will not stand and "contend for the faith that was once delivered to the saints." These people will never have any rest anywhere, because there will be no lasting peace anywhere until the Prince of Peace comes.

Paul in II Thessalonians 3:14 says, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." Many churches hurt the cause of discipline by accepting disciplined into their membership. By doing this, they do not respect the authority of the sister church or the authority of the Bible itself. When one comes for member-

ship and does not wish to come by letter, we should find out why, and if they have been excluded we should insist they go back and get right with the church that holds their letter and then, if they wish to change their membership, a letter can be granted. Churches in our area are so unconcerned about church authority, they will take an excluded member without question. I wonder if they even believe in church authority. When a sister church takes one of our excluded members, they are like a mother who pets a child after the father has disciplined it--the discipline has no effect on them. If they get into trouble with one, they can go to another without question. I know preachers that have been excluded from their churches that are honored by other churches of like faith. Again, a slam on the authority of the Lord's church!

Beloved, it's time for us to wake up and stop this for it is not pleasing to our Blessed Lord. I think it's high time we withdraw fellowship with churches that do not honor the authority of other churches. Brethren, may we pray and be long suffering before we make our final decision to exclude a member, by all means not make any hasty decisions, and practice discipline carefully and have all the facts.

Church members should walk orderly and upright so as not to be excluded from the church. However, there are those who seem not to worry about their obligation to their church, and it does not seem to bother them at all if they are excluded. In I Corinthians 5:5 Paul says, "To deliver such an one (who has sinned) unto Satan for the destruction of the flesh, that the spirit may be saved." When a saved person has been excluded from a true church, he is turned over to Satan, turned out into the world, so to speak, and will never be in fellowship with the Lord until he gets right with his church. I might add, he cannot earn rewards as long as he is in rebellion against his church. Wake up, excluded member, if you expect to be happy and serve the Lord. Get back into step and walk orderly. I pray you may!



Jim Walters, of Mansfield, Ohio preaching God's Word.



Ray Brown: A Great West Virginia Preacher.



Another courting couple, a fringe benefit of our conference.

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