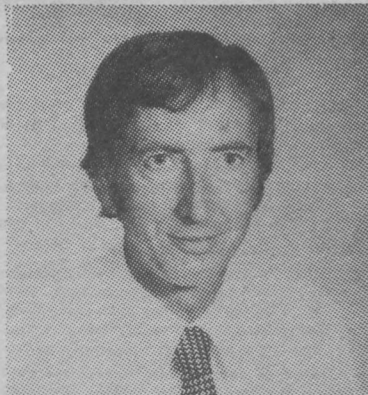


## HONOR OR COWARDICE

by Ron Boswell  
Rt. 1, Box 495  
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"And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord



Ron Boswell  
wrought a great victory" (II Samuel 23:11, 12).

A preacher had just concluded his sermon on baptism. He had, in the message, refuted infant baptism. He had shown that triune immersion was contrary to the Bible. He had honestly pointed out that immersion was the only mode. He had faithfully shown that only proper authority could make it valid. He had also ably shown that baptism had nothing to do with salvation. Several in the congregation immediately came to him and said that he should have been more charitable. They objected that, in love, he should have toned down his message.

As they talked, his mind went back to the books he had read on church history. He began to think of the valiant men and women that had died horrible deaths because of their stand on baptism. He thought of the multitudes that were tortured because they refused to have their babies baptized. The mental pictures of the past filled his mind as a woman was concluding her remarks to him, "You will never get anywhere preaching like that." He replied, "Do you not understand it is a thing of honor? Cowardice is the only other choice."

As I thought of this story, I was reminded of the cry of many today to sacrifice all for love. It just is not that simple, it is a matter of honor. We must stand and contend for the truth or turn and run playing the role of the coward. It is not being more charitable, but rather it is honor or cowardice. Our text illustrates this truth so vividly. Shammah stood and fought for a field of lentiles while the rest of God's people fled. They did not deem the field of lentiles worth fighting for. Their attitude had made them act as cowards, bringing us to our first point:

**I. IT WAS ONLY A FIELD OF LENTILES.** At first glance, it was not a thing to hazard one's life for. Let us look closer, it was lentiles that belonged to Israel, since they belonged to God Himself. They were in fact, God's lentiles. Shammah would not surrender that which was God's without a fight. With

(Continued on Page 3 Column 5)

(USPS 042-340)

## SPEAKING IN TONGUES

by Raymond Waugh, Sr.  
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Today, great hosts of people who call themselves Christians have cluttered the Gospel of Jesus Christ so that it is very doubtful whether any of the Apostles would be able to recognize their own writings. Jesus, His Apostles, and His first Disciples very plainly tell us and explain that salvation is by way of faith in Him alone. Sadly



Raymond Waugh, Sr.

and tragically, however, great multitudes apparently read these testimonies of Jesus and His first followers, and then they insist that they did not know what they were talking about. That is, most religious folk of our day would have us suppose that faith in the Gospel, Jesus Christ and Him crucified and resurrected, is not sufficient for salvation.

Some tell us that one must believe and "be baptized" in order to be saved. Others tell us that one must have faith, be baptized, and then "join some church" in order to be saved. Too, others "explain" that the one must believe, be baptized, join "the church," and "be further baptized by" or "in the Holy Ghost" in order to be saved. Sadly, some of these even insist that "the Holy Ghost" and "God's Holy Spirit" are not even the same.

Even more tragically, some insist on still other requirements. Most, doubtless, put a great deal of confidence in "good works" as "the means of salvation" or as "a means of ensuring one's salvation." Great hosts of folk who call themselves "Pentecostals" and "Charismatics" take an even greater leap into religious darkness, if I may. They insist that one must have faith to believe, be baptized, join the church, be baptized by or in the Holy Ghost, and then "speak in unknown tongues" in order to be saved or to have the seal of salvation.

**1. TONGUES AT PENTECOST:** Since there is so much evident confusion, we need to determine just exactly what the meaning of the Scriptures may be. At this writing, we shall speak particularly concerning "unknown tongues."

When we turn to the Word of God, we learn that the first reference to "speaking in tongues" with respect to our present context is found in Acts 2:4-6. There we find, "And they were all filled with the Holy Ghost and began to speak with other tongues, as

(Continued on Page 5 Column 1)

## THE UNPARDONABLE SIN

There are no pardons after death.

by John R. Gilpin, Sr.  
(Now in Glory)

"And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand... And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods,

except he will first bind the strong man: and then he will spoil his house. Verily I say



John Gilpin, Sr.

unto you, All sins shall be

forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme, But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Because they said, He hath an unclean spirit." Mark 3:22-30.

usually discussed during revival meetings. It is particularly a favorite message to be used by evangelists just a few nights before closing an evangelistic campaign. I presume it is one of the most commonly preached

(Continued on Page 6 Column 2)

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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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## MANY INFALLIBLE PROOFS

by Clyde Everman  
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Concerning the resurrection of Jesus there are many opinions put forth by men. Some say He was in a coma when placed in the tomb and later came out of the tomb. Others say His body was stolen away by His disciples. Some say there is no proof of the bodily resurrection of Christ, but what does the Holy Spirit say? In Acts 1:2 we find Him saying, concerning Christ, "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

Let us investigate some of these infallible proofs. First, we

take a look at the tomb of Joseph of Arimathea in which Christ was buried. There we find the stone rolled away and



Clyde Everman

the tomb empty. When we look inside we find evidence that He has risen. The grave clothes in-

cluding the napkin for His head folded in the exact position as if they still had a body inside. The Holy Spirit tells us that when John entered the tomb and saw the linen clothes and the napkin, he believed that Christ had indeed risen (John 20:7-9). If the disciples had taken the body, the clothes would not have been removed and left in the tomb. If Christ had recovered from a coma and came forth, the grave clothes would have had to have been unwound as was the case of Lazarus when Jesus said, "Loose him and let him go" (John 11:44).

We also find many witnesses who testified that three days after His death, He appeared unto them, first the women, then the eleven apostles on more

(Continued on Page 3 Column 4)

## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## THE ETERNAL SONSHIP OF JESUS CHRIST

"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee" (Psa. 2:7). We read of Jesus Christ in Colossians 1:18 that, "...in all things he might have the preeminence." Surely, we say "Amen" to this. It is our desire that He shall have the preeminence. He has the preeminence in our salvation. We trust Him for everlasting life, and know that He will not fail us in this. It is of the greatest importance that we be Scripturally clear as to the person and work of Jesus Christ. I was utterly shocked when I learned that some good, sound men — men in whom I have the utmost confidence — denied the Eter-

nal Sonship of Jesus Christ. I found it hard to believe, but the evidence was too clear to doubt thereof. I could hardly believe that men who truly believed in Jesus Christ as Lord and Saviour could hold such error. I felt in my heart that this was a great error, though I could not exactly express why I felt so strongly about it. I was driven to study the subject more thoroughly, not that I had any doubts whatsoever concerning it, but that I might be able to present the truth to others.

We must be absolutely clear as to the question involved in this study. The Deity nor the Eternity of Jesus Christ are involved. Those — at least the ones I am considering at this

time — do absolutely believe that Jesus Christ is eternal and that He is God. We need to be careful and certain that we do not charge others with holding what they do not hold, except in cases where we charge them with that which is the necessary consequence of what they do believe. Please understand that I am not questioning the salvation of those who hold this doctrine that I am writing against. I think they are in extreme error on this point, but not as to salvation. I will just mention that the great J.R. Graves, whom we Baptists greatly admire, held that Jesus was not the Eternal Son of God. Please understand that I am not saying that those

(Continued on Page 2 Column 1)



He who leaps short of the bank, falls into the river: such as come short of Heaven, fall into the river of fire and brimstone.

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THE BAPTIST PEOPLE  
JOSEPH M. WILSON, EDITOR

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## SONSHIP

(Continued from Page 1)

who hold what I firmly believe to be error on this point are not sound on many other (even most) matters. But understand also that I believe this is a very serious error. The question involved is, is Jesus Christ eternally the Son of God, or did He, at some point in time, become God's Son? Does Sonship describe an eternal or a time relationship? I am not dealing, at this time, with those who deny the eternal Deity of Jesus Christ. I am speaking about those who believe that Jesus Christ is an Eternal and Divine Being. But they do not believe that He was eternally the Son of God. Study this carefully until you understand the exact point at issue, so as to not misunderstand, or falsely accuse another.

There are different positions among those who deny Eternal Sonship. So far as I know, most such believe that Jesus Christ became the Son of God at His incarnation. He existed before then — yea, from eternity — but was not the Son of God until that moment. Such men will apply the word "day" in Psalm 2:7 to the day of the incarnation. Many will misuse Luke 1:35 on this subject. This verse says, "...The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." But please note that this verse does not say that He shall "become" the Son of God, but shall be "called" such. He always has been the Son of God. Now, though incarnated in human form, He shall still be called what He always was, The Son of God.

Others say that Jesus became the Son of God at His resurrection. They misunderstand Acts 13:33 in doing this. In that Scripture, the fact that Jesus is called the Son of God in Psalm 2:7 is applied to the fact of His resurrection. Romans 1:4 is an

inspired commentary on this. "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." The resurrection did not make Jesus the Son of God, it only manifested and declared Him to be such. The Father declared Jesus Christ to be His Son in whom He was well pleased during His earthly life, Mt. 3:17 & 17:5. No one can even begin to understand the four gospels and their setting forth of the life of Christ, without understanding that He was, at that time the Son of God.

Others declare that Jesus became the Son of God at His ascension, when He sat down at the right hand of God, the place of honor and power. However, it was as the Son of God that He took this place, and not in order to become such.

Many others teach that Jesus Christ is not truly and properly The Son of God, but that this title applies only to His office. That such is not the essential character of His Divine nature, but the acts of His office as Saviour. But it is not His work that made Him God's Son, rather it is His Sonship which



Joe Wilson

qualified Him to do the saving work that He did. In proving the Eternal Sonship of Jesus Christ, I will answer any and all of the above theories. However, I feel that the majority of those who deny Eternal Sonship will say that Jesus Christ became God's Son at the incarnation.

We need to study a little on the doctrine of the Trinity. I think that few who deny Eternal Sonship realize that they are seriously tampering with the Biblical doctrine of the Trinity. Let me give a Scripturally correct and time-honored definition of the Trinity. Within the One True God there are three personal, equal, and eternal distinctions known as Father, Son, and Holy Spirit. I believe this to be a true statement of the Biblical doctrine of the Trinity. But please note that, if one denies Eternal Sonship, he must change this definition of the Trinity. And he must change it more than he will at first realize. Please note that careful thinking on this matter will involve the matter of the Holy Spirit. The Holy Spirit is, not only an eternal Being, but is eternally that person of the Trinity known as the Holy Spirit. He eternally proceeds from the Father and from the Son. He occupies this position by His nature, and from eternity. If Jesus is not eternally the Son, is the Holy Spirit eternally such?

Now please note this: If one denies the Eternal Sonship of Jesus Christ, he must (I say, he must) deny the Eternal Fatherhood of God the Father. A Father, as a father is no older than his child. Now, in human relationships, a man is older than his son, but he is not a father until he has a son (or daughter). If Jesus Christ is not the Eternal Son, then the Father is not the Eternal Father, and must be called something other than "Father" until the incarna-

tion of Jesus Christ. Now, study this carefully, as I am sure it will deliver from the error I am combating.

Now, note this carefully. To deny the Eternal Sonship of Jesus Christ leads to very confused thinking as to eternal relationships within the Trinity. To be consistent in denying Eternal Sonship, one must believe that there were three eternal distinctions within the Trinity, but that at some point later than eternity past, these three decided which would be which within the Trinity. You see they were not always Father, Son, and Holy Spirit. They were always three distinctions, but later decided as to which would be the Father, which would be the Son, and which would be the Holy Spirit. But the Scriptures are clear in contradicting this idea and in setting forth that the personal distinctions within the Trinity are eternal distinctions.

Now, understand this. The Old Testament repeatedly sets forth the Sonship of Jesus Christ, not only prophetic of something that will later come to be, but as that which actually existed at the time of the Old Testament. I do not see how anyone can fail to see the Trinitarian distinctions of Father, Son, and Holy Spirit as existing in the Old Testament.

"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee" (Psa. 2:7). Jesus does not become the Son by the declaring of the decree. The decree simply states what is already and eternally true. I believe that the "day" referred to here is a reference to eternity. I heartily subscribe to the theological doctrine of the "Eternal Generation" of Jesus Christ. But, at least, we see here, in the Old Testament, that God has a Son. "Then I was by him, as one brought up with him: and I was daily his delight..." (Prov. 8:30). Most expositors interpret Proverbs 8 as referring to Jesus Christ. I do not see how anyone can do otherwise. Note v. 22-25, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth: when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth." Note the words "brought forth". Surely this language refers to Jesus Christ as the Son of God, and refers to this as an eternal relationship.

"...what is his name, and what is his son's name, if thou canst tell" (Prov. 30:4). We know His name, and we know His Son's name, don't we? At least, this verse shows that God had a Son in the days of the Old Testament for sure. "For unto us a child is born, unto us a son is given..." (Isa. 6:9). Note that a "child" is born, but that a "Son" is given. He was the Son before He was born as a child, or given as a Son. The "child born" relates to the incarnation, but the "Son given" relates to His Eternal nature as Son. "He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God" (Dan. 3:25). Yes, God had a Son, even in Old Testament Days.

Now, let us look at several Scriptures which declare beyond any reasonable doubt or controversy that Jesus was the Son of God before His incarnation, and if this is true, surely Eternal Sonship cannot and will not be denied. "Having yet therefore

one son, his well beloved, he sent him also last unto them, saying, They will reverence my son" (Mk. 12:6). This occurs in the parable of the husbandman demanding fruit from his vineyard. It pictures Israel as God's vineyard. He sent many servants to them whom they shamefully mistreated. The husbandman, of course, pictures God the Father. Then, He sent His well beloved son, Do you not see that he was His Son before He sent Him. He did not become His Son by His sending. The horrible guilt of those who slew Christ is emphasized by the fact of God sending His Son unto them.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,)..." (John 1:14). "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). "...the glory which I had with thee before the world was" (John 17:5). Now put all these together, Note first though, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John

1:1-2). No one will deny that Jesus Christ is the "Word" in these Scriptures. As such, He is God and was eternally with God the Father. At a point in time, the Word became flesh and dwelt on earth, revealing the glory of God to those who had eyes to see. But John 1:18 declares that this revealing one is the Son of God, eternally dwelling as Son in the bosom of the Father. John 17:5 tells us that the glory which the Word possesses, which He revealed to others, is the glory that the Son of God had with the Father from eternity. All these furnish inescapable proof that Jesus Christ is the Eternal Son of God.

Now let us look at that most familiar of all Scripture verses John 3:16. "For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." How old is the Sonship of Jesus Christ? As old as the love of God for His elect. How old is that? "...Yea, I have loved thee with an everlasting love..." (Jer. 31:3). God proves His love by giving His Son. It is the kind of love that would give His own Son. For His love to be from

(Continued on Page 3 Column 1)

## FROM THE EDITOR

"...be courteous" (I Pet. 3:8). Brethren, courtesy is a very important virtue for the child of God. It is to our shame that some unsaved people are more courteous than are some children of God. Courtesy should be one of the easier virtues. Also, I think that the slogan, "courtesy is contagious" has a lot of truth in it. It is hard to continue being discourteous to one who is courteous to you. Further, discourtesy is a great hindrance to one's testimony as to being a Christian. What influence will your testimony have to a person who witnesses your discourtesy?

In this editorial I desire to deal with only a couple of related matters as to courtesy. I mention the matter of answering letters. There are not many of you readers who, if someone spoke to you face to face, would refuse to answer that one. You would consider this to be discourteous and rude. However, there are many of you who will not answer a letter. Now I consider this to be almost as rude. If someone takes the time to write you a letter, kindly and considerate, then courtesy demands that you answer that letter. A preacher tells me that he wrote a letter to a church which had publicly announced its lack of, and search for, a pastor. The church never bothered to answer the letter. This is discourteous, in my opinion.

Preachers — are you listening? — preachers are maybe the most discourteous folk in the world about answering letters. Preacher brother, I would about as soon you write me and tell me that you do not want to be bothered anymore by my letters, that you are not interested in hearing from me, as for you to just ignore my letter, and refuse to answer it. If I spoke to you, face to face, you would reply. You refuse to answer, even to acknowledge receiving my letter. This is discourteous. I use myself as an example, but I mean the application to apply to all such cases.

Now, a special example or more of this kind of discourtesy. A preacher receives a letter inviting him to speak at a conference, or fellowship, or revival. Preacher brother, you should consider it a high honor to be invited by a true church to preach in one or more of her services. But many preachers will not even answer such an invitation. This is discourteous. I would rather a preacher write and tell me that he did not like me and did not want to preach where I pastored — or that he did not like my church and would not preach there — or whatever — than to just ignore my letter of invitation by refusing to answer. If a preacher does not want to, or cannot preach in answer to such invitations, he could at least be courteous enough to reply.

Now, an even worse example of discourtesy. A preacher is invited to a conference. He accepts the invitation and is assigned a subject (or maybe subjects are not assigned), and is placed on the program. He decides not to go to the conference. He does not bother informing the pastor that he has changed his mind. He just does not show up. The pastor is looking for him, has not made any arrangements for a substitute preacher, waiting til the last minute trusting that the preacher will be as good as his word. Brethren, this is very rude and discourteous. Maybe something comes up that the invited preacher, who meant to be there, cannot attend the services. Well, except under some very unusual circumstance, he could let the pastor know. I have had these things happen to me a few times as to conferences I have hosted. It has always been very offensive to me, and I have usually let the offending preacher know how I felt about the matter. Such actions, on the part of any preacher, are very rude, inconsiderate, discourteous, and not very becoming to his being a Christian and a preacher.

I suppose we all have been guilty of discourtesy, but brethren, it is always inexcusable and unnecessary. Courtesy is one of the easier virtues to practice. It just takes a little thought, and a little consideration of the feelings of others. I really do not know that it takes any special power of the Holy Spirit to be courteous. I know many unsaved people who are very courteous. We, who are saved, ought surely to excel the unsaved in any and all of their good qualities. I say again, let us practice courtesy to all with whom we have any contact.



## SONSHIP

(Continued from Page 2)

everlasting and everlastingly to be the kind of love that would give His own Son, the Son must be a Son everlastingly. Furthermore, the Father gave His Son when He gave Him in the incarnation. He was His Son before He gave Him. Therefore, He was His Son before the incarnation. The proof from this Scripture is irrefutable. Jesus Christ is the Eternal Son of God.

"Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God" (John 5:18). On this one point, the unconverted Jews were better theologians than those who now deny the Eternal Sonship of Christ. They knew that Jesus Christ claimed to be, in a unique way, as no one else is, the Son of God. They knew that in claiming to be this kind of Son of God, Jesus was claiming equality with the Father. They understand that Jesus's claim to be the Son of God was a claim to Deity — to an eternal relationship. They understood that His claim to Deity and His claim to Sonship that constituted a claim to equality with God. They realized that He was not claiming to have become the Son of God at His birth. Do you not see that Sonship here equals Deity, and if Deity is eternal, so is Sonship?

"...the gospel of God... Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:1-4). Surely, these verses establish beyond controversy, the Eternal Sonship of Jesus Christ, even making this to be a vital part of the gospel by which men are saved. Note: the gospel concerns Jesus Christ. He was made of the seed of David according to the flesh. Now, Jesus Christ has two natures: one Divine, the other, human. We all agree as to this. This Scripture tells us that His human nature was of the seed of David. Now what does these verses say about His Divine nature? He was declared to be the Son of God. In His human nature, he was made of the seed of David. In His Divine nature he was (not made, but) declared to be the Son of God. Note the difference between "made" with reference to His human nature, and "declared to be (He already was)" the Son 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" (Rom. 8:3). What a glorious gospel verse! Note that Jesus Christ was the Son of God before God sent Him in the likeness of sinful flesh. He was the Son of God before he was incarnated. Is not this as clear as can be? How can anyone dispute the fact that Jesus is here declared to be the Son of God prior to His incarnation?

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). Surely, it does not take any great degree of mental ability, nor of spiritual discernment, to see that Jesus Christ was God's Son before God delivered Him up for the elect. Surely, if He was God's Son before God gave Him, then He was God's Son eternally.

"...and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). How old is the love of the Son of God? From everlasting! Then how old is the Son of God who has this everlasting love? Surely, one must answer, everlasting. His Sonship is as old as His love, and both are from everlasting. Can you yet argue against Eternal Sonship?

"But when the fulness of the Time was come, God sent forth his Son..." (Gal. 4:4). Jesus Christ was God's Son before God sent Him forth, made of a woman. He was God's Son before the incarnation.

"...his dear son: In whom we have redemption... Who is the image of the invisible God, the firstborn of every creature: For by him (Who? His dear son!) were all things created, that are in heaven, and that are in earth... all things were created by him, and for him: And he is before all things..." (Col. 1:13-17). Please read and re-read the whole passage. Who created all things? His dear Son! Who is the image of the invisible God? His dear Son! Who is the firstborn of every creature? His dear Son! Who is before all things? His dear Son. My dear friends, if these verses do not prove that Jesus is the Eternal Son of God, I must despair of proving anything by the Word of God. Surely, those who deny Eternal Sonship just have not faced up to the multitude of Scriptures on the subject. Surely they have not thought the matter through.

"God...Hath in these last days spoken unto us by his Son whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1-2). Who has God appointed heir of all things? His Son! By whom did God make the worlds? His Son! Since Jesus Christ was God's Son when God made the worlds by Him, He was God's Son before the incarnation, yea, even eternally so.

"But unto the Son he saith, Thy throne, O God, is for ever..." (Heb. 1:8). Is Jesus God? Yes. As God, is He eternal? Yes! As the Son, is He the eternal God? Yes, so says this text. His Sonship is as old as His Deity, even from everlasting.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:9-10). How old is God's love for the elect? From everlasting! What did this love do? Sent His Son to die for us? Who did He send? His Son! Then He must have been His Son before He sent Him into the world. Jesus did not become the Son when He was sent into the world. He was the Son beforehand. My friend, this is absolutely as clear as language can make it. How can any one deny the Eternal Sonship of Jesus Christ in the light of a multitude of Scriptures such as these, in the light of the totality of Scripture on the subject, and in view of the fact that there is not one Scripture to the contrary? It is beyond me to answer this.

One could go on and on giving Scriptures on the subject, and giving Scriptural argumentation on the subject. I will just mention The Doctrine of the Everlasting Covenant of Grace. Did not the Father choose a people to be saved and give them to His Son for Him to save them? Did not the Son agree to come

into the world and do the work which would purchase the elects' salvation? Was not this covenant between the Father and the Son made from eternity? Then, Jesus must have, at the time of the Everlasting Covenant, been the Son of God. As I said, one could go on and on, but I desist. If what I have already said will not convince one, I would hardly know what else to say. And remember, that I have given many Scriptures which can have no meaning (at least, a different meaning from what they seem to have) if Jesus is not the Eternal Son of God.

I answer the one and only objection that can be given to the Eternal Sonship of Jesus Christ. Men will say that the word "son" is inconsistent with "eternal." They will say that a "son" must have a beginning. So they say that Jesus is an eternal being, but not an eternal son. Let me point out again — which I think my opponents have totally overlooked — that "father" is also a word that must be limited to time in the human conception thereof. A man is a man before he has a child, but he is not a father. If we are to deny the Eternal Sonship of Jesus Christ because of this human meaning of "son," then we must also (just as logically and clearly) deny the Eternal Fatherhood of God because of the human meaning of "father."

My answer to both of these is the following. When we apply human language to eternal relationships with respect to God, we must realize that the language is limited in application. We must realize that there are — and must be — some differences relative to words applied to human and Divine relationships. To illustrate, take the word "bride." Surely, we will agree that when we speak of the Bride of Christ, there are certain meanings when applied to the human relationship that do not apply to the Divine one. There are similarities between the human marital relationship and that of Jesus Christ and His bride. But there are differences also. Now apply this to the matter of "sonship." There are similarities between this relationship as to humans and as to the Divine relationship. For instance, there is likeness between the Father and the Son. But when these terms, "Father" and "Son" are applied to the Divine relationship, there are some differences. The Father did not beget the Son in the same way that a human father begets his son. The thought is absurd, if not blasphemous.

We must understand that God reveals Divine truth to us in human language. We must realize that we cannot apply all the human meaning to the Divine truth. Then, and this is very important, we must believe what God says, even when we do not fully understand it. Our understanding must not be the reason for, nor the limits of our faith. We believe because God says so, not because we fully understand. No man can understand the doctrine of the Trinity. How can three Persons constitute One God? We cannot understand completely, nor explain fully. But we can believe the clear revelation of God's Word. How can one be an Eternal Son? We cannot understand fully, for in human language son implies a beginning. But we can believe this because God says it in His Word. Again, and I say this most earnestly and emphatically, beware of making your ability to fully understand, the measure of your faith. Listen, it is through faith that we understand; not through understanding that we believe. Read that again.

My articles are rarely this

long. I must sum up and conclude, though much more could be said. Only the Eternal Sonship of Christ is a true and proper Sonship. If we deny Eternal Sonship we create confused thinking as to the Trinity. Denying the Eternal Sonship of Christ creates confusion as to a proper understanding of His person and work. The Fact that God gave His Son for our salvation is set forth in the Bible to exalt the love of God for us. If Jesus were not God's Son when He gave Him (and if He did not become His Son until the incarnation, then God did not give His Son) then God's love for us is not as great as the Bible pictures it. You see, if Jesus were not the Eternal Son of God, then God did not give His Son; yet it is the giving of His Son that shows the magnitude of His love. One must believe and preach the Eternal Sonship of Jesus Christ to preach Jesus Christ as He truly is and as the Bible presents Him.

Brethren, we tamper dangerously, when we tamper with the Divine Revelation of the person of Jesus Christ. This denial of such is a very dangerous matter. I would urge those who hold it to give more careful study to the matter. I am certain that a careful study of the Word of God will show such otherwise. I would warn any who may be dabbling with a denial of His Eternal Sonship to cease such at once. This is a very, very important doctrine. Yes, my brother, God so loved, that He gave... What did He give? He gave His only begotten Son! Therefore, Jesus Christ must have been God's Son before God gave Him and sent Him into this world. Yes, Jesus Christ is the Eternal Son of God. Let us honor and magnify Him as such. May God bless you all!

## PROOFS

(Continued from Page 1)

than one occasion. The Apostle Paul stated that He was seen by more than five hundred at one time. (I Corinthians 15:6). He was seen on ten or more occasions after His resurrection.

Another proof of His resurrection is the change found in His disciples. They changed from men of fear to men who were fearless. Look at Peter for example, at the trial of Jesus we find him denying his Master for fear of the Jews, but look at him on the day of Pentecost as he spoke to the same crowd, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:" (Acts 2:23). What brought about this great change in Peter? It was the fact that he knew that his Saviour was not in the grave but was risen.

Why is it so important that we believe in the resurrection of Christ? In Romans 1:16 we are told the gospel of Christ is the power of God unto salvation to every one that believeth. In I Corinthians 15:3, 4, he tells us the gospel consists of the death, burial, and resurrection of Christ. From this we see that, for one to be saved, one must believe the gospel which includes the resurrection of Christ. In fact, we are told, "And if Christ be not risen, then is our preaching vain, and your faith is also vain, Yea, and we are found false witnesses of God; because as we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead

rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (I Cor. 15:14-18).

After giving the results if Christ be not risen, the Apostle then gives the results of the fact of Christ's resurrection. He states, "But now is Christ risen from the dead, and become the first fruits of them that sleep. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming;" (I Cor. 15:20-24).

Why is it important for us to believe that Christ rose from the grave? The Bible tells us that to be saved one must believe that Christ died for his sins, that He was buried and rose again. Therefore, one who denies the resurrection of Christ is still in his or her sins.

In presenting the gospel, we too often omit the resurrection which ought not to be. We often state that Christ died for our sins, which is true. But just as important and equally true, He rose for our justification (Romans 4:25).

Low in the grave He lay — Jesus my Saviour!

Waiting the coming day — Jesus my Lord!

Up from the grave He arose, with a mighty triumph o'er His foes;

He arose a Victor from the dark domain, And He lives forever with His saints to reign.

He arose! He arose! Hallelujah! Christ arose!

## HONOR

(Continued from Page 1)

Shammah, the issue was a matter of honor. Those that fled would have no doubt fought had their own homes been in danger or if the Philistines had been approaching the gates of Jerusalem. Had big things been involved, they may have acted differently.

Today, the fundamentalists claim to stand for the big things; they count the little things as unworthy and unimportant. One of the items they count as unessential is baptism, even though history will show that more have been martyred over this doctrine than any other doctrine in the Bible. Christ never once commended faithfulness in the big things, it was always for the lesser things. Listen: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (Luke 16:10). Do you not see that faithfulness depends on the least teachings in the Word of God and how that we contend for them?

It is not that we major on minors, rather it is that we refuse to surrender any of God's Word for the sake of peace or popularity. May God give us courage, like Shammah, to fight for the field of lentiles so long as they are God's lentiles. Let us take Christ's Words at face value. Listen: "And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities" (Luke 19:17). "Whosoever therefore shall break one of

(Continued on Page 4 Column 3)



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please explain "burning for the dead" in II Chr. 16:14 & 21:19. Is this the same as I Sam. 31:12? Does this refer to or manifest Bible approval of cremation?

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The word "burning" in chapter 16:14 and 21:19 and the word "burnt" in I Sam. 31:12 are the same. They all mean burn up as in cremation.

I do not believe that these passages are showing approval of, or giving instructions toward the use of cremation. These passages are simply stating the fact that they cremated these particular people.

Most generally the Bible implies that a burial is placing the body in a grave or a tomb. "And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you; give me a possession of a burying place with you, that I may bury my dead out of my sight" (Gen. 23:3, 4). If he were practicing cremation he would not have needed a burying place. "And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence" (Gen. 50:25). They couldn't carry his bones if he were cremated. Remember when Ezekiel preached to the valley of dry bones? They were not cremated. And finally, no mention was made of cremating our Lord Jesus Christ when He died on the cross.

Obviously we are not admonished, taught or recommended to practice cremation.

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"And Asa slept with his fathers... And they buried him in his own sepulchres... and laid him in the bed which was filled with sweet odors and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him" (II Chron. 16:13, 14). Of Jehoram's death it is said, "—And his people made no burning for him, like the burning of his fathers" (II Chron. 21:19).

From these two passages it seems that it was customary to burn spices, not the body, at the death of kings. It is not said that Asa's body was burned. In fact, we are told he was buried in his own sepulchre in a bed filled with sweet odors and spices. At the death of Jehoram, because of their hatred of him and his evil ways, the people did not

make a burning (of spices) as was the custom for kings.

As to the events recorded in I Samuel 31:8-13 we see a different story. After Saul and his three sons had died in the battle against the Philistines and the armies of Israel fled, the Philistines cut off Saul's head and hung his armor in the house of Ashtaroth, their idol, and "fastened his body to the wall of Bethshan." When the inhabitants of Jabesh-gilead heard of what the Philistines had done to Saul, all the valiant men went by night and took the body of Saul and the bodies of his three sons from the wall. They came to Jabesh and burned the bodies there and buried the bones under a tree. As burial was the method by which the Jews disposed of their dead, this done by the men of Jabesh-gilead, was an abnormal measure. They did this probably to prevent further insult at the hands of the Philistines.

Cremation was never the practice of the people of God, either in the Old Testament or in the New Testament. We see this from the accounts of the burial of Abraham, Isaac, Jacob, Joseph, David, and many more of the old Testament saints. In the New Testament we have the example of the burial of John the Baptist, the burial of the body of Jesus in the tomb, and that of Lazarus.

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First, let me explain the burning in II Chronicles 16:14 & 21:19. These verses do not teach, or give Bible approval to cremation. It was not the custom of the Jews to burn the dead. They did not burn the dead in these verses. The burning referred to in these verses had to do with Jewish customs. The custom was, that in honor of the deceased; spices, incense and other things were burnt, often in great quantity. This was the Jewish way of showing honor to the deceased. Notice in chapter 16:14, that honor is paid to Asa by this burning. In chapter 21:19, Jehoram received no such honor. Verse 20, tells us he "departed without being desired." The burning for Asa and the not burning for Jehoram had nothing to do with cremation, but had to do with honor and recognition by those left behind.

Now, let us compare this with I Samuel 31:12. The question asks, "is this the same as in II Chron?" My answer is no. There are those who believe they are the same. I do not. I believe they burnt the bodies in I Samuel 31:12. This is not, however defending or advocating cremation. We notice, that even though they burned the bodies, they still buried the bones. There were cir-

cumstances here that brought about the burning of the bodies. There was a war going on. There was no time to dig graves for the whole body, so they burnt the flesh and buried the bones. There are two other thoughts as to why they burned the flesh, one that it was becoming putrid; and the other, they did not want the enemy to get the bodies. Yes, they did burn the bodies, but this does not give a Bible stamp of approval for cremation.

The overall picture in the Bible is for burial. We cannot take this one incident and try to prove cremation. Cremation has its origin in heathenism, not the Word of God. I personally oppose cremation as being anti-scriptural. Jesus said, "let the dead bury the dead," not burn them. May God bless you all.

## HONOR

(Continued from Page 3)

these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matthew 5:19).

There are many fundamentalist preachers that have huge followings that shall be least in the kingdom of Heaven. There are many faithful Baptist preachers that only have small congregations, but they have been faithful to all the Bible — these shall be great in the kingdom of Heaven. It may only seem like a small field of lentiles, however, much is at stake. Only Heaven will reveal just how much was at stake.

II. Shammah Had A Simple Choice. He could either retreat or fight. We likewise have a simple choice before us. We can retreat from certain portions of the Word of God surrendering them without contest. This was the popular choice. The majority fled. Truth is always with the minority, never the majority.

Had Shammah fled, none would have blamed him. Should he stay, he would have to do battle and also incur the disfavor of his brethren. They would be upset with him because it would magnify their actions. After all, if one would stand his ground, should not they all have done so? His action would make theirs even more shameful.

The risk was great. He might be killed; he could lose all; he might never see his family again in this life. A stand for any part of God's Word could bring many trials, many losses. Yet we have a choice as did Shammah. You, and I must make the same choice. He chose honor over cowardice. May God grant by His Grace that we would do likewise!

It has been said that many preachers know a great deal more than they preach; may we by God's Grace never choose to be cowards. It has been said that many preachers preach one way at their church and a dif-

ferent way at other churches; may we by God's Grace not choose this shameful path. God's preachers are called to preach God's Word. They are not called to preach only a portion of His Word. They are not called to put portions of His Word in a nonessential category.

Shammah was called as a soldier to defend that which was God's. If he was to risk all over a field of lentiles, then so be it. The same is true of God's Word. It does not matter if it seems only a small part, it only matters that it is in fact God's Word.

Shammah, no doubt, loved the ones that fled, yet he knew where his duty lay. The ones that fled may have justified their actions to themselves. Their reasons may have sounded good. It does not matter what kind of clothes you put on their action, it was still cowardly conduct. They had chosen the path of cowardice.

No matter how you look at it, there was a very simple choice that confronted Shammah. There is a simple choice that confronts you and me today. Will we stand as this man did? Bringing us to our next point in this message:

III. Shammah Stood His Ground. This certainly was not a convenient place to make a stand. The others conceded the lentiles to the Philistines. They were like those that compromise the Word of God. Yes, they would be willing to stand somewhere but they would compromise on the field of lentiles. Popular preachers today stand against gays, liberal politicians, abortion, alcohol and drugs and so they should, but they do not get any support from these people. Should they likewise stand for Baptist baptism, closed communion, women being silent in the churches, the Doctrines of Grace, Baptist perpetuity, then they would lose much of their support. Like Shammah, they might find themselves standing alone. So we see that Shammah made an unpopular stand. Beloved, you can not stand like this man did and be popular. The question is, should we stand here or seek a more popular place to make our stand?

Thank God for a man like Shammah that did not seek popularity but stood his ground. No doubt those that fled figured Shammah for a fool. Some probably said that he would lose his influence in such an unwise stand. They probably reasoned that he would have been more useful had he fled to more popular ground.

God's people ought to be valiant for the truth unlike those mentioned in the Book of Jeremiah, listen: "...but they are not valiant for the truth..." (Jeremiah 9:3). God's people ought to take a strong stand for the truth, listen: "Watch ye, stand fast in the faith, quit you like men, be strong" (I Corinthians 16:13).

IV. Notice What One Individual Can Do. There was an overwhelming number against him. His death seemed certain and his cause appeared doomed. Humanly speaking, there was no way that this man could win.

You and I might think that a stand for all the truth would do no good when we see multitudes opposed to the truth.

Notice that God used only one individual on that day and it was the man that defended the lentiles. It was the man that stood for the lesser things. Those that stood only for the bigger things were not used on that day.

His victory benefited all the children of God in the long run. Those that fled were likewise benefited by the actions of this one man. Their homes and families would be safe because one man stood his ground. The effects of his victory would reach into each of their homes and lives. The fleeing army would not have to look over its back for the pursuers would be stopped at the field of lentiles. Who knows what far-reaching effects your stand for all the Word of God might have?

The enemies of God's people lay dead upon the field of lentiles because one man thought the field was worth defending. One individual's stand has often resulted in many being influenced to do likewise. Some churches have been saved from heresies because of one individual. Many could testify of a closer walk with the Lord due to the influence of just one individual. Beloved, who knows what impact your life will have if you deem all of God's Word worth standing for!

V. The Victory Was God's. Our text says, "the Lord wrought a great victory." I believe in the Sovereignty of God. I believe that when that farmer was planting those lentiles that God was simply preparing the battlefield, that God had planned this day before time began.

Shammah had been prepared of God. Somewhere along the line, God had put in Shammah's heart a love and devotion for the things of God. As the occasion arose, God had a prepared place and a prepared man. It was not really Shammah's battle but it was the Lord's. This situation was like the one that would later confront King Jehoshaphat when he was faced with a large enemy army. God made a revelation to him, listen: "...Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's" (II Chronicles 20:15).

Do you not see that it is God's battle? It will likewise be God's power and God's victory. Those that fight against the truth are in fact fighting against God Himself. The Bible is God's Word and God will defend it. God will raise up men to preach it, but the battle will always belong to God. Do not be like the enemies of the Bible that cut parts out and attack it. Christian people should not fight against their God by saying that some parts are unimportant or nonessential.

VI. God Honors Those That Honor Him. Shammah chose to honor God, risking all to do so. The Bible still says, "...them that honour me I will honour..." (I Samuel 2:30). Those that fled chose cowardice to honoring God. Search as you may and you will not be able to tell me their names, yet God honored Shammah by recording his name in the Bible. His deed and name are recorded for all generations to see. A billion years from now his name will still be recorded in God's everlasting Word. Not only did God honor Shammah but honor was also brought on Shammah's father, listen: "...Shammah the son of Agee the Hararite..." (II Sam. 23:11). Do you not see that we ought to honor God? Shammah sought to honor God by being faithful in the least things, to have done otherwise would have been cowardice.

The trend in Christianity is not to honor God. Most Bible

(Continued on Page 5 Column 1)



## HONOR

(Continued from Page 4)

schools in the land claim that there are certain subjects that they do not comment on. They admit that these subjects are found in the Bible, but so as not to cause controversy, they leave them alone. To take such a position is not to honor God. The Bible schools are not alone, this is the general trend in the pulpit and among the people of God. There are not many like Shammah, but thank God there are some!

I pray that this message under the power of the Holy Spirit might cause you to reflect upon your ways. That you might, like Shammah, honor God choosing the path of honor over the path of cowardice. Remember, the multitude chose the wrong path, only one man chose the right path.

If you are unsaved, it is not a matter of activity and choice. It is a matter of God revealing to you Jesus Christ the Son of God that died on Calvary for the sinner and rose again for the dead as your only hope for heaven. Listen: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

May God bless you all!

## TONGUES

(Continued from Page 1)

the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded because that every man heard them speak in his own language.

We need to note first of all that the Spirit of God gave them utterance to speak in "other tongues." That is, they were heard "speaking" in the languages which these men "out of every nation under heaven" spoke. There is no indication whatever that these were "unknown tongues." On the contrary, it is evident that they were "known tongues" or the speech of the Apostles was understood in these "other tongues!"

Secondly, these men who heard the Apostles were confounded, but they were confounded or troubled in their minds because they UNDERSTOOD these Palestinian Jews — not because they did not. Needless to say, there was no verbal gibberish in this meeting or in this assembly. They were face to face with a miracle of God — not some nonsensical gibberish or guttural noises with no literate meaning whatever. Very simply, Luke, in giving us this Word of our Loving and Living God, is concerned to make it crystal clear that there was NO CONFUSION OF THE LANGUAGE or the languages. His words are absolute that there was no "understandable" vocalizing, and that there was no incomprehensible verbal gibberish being indulged.

The Word of God is most exacting and definitive. God very plainly declares, "Parthians and Medes, and Elamites and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and

proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God" (Acts 2:9-11). The Word of God is so clear! It declares, "In our tongues!"

The same emphasis is given in another well known passage of Scripture. God, obviously, is emphasizing His Witness concerning this most crucial truth. In Acts 10:45-46, we read, "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God."

Again, we may notice that there were Jews present, and also some Gentiles in this company of folk. God informs us that "They heard them speak with tongues and magnify God." Quite obviously, "the gift of tongues" in this stance is the same as that at Pentecost. That is, all who were within hearing found the tongues UNDERSTANDABLE and UNDERSTOOD!

The fact that these who apparently were of diverse languages knew the Gentiles were magnifying God is certain evidence that the words of these were understood. As at Pentecost, these were known tongues — not unknown tongues. Those present, Jews and Gentiles, who commonly spoke different languages heard the uncircumcized Gentiles speak, and they knew in their native tongues that they were glorifying God. This clearly was a miracle of God! One which they could not question!

2. "TONGUES" IN OUR DAY: When we enter an assembly of those who supposedly are "speaking in tongues" today or who would have us suppose that they are "speaking in tongues," do we understand them in our native language or languages? Anyone who knows anything whatever is aware that the obvious answer is a most emphatic, "NO!" Further, do those who supposedly are "speaking in tongues" or those who would have us suppose that they are "speaking in tongues" understand what they are saying? Again, the answer is an emphatic, "NO!"

Even when these make a pretense of "interpreting" or interpretation, their lying tongues are in evidence. It is patently evident that the "speakers" are indulging in nonsense, and the "interpretations" are even more patently evident as something less than nonsense!

Certainly, such a practice is a violation of our blessed Lord's own Testimony, "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness" (John 3:11). In another place, God demonstrates that even when an animal speaks for Him that the speech is understandable, "...the dumb ass speaking with man's voice forbad the madness of the prophet" (II Peter 2:16).

Further, the practice of speaking in "unknown tongues" — that is, "tongues that are not understood" — is an evident violation of the clear teaching of God's Holy Word. We read, "And the spirits of the prophets are subject to the prophets" (I Cor. 14:32). Too, the Scriptures are most specific with respect to the fact that "...God is not the author of confusion, but of peace..." (I Cor. 14:33).

Certainly, if one has no com-

prehension of the "tongue" or the words being used, "the spirit of the prophet" is not "subject to the prophet." This practice of "unknown tongues" in our day, needless to say, is indulged by those who do not understand what they are saying. Likewise, the practice of so-called "unknown tongues" is indulged in the presence of others who are in ignorance, also, of any rational meaning to the so-called "unknown tongues" which they are hearing.

Perhaps, then, it is no marvel that many peoples of earth who can "work themselves" into a frenzy of "ecstasy" are known to utter guttural gibberish almost without end. Sadly, and tragically, that which is indulged by multitudes of pagans, unbelievers, and blasphemers of varied intellectual twists generally seems to be the same "guttural gibberish" which one hears in the so-called "Pentecostal" and "Charismatic" communes of many supposed "denominational persuasions" or of "no denominational persuasion."

A question, then, must arise! If these, today, who indulge their "unknown tongues" — or even their "heavenly languages," as some would like to define their tragic and unscriptural excesses — understand not what they are saying and no one is present to "interpret," how can they know whether God or the Devil is in control of their utterances? God tells us in I John 4:1 that we should "...try the spirits, whether they are of God..."

It should be evident to all rational men that one who speaks in an "unknown tongue" which he does not understand and for which there is no honest interpreter cannot determine whether "the spirit" by which he speaks is of God or the Devil. Needless to say, such a one is in no spiritual or mental condition to follow the commendation of God in, "...try the spirits, whether they are of God: because many false prophets are gone out into the world."

Further, one who speaks in an "unknown tongue" has forever missed the truth to which God spoke in Acts 2:4-6 and Acts 10:45-46. As we have noted above, in both instances, these who spoke and understood different languages heard these who were witnessing in their own native languages. The miracle was evident both at Pentecost and in connection with the conversion of Cornelius.

3. "TONGUES" OF DEVILS: In the interest of truth, we may note that not all spirits who have manifested themselves before men and in men have been of God. In one instance, we read, "...in the synagogue there was a man which had a spirit of an unclean devil..." (Luke 4:33). In another stance, we may note in Luke 6:18 that some of the people were "vexed with unclean spirits." Further, in Luke 7:21, we read of "evil spirits," and in Mark 9:25 of a "foul spirit." The Apostle Paul explains to us that there is the "Spirit of the world" (I Cor. 2:12), and that this spirit is satanic and "worketh in the children of disobedience" (Eph. 2:2).

In view of these truths from God's Holy Word, it seems rather imperative that we should understand what comes forth from our lips. Too, it would seem to be most important that our utterances which reach the ears of others should be

understood, or at least, understandable. Jesus fully explains, "...that which cometh out of the mouth, this defileth a man" (Mt. 15:11). Therefore, if one does not understand what he is saying, how is he to know that he is not under the control of "an unclean spirit," and, thereby, blaspheming God in an "unknown tongue" — often, perhaps, simply guttural gibberish or verbal nonsense — in final service to Satan?

4. WISDOM CONCERNING "TONGUES": From what we have seen already, it should be rather clear that the subject of "unknown tongues" is a most dangerous one. Therefore, if we have any real concerns as Christians or if we have any real Christian concern, our continuing desire should be for the wisdom of the Word of God.

When we turn to God's Word, we discover that God gave the Apostle Paul an abundant teaching and great wisdom concerning "tongues"! First, we hear him say, "...I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." "...I had rather speak five words with my understanding, that by my voice I teach others also, than ten thousand words in an unknown tongue" (I Cor. 14:15-19).

We may take special note of the emphasis concerning "understanding." Needless to say, there is not verbal nonsense or guttural gibberish here. The Apostle believed that a trumpet sounded should have an understandable sound, and he stresses this truth for us.

Very simply, since "the spirits of the prophets are subject to the prophets," the Apostle Paul is mightily concerned that, whether he prays, sings, or speaks, he should have an exact understanding of what he is saying. Further, although not all men are even concerned to understand truth, the evidence is present in every line of the Apostle Paul's writing that he was most concerned that the Word of God which he was preaching should be understandable.

What great folly that some men should assume that our God who has declared "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast" would be involved in the guttural gibberish which men are calling "unknown tongues!" Surely, then, all men who make "unknown tongues" an aspect, an element, an essential, or a part of the Gospel of the Lord Jesus Christ do blaspheme the God who enunciated, "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" (Mt. 28:19-20).

Second, the Apostle Paul provides us with other words concerning truth which seem most applicable to the subject of "tongues." These words should put to shame every man — and certainly every woman — who would raise his or her voice even to indulge in supposed or so-called "unknown tongues." They speak wonderfully to God's involvement in and concern for words which are understandable. These words,

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8), show forth or delineate the folly of "unknown tongues" or instances of verbal gibberish which are not understandable or which cannot be understood by the one doing the speaking or those who have an occasion to hear the words being spoken.

Certainly, the words, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" are for this age and for us. Our Blessed Redeemer, Himself, said concerning His Church of that day and His Churches of our day, "...the gates of Hell shall not prevail against it" (Mt. 16:18). In the words, "shall not prevail," we have the final assurance that there will be a continuing battle until the end of this age.

In view of the fact that we Christians are the warriors of God in this continuing battle against the Devil, his angels, and his human servants, it would seem extremely foolish for sincere servants of God to indulge in verbal gibberish which cannot be understood. Should we be involved in such a manner, we certainly would be found totally ineffectual as "Christian Soldiers" or, as some like to say, "Soldiers of the Cross."

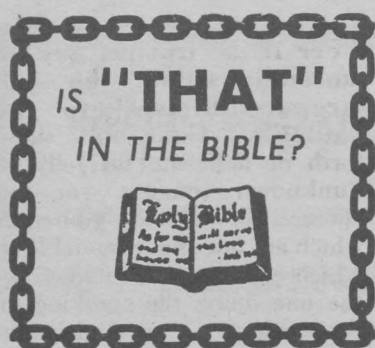
Needless to say, God expects those of us who are His who have any concern whatever for the Cause of Christ to wage an unceasing and understandable battle against "the forces of evil," even the Devil and his hosts. However, we certainly cannot do this if we indulge, stress, or practice speaking in supposed or so-called "unknown tongues" which neither the speakers nor those who hear them can understand. The Apostle Paul declared in finality, "I have fought a good fight, I have finished my course, I have kept the faith," and he did that with understandable language.

5. "TONGUES" IN CONCLUSION: It is well, therefore, that we read often and take to heart Paul's statement, "Fight the good fight of faith..." (I Tim. 6:12). If we are to do this, however, we will have to do it in a language "...[the weapons of our warfare are not carnal...]" (II Cor. 10:4) which we can understand and which can be understood by those whom we would reach with the Gospel of our Lord Jesus Christ. Surely, all of us who have any knowledge whatever of the Word of God should be able to understand that anyone who is speaking in a supposed or so-called "unknown tongue" cannot sound the battle cry or even enter into the fray, since such verbal gibberish is not according to knowledge or understanding. Who, we ask, will respond, if the sound is uncertain?

It should be evident, then, that all who insist that "unknown tongues" are essential in the churches of the Lord Jesus Christ, essential to Christian service, or essential to salvation are blasphemers of an unholy sort. Without any exception, these do "...despite to the Spirit of Grace" (Heb. 10:29). All such have reverted to Judaizing in the light of the Apostle's, "For the Jews require a sign..." (I Cor. 1:22). Too, by making such unscriptural

(Continued on Page 6 Column 1)





QUESTION: — Who kissed calves?

ANSWER: — The idolaters of Hosea 13:2. "And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves."

## TONGUES

(Continued from Page 5)

tural demands, all such blasphemously question, "...the blood of Jesus Christ, His Son, cleanseth us from all sin" (I John 1:7).

Further, for those who yet insist on speaking in "unknown tongues" — despite the admonitions, teaching, and warnings in the Word of God — are provided some very specific and definitive instructions. The Word is unmistakable, and it is without recall, "If any man speak in an unknown tongue (the emphasis here is to literate tongues or languages and not verbal gibberish) let it be by two, or at the most by three, and that by course, and let one interpret. But if there be no interpreter, let him keep silence in the church;..." (I Cor. 14:27-28).

First, we note that the Apostle Paul does not even anticipate that a woman would dare to disrupt a meeting by even speaking in the assembly. Sadly, and tragically, much of the so-called "unknown tongues" movement in our time is both orchestrated, conducted, and indulged by those who have callously violated I Timothy 2:12, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." By such unscriptural practice, these women have "usurped authority over the men." Men who permit such are enemies of God! They have no regard for the Word of God!

Secondly, we see that the Apostle specifically warns that not more than two or three should ever speak in "tongues" in any meeting. Personally, I do not find that verbal gibberish — "unknown tongues" as these speak of them in our day — such as is found in many so-called Pentecostal and Charismatic meetings in this land and in others is ever referenced in the Scriptures. Always, I believe, the Scriptures reference literate tongues.

Third, even those who are permitted to speak are admonished to do so "by course" or in succession; that is, one at a time. In this, he, needless to say, is stressing the absolute need for "decency and order" in the churches of the Lord Jesus Christ. As all who know anything about the "unknown tongues" meetings in our day, this Scripture is violated by these "practitioners" with impunity and apparently without any regard for the teaching of

Our sins are like the drops of the sea — they exceed all arithmetic.

the Word of God. All such, quite obviously, defy — and that without conscience — the command of God, "Let all things be done decently and in order" (I Cor. 14:40).

Fourth, the Apostle Paul — whose words concerning women preachers or women ministers are violently detested by all who are involved in the "unknown tongues" movement — sounds the death-knell to the whole "unknown tongues" movement. Very simply, by his words which we have of the Lord, he classifies every "unknown tongues" assembly as unscriptural.

Verse 28 or I Corinthians 14 most fully informs us that if there is no one present to interpret the "unknown tongues," then such a speaker in "unknown tongues" is to be silent in the church or assembly. There is no exception to this to be found anywhere in the Word of God, and there is absolutely no indication that it was even considered that a woman — under any circumstances — would ever be permitted to speak in a church assembly.

Though it may be violated in every hamlet, village, town, and city across this land and around the world, the command of God, nonetheless, is without recourse and it is without condition. Hear the Word and never forget it, "But if there be no interpreter, let him keep silence in the church." Every assembly or church which violates this command is unscriptural, contrary to the design of God, in total violation of the desires of the Holy Spirit of God, and running counter to the teaching of our blessed Lord.

Men may find some carnal satisfaction in their verbal gibberish which they are calling "unknown tongues," but they must do so without the presence or the power of the Holy Spirit of God. Too, all who would profess to call themselves Christian and yet "get their religious kicks," as it were, from their fleshly "unknown tongues" are indulging in blasphemy against the Gospel of the Lord Jesus Christ, even the message of His death, burial, and resurrection, which is "...the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). Therefore turn from the confusion of "tongues," turn, instead, to the Holy Word of our own God!

## SIN

(Continued from Page 1)

messages of any that is used by evangelists.

At the same time, I doubt seriously if there is any portion of the Word of God that has been more abused and more falsely preached than this portion of Scripture. It has been twisted, perverted, distorted, and misconstrued by Arminian evangelists in a thousand ways.

I have heard it discussed by many ever since I was a boy and it has been but seldom that I have ever heard anything said concerning this Scripture which would glorify God and magnify His word. Tonight I would like for us to forget all the messages that we have ever heard and lay aside all the traditional teachings that have been handed down concerning this Scripture and just study the Scripture itself, that we might see what God's Word really teaches as to the "unpardonable sin."

I. THE UNPARDONABLE SIN IS NOT ANY ONE PARTICULAR SIN OF THE

FLESH.

Many times an individual is addicted to some particular habit or practice—a sin of the flesh. Since this particular sin is the cause of his downfall, he naturally concludes that this sin is unpardonable. I am satisfied that many an individual goes through life thinking that the sin of his flesh, whereby he stands most guilty before God, is the unpardonable sin. I have met many such individuals in life.

I remember one man who thought that stealing was an unpardonable sin. It had been his failing for years. Somehow he had developed a complex whereby he thought that no one could be saved who was addicted to thievery. I am ready to grant that stealing is a grievous sin in God's sight, and yet I rejoice that the Word of God makes it clear by an example that a thief can be saved. On the day that Jesus was crucified, two thieves were crucified with Him. One of them died impenitent, but the other died repenting. Listen:

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." Luke 23:42,43.

If I had no other Scripture than this, I would know that a thief could be saved and that stealing was not an unpardonable sin.

Still others think that the sin of drinking is unpardonable. That it is a grievous sin one may easily learn from the reading of God's Word. We read of two that played the fool in the Bible because of drink, called by the names of Noah and Nahal. God's Word tells us what the sin of drink did in the lives of these two. It warns also what we may expect in our lives. Listen:

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine: they that go to seek mixed wine. Look not thou upon thy wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. 23:29-32.

However, drinking is not an unpardonable sin. Some of the greatest soul winners that I know today and some of the outstanding Christians of my acquaintance were once notorious for their drinking. In the twenty-five years of my pastorate in Russell I saw many individuals gloriously saved who had been addicted to this habit. While it is a sin of the flesh to be avoided, I am glad that a drunkard can be saved. Has not God in His Word graciously invited the drunkard, when he said:

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

Likewise, murder is not an unpardonable sin. Because of a faulty misunderstanding of God's Book, many have come to believe that a murderer cannot be saved. There used to be a lad who attended services in Russell very regularly. One day I insisted that he bring his father to church with him, whereupon the lad immediately replied that it would do no good for his father to come to church. He said, "Dad is a murderer; he couldn't be saved." Then he told me how

his father was in World War I and he knew definitely that he had taken life many times. To prove that his father couldn't be saved, this lad even quoted from God's Word. Listen:

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." John 3:15.

I am satisfied that this boy is not an isolated case. I think that there are many who believe by a faulty misunderstanding of the Scripture, the same as he, that murder is unpardonable.

We have at least one illustration from God's Word of a murderer who was saved. Barabbas is that murderer. (Luke 23:19). God's Word tells us how that Jesus was crucified in his place—that He died on the Cross that had been prepared for Barabbas. In other words, He died as a substitute for Barabbas. I expect to meet Barabbas in glory, for I am satisfied that he died a child of God. Though he was a murderer yet he was saved, since Jesus died in his place.

Furthermore, adultery is not an unpardonable sin. When I was a boy, a young girl in the community where I lived gave birth to an illegitimate baby. I remember hearing a man in that community say that regardless of what she might ever do in life, she was doomed and damned for Hell. He said that she could never be saved. From that moment, I grew up with the same thought. I am satisfied that doubtlessly there are many tonight who have the same false notion concerning this sin of the flesh.

However, notice from God's Word the number of harlots who were saved. Do you remember the harlot Rahab? She was saved. Do you remember the woman of Samaria (John 4), who had had five husbands and was then living in open sin with another man, whom Jesus saved?

Do you remember the instance of the woman who was brought to Jesus, whom her accusers said was taken in the very act of adultery? The Word of God tells that Jesus said to her: "Neither do I condemn thee." John 8:11.

Thus from these Scriptural examples we can see that this sin of the flesh is not an unpardonable sin.

The sin of profanity is another which is often thought to be unpardonable. This is a terrible habit, a vile sin, and is most repulsive to the consciences of those who love the Lord. There isn't any sin which ought to grieve a Christian more than the sin of profanity since it links the name of the Christian's Heavenly Father in a most horrible manner.

The Word of God gives us an example of one who used profanity and yet we know that he is in Heaven today. I speak of Simon Peter who cursed as he warmed his hands around the enemies' campfire on the night of Jesus' arrest. Years later this same Simon Peter was used of God to write two books which bear his name, and these were incorporated into the Bible by the Holy Spirit. I say that we know that he was saved, for he wrote, saying:

"You who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Pet. 1:5.

Thus I say that the unpardonable sin is not any one sin of the flesh. I have mentioned these five—murder, stealing, drinking, adultery, profanity—

and we have seen that though each of these sins of the flesh is to be avoided, that neither is unpardonable. In fact, in the very context from which we get our text for this sermon, Jesus said that all sins and blasphemies could be forgiven. He said:

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme." (Mark 3:28).

II. THE UNPARDONABLE SIN IS NOT THE REJECTION OF JESUS CHRIST AS SAVIOUR.

This is the common interpretation placed upon this Scripture by most Arminian evangelists. Many preachers, especially during revival meetings, in pressing the invitation, insist that a man can say 'no' to the Spirit of God too often, so that some day the Holy Spirit will depart, never to deal with that individual again. This is a good way to scare unsaved and Scripturally-ignorant people into the church. It is a good way to fill the church with unsaved members. It is a good way to add a lot of ecclesiastical corpses to the church rolls.

Many individuals on hearing such exhortations have come to believe that surely this was the unpardonable sin. A man here in this town told me nearly twenty years ago that he couldn't be saved, that he had committed the unpardonable sin. He told me how that in a revival meeting years before he had rejected the Holy Spirit and from that time on he had never had a spiritual impression that he should be saved. I think he is representative of thousands who have been mistaught by Arminian evangelists.

Sometime ago a Baptist preacher of this Association was holding a revival meeting in a nearby Baptist church. He told the story of two boys who attended services in another revival, one of whom was saved, whereas the other, as he said, rejected Jesus. On their way home that evening they parted company at the forks of the road. When the one who was unsaved shouted, "Come back, come back," the other boy hurriedly turned back, thinking that his unsaved friend was calling for him, only to find that this unsaved boy was calling to the Holy Spirit to come back into his life. This Baptist preacher who used this illustration said that this man committed the unpardonable sin, in that he rejected Christ until the Holy Spirit left him, never to return again. Of course every Holy Roller and every Arminian preacher had already told this hundreds of times before. However, in spite of the fact that this had been told again and again by heretical preachers, it is still a religious falsehood, a slander on God, and a definite misrepresentation of God's Word.

In the Old Testament there is a Scripture which is often correctly quoted but incorrectly applied. It says:

"My Spirit shall not always strive with man." Gen. 6:3.

This was God's message to the antediluvian civilization in that He declared He would not always tolerate the sinful civilization of Noah's day. It is the favorite verse of those who believe that the unpardonable sin is the rejection of Jesus as Saviour. Sometime ago I read a message from this text on the subject, "Sinning Away One's Day of Grace." The preacher endeavored to show that a sinner can by continually rejecting Jesus, thus commit the unpardonable sin.

(Continued on Page 7 Column 1)



## SIN

(Continued from Page 6)

donable sin.

However, beloved, the sinner can't sin away his day of Grace because he has never had any grace. There is no such thing as waiting too long nor neglecting one's opportunity for salvation until the Holy Spirit depart. Three Scriptures make clear the fact that all those whom God elects shall eventually be saved. "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out." John 6:37.

"Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Jesus Christ." Phil. 1:6.

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed." Acts 13:48.

No man can read these Scriptures without the realization that God saves only those whom He has elected unto salvation, and further these scriptures abundantly teach that all those whom He has elected shall be saved. Not one of them shall fail to enter Heaven who has been chosen of the Lord before the foundation of the world. How glorious it is to know that ultimately everyone of God's elect shall be saved and therefore we are sure that the continued rejection of Christ on the part of a sinner is not the unpardonable sin.

III. THE UNPARDONABLE SIN IS THAT OF ATTRIBUTING THE WORKS OF CHRIST TO SATAN.

When Jesus spoke the words of our text He was talking to those who said that He was doing His work through the power of the Devil. This was their charge.

"And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils" (Mark 3:22).

Jesus thus declared that all other sins and blasphemies might be forgiven, yet when one attributed the works of Christ unto Satan, that was committing the unpardonable sin and he was in danger of eternal damnation.

Thus this is not a sin which might be committed by a thoughtless child, or immature youth, or one who is feeble-minded, or by the ignorant. It is a sin that is committed in defiance of God, of which very few have ever been guilty through all the ages since the foundation of the world. Even those who have been given to flagrant violations of the Law by way of sins of the flesh still have recognized and feared God and even in their sin-fullest state have recognized and feared God and shrunk from the thought of attributing the works of Jesus unto Satan. This is a sin of which I am sure very few have ever been guilty. Only those who are atheistically inclined and who view the Word of God from an infidel viewpoint would ever be guilty of this sin. I doubt if there is even one in this audience who has ever dared to think that Christ did His work by hypnotism or mesmerism — that He was in league with Satan.

However, everyone here has many sins though whereof you are guilty. While you might shrink from the thought of this unpardonable sin, you have willingly embraced many sins of

the flesh to your bosom. In God's sight you therefore stand guilty. Has He not said: "For all have sinned, and come short of the glory of God" (Rom. 3:23).

Do you feel your guilt tonight? Do you realize that you are a sinner? Would you like to be saved? I am glad that with this one exception that all other sins may be forgiven. God's Word makes the invitation broad and wide. Listen:

"For the son of man is come to seek and to save that which was lost" (Luke 19:10).

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners: of whom I am chief" (I Tim. 1:15).

May God in His Grace reach down and touch the heart of someone of His elect, that you may be saved for His own glory. May God bless you!

## WHY YOU SHOULD BE A BAPTIST

by Roy Mason  
(Now in Glory)

Many people want to appear very "broad" so parrot like they go around repeating some expressions which they think will impress people with their "broadness." Among such expressions are these: "One church is just as good as another." "It doesn't matter which church you belong to — we are all working for the same place." "Let every one join the church of his OWN choice."

Such "broadness" is mere shallowness. Such expressions are not worthy of the "I.Q." of a moron. One store is not as good as another. One school is not as good as another. One man or woman is not as good as another. Much less is one church as good as another.

The church that Jesus started is better than one started by some mere man.

Likewise among the true churches, those that go in obedience to the program of the Founder are better than those that do not.

Further, no person has a right to join "the church of their choice" when that choice is based on mere prejudice, tradition, notion or caprice. One should join the church of Christ's choice — the one He started.

What Should Determine Your Church Affiliation?

1. You should join the church that Jesus Himself started. As an institution, it is still in the world, for Jesus said (Matt. 16:18), that the "gates of hell" should not prevail against it. All man-founded churches are rivals to the one that Jesus started. Why belong to Calvin's church or Wesley's church, or Luther's church, or Campbell's church, when you can belong to the one that Jesus started. HOW CAN YOU KNOW WHICH CHURCH JESUS

STARTED? The answer is very simple. A very brief study of the history involved will tell you where, when and by whom the various Protestant denominations were started. They arose in the 16th century, more than a thousand years after Jesus started His church. (Remember that Baptists are NOT Protestants. They existed long before the Protestant movement). Historical study will show you that the Catholic church arose centuries after Christ. Baptists are the only people who date back to the days of Christ. Any candid

historical study will show this to anybody.

2. You should belong with the people who will constitute the "Bride of Christ." The Bride of Christ IS NOT composed of all the saved everywhere. The Bride will consist of all the truly saved members of all the genuine Baptist churches of the centuries, when finally gathered together. Heb. 12:22, 23 tells us of this gathering. Members (saved members) of man-founded churches will be the guests at the marriage supper of the lamb. They are "the spirits of just men made perfect" mentioned in the passage just referred to.

3. You should belong with the people who for centuries bore the brunt of persecution. Baptists were the people who held out against the Catholic church during the Dark Ages of vicious persecution. Fifty million of them have sealed their testimony in their blood.

4. You should belong with the people whose doctrines are the doctrines of the New Testament. Jesus in the Commission said, "teaching them to observe all things whatsoever I have commanded..." Those things are found in the New Testament — not in the catechisms and "disciplines" and documents drawn up by men.

Is One Baptist Church As Good As Another?

The plain answer is NO! During the last few years, many Baptist churches have been led to depart from their age-old principle of taking the New Testament alone as their standard of faith and practice. For instance, where in the New Testament do Baptists get CHURCH AUXILIARIES? There is no Scripture for such. Where do they get the Scripture for DENOMINATION as something to supervise churches — as something superior, over and above local churches? There is no Scripture for such. "Denomination" — neither the word nor the concept is found in the Scriptures. Where do Baptists get the social program of food, fun and frolic which in recent years they have placed in their churches? There is not one word of Scripture to justify such. Christ's program (Matt. 28:18-20) is adulterated and diluted with these "additives." Satan is doing his very best today to turn Baptist churches into the likeness of other man-founded churches.

So Then, Be Careful As To Which Baptist Church You Join!

Avoid the worldly, world-conforming church whose pastor is a denominational worshipper. Look for and find a Baptist church that is like unto those Baptist churches that existed previous to the time when Baptist churches began to conform to the world.

## BOOK REVIEWS

We have two books in our bookstore by Adolph Saphir. Mr. Saphir was a converted Jew. It seems that he had some deep spiritual experiences, which show fruit in his writings. His Jewish background adds to the value of his writings. His books reveal a deep and practical insight into the Word of God. He gives an adequate scholarly interpretation, but is not dry and technical as are so many scholarly writers. He has some spiritual juice in his writings. Also, his writings are very practical and devotional in application. This is sorely need-

ed in all Scriptural expositions. A chief point in Mr. Saphir's writings is his continual exalting of Jesus Christ. I would consider this a major contribution given by his books.

We have his book, "The Divine Unity of Scripture." What an important subject is this! Many seem to feel that the Old and New Testaments are totally disjointed, having the attitude that we are living in the New and do not need the Old. Some defend the Jews by saying that they believe the Old, but not the New. We need to see that the Bible is one book with two major parts, and that neither part is complete without the other. Mr. Saphir does a magnificent job in this book. I highly recommend this book as a very important contribution to Scriptural exposition. It is available through our bookstore. It is a paper back and sells for \$8.95. Remember that the profit goes into the ministry.

We also have Mr. Saphir's book, "Our Lord's Pattern For Prayer." This is a marvelously full and complete exposition of the Model Prayer, usually called the Lord's Prayer. I do not know if there is more than one, if any, exposition of this prayer which is more complete than this one. It is doctrinal, devotional, practical; and what more could one ask in an exposition? Surely, we need to know more about prayer, and to practice it more. This book should be of spiritual help to every reader. It is available through our bookstore. It is a paper back and sells for \$9.95. Remember, the profit goes into the ministry.

## 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.

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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.

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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.

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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.

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## 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.

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.

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THE BAPTIST EXAMINER  
OCT. 20, 1984  
PAGE SEVEN



As some get seasick, but when they come to land are well again; so hypocrites get sermon-sick, but this trouble does not last, the sick-fit is soon over.

### TUNE IN TO THE CALL TO CALVARY

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

## A WONDERFUL DAY AND A GLORIOUS EXPERIENCE

Baptism does not save, is not essential to salvation, has nothing to do with being saved or staying saved. Salvation is by the free, sovereign, effectual, and eternal grace of God. Still baptism is a wonderful and glorious experience. It is an act of obedience by the already saved child of God and is attended with many blessings.

Brother John Wolfe has been a faithful supporter of our work for some time. We praise God for him and others like him. Sometime ago he wrote me asking if I knew of a church, preaching the truths taught in The Baptist Examiner, anywhere near his home in Pennsylvania. I wrote him and told him of the Calvary Baptist Church in Hagerstown, Md. pastored by our good friend, Ron Boswell.

Contact was made between Brothers Boswell and Wolfe. Rodger Lewis, a faithful member of the church in Hagerstown, drove over to Brother Wolfe's home last November and brought him to the Bible Conference there, and then drove him back home. It was my privilege to meet Brother Wolfe at this time. A privilege which I counted an honor and a great blessing.

The following letter from Brother Boswell tells of the glorious results of these things.

\*\*\*

On the 25th of July 1984, Brother John and Sister Lu Ella Wolfe did something they had been praying about for over 20

years. Many years ago, The Baptist Examiner came into their hands. They became regular supporters and grew to love Brother Gilpin and the men that wrote in the paper. They, being unable to travel a great distance, began to pray about getting Baptist baptism and joining a New Testament Baptist Church.

Less than a year ago they came in contact with our church and we offered to come there and take them into our church (about a 4-hour drive).

Unknown to us, Brother John had spent months damming up a small stream until it was waist high. I might add that it was also ice cold. In the tradition of the Saviour who walked 60 miles to get a Baptist baptism, Brother John spent many long days dragging beams of wood into the stream and building a dam.

They had been saved many, many years ago by the free and sovereign Grace of God and washed in the blood of Calvary's Lamb. Though they had previously gotten wet in a religious service called a baptism, they never had a baptism that met all the requirements of God's Word. They had never received Baptist baptism.

On the 25th of July 1984, God answered their prayers of over 20 years. They followed their Saviour in baptism and joined His Church. To which we all rejoice and praise God.

Ron Boswell, Pastor  
Calvary Baptist Church  
Hagerstown, MD.

Last November, I was invited to preach at an organization which called itself The Landmark Baptist Church in Springville, Ala. They were having a fellowship meeting. I was a little suspicious of the situation, but decided to go. I started to check the matter out more, and likely would not have gone if I had. A dear preacher brother started to call me about it, and if he had, I likely would not have gone. However, it just seemed that God had a purpose in my going where, had I known the total circumstances, I would not have gone.

I went to Tullahoma, Tenn. two days early to visit with my dear friends, the Harry Danners. Brother Danner and I drove down to be with the church for their Wednesday night service, and then be there for the Thursday fellowship meeting. As I talked briefly with the pastor, I became even more suspicious of the situation. We had a very fine service on Wednesday night.

I spent the night in the home of the assistant pastor, Brother Reggie Moore. The atmosphere here was somewhat different. I could tell immediately that I had met a kindred spirit — one who believed as I did. I learned some things about the church (?) that night. One thing was that it had started on its own without any authority from another church. The assistant pastor was not at all satisfied with this situation. Brother Danner and I, of course, told him that a church without proper authority is not a true church. I also learned a little about the preachers who would be at the fellowship the next day, and my suspicions grew more and more.

Well, the day of the fellowship came. My suspicions were confirmed. I was in the midst of a group of "sovereign grace and nothing else" preachers. I learned from some of the preachers that the fellowship was totally and only a "Sovereign Grace Fellowship". This was the only condition of fellowship. Presbyterians, Hardshells, etc. were involved therein. There were men who believed many different things about other doctrines, but agreed on the Doctrines of Grace.

Well, my brother, I believe in Sovereign and Saving Grace as much as any living man. But I believe more than this. I believe in "Church Truth" and "Prophecy Truth", and the rest of the truth of the Word of God. I have long ago learned to beware of those who are "Sovereign Grace" and nothing else. I have no use for such a fellowship.

Well, I listened patiently and courteously through the day. I heard one man tell of the Universal Invisible Church, another started the church with

## NOW, IT IS A CHURCH

Adam, another preached his Hardshell heresy, but I listened quietly and patiently.

I was the last speaker of the fellowship. I had planned to preach a strong sermon on the grace of God. It would have made a good impression on that crowd for me. But the Lord took it away from me. Oh, I tried to hold on to it, but it just left me. I learned later that the Assistant Pastor and his wife had been praying that I would preach on The Bride of Christ. I had not thought of such. But as the day wore on, my planned sermon left me, and all I could think of preaching was "The Bride of Christ." So, I got up to preach with a heavy burden upon me. I explained that all I asked was a courteous hearing (I had given others such). As I preached, nine people got up and walked out. (Some Grace preachers need some grace). It was a very difficult time for me, but God enabled me to finish the sermon.

I do praise God that Harry Danner was with me to stand behind me at that trying time. I was also very, very grateful that five members of the Philadelphia Baptist Church of Birmingham were there. Oh, what a help and encouragement these, who believed the truth, were to me at that time. These people backed me all the way.

When I finished my sermon, the pastor stood up and stabbed me in the back. He knew what I believed and preached. He invited me to preach and did not assign me any subject. But he was very angry with me over my preaching as I did, and his remarks hurt me worse than all the other opposition of the day.

It was a very trying time. But God had a purpose in it. There had been too many things that almost kept me from going. What a comfort Brother Danner was to me as we drove back to Tullahoma. Most of the preachers would not speak to me after the service. I thought one wanted to hit me. I was treated very rudely by these "Sovereign Grace" and nothing else men. But God had a purpose in it.

As I thought about this matter, I came to the conclusion that God was going to do something through this event. I felt that God would: 1. Cause the pastor to see the truth and take a stand for it. 2. Remove the pastor and call the assistant as pastor. 3. Let things go on as they were and remove the assistant pastor to another work. Well, God removed the pastor. The assistant pastor was called to pastor the church. The following from the assistant pastor will tell what followed. Praise God, now it is a church. It was not before, but now it is a true church of Jesus Christ. I do praise God for letting me and The Baptist Examiner, along with many others, have a part in

this matter. Please read the following. It is a letter from the pastor, Reggie Moore.

\*\*\*

We here in Springville, Ala. would like to share with you the wonderful blessings the Lord has so graciously bestowed upon us this past weekend in our organizational service, the ordination, and the great fellowship after the service.

Brother Eldon Joslin of the Philadelphia Baptist Church conducted the service which began at 9:00 a.m., Saturday morning and continued throughout the day. The service was opened with prayer and singing at the church, after which everyone loaded up in cars and traveled a couple of miles where he baptized Brother Reggie Moore. We then returned to the church where we were called into conference by Bro. Joslin. A motion was made by Brother George McGinnis that we be organized by the Philadelphia Baptist Church into a New Testament church, and this was seconded by Brother Ray LaHayne. Brother Wayne Noe read the articles of faith. The church was asked if we believed the things stated therein. The Landmark Baptist Church was in full agreement with them. After the organization of the church, Brother Reggie Moore was called as pastor. Brother Bill McCoy made the motion to call him and also called for his ordination. Second was made by Brother George McGinnis. Elders Eldon Joslin, E.G. Cook, Chester Skidmore, E.D. Strickland and Wayne Noe sat on the presbytery. After questioning by the presbytery and laying on of hands, Brother E.D. Strickland preached the charge to both the candidate and the church. At the conclusion of the service lunch was served by the church. A good time of fellowship was had by all. About 2:00 p.m. everyone met back at the church and enjoyed a time of singing and preaching.

We here at the Landmark Baptist Church rejoice greatly in the grace of our Lord. We would like to invite any of the readers that live close by to come visit with us here at the Landmark Baptist Church in Springville, Ala. Pray for us always that we may grow in Grace and knowledge of our Lord Jesus Christ.

Landmark Baptist Church  
Springville, Alabama  
This church meets at Springville Memorial Chapel on Pine Street in Springville, Ala. They have services at 10:00 and 11:00 a.m. and 7:00 p.m. on Sundays and at 7:00 p.m. on Wednesday. For any information contact Reggie Moore at 205/467-7140.

the New Guinea Missions. As long as the Lord wills, we will support \$100.00 per month and more as the Lord sees fit. We will start off with a donation of \$1000.00 this month. Pray for us as we will be praying for you and Brother Halliman.  
Chuck Talley, Ala.

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**EDITOR'S NOTE:** We praise God and pray to God for those who help us in the work. We do verily know that we could not carry on the great work God has given us to lead in without the help of a multitude of others. May God lead others to do as these are doing.

## APPRECIATED LETTERS

Enclosed \$10.00. Please send one year's subscription to the Baptist Examiner to the following... For years I've been a faithful reader of T.B.E. and it has blessed my soul so very much and brought me closer to my Saviour and the many doctrines of Holy Scripture. Thank you. Keep on keeping on for Christ.

Hazel Sanderson,  
Lineville, Pa.

Dear Pastor Wilson, It has been some time since I wrote to you, but you and Calvary Bap-

tist Church have been much on my mind and always in my prayers... I sure enjoy the tapes, also The Baptist Examiner is such a wonderful blessing to me, I look forward to every issue. May our precious Lord richly bless you, yours, and the work at Calvary Baptist Church. Sending three money orders to help in whatever way the money is most needed.

Mrs. Clover M. Meserve,  
Maine

Dear Brother Wilson, I'm sure you will rejoice with me when you learn that the Philadelphia Baptist Church of Decatur has voted to support

