

He is truly great who hath a great charity.

GOD'S SAINT AND MAN'S LODGE

by Chuck Sandelin
P.O. Box 321
Samuels, ID, 83864

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

The lodge is man's church (assembly)! The lodge is a man-made institution! It is made by man for the glorification of man. In one form or a thousand others, you will find a form of religious worship apart from true salvation. It is the worship house of unsaved men that, from time to time, ensnares one of Christ Jesus' blood-bought saints. It is for His elect that we write to expose the error of lodges so that they might come to the knowledge of the truth and understand the dangers of the lodge.

I. Their work is a social work. Lodges are basically the same in their operation and intent. The lodge is where one can do the community, and his fellow man, a good service. This is the lodge's teaching. This is fine for the world and its own, but it is not the work that God called His

people and blood-bought souls to do. God's work is to be done through His church. His work is not a social gospel, but rather the threefold Great Commission, (Preaching, Baptizing,



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and Instructing, Matt. 28; Mk. 16). They do community services but it is not God's work. They do things that people like but this is no justification for God's people to have any part of it.

Now the Masonic Lodge Order uses the Bible in its works; thus deceiving its hearers that it is of God. In other words it has a "form of godliness but denies the power thereof." God says to His, "from such

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THE HERESY OF BAPTISMAL REGENERATION

by John Alber
Rt. 2, Box 444
Kountze, Tx. 77625

Just how important is baptism? Does baptism belong to the plan and program of God's eternal salvation? Does the Bible, God's Word, teach what some say: that baptism is essential for salvation? Some would teach that regeneration (salvation) is effected by the means of man's work of baptism. This cannot be denied for it is the official position of the Roman Catholic Church, the Lutheran Church and the Christian Church, etc. These churches, and many more, would affirm that baptism is God's ordained instrument of communicating the benefits of redemption.

Mr. Alexander Campbell

wrote, "I am bold, therefore, to affirm, that every one of them who, in the belief of what the Apostle spoke, was immersed, did in the very instant he was



John Alber

put under the water, receive the forgiveness of his sins, and the gift of the Holy Spirit." At a later point, Mr. Campbell con-

tinued his argument, "None but those who have first believed the testimony of God and have repented of their sins, and that have been intelligently immersed into his death, have the full and explicit testimony of God, assuring them of pardon."

But is all of this true? Have we, as Baptists, been misleading our churches all these years? What saith the Scriptures? Do you and I have a leg to stand on Biblically when we argue that baptism does not and has never saved any one? We can answer that question with the eternal Word of God — Baptism has never saved anyone and never will.

Dr. A.H. Strong the Baptist Theologian of yesteryear wrote about this issue many years ago

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The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 56, NO. 23

ASHLAND, KENTUCKY, NOV. 17, 1984

WHOLE NUMBER 2446

A BELIEVER'S ASSURANCE

by Robert Allyn
408 Lakeview Hts.
Clanton, Al 35045

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life..." (I John 5:13).



Robert Allyn

Assurance that one has been saved, is saved, and will continue saved on judgment day and throughout eternity is possible and desirous for every true Christian! However, there is so much widespread confusion over the matter of assurance of salvation, that we would do well to see what the Bible says on this subject.

One pernicious error concerning assurance of salvation is the error that says, "No one can know whether or not he is saved. It is presumption to think you are saved, and others are going to hell. It is a form of spiritual pride to think you are good enough to go to heaven and others won't make it. Besides, can't a person be saved one day and yet be lost tomorrow?" This error maintains that true assurance of salvation is impossible. It is feared that if one had assurance of salvation, then

he would be filled with pride, rather than the humility that the Scriptures uniformly extoll. Such would, of course, be the case if salvation were presented as a matter of one's own works and merits, but this is the exact opposite of the Bible's teachings! Salvation is all of free, unearned grace, it is a gift (James 1:18; I Peter 1:3; Ephesians 2:8-9; Romans 11:6), therefore, to know that one is saved is not likely to lead to pride. We do not think we are good enough, and we do not think we are better than others. We know we DESERVE eternal condemnation for our sins, but that God in mercy saved us through Jesus Christ. Furthermore, the assertion that a person can be saved one day and lost the next day is also anti-Biblical. God will keep

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by Eldon Joslin
801 Cambridge St.
Birmingham, Al. 35224

I have become greatly alarmed at some recent events. In July 1977 The Readers Digest Magazine printed an article called "The City of Light Realm of Shadow," by Ramond A. Moody Jr., M.D. This article was taken from a book written by this doctor who interviewed a number of people that doctors determined to be dead. These people were then revived from the dead with techniques now known to modern medicine. These people then tell the doctor the things that happened to them while they were in this state. The statistics show that eighty percent of all the people that had this experience saw something like the following: They see their

CITY OF LIGHT

body as they are removed from it, they enter an area of darkness sometimes like a tunnel, they see a light off in the distance and get closer to it. The events of their life flash before them and they are being allowed to enter this great place of light and knowledge. Then some see more than others at this point as all of a sudden a force draws them away from this place, and they find themselves being placed back in their physical body which they had left.

Since these articles appeared I have heard where churches have had doctors and others on their programs telling of their experiences. Preachers themselves have entered the scene telling of visions and other things they have seen which I do not have time to describe in this article. The most recent event

was on national television. The program 20-20 gave a portion of their program to the interviewing and describing the results of some of these who claimed to have had this experience. These events are helping the religious



Eldon Joslin

world by helping to convince them concerning eternal matters. The Bible teaches the Christian that we are to walk by faith and not by sight. Let us turn to the Scripture and see some of the fallible concepts in these testimonies. In the Bible, we have several examples of people who the Bible says were dead and brought back to life other than our Savior Christ Jesus. Please notice I Kings 17:17-24, II Kings 4:18-37, Luke 7:12-16, 8:41-56, John 11:1-44 and Acts 20:7-12. In all of these cases, the dead person having been brought back to life can tell us nothing that happened while he was dead. There is no account anywhere in the Bible of one doing so. A closer look will take us to Acts 14:19-20 where Paul is stoned, taken for dead and comes back to life. He tells of this experience in II Cor. 12:1-5, but says very clearly that he can not tell what he saw for it would be unlawful.

In the Scripture, we find two accounts where it is recorded that after death there are certain events that will take place. One

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

SOUL WINNING

"The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Pro. 11:30).

I know that in writing this article I am laying my head on the chopping block, and that, very likely, some of my friends (?) will chop it off for me; but hear me out anyway. Many times, because of perversion of a truth, those who believe the truth will steer clear of teachings and words so perverted. Let me illustrate. We recently sang "Whosoever Will" in a service here. Someone asked me if that song was Scriptural. Of course it is. Certainly, the phrase and the truth it contains is Scriptural. However, because so many

pervert these words, many will not sing, talk, or preach about them. Sanctification is a precious and important truth. But many teach a false and perverted doctrine of Sanctification. Consequently, many who believe the truth on this subject rarely preach it. The Filling With The Holy Spirit is a Bible doctrine. It is so perverted by many that few of us ever preach or hear a sermon on the subject. Brethren, we need to beware of this in our preaching. We often neglect to preach some things that are true and Scriptural because so many pervert these things. Our people are often under-nourished because we have kept some needed food

from them. Worse, our people are often negligent of some Scriptural duty because we are afraid someone will misunderstand us and mis-label us if we preach that duty.

This is certainly true as to the words which head this article. Truly, many have so perverted these words and what they teach, as to bring up all sorts of horrible and frightening images whenever we hear these words. Please believe me, I do not at all advocate nor defend the terrible, fleshly, God-dishonoring perversions that parade under the name of "Soul Winning." I verily believe that much dishonor is done to the name of

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The Baptist Examiner

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

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 71, Zip Code 41105-0071.

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PUBLISHED BI-MONTHLY with paid circulation in every state and many foreign countries.

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One year \$ 6.00
Two years \$11.00
When you subscribe for others or
secure subscriptions each \$ 4.00

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Entered as second class matter March 4, 1978, in the post office of Ashland, Kentucky, under the Act of March 3, 1879.

POSTMASTER: Send address changes to The Baptist Examiner, P. O. Box 71, Ashland, Kentucky 41105-0071.

SOUL

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our sovereign, saving God in the name of soul winning. I believe that much hurt is done to the souls of men in the same way. I most surely do not defend nor advocate much of what travels under the name of soul winning in the religious world today. As much as any man, do I deplore and preach against the games, tricks, high pressure techniques, compromising of truth, etc. that goes on under the name of soul winning. Rarely has such an honorable name (soul winning) been so degraded, perverted and dishonored as this one is. Please know and believe that this paper does not defend nor advocate a vast amount of what goes on under the name of soul winning.

However, shall we disown a noble name, shall we disobey a Bible command, shall we desist from a Bible duty, because a multitude have perverted the same? Not so, beloved, not so! Yet, I fear that most of us must plead guilty to this very thing. Tell me now, when have you preached a sermon on this subject? When have you heard one on the same? I do hereby charge that we Sovereign Grace Baptists are not preaching this doctrine and duty to our people. Is it not so? I will say in our defense, that many of us do preach on the doctrine contained in these words, even though we carefully refrain from using this (odious) term. Brethren, are we too afraid of being called Arminian? Let us beware, lest steering clear of the ditch of Arminianism, we do not fall into the equally horrible ditch of Hardshellism.

Our forefathers did not behave in this way. Soul winning was not an odious doctrine to them. They did not fear to use the term in their preaching. They preached it as a true doctrine, a noble employment, a pressing duty for every child of God. Surely, none could accuse John Gill of being an Arminian.

Be charitable before wealth make thee covetous, and lose not the glory of the mite.

Yet, read his comments on Proverbs 11:30 and see if he steered clear of it as many of us moderns do. Was not Spurgeon a strong preacher of the Doctrines of Grace? Do we not honor him as such? I would urge every lover of Sovereign Grace, every lover of Spurgeon, to read his book, "The Soul Winner." What a powerful and scriptural book is this! Yet, I wonder how many would label such preaching as he does in this book to be Arminian. I would urge all of us to study our Sovereign Grace forefathers on the subject of soul winning.

Now, how is it with us? I cannot ever remember (with maybe a few rare exceptions) ever hearing this word used among us except with disdain and contempt; and this in private conversation. I have never heard a sermon on this subject from one of our kind



Joe Wilson

of preachers. I do not ever remember the words "soul winner" used in any of our kind of churches in conferences, revivals, or whatever except with disdain and contempt. How many times have we all heard our men say that they did not believe in soul winning, were not soul winners, etc? Come, now, let us think on this matter and see how the matter really stands. Our men tell us that we are not to win souls, that the Holy Spirit is the only soul winner. We are taught to belittle this term. It is held up before us for our contempt and ridicule.

Our kind of men often go to ridiculous attempts to explain away any sensible meaning of this term in Proverbs 11:30. We are told that it does not mean what it really seems to mean. I ask you if you have ever heard an explanation of this verse, which tries to get bringing men to Jesus Christ out of it, that made any sense at all. Yet, I have heard men explain that the verse has nothing to do with one man bringing another man to Jesus Christ involving a salvation experience.

Brethren, I surely desire to preach the truth. I am a sovereign gracer through and through. I do not desire to dishonor the effectual working of the Holy Spirit in salvation whatsoever. I do not desire to make too much of man in the matter of salvation. However, I do desire to preach the whole truth of God's Word, and I do say that "soul winning" is a part of the totality of Scriptural Truth.

Now, let us understand what this doctrine is. I know that a man cannot save himself. No man can come to Christ in saving repentance and faith apart from the effectual work of the Holy Spirit. We believe and preach this. Yet, we also preach the responsibility of every man to repent and believe the gospel, and we tell men that if they do repent of their sins and trust in Jesus Christ, they will be saved. I further know that no man can save another man. Salvation is

beyond the power of man, as an individual or in any combination thereof. So, by soul winning, I do not mean that one man can save another. What then do I mean by this term? I mean that the Holy Spirit uses one man in giving the gospel to another man, and when it pleases God, the other man is saved by the Spirit using that gospel. Soul winning involves a believer being concerned about and interested in the salvation of others. It involves the believer praying for the salvation of others. Especially, it involves the believer giving the gospel to others. Now, please understand what I am saying. Please do not accuse me of saying what I do not say. By soul winning I simply mean that the Holy Spirit uses a believer in bringing another one to the salvation experience, especially the witnessing concerning the gospel of Christ by a believer to others. This is what I mean, and this is all I mean. Now, surely this is a Bible doctrine, and we should not give it up because the Arminians have so perverted it.

Many of our kind are opposed to using the term "soul winning." Many show disdain, even contempt for this term. Most of us never preach (or rarely) this to our people, yet it is a Bible term denoting a Bible doctrine and duty. Why do we treat this term in this way? 1. Because the Arminians have so perverted it. This is because their doctrine of salvation lying within the power of man, of salvation being all up to the decision of the so-called free will of man. 2. Because we are so afraid of being called Arminian. 3. Because we do not properly understand and adequately explain the term. Brethren, I insist that "soul winning" is a good Bible word, and that we should not allow the Arminians to steal it from us. We should properly explain the term, and then preach it carefully, properly, and repeatedly. I do verily fear that the attitude that many of our kind have towards this term may be indicative of some Hardshell tendencies. This is not always true, but we need to give it consideration. I do certainly state that the attitude we have manifested towards this term (soul winning) does produce Hardshellism in ourselves and our hearers as to our practice. One can be, and often is, Hardshell in practice when he is not so in doctrine. Brethren, this is a dangerous and unscriptural condition in which to be.

Now, let me point out that there are other terms used in the Bible meaning the same thing as soul winning. Some of these terms are even stronger than that of soul winning. Some of them might be even more objectionable to the way some of us think. Brethren, we need to adjust our way of thinking to the Scripture, and not judge Scripture by our way of thinking. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). Now, this is Bible. Beware lest we be found battling against the Bible. Surely, one can see at a glance that this verse is close akin to Proverbs 11:30. You will say that we cannot turn others to righteousness of ourselves. I know that. The Bible knows that. But we can be used by the Holy Spirit in doing this. We can be concerned about the unrighteous. We can pray for them. We can witness to them. The Holy Spirit can make this effective to their eternal

salvation. This is what is meant by "turning many to righteousness." This is what is meant by "soul winning." Nothing more is meant, and both are Scriptural terms. Why should we be afraid of them or fail to use them?

"And he saith unto them, Follow me, and I will make you fishers of men" (Matt. 4:19)... "And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men;" (Luke 5:10). Now, who doubt that "fishers of men" and "catch men" in these Scriptures refers to God using believers in bringing others to the salvation experience? To make these words mean anything less is to rob them of all real meaning. These Scriptures teach that God uses human instruments in bringing others to salvation. Are we fishers of men? Are we catching men for Jesus? Well, then, are we fully following Jesus Christ? Fishing for men is

a Scriptural doctrine and duty, and it means the same thing as soul winning.

"He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus..." (John 1:41-42). One will say that we cannot bring men to Jesus. We cannot drag them or force them to come. No, we cannot, and we should not. But we can tell them about Jesus. We can have a concern for them. We can go out and find them and witness to them. The Holy Spirit can use this in bringing them to Jesus. The Bible says, "he brought him to Jesus." Therefore, bringing men to Jesus is a Scriptural term denoting a Scriptural doctrine and duty, and it is the same as soul winning.

"Let him know, that he which converteth the sinner" (Continued on Page 3 Column 1)

FROM THE EDITOR

"As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths" (Isa. 3:12).

By the date of this issue the election will be over. We will know whether or not we are to have a woman vice-president. Likely I should have written this sometime ago. I have no hope that what I say will change anything, but at least I will have my say, and we are to have our say, and speak faithfully, whether men hear or not.

"I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (I Tim. 5:14). "That they may teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at home, obedient to their own husbands, that the Word of God be not blasphemed" (Titus 2:4-5). These verses teach, beyond any possibility of doubt, that the woman's place is in the home. The woman's place is not in politics. The woman in politics is out of her proper place.

Now, compare the three verses given thus far. We learn from them that, when a woman is out of her place (which is the home) and in politics, evil results follow. The people under woman's political rule are caused to err and destruction follows. The adversary (the devil) is given room to speak reproachfully. The Word of God is blasphemed. Now these are terrible things in a country. Yet, according to the Word of God, they are the necessary consequences of women leaving their proper, God-given, sphere of activity and entering the realm of political rule. And, brethren, we cannot escape the sure consequences of the Word of God.

From these Scriptures, and common sense, if we had any, we learn the following lessons: 1. Any woman who runs for political office is a rebel against the Word of God. She has set up her will and her desires in opposition to the Bible. Such a woman does not have proper respect for, if she even believes in, the Bible. 2. Any one who chooses a woman to run with him for a political office is a rebel against the Bible. He is likely doing such to enhance his opportunity to be elected. He must feel that the voting public has gotten so far from the Word of God that many will vote for a woman. 3. Anyone who helps to elect a woman to public office, assisting in any way in her campaign, is a rebel against the Bible. 4. Anyone who votes for a woman for a political office is voting against the Word of God. Such are showing their lack of respect for, yea, even their contempt for the Bible. There is absolutely no way anyone can argue against these things I have stated. To argue against such is to show ignorance of, and rebellion against the Bible.

Further, we need to learn the lesson that, if a woman is elected to political office the three results mentioned above will necessarily and automatically come to pass. 1. The erring and destruction of the people. 2. The devil having an advantage over the people. 3. The Word of God being blasphemed. What we sow, we must reap. If we sow rebellion against the Bible by electing women to political office, we must reap the consequences stated in the Bible.

The woman's place is in the home. Women out of this place is one of the greatest curses of this age. It is the cause, at least a major contributing cause, of much of the sin and problems of this age. It is itself a sin. It is a judgment of God upon sin. It is the root and cause of many other sins. We will never settle the economy problem, the crime problem, the divorce problem, the juvenile problem, etc. until we put our women in the home, where God says they should be. No human computer could come close to adding up all the trouble there is in this world which is due to this matter of women being out of place. Women in political office is just another disastrous step along the road of women out of place, which started when women left the home.

I write this on September the 21st. It will not appear until after the election. I do not know what the election results will be. I do not know if we will have a woman vice president yet or not. But we do have women out of their place. We do have women in political office. Most likely, we will eventually have a woman vice president, even as president. We are learning already, we will learn even more then, that when women rule over a people, they will cause the people to err and to be destroyed. See the text that heads this article. We cannot overthrow the Word of God. God's Word does not change. It is just as much against women in political office now as it was in Isaiah's day. America has rebelled against the Bible and shown contempt therefor. We are reaping the results thereof, and will likely reap an even more bitter harvest than we already have. Let God's people take a stand for God's Word!

SOUL

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from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jms. 5:20). I suppose that some way can be found of interpreting this verse which shall get around what it seems to say, and how it relates to soul winning. However, I fear such interpretations and fear especially the hermeneutical principles involved therein. One will say that we cannot convert sinners—that we cannot save souls. I know that. But we can be interested in the unsaved. We can pray for them. We can give them the gospel which the Holy Spirit uses in giving them spiritual life and converting them. Our friends who have gone Hardshell on the gospel, justifying such by their strong differentiation between conversion and regeneration, might note the identity of the two in this verse. Now, surely, if we object to the term "soul winning", we might have even more reason to object to the terms "converting the sinner" and "saving a soul from death." But these are Scriptural terms denoting Scriptural doctrines and duties and denoting the same thing as soul winning.

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel" (I Cor. 4:15). "I beseech thee for my son Onesimus, whom I have begotten in my bonds" (Phile. 10). Now, "begotten" in the first Scripture here does not mean to assist in the birth as some say, teaching that the preacher is a spiritual mid-wife. The usage of the word "father" in this verse, and the meaning of the term "begotten" show that the preacher is used of God in the giving of spiritual life to the dead sinner. This verse is a Hardshell-killer, and only by an ignoring or a perversion of the verse can one pretend to believe it and continue in his Hardshellism. One will say that you cannot "born again" a person. I know that. Paul knew that. But a believer can be concerned about the unsaved. He can pray for him. He can witness to him. The Holy Spirit can use that gospel given by the believer to regenerate the individual. Paul meant that he had preached the gospel that the Spirit had used in giving spiritual life to the Corinthians and to Onesimus. Now surely, if one should not object to the terms "I have begotten you through the gospel", he should not object to the term "soul winning." Remember that Paul used this term, and that it is inspired of God. Let us beware lest, in our unwise zeal for Bible truth, we be found fighting against other Bible truths. Let us stand for the Doctrines of Grace without apology or compromise. But let us also stand for all of the Word of God. Let us stand for the doctrine and duty of "Biblical soul winning."

Now note the words used in the Scriptures I have given in this article. "Winneth souls" (Prov. 11:30). "turn many to righteousness" (Dan. 12:3). "fishers of men" (Matt. 4:19). "catch men" (Lu. 5:10). "brought him to Jesus" (John 1:42). "begotten you through the gospel" (I Cor. 4:15). "begotten in my bonds" (Phile. 10). "converteth the sinner" and "save a soul" (Jms. 5:20). Brethren, these are Bible terms. They denote Bible doctrine and duty. They are

surely harmonious with all other Bible teachings. Let us beware lest, in our zeal for some Bible truths, we neglect or pervert others. Now, of course, these Bible terms must be understood in harmony with all else taught in the Bible. Of course, we know that we cannot, of and by ourselves, win a soul, born one again, save a soul, or convert a sinner. We know that these things do not lie within our power. We know that these things are accomplished by the power of the Holy Spirit. We will never deviate a hair's breadth from these truths.

But we know also that these terms denote something, and we do not want to ignore or pervert them. What do they mean? They simply teach the grand old Missionary Baptist doctrine that God uses the gospel in bringing the unsaved to the salvation experience. And that God uses human instruments in giving the gospel to others. These terms mean that we are to be interested in and concerned about the unsaved. That we are to pray for them. But especially that we are to witness to them, and our witness is to contain the glorious gospel of Jesus Christ: how that He died for our sins, was buried, and the third day arose from the dead; and that anyone who will repent of sin and believe in Jesus Christ will be saved. Let us beware lest, our failure to preach this Bible doctrine and duty produces Hardshellism in our ranks.

I was led to write this article in the following way: A young, sound, enthusiastic preacher visited with me. He seemed to seek my advice. He seemed willing to listen and anxious to learn. He asked me about preaching on soul winning. I warned him that, in our circles, he could get into trouble preaching on this term, using these words. He talked with me about the matter, seeming to think that, since it was a Bible term, we should use it and preach it. I finally agreed with him and told him to do as he saw fit about it. Still my overall advice to him, I am sure, was against him doing so. Let this article constitute my apology to this young man. I was wrong. And, brethren, we are wrong when we discourage men to preach on the matter of soul winning. We are wrong when we leave the impression that we consider a man who preaches on soul winning to be an Arminian. We are wrong in the bad name we have connected with the Biblical term of soul winning.

We need to repent of our allowing the Arminian to steal this term from us. We should get out the good old Bible term "soul winning", dust it off from our years of disuse thereof, clear it of Arminian errors, and preach it as a Bible and Baptist doctrine and duty.

Again, ere closing, I do want to say that most of my brethren are not as guilty as this article might suggest. Though most of us steer clear of and assiduously avoid the usage of the term "soul winning": still I do want to say that most of my brethren do preach the doctrine and the duty denoted by this term. Most sovereign grace preachers are interested in the unsaved, do preach the gospel to them and do urge the believers to be faithful witnesses of Jesus Christ. So the situation is not as bad as this article might inadvertently suggest. Still, I think that, in trying to steer clear of being considered Arminian, we have maybe gone too far in the opposite direction. I

The earth's rich men may become eternity's paupers.

think that, instead of avoiding Bible terms because others have misused them, we should clear these terms of the errors connected therewith, expound the truth contained therein, and use these terms to the glory of God and to the preaching of His truth.

I say again that I have heard our kind of men hold the term "soul winning" up to disdain, contempt and ridicule. I have rarely heard our men preach on this matter using this term. I think we have erred in this. I would suggest that we return to the usage of this term, being sure that we clear it of error and expound its true significance. But I surely strongly urge that we, at least, preach the doctrine and the duty contained in this term strongly, frequently, and with God-given power.

Comments on this article will be welcomed, graciously received, and prayerfully considered. God bless you all!

SAINT

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turn away," (II Tim. 3:5). God's people are not to incorporate themselves with the things of the world, we are to go to work at God's work in the church and there is more to do than we can ever get done.

II. It's an unequal yoke. God's command to His people is, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18). The lodge is no place for a child of God. The Scripture quoted is so simple that a child can understand it. The child can understand it, but men will not obey it. You can not be a born-again saint of God's and read these verses and be in a lodge with the unsaved and not know that it is wrong. The lodge is filled with the lost. What business has a child of God in such a thing? Absolutely none! If you are a Chrisitan, (We are not talking about a professed Christian, the lodge and her members are all "professed" Christians) and in a lodge, you need to come out of her.

III. It's a secret order. The Masonic Lodge is a secret order and the others are patterned after her. Any type of business that has to be "done in a corner" (Acts 26:26) is not a work of God's. He says, "For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad. (Lu. 8:17). No Christian should feel right about being in something that has to be "hush, hush". God told His first Baptist Church (Some folk don't know that the way you make a Baptist is to be baptized one, so the apostles and Jesus Christ were Baptists and, with the Head and Founder be-

ing a Baptist and the Apostles making His first church, read I Cor. 12:28; it sure enough wasn't a Protestant Church) to preach the gospel to every creature. Now, Brother, there is nothing secret about our work. We preach it openly to the world.

IV. It requires an ungodly oath. A man's conscience ought to tell him not to be a Mason after he took the 1st degree oath that is bloody, unscrupulous, unChristian, vulgar, and most of all anti-Biblical. Would you join something that required you to take an oath whereby should you reveal any part of it you "would have your tongue torn out by the roots and buried in the rough sands of the sea"? Brother, that is just a part of the oath you take as a Mason. I hear someone saying that is only an old ritual that is not to be taken literally. Well, the fellow who tried to cut my throat in Atmore, Alabama, while I was handing out my tract "The Square, the Compass, and the G", didn't know that. The past grandmaster Mason of the Pensacola, Florida, lodge didn't know that as he called the police to have me arrested for handing out this same tract. Nor did a thousand others who have taken those oaths and determined them valid.

It is an unBiblical thing for a New Testament Christian to take that kind of an oath. God's Word says, "Swear not at all." (Matt. 5:34). "But above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (James 5:12). A man can't be a born-again son of God and hear His word about swearing (that means an oath) and continue to support or abate the like without judgment. They state in the oath that they are not to commit adultery with a master mason's wife, sister, mother or daughter. I guess it is alright to commit adultery with others but just not these. While at Bible College I tried to get one of my close preacher friends to deny those ungodly oaths and get a demit from the lodge. Bill R. said, "I'm afraid to!" Oh yes! Those ungodly, bloody oaths do mean something to the takers.

V. The lodge insinuates resurrection power. Jesus Christ said and proved that He was the "Resurrection and the life." (John 11:25), however, the Mason, in his secret ritual 3rd degree work, shows all present that none can raise dead Hiram Abiff (their supposed murdered grand master Mason) except the Mason with his special hand grip. The last and closing scene to the play is: resurrected from the dead, Hiram Abiff, with the Masons foot to foot, knee to knee, mouth to ear receiving the final secret password of all master Masons—"ma-all-bone". This resurrection scene, (of which all Masons have to pass through is sheer, rank, unadulterated blasphemy!

While preaching in the South I crossed the path of a man with a square, compass, and G ring on his hand and I said, "I see that you are a Mason." He said, "Oh, yes and I'm a Baptist too," I said, "Terrible, how can you go to church and know Jesus Christ as your Resurrection and then on Thursday night go to lodge and put on a 3rd degree work and claim the Masonic Lodge to be the resurrection?" The Brother said he had not seen it as it was and is, but that it was true what we had

proclaimed.

VI. It is a game to make man God. They call him "the most worshipful master" and he sits in a large chair like a throne on the east side of the lodge. He wears a tall eloquent hat, and above him suspended in air is this large capital "G". Those who come before the throne must bow and are not to pass between the altar (where the Bible lies opened) and the worshipful master. There are several offices and steps that must be served in and it takes several years of work before one gains this chair of worshipful master. Now what do you think the man in the east is trying to portray himself as? Why simple, he wants to play God. However, the real God said in that same book that is lying open on their altar—"And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ" (Matt. 23:9-10). Our Lord Jesus Christ is to be worshipped and called Master. He is to be called Reverend (Ps. 111:9). We are not to call any one reverend except our Lord Jesus Christ. Man is not to be called Father (in a spiritual sense) nor master. How could a Christian call a man "most worshipful master"? How could God's blood-bought saint worship Jesus Christ as Saviour and Master on Sunday and then slip down to lodge on Thursday night and worship the worshipful master? How? I still cannot understand so again I ask HOW???

We could go on about the lodge funerals, the higher degrees, etc. However, those who want to and will obey the truth, will do some considerable changes. It is our desire and prayer that many will prosper from this article, many will be persuaded not to get involved in such, and that at whatever cost, you will not serve a man-made blasphemous lodge but rather the True, Lovely, Most Worshipful Master and Saviour, even our Lord Jesus Christ through one of His churches.

May God bless and strengthen you all.

HERESY

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and said: "The Scriptures represent baptism to be, not the means, but only the sign of regeneration... Since only those who give credible evidence of regeneration are proper subjects of baptism, baptism cannot be the means of regeneration (salvation)."

Dr. W. G. T. Shedd the eminent scholar of Princeton Theological Seminary wrote: "A dead man cannot assist in his own resurrection." Dr. A. H. Strong adds, "This is true so far as the giving of life is concerned. But once made alive, man can, like Lazarus, obey Christ's command and 'come forth' (John 11:43). In fact, if he does not obey, there is no evidence that there is spiritual life." Thus baptism only proves the genuineness of our faith. Dr. A.H. Strong continues, "If baptism be the instrument of regeneration, it is difficult to see how the patriarchs, or the penitent thief, could have been regenerated."

Acts 2:38 seems to be one of the major verses used by those who believe that baptism is

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What is the Bible way of conducting a church business meeting as to voting? Is a church Scripturally obligated to follow so-called parliamentary procedure in its business meeting? How do you believe a matter should be brought to a church vote, and the vote carried out? What percentage of the total vote should determine a church matter?

SAM WILSON
1490 North
Spring St.
Gladwin, Michigan
48624

PASTOR
Grace
Baptist Church
Gladwin, Michigan



Acts 1:26: "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

Let us answer these questions one at a time. First: what is the Bible way of conducting a business meeting as to voting? This question answers itself. The Bible way is that of voting. Some think that casting lots in our text is not voting, but has more to do with chance than voting. I disagree. The person to take the place of Judas was far too important to leave to chance. I believe voting is to be done by every member of the church. This includes the women, children and the pastor. (that they are saved and members of the church is understood.) This is the only way you can have a democratic church. To limit any member from voting means you have a certain group running the church, and that is not better than having it run by a deacon board or by pastoral authority.

Secondly; is a church obligated to operate under parliamentary procedure? I feel that this procedure can be a guide and a help in conducting our business meetings; but they are not rules that we must follow. In fact, I believe there are rules in parliamentary procedure that are not right when it comes to church business. I mention the case of the moderator. He does not vote except to break a tie. I feel this is wrong, and that in a church all members should vote.

Thirdly: how should a matter be brought to a church vote and the vote carried out? These are questions that a church must answer for herself. I know this: A church business meeting should be run decently and in order. If yours is not, then you need to change your system. I believe any member of the church has a right to bring a matter before the church. In the case of a woman, she should have the pastor or some male member read her motion. I would advise all matters of significance to be talked over with the pastor before being brought before the church. The vote should be carried out with the opportunity for a yes and a no vote.

Lastly: what percentage of the vote should determine a matter? I hold strongly, that 51% is all that is needed to carry a vote. The majority of the church must be the rule. If there is unity in

the church, as there should be, most votes will be overwhelmingly one way or the other. May God bless you.

OSCAR MINK
1217 Dillon Dr.,
Texarkana, Tex.
75501

PASTOR
Sovereign Grace
Missionary
Baptist Church
Texarkana, Tex.
75501



"God is not the author of confusion" (I Cor. 14:33).

"Let all things be done decently and in order" (I Cor. 14:40). "Let all things be done unto edifying" (I Cor. 14:26). "Do all to the glory of God" (I Cor. 10:31). "Do all in the name of the Lord Jesus" (Col. 3:17).

In every business rules of decorum are necessary to prevent confusion. The Lord's church is the greatest business on earth, and there is NO room for irresponsibility or non-chalance in matters so great as that of a church business meeting.

I think the orderliness of Baptist church business meetings would be greatly enhanced if all the members would keep in mind that the business meeting is a worship service as are all other meetings of the church. But it is feared that many make a broad and undue distinction between the worship aspect of the regular services, and that of a business meeting of the church. Such a distinction contributes to carnality, and opens the door not only to confusion, but oft times chaos.

Rules of business may vary from church to church, but if the end obtained by any particular decorum pleases the majority, and is to the honor of God, it matters little which set of rules or orders is followed. Where the spirit of love prevails, and the edifying of the church is the primary concern of the membership, the business of the church can be conducted with a few rules.

Generally the majority vote decides the issue being considered by the church, however a quorum (specified percentage of the vote cast) may be stipulated by the church in certain matters such as calling a pastor, or constitutional changes, etc. The common practice of Baptist churches in bringing a matter to vote is, a first motion, then a second to the motion, deliberation, and then the vote.

JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio
45652

PASTOR
Kings Addition
Baptist Church
South Shore, Ky



Many churches use the parliamentary procedure in con-

ducting their business matters simply as a means of doing things decently and in order. We must not, however, consider ourselves bound by these methods. (For instance, if there is not two men present to have a motion and second, there is no reason why the vote cannot be taken).

Strictly speaking, the Bible shows us in cases of business that the matter was presented to the church, prayer was made, and vote was cast. This is the Bible way of doing it. When Matthias was appointed to take the place of Judas, Peter presented it to the church of 126 men and women. (See Acts 1:15). When Peter addressed them he said, "men and brethren..." (vs. 16), thus including all members, not just men. They then appointed two, (vs. 23), and voted, (vs. 26).

The church at Corinth exercised discipline and we are told in II Cor. 2:6 that the punishment was "...inflicted of many" (or the greater part or majority). All that is needed is a majority of the members to pass a matter.

Let me point out that all members, men, women, and children, have a right to vote. When women and children are denied a vote, then church authority is denied and all matters are determined by male members only. This is not nor can it be considered to be church authority.

CLYDE T. EVERMAN
108 Burdall Ave.
Ft. Mitchell, Ky.
41017

Deacon
Calvary
Baptist Church
Ashland, Ky.



A study of some of the business meetings of the New Testament churches show that the entire church took part in the business meeting. In Acts one we are told that they (the church) "continued with one accord in prayer and supplication, with the women" (Acts 1:14). After the church had chosen two men who had the necessary qualifications to replace Judas, "they prayed, and said, Thou, Lord, which knowest the hearts of men, shew whether of these two thou hast chosen, — And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles" (Acts 1:24-26).

At another time the twelve apostles told the church to select seven men to serve as deacons and, "the saying pleased the whole multitude: and they chose Stephen, — and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas —" (Acts 6:5).

In Acts 15:22 we are told, "Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to An-

tioc with Paul and Barnabas:—".

When the church at Jerusalem heard of the Grecians being saved at Antioch, "—they sent forth Barnabas, that he should go as far as Antioch" (Acts 11:22).

These passages show that the New Testament churches used the congregational form of government, that is, matters of church business were determined by the whole church. It was not left up to the apostles alone, nor only the men, nor the deacons, nor any other group or board, but by the whole body.

As Robert's rule book of parliamentary procedure was not yet written, I doubt that the early churches followed his rules. J.M. Pendleton has well said in his book, "Church Manual for Baptist Churches," "Where the spirit of Christian love and courtesy prevails, very few rules are necessary in the transaction of church business." But as the above often does not prevail, I suppose it is necessary for each church to have rules as it pleases her. What and how these rules are applied is left up to each individual church.

Concerning the percentage of the total vote to determine the matter, and we read in II Corinthians 2:6 where the Apostle Paul is telling the church of Corinth to receive back the disciplined member, he said, "Sufficient for such a one is this punishment which was inflicted by the majority,—" (New American Standard). From this it would seem that the majority should determine the matter.

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necessary for salvation. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The problem seems to be the meaning of the word "FOR." According to the Greek, this little word (EIS) could be translated a number of different ways in the English language. For those that would favor baptismal regeneration would insist that this passage of Scripture must be translated as such: "Repent and be baptized every one of you in the name of Jesus Christ in order to obtain the remission of sins." While if one would follow that general reasoning, it still becomes evident that you would have to explain away Ephesians 2:8-9.

"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." It is this author's position that this Greek word (EIS) could just as easily be translated: "Repent and be baptized every one of you in the name of Jesus Christ because of the remission of sins." Why? Because, then, one does not have to force other Scriptures to agree with their interpretation. Furthermore, it can be demonstrated that this Greek word (EIS) is generally not translated the way those who favor baptismal regeneration say.

On that account, it is our purpose to look into this and other verses that seem on the surface to teach that baptism is necessary for salvation and come to a clear-cut understanding of what the Bible is actually teaching. The Apostle Peter is simply saying, "On the basis of

the remission (forgiveness) of sins, one will receive the gift of the Holy Spirit because of the work of Jesus Christ in their behalf." Dr. I.M. Haldeman wrote many years ago: "All the water in the world cannot wash away sin. There is only one kind of washing that will take away sin in the sight of God; and that is the Blood; as it is written: "unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5). You see, beloved, baptism is a confession of salvation already possessed by the believer. The testimony of the Apostle Paul is sufficient evidence (or proof) of that statement.

First, the Apostle Paul had submitted to the Lord Jesus Christ (Acts 9:6) long before he was ever baptized. "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do" (Acts 9:6). Furthermore, it is extremely interesting to note what the Bible says about one who truly calls Jesus "Lord." I Cor. 12:3 states: "No man can say that Jesus is the Lord, but by the Holy Spirit." Therefore, calling upon the name of the Lord Jesus involved an acknowledgment on his part that he recognized that He was the Son of God. First John 4:15 says, "Who shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Then looking at First John 5:1 as well, one can draw some conclusions. "Whosoever believeth that Jesus is the Christ is born of God." In view of these few verses, the Biblical statement must say, one who had made such a discovery knew the Lord as their personal Lord and Saviour long before baptism was ever received. But for the one who still has further questions on the issue, the following is given to clear up the matter. Acts 9:11 tells us that "He prayed" to God before the rite of baptism was administered to Paul. The Apostle John adds some very interesting light to that subject as he informs us: "Now we know that God heareth not sinners: But if any man be a worshipper of God, and doeth His will him He heareth" (John 9:31). Now if the Apostle Paul (Saul of Tarsus) was still a lost sinner, would God have heard his prayer? Doubtful. Nevertheless, Paul at that point knew the Lord as his personal Messiah (he had believed on Him) and had submitted to Him as both Lord and Saviour and for that very reason he was praying unto Him. Beloved, he was no longer a hell-bound sinner, but a sinner who had found the Grace and Mercy of God. But then, don't stop there for Ananias called him "Brother Saul" before he was ever immersed in water. Any Bible student who knows anything about the Holy Scriptures, knows that the Bible does not call one "Brother" who is still lost and on his way to a Devil's hell.

There can be no serious doubt to the Bible student that the Apostle Paul was a saved man long before he ever submitted to the rite of believer's baptism. Nevertheless, the Apostle Paul proved by his practice that baptism was not all that important (that is so far as salvation is concerned) because he did not make it a habit at Corinth to baptize his converts (I Cor. 1:14-17).

Besides Acts 2:38 there are a few other passages that seem to (Continued on Page 5 Column 1)

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teach that baptism is a necessary part of one's salvation. One of these is Acts 22:16 — "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." The big question is this: "What washes away sins according to the Word of God?" The answer can be found in Revelation 1:5 — "The blood of Jesus Christ." "Unto him (The Lord Jesus Christ) that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever" (Revelation 1:5-6). Furthermore the writer of Hebrews writes, "And without the shedding of blood is no remission" (Hebrews 9:22). But just in case that is not sufficient proof (evidence) for you, would you please note the following: First, the Apostle Paul did not receive the Gospel from man (Galatians 1:11-12) but if baptism was essential or a part of the salvation package, then he did indeed receive the Gospel from a man — Ananias (Acts 9:17-18). Second, the Apostle did not include baptism as a part of the Gospel that he himself preached (I Corinthians 4:15; 1:14-17; 15:1-4). Third, Luke, the medical doctor, tells us that the Apostle Paul had repented and believed in Christ before he was baptized (Acts 9:6). Fourth, Luke informs us that he obeyed the Lord from the earliest point of his faith (Acts 26:19). Fifth, if that does not answer the question, then it is very interesting to note that he was called and commissioned by the Lord Jesus Christ to preach the glorious Gospel before his own personal baptism took place. Sixth, the concluding argument would be that the Apostle Paul in his teaching never indicated that the rite of baptism was every anything else than a type or picture (Romans 6:4-6).

Dr. Ironside comments on this passage — "Nevertheless the baptism was a picture of the washing away of sin, but no sin can be purged by water. Sin is only purged by the precious blood of Christ." Dr. B. H. Carroll writes, "That Paul in baptism might symbolically wash away his sins. What God Himself accomplished through the sacrifice of His Son, Paul might show forth in a symbolic cleansing, just as what Christ's blood accomplishes in the remission of sins, the wine of the Lord's Supper may symbolically accomplish... So baptism is unmeaning without a prior and real remission of sin. Being really saved, we may picture symbolically that salvation in a memorial."

The Problem. A lost sinner must first be born again from above. Let's consider this just for a moment: baptism would have no meaning to anyone without the death of the Lord Jesus Christ; nevertheless the death of the Lord Jesus Christ would still have great significance and meaning without baptism. You see, beloved, Christ's death on the Cross of Calvary is the substance and baptism is the shadow of what He did for us. Therefore we can say, that the believer is baptized (immersed in water) because of his being born again. Baptism could never pay the ransom price that our Heavenly Father required (The precious blood of His only begotten Son, The

Lord Jesus Christ). Baptism could not remove condemnation (Galatians 3:10) but our Lord did (Galatians 3:13). Neither could it (baptism) procure our justification, but the Bible tells us that Christ did (Romans 3:24). More important, it could not redeem us from our sin, but praise God, Jesus Christ did (1 Peter 1:18-20).

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all whom He justifies, forever (John 10:27-29; Philippians 1:6; Romans 8:38-39; Psalm 31:23).

In fact, the Christian is COMMANDED to be assured of his salvation in II Peter 1:10: "Wherefore the rather, brethren, give diligence to make your calling and election sure..." Therefore, for a person who believes himself to be a Christian, to back off from seeking assurance of salvation, saying he will not be presumptuous, is an act of disobedience to God Almighty! Such a person is guilty of pride, thinking his course of action is better than the one God has prescribed! Professing to be humble, shunning lofty pretensions, he makes himself guilty of the sin of disobedience to the revealed will of God, and disobedience itself is the worst form of pride.

The opposite error to "no assurance possible" is the error of "cheap assurance." "Cheap assurance" tells its victims, "Just repeat the words of this printed prayer. If you say these words, then you will be saved. Therefore you must believe you are saved." This error of "cheap assurance" goes hand-in-hand with decisional regeneration, and the common practices in America of walking the aisle, quickie revivals, and abused altar calls. The core of the "cheap assurance" error is that it promises the "convert" if he does some certain action which can be done in the spirit and power of the natural man (such an action as walking from point A to point B, or pronouncing certain syllables as could be done by a parrot or a tape-recorder), then he must be saved. Where in the Bible does it say that walking to the front of a stadium or a church will save a man? Where in the Bible does it say that repeating a "sinner's prayer" will save a man? The Bible I read says nothing less than repentance of sin and faith in Jesus Christ is required for a sinner to be justified. To promise eternal life and forgiveness of sins on other terms is to mislead people to think they are saved when they have no grounds for believing they are saved. Indeed, they are not saved in many cases for they have never repented and believed by the Holy Spirit's power. "Cheap assurance" can fill so-called churches with people who think they are saved when they are not.

What then, is the truth? The truth is that born-again individuals may have assurance that they are saved, and that they are commanded to seek that assurance. There are three ways in which they must seek that assurance. One, they must be sure they have repented and believed on Christ, and then rest on the promises of God made to all those who repent and believe. God keep His promises, therefore they can have assurance that they are saved. Second, the Holy Spirit will witness to their human spirits that they are the sons of God (Romans 8:15-16); because of

this inner witness, they can be assured they are saved. Thirdly, they can look at their lives and see that God has been sanctifying them; if they are being sanctified, then they have been justified, and they will be glorified (see I John 3:14; Romans 8:28-30; Matthew 3:8; 7:16-20; Ephesians 2:20); this is the third avenue to one's being assured he is saved.

Brethren, let us avoid the errors of "no assurance possible" and "cheap assurance". Let us seek full Biblical assurance, by believing the promises God gives to believers, by hearing the Spirit testifying to our spirit, and by looking for the fruit of sanctification. Let us be sure we are saved, so we can live with joy and confidence, knowing Whom we have believed, and knowing that He will keep that which has been committed unto Him against that day! To God be the glory!

CITY

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is in the Book of The Revelation of Jesus Christ by John. Here is a great description of the places that God has prepared for all of mankind after he has successfully ruled this earth. At the end of this book we find the statement that there is to be no further revelation. I find today many are presenting recent revelations—these are not of God. In the book by Dr. Moody there is no description of Hell. Dr. Moody states that all of the people that he interviewed were basically good people, none were the Adolph Hitler type that had committed any great crimes. He concluded that all the good people he had used were probably going to heaven. Now we know that the Bible does not teach that good people are going to heaven. In Romans it states "there is none good, no not one." The Bible does say that "as many as received Him, to them gave He power to become the sons of God" (John 1:12). Dr. Moody states that in his wildest dream he can not imagine a hell more severe than for one to have the events of his life pass before him and when he sees all the bad things he has done, this is the most severe aspect of judgment he could face. Obviously he does not believe Luke 16:19-31 or Rev. 20:11-15, which is the second account.

In conclusion, the Testimonies that Dr. Moody describes gives the lost a false hope. It makes him think that if he does good he will be all right in the end. This is the Devil's great lie. Salvation is not of works, but by the grace of God (Eph. 2:8-10). Now who am I to question these people's experience, many of them are telling the truth. Always remember this thought and you will not go wrong. Do not interpret the Bible by any experience, dream or circumstance we may have, but always judge our experience by putting the spotlight of the Scripture on it. If the experience is according to the Word of God and fits in with God's will, then we can use it. If the Scripture shows the experience to be false as has been seen in this article, then we must reject it as heresy and throw it away and believe the Bible.

WERE THE O.T. SAINTS

REGENERATED

by Herb Evans

"Now we, brethren, as Isaac was, are the children of pro-

mise, But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now" (Gal. 4:28, 29).

Someone has said that Baptists would be better off if they would have never heard the word "dispensationalist." Certainly, the variations among dispensationalists are myriad, and the formula for richly dividing the Word seems to be more elusive than the long sought alchemist's formula for making gold. While we do not demand that our particular dispensational view be followed with i's dotted and t's crossed, we do expect to call attention to the current tendency to "too" sharply divide the word of truth.

We admit that it would indeed be nice to handle all difficult Bible passages simply by "dispensating" them away. Such less than honest resolutions of problem texts, however, leaves many of us with a severe "nagging" in the "inner man."

Dispensationalism rightly distinguishes seven outstanding ways in which God deals with man as He progressively accomplishes His will and reveals that will to man. Unlike covenant theology, dispensationalism does not confuse Israel, her ordinances, or her covenants with the church of Jesus Christ. However, dispensationalism does not imply seven different plans of salvation. While revelation is progressive throughout the Bible, there is still only "one" plan of salvation, and that salvation is "of the Lord" and by grace through faith. This plan of salvation, admittedly, is modified by incomplete revelation, unfulfilled events, time, and several different circumstances in which God operates.

It is not that "grace" came by Jesus Christ, but that "grace and truth" came by Jesus Christ (John 1:17). Grace is clearly on the mind of God from the Book of Genesis onward in every blood sacrifice, type, and object lesson. Neither "Grace" nor "Law" are removed from each other's dispensations, and "Conscience" was not eliminated from subsequent dispensations. No one was ever saved by "Human government", and Noah found "grace" in the eyes of the Lord and was "just" and "perfect" before the dispensation of "Human Government and the Law" and before he ever built the ark (Gen. 6:8, 9). Abraham believed "in" the Lord and the Lord counted it to him for righteousness (Gen. 15:6; Rom. 4:3). "Just" Lot's salvation might well be explained by those who would have him saved by anything but "grace" (2 Pet. 2:7).

The outstanding title that characterizes a dispensation does not demand that the outstanding "characteristics" from other dispensations be removed from that dispensation, nor that its main characteristic be absent in prior dispensations.

It is difficult to understand how anyone could read the Book of Psalms without realizing that the clean heart (Ps. 51:10), the pure heart (Ps. 24:4; Matt. 5:8), and the upright heart (Ps. 7:10) could only be effected by "grace" and "regeneration." Otherwise, the Pharisees would have been saved with clean outsides and dirty insides.

References from the Psalms and the biblical accounts of the Old Testament saints demonstrates their faith, God's grace, and their changed lives

(Hebrews 11). The old Testament believer was a "saint" (Ps. 97:10), a "child of God" (Ps. 82:6), and could say "thy word hath quickened me" (Ps. 119:50). The time element may have been different, the circumstances may not have been the same, revelation may have been incomplete, and it may have been another dispensation, but there was also then a "remnant according to the election of GRACE" even as now (Rom. 11:4, 5). Righteousness was and is "imputed" to Jew and Gentile alike (Rom. 4:6-9), and justification of Jew and Gentile is always by faith — without the deeds of the law (Rom. 3:28-30).

Whosoever received Christ, in whatever measure that He was revealed to them, was born of God (John 1:13; 1 John 5:2) whether they trusted in the gospel illustrating sacrifices of the Old Testament, the promised Seed, the announced Messiah/Lamb of God, or the declared death, burial, and resurrection of Jesus Christ for our sins. The believer's faith was counted for righteousness regardless of whether or not it was past or future in reference to the crucifixion and resurrection. Faith saved in the Old Testament, the Gospels, the Book of Acts, the Epistles, and now!

Old Testament saints were somehow joined to the Lord (Isa. 56:6; Jer. 50:5); and as our text demands, we are children of promise as was Isaac, and Isaac was "born after the Spirit"... "Even so it is now." (Gal. 4:28, 29).

TELLING THE PREACHER OFF!

Frank B. Beck

Now In Glory

Text: Job 18:3,4.

"I hate him!" The King of Israel said this concerning Micaiah, the son of Imiah (I Kings 22:8). And why did Ahab, the king of Israel hate Micaiah, the Lord's prophet? For the very same reason that a lot of people hate God's preachers today. Either King Ahab was more honest than most complainers in the churches and out of the churches today, or he was not as clever as some who are "on the outs" with the preacher who know better than to come right out and admit what he did; or King Ahab was too outspoken to preserve his moral dignity—but whatever it was, King Ahab revealed the reason. "I hate him," he said, "for he doth not prophesy good concerning me, but evil..." Unfortunately Micaiah did not know how to control himself and stifle his convictions and to preach to suit and please the king! Praise the Lord!

Brother Job has just concluded one of his orations, and as the congregation wends its way out of the sanctuary, one of the brethren stops long enough near Pastor Job to say with a voice loud enough for all to hear and to be overwhelmed by: "Wherefore are we counted as beasts, and reputed vile in your sight!" Then turning to the audience he adds, referring to the preacher: "He feareth himself in his anger." Then addressing himself again to Job, he continues: "Shall the

(Continued on Page 6 Column 1)



QUESTION: — Who had food from heaven and didn't like it?

ANSWER: — The Israelites, Numbers 11:9, 4, 5. "And when the dew fell upon the camp in the night, the manna fell upon it... and the children of Israel also wept again, and said, Who shall give us flesh to eat?... But now our soul is dried away: there is nothing at all, beside this manna, before our eyes."

Preacher

(Continued from Page 5)

earth be forsaken for thee?" and shall the rock be removed out of his place?" (Job 18, 3,4).

The speaker is none other than the one you would expect it to be, Bildad the Shuhite (verse 1). Bildad, I am informed, means "son of contention." Wouldn't you expect this of him? He is well named. He is always ready to take the opposite side. He is the self-appointed defender of the poor people who are brow-beaten by the pastor, although the people do not want him to defend them. "There are that raise us strife and contention." (Hab. 1:3).

It will be interesting to analyze such a church disturbed as Bildad, the son of contention. Consider then, first of all, Bildad's conclusion.

I. CONCLUSION: "We are counted as beasts, and reputed vile" in Pastor Job's sight. How does Bildad know that? "Why he talks to us like we are a bunch of dogs," says Bildad. "You would think we are like stubborn mules, or like gossiping cats-catty, sarcastic, or like a flock of goats."

"And he is always preaching against sin--always! We are reputed vile. We are unclean in his sight. He never has anything good to say about us."

Such is the conclusion reached by Bildad against the sermon of Brother Job.

Secondly, there is a further criticism of Job by Bildad.

II. CRITICISM: Do you see how Job behaves himself in the pulpit? He preaches like a wild-man! He bellows forth like a mad bull. He stomps his feet, and claps his hands, and pounds the pulpit with his fist. "He teareth himself in his anger." He pulls himself to pieces, you might translate. The word for anger is aph, meaning snorting! (R. Young). "He pulls himself to pieces in his snorting!" So says Bildad, without the trace of a snort. "Doest thou well to be angry?" (Jonah 4:4).

Furthermore, Job wants everything his way. He is a dictator. The whole earth must be forsaken for him. If he keeps at it he will empty the church, and the earth itself. He'll have everybody in Hell, to listen to his preaching. "The land is not

able to bear all his words." (Amos 7:10).

Besides all this Job is preaching perfection and commands us to do the impossible. "Shall the rock be removed out of his place," for Job, the word "rock" as used here (tsur) means a sharp rock. They are not easy to handle or move. They cut, and hurt. Job wants all these rocks in our lives that hurt the church, and our own testimony removed, "...perfecting holiness in the fear of God" (II Cor. 7:1).

III. CAUSE: Now what is the cause for such a blast from Bildad, the son of contention? He has been offended. And, my friends, thank God that he has been offended. He ought to be offended, for he is not right with God. But he has no right whatever to lay the blame for his guilty feelings at the feet of Job. Instead of retaliating he ought to repent and reform his ways! (Acts 8:21).

Do not be distressed if some God-fearing pastor stands up in the pulpit and preaches to you as if you are a dumb beast, such you are out of the will of God! Hear this, God says: "All we like sheep have gone astray, we have turned everyone to his own way..." (Isa. 53:6).

Like damp, dirty sheep. Again, God says: "Be ye not as the horse, or as the mule, which have no understanding..." (Psa. 32:9). Oh, yes, you have seen some church members like horses, led around with bit and bridle, with no convictions or mind of their own. Have to be told how to vote in church business meetings. Have to be told if the sermon was good or not. And we have seen the mules who will never give in. Be not like them!

Did the pastor hurt your little ol' feelings by declaring that you are vile, unclean, filthy, dirty, sinful! Such you are! Outside of Jesus Christ, and His precious soul-cleansing blood (I John 1:7). All men are filthy (Psa. 14:3). "We are all as an unclean thing, and all our righteousnesses are as filthy rags..." (Isa. 64:6). "Behold, I am vile..." (Job 40:4).

Separate yourselves now and ever from any Bildads, any sons of contention, in the church. God commands it, in Romans 16:17. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Regardless as to whom they are, avoid them!

Stand by the faithful preachers like Job, even if they preach to you as if you are dumb beasts; and tell you that you are vile and unclean in your sins--even if they do so in the holy heat of righteous indignation and anger, yes, even if they demand a perfect walk with God, they cannot do less (Matt. 5:48), stand by them, for to fight against them is to fight against God!

At least for 18 years the Rev. Frederick W. Denshem, vicar in the little granite church in the village of Warleggan in Cornwall, England, has preached to an empty church building. Eighteen years before, the vicar and his parishioners quarreled because he would not let them use the rectory for a card game. Since that time the preacher has been boycotted by the 160-odd men, women, and children of his hamlet on the Bodin-Moors. For at least 18 years the vicar has entered the pulpit attired in the proper surplice and cassock, recited the Church of England service, sang the prescribed

hymns, read the lesson, and preached the sermon--alone. But the 80-some-year-old vicar told newspaper reporters: "They all come to me in the end. I conduct all their funerals." Christian, we cannot win out against God's preachers. I am glad that no Godly pastor's blood is on my hands. Amen!

BOOK REVIEWS

We have two new books available through our book store. We have, "Classic Sermons On Suffering" compiled by Warren W. Wiersbe. When I was in Bible school, an instructor suggested that a preacher should preach often with the suffering ones in mind. I have never forgotten those words. So many of God's people are suffering saints. We need to faithfully minister God's Word to these. This book contains sermons by many different preachers on the matter of suffering. Charles Spurgeon, James Stewart, Walter Maeder, George Truett, and others have sermons in this book. This book will be of comfort to the preacher, and should help and encourage him to put sermons like this on his menu of preaching. The book will be a blessing to all who read it. It is available through our book store. It is a paper back and sells for \$9.95. The profit goes into the ministry.

We have, "Pastoral Teaching of Paul" by W.E. Chadwick. Please note that this book is not an exposition of the Pastoral Epistles, as one might suspect from the title. The book takes up passages in Paul's epistles which expound the pastoral heart of the great Apostle. I think that we all have noticed and observed that some men are good preachers, but poor pastors; while others are good pastors, but poor preachers. This should not be. I feel sure that, to a large extent, one being a good preacher is a work of the sovereign God. Though preachers — God-called preachers — can and should improve in preaching ability. Every God-called preacher can and should be a good preacher. Still, much of preaching ability — not all, but much — lies in the sovereignty of God in distributing His gifts to men. But every preacher can and should be a good pastor. I feel that, too often, preachers concentrate on their preaching, and neglect their pastoring. Even as I write these words, I feel condemned over this matter as applicable to myself. No one could say of Paul, that he did not have a pastor's heart. This book shows this to be so very true. I believe a study of this book will make a better pastor of every God-called preacher. It is a paper back and sells for \$9.95. Order it from our book store. Remember, the profit goes into the ministry.

Special Book Announcement

Church History Research and Archives has reprinted a valuable book for Baptists. It is A HISTORY OF KENTUCKY BAPTISTS by J.H. Spencer. It is really two large volumes dealing with this history from 1769 to 1813. The books are beautifully bound and of very high quality. This will be a valuable addition to any Baptist Library. These books can be ordered through our book store.

APPRECIATED LETTERS

Dear Brother Wilson, Some months ago I subscribed to the paper for my brother in jail. I just received word that he has been transferred. Since I enjoy the paper so much, I desire to put it to good use. Could you please transfer the balance of that subscription to our address. I will give it to a child of God here in our area. Hopefully they will appreciate the wonderful doctrinal articles you print... The paper is such a blessing to us. God bless you with strength and grace as necessary to keep going.

Missouri

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

Roy and Dudley Archer

May our wonderful Lord continue to bless you greatly, and all the work at Calvary Baptist Church. I sure enjoy the tapes,

and the wonderful articles in The Baptist Examiner.

Mrs. Clover Meserve, Maine

Dear Brother Wilson, I want to thank you for the tapes you have sent me. They are a blessing to me and my family. This is the only truth we can hear around this area. We have tried every Baptist Church in this area, and cannot go to any of them because of their false teaching. May the Lord continue to bless your work.

Lou Chirban, Mo.

Dear Brother Wilson, Thanks for all of your nice letters. I always need your prayers. I have loved the Baptist Examiner since the summer of 1950. Best wishes and may the Lord richly bless you.

Katie Sparks, Vanceburg, Ky.

Dear Brother Wilson. Greetings to you in the name of our Lord Jesus Christ. I am a subscriber to The Baptist Examiner and have been so for some twenty years. I enjoy it very much and receive a blessing and learn much from most of the articles in the paper.

Gordo, Ala.

SERMON OUTLINE

Gordon Buchanan

"The Decrees of God."

Psalm 148:6

I. INTRODUCTION:

1. Read and consider Psalm 148.
2. Amplify verse six.
3. My object in preaching is always to EXALT GOD. Men by their poor concept of God has all but blasphemed Him.
4. Romans 11:33 indicates how little man really knows about God.
5. The word DECREE is used 48 times in the Old Testament and 1 time in the New Testament. Decreed, the plural term, is used 4 times in Old Testament, 1 time in New Testament.

6. There are (13) Hebrew & Chaldaea words translated DECREE in the Old Testament.

7. There are (2) Greek words translated DECREE in the New Testament.

8. The words are defined as follows: Something binding, to decide, to arrange, to appoint, a royal statute, a law, laws cut in stone or metal, a mandate, a command, a judicial sentence, to determine, to ordain or establish. (OLD TEST.) A Law or ordinance, to decide or determine. (New Testament.)

9. W. E. Vine — Decree primarily denotes an opinion or

(Continued on Page 8 Column 2)

WHAT WOULD YOU GIVE IN EXCHANGE FOR YOUR SOUL?

Kathryn Parrish

What would you give in exchange for your soul?
Would you give houses, or lands, or gold?
Do these mean more to you, dear friend,
Than your eternal soul?

Now all these riches will vanish away,
And you will meet your Maker one day;
All you can take with you, dear friend,
Is your eternal soul!

Oh, what would you give in exchange for your soul?
Is righteous living or good works your goal?
Are you depending on these, dear friend,
To save your eternal soul?

'Tis not by good works which we have done,
For we are sinners, yes, everyone;
Jesus has finished the work, dear friend,
To save our eternal souls.

Oh, do not trust in good works or self,
Or silver, or gold, or anything else;
For what does it profit, oh, my soul,
To gain the whole world, but lose one's soul?

Jesus is the only name given among men,
Whereby we can be saved from sin;
He paid for our sins with His precious blood,
For He is God's way to heaven above.

Editor's Note: We have a small paperback book of poems by Sister Parrish. They are very good and exceedingly Scriptural. They sell for \$2.50. Order from our book store.

STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

Chapter 14

"Then came certain of the elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: Should I be inquired of at all by them?" (Ezek. 14:1-3).

The latter part of verse three shows that the elders approached Ezekiel for the purpose of making an inquiry of God. They, no doubt, were seeking information from God relative to the future of their homeland and their own future down in Babylon. God, however, refused to give them an answer because of the idols which they had set up in their hearts. They, in fact, were regarding iniquity in their hearts and God's Word states: "If I regard iniquity in my heart, the Lord will not hear me".

The elders had set up their idols in their hearts, which means that their idols were much more than a passing fancy with them. Their idols, in fact, were that which they had set their heart upon. They were that which gave them peace and security even though such was false. They, no doubt, spoke much of their idols when they met with friends and members of their families.

The elders, according to the passages before us, "Put the stumbling block of their iniquity before their face." We know from Ezekiel 7:19 that the "stumbling block of their iniquity" was their silver and gold by which they formed their idols--idols which they put before their face; that is, looked to for peace, comfort and security.

The result of their action was that God said, "Should I be inquired of at all by them?" I'm sure that any right thinking person would say that God should not have heard or heeded their inquiry. God had given them every good and perfect gift. He had even given them life and sustained the same for them. They, however, were worshipping God's creation rather than Him. They had even gone so far as to set up their images of worship in their hearts.

"Therefore speak unto them, and say unto them, Thus saith the Lord God; every man of the house of Israel that setteth up his idol in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are estranged from me through their idols" (Ezek. 14:4,5).

God refused to grant the elders an audience with himself through Ezekiel. Their inquiry, in fact proved to be a great set back for them in that God used this occasion to pronounce sentence upon them. The sentence being that they would be answered according to the multitude of their idols. They had thought to obtain a favorable response from God, but they learned that God's way was not their way.

One can be sure that the

prayers of the wicked, even to this day, result in a very unfavorable response from God. God, first of all, refuses to hear any prayer that is not channeled through the Lord Jesus Christ (John 9:31). Our Lord Jesus said that "No man cometh to the Father, except by me." The wicked, then, who cry to God for help, will receive no help so long as they keep their idols in their hearts. Their only hope for an audience with God is that they repent of their sins toward God and look by faith to the Lord Jesus Christ as their Savior from sin. The blood of our Lord Jesus Christ will cleanse from all sin. His blood covers great sins and small sins just as the oceans cover great



Willard Willis

mountains and small hills.

It should be pointed out before proceeding that an idol, according to Webster, is an object of worship. The act of worship means to honor, respect, or to pay divine honor to God or a god. The elders of Israel therefore had turned their faces completely away from God. They, in fact, by way of their idols, were worshipping Satan. Yet they had the audacity to seek help from God.

"Therefore say unto the house of Israel, Thus saith the Lord God; repent, and turn yourselves from your idols; and turn away your faces from all your abominations" (Ezek. 14:6).

Israel was commanded to repent and turn from their idols. They, in fact, were to hear and heed the following passages:

"Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water that is under the earth" (Ex. 20:3,4).

We have already noted that the stumbling block for the elders and the house of Israel was their silver and gold with which they made their idols. Their silver and gold, then, resulted in idols from which they obtained a false sense of peace and security. It becomes obvious that the act of repenting meant that they must turn completely around and go in the opposite direction--the direction which was contrary to the flesh. Their turning would be similar to the act of Moses when he forsook the treasures of Egypt and chose to suffer with the children of God. Their act of turning, in fact, meant that they must turn from the visible (silver and gold) to the invisible (God). Their turning then could only be a faith expedition--faith which believed that there was more to be gained from following God than following after the world. It becomes very obvious that only God the Spirit can convince us that to follow the invisible God is far more valuable and lasting than the reward for following the visi-

ble.

There are multitudes today whose peace and security are obtained by way of their silver and gold. Their hope for the present and the future rests with their bank account. Their silver and gold are idols which they have set up in their hearts. Their thoughts on these idols give them much more peace and security than their thoughts upon God. They attend church services, but even there they take comfort from their silver and gold rather than the promises in God's Word.

"For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separated himself from me, and setteth up his idol in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself, and I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord" (Ezek. 14:7,8).

The Lord had been answering the people by way of His prophets. He, however, would now answer those who rebelled against Him in a direct way. He, in other words, would settle the matter on a one-on-one basis. He would set His face against them, not in mere talk as is true with an umpire in dealing with an angry manager, but in action by way of severe judgment. The umpire may throw the manager out of the game, but God would cut off the reprobate from the midst of His people. Furthermore, His action against the reprobate would be so severe that it would leave a lasting impression on the people. The lasting impression would be in the form of a "sign and a proverb". That is, his misery would be made use of in expressing the greatest misery.

"And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived the prophet, and I will stretch out my hand upon him, and will destroy him from my people Israel" (Ezek. 14:9).

We have, in the passage before us, a case where a prophet informs the elders regarding that which they want to hear even though the message is not true. This prophet, no doubt, knew that he was not to seek information from God for those who had set up idols in their hearts. The prophet, however, proceeds to make inquiry of God and God proceeds to deceive him. The deceived prophet would then deceive the reprobates. The reprobates, no doubt, would then thank the prophet and proceed down the wrong road--the road that led to severe judgment.

The elders and the false prophets wanted to have their cake and to eat it, too; that is, they wanted their idols and they also wanted to be recipients of the benefits that are derived from Jehovah. God, however, deceived the prophets into thinking that they had a usual message from Him. I believe all the prophets knew God's will relative to the inquiries made by the idol worshippers. They, no doubt, knew that they were not supposed to cater to the idol worship-

pers. Those prophets, however, who were bent on disobeying God, were deceived into thinking that God had given them His usual message. They, however, had been deceived and then the deceived passed the message on to the elders. The message which was received and passed on to others was probably that of peace when there was no peace. The record shows that there was to be sudden destruction for the prophet and the elders. Some may question the fact that God deceived the prophets, but let it be remembered that God was acting in the capacity of a judge--a judge who has the right to pass sentence upon the guilty.

"And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto Him; that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people; and I may be their God, saith the Lord God" (Ezek. 14:10,11).

Punishment for wrong-doers is good for any society; that is, if the punishment matches the crime. A society that does not punish law breakers will become no more than a jungle--a jungle where beasts prey upon each other. God's rule for Israel was that they "shall bear the punishment of their iniquity". The result being that the reprobate and the false prophet were cut off and the rest of the people thought twice before committing the same acts.

I attended a one-room school from 1935 through 1941 (I was janitor there in 1940 and 1941). The school was for the first eight grades. I recall that the teacher always whipped an offender in front of the class. This action caused me to walk very cautiously. I'm sure that this kind of punishment would be of great value in our schools today. God's primary purpose in punishing the offender was to keep His people from going astray, or as the passage before us states: "neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God" (Ezek. 14:10,11).

"The word of the Lord came again unto me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it" (Ezek. 14:12,13).

There may be many truths gleaned from these passages, but the truth which stands out in my mind at this time relates to the rights which our God has over the earth. He, according to Genesis 1:1, made the earth and therefore has the right to govern it. We, in fact, must never forget that the earth and the fulness thereof belong to the Lord God. It is very obvious that He who made the earth has the right to take from it or add to it. He also has the right to set down laws for all who abide on His property. God, in the passages before us, threatened to exercise His rights by sending famine upon His land and by cutting those off who rebelled

Missionary To
New Guinea
Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

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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.

against His laws. Let us suppose that I allow you to live, at no cost to you, in a house that I have purchased and maintain. Should I not have the right to set down rules for you to abide by relative to my house and property? God has even given us life--life which He maintains for us. It therefore becomes very obvious that He has the right to set down rules for us to abide by. It is also obvious that He has the right to punish us if we do not abide by His laws.

"Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God. If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: though these three men were in it, as I live saith the Lord God, they shall deliver neither sons or daughters; they only shall be delivered, but the land shall be desolate. Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into the land, and pour out my fury upon it in blood, to cut off from it man and beast: though Noah, Daniel, and Job were in it, as I live saith the Lord God, they shall deliver neither son nor daughter; they shall deliver but their own souls by their righteousness. For thus saith the Lord God; how much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beasts, and the pestilence, to cut off from it man and beast?"

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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

EZIEKEL

(Continued from Page 7)

(Ezek. 14:14-21).

The extent of God's wrath against Israel was based upon the extent of the evil in the land. The extent of the evil was so great that not even the righteous Noah, Daniel and Job could have lessened the impact of God's wrath. The righteousness of these men, if mixed with the unrighteousness of the men of that generation, would not have raised the average up to an acceptable level so that God would have been appeased. The passage before us is a great tribute from the Almighty to Noah, Daniel and Job. We should all make a very close study of the lives of these men and pray that our God would enable us to be more like them—more like them in hearing and heeding His Word. Noah, Daniel and Job obviously rate very high with our God. They, however, even though they were great, could not have stopped the heavy hand of God from falling upon Israel.

We have one today who rates much, much higher than Noah, Daniel and Job. He is none other than our Lord Jesus Christ. He is God's only begotten and well beloved Son in whom God is well pleased. He, in fact, has appeased the wrath of God for all who look to Him for deliverance from their sins and the wrath of God. He, by His great sacrifice, has blotted out our sins and ever lives to make intercession for us. Those, however, who refuse to look by faith to Him, will be cut off and cast into the lake of fire.

"Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you when ye shall see their ways and their doings: and ye shall know that I have not done, without cause all that I have done in it, saith the Lord God" (Ezek. 14:22, 23).

These passages show that God did not and has not cast Israel completely aside. He retained a remnant through which the nation has been and will be greatly blessed. It is as stated in the following passage:

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins" (Rom. 11:25-27).

The above passages answer the question relative to why God

didn't prevent Israel from falling into such gross sin. He, in fact, has used their fall as means of bringing praise to Himself by way of the Gentiles. This fact reminds us of Psalm 76:10 which states:

"The wrath of man shall praise thee, the remainder of wrath shalt thou restrain."

Let us, in conjunction with the above, cite the following passages of the Holy Scriptures, since these passages relate exactly to that which we are saying.

"I say then, hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew. Wot ye not what the scripture saith of Elias? How he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work... For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins" (Rom. 11:1-6, 25-27).

SERMON OUTLINE

(Continued from Page 6)

judgment. An opinion expressed with authority.

10. THE BEST DEFINITION: J.P. Boyce: A decree is that just, wise and holy (PURPOSE) or (PLAN) by which eternally, and within Himself, God determined all things whatsoever that comes to pass.

11. As we see from the definition God's decrees include all THINGS — BOTH GOOD & EVIL.

12. For man to understand, two decrees must be put forward. A. Direct decrees - That which God CAUSES to be and includes in His plan. B. Permissive decrees - That which God PERMITS and includes in His plan.

13. God did not CAUSE man to sin at anytime, because His NATURE is HOLY, JUST & WISE.

14. God did PERMIT man to sin and used it to fulfill His plan.

II. THE SCRIPTURAL CONCEPT OF THE DECREES OF GOD.

1. A very important lesson is taught relative to PLANS & PURPOSES in Luke 14:28-33.

If this is true as to man IT IS CERTAINLY TRUE RELATIVE TO GOD.

2. The decrees of God INCLUDE ALL THINGS — Job 38:1 - 40:2; Especially 38:10.

3. The decrees of God were made IN JESUS CHRIST IN ETERNITY PAST. Eph. 3:11; 1:11.

4. The decrees of God ARE UNCHANGEABLE. Isaiah 46:9-10.

5. The decrees of God INCLUDE (GOOD) and (EVIL). Job 2:10.

6. God's decrees are not conditional. That is, not conditioned BY MAN OR LOWER CREATURES. Isaiah 14: 24 & 27.

7. God's decrees are SOVEREIGN. Daniel 4:35.

8. God's decrees MAKE ALL EVENTS CERTAIN. Matt. 16:21. See also Eph. 1:11.

III. THE DECREES OF MAN ARE:

1. Rash - Dan. 2:9-13; 3:10.
2. Reversed - 3:29.
3. Made to be without change Daniel 6:7, 9 & 12.

ANNOUNCEMENT

Calvary Baptist Church of Hagerstown, Md. will have a Bible Conference November 21st and 22nd. For any information Call Rodger Lewis at (301)797-4714. Following is the program of the Conference:

Wednesday Night 7:00 P.M.

Manasseh, A Sinner Saved by Grace, Ken Leonard, Boonsboro, Md.
The Baptist Bride, Joe Wilson, Ashland, Ky.
Hell, Gene Kiger, Winston-Salem, N.C.

Thursday Morning 9:00 A.M.

Opening Sermon, Andy Proctor, Fort Meyers, Fla.
Fundamentalism or Baptist, Dean Elzy, Windsor, Ill.
Paul, An Illustration of Irresistible Grace, Gene Kiger.
Christmas, Santa Claus, and the Christmas Tree, Dan Phillips, Bristol, Tenn.

Thursday Afternoon 2:00 P.M.

The Lord is My Shepherd, Owen Croy, Ashland, Ky.
Perseverance of the Saints, James Walters, Mansfield, Oh.
The Limited Atonement, Don Pennington, Warren, Ohio.
Coffee Break
The Baptist Promise, Joe Wilson
Closing Sermon, Ron Boswell, Host Pastor

Thanksgiving Dinner will be served by the church.

Any who can are urged to attend this conference. It will be a blessing to your soul.

Where Are All the Protestors?

There is considerable attention focused upon protestors of nuclear energy by the news media. I believe most of their fears are unfounded: I have a few questions every American would do well to consider on this subject:

1. What if 40 or 50 people were killed every day by a malfunctioning nuclear plant?
2. What if that malfunctioning plant seriously injured 1,500 others each day?
3. What if the presence of nuclear plants drove 8 to 20 people to commit suicide every day?
4. What if nuclear energy caused 200 broken homes every day?
5. What if it caused 250 people to suffer permanent brain damage every day, besides the other injuries already described?
6. What if it caused 125 parents to abuse their children or to assault other loved ones every day?
7. What if it caused two to six million dollars direct damage and inestimable indirect damage every year?

Now, if you will just DOUBLE every figure I have cited, you will have a partial picture of the effects of the beverage ALCOHOL! Now, WHERE ARE ALL THE PROTESTORS?

RESURRECTION TRIUMPH

He is risen! Bless'ed thought this
Bless'ed wonder God has wrought!
He is living! We are free!
Freed from death, eternally.

Resurrection morning dawning clear
Makes our God seem very near;
And that precious bleeding brow
Breaks our hearts with anguish, now.

Nail-scarred hands and ruptured side
Thus, our Lord was crucified
Such a penalty He paid!
Such a sacrifice He Made!

So our faith is not in vain!
He Who died did rise, again!
Sing those joyous hymns of praise,
Jesus triumphed o'er the grave!

Saved, are we, but through His Grace,
Now we wait to take our place...
With the Saints around His throne;
We shall be, at last, at home!

Dreaded death, where is your sting?
As the resurrection hymns we sing!
He is risen from grave
Wretched ones, like us, to save.

ALL FOR US

LIFE IN THE MIDST
OF DARKNESS,
HOPE IN THE MIDST
OF DESPAIR,
JOY IN THE MIDST OF
SORROW, AND
PEACE IN THE MIDST
OF CARE ---

Jesus Christ, Son of God, offers these and more!

He offers us salvation without price! "For God so loved...that He gave His only begotten Son that whosoever believes in Him should not perish but have everlasting life." Hallelujah! Salvation is FREE!

He offer us salvation without works! "For by grace are you saved through faith...not of works lest any man should boast." We depend upon what Jesus has done in His Death, Burial, and Resurrection!

He offers us salvation without end! This is salvation which is impossible to lose. Hear, "for I am sure that neither death, nor life, nor angels, nor principalities...nor anything else in all creation will be able to separate us from the love of God which is in Christ Jesus our Lord." Salvation is FOREVER!

God offers this all-sufficient salvation! If we would have eternal LIFE, hope which cannot be destroyed, JOY which has no end, and PEACE in the midst of the world's continuing confusion and chaos, we must know Christ Jesus in saving faith!

Accede, then, to the admonition, "...confess with your lips that Jesus is Lord and believe in your heart that God has raised Him for the dead..." This is victorious relationship with God among men!

Raymond A Waugh, Sr.

Bernice S. Bryant
Cottondale, AL