

The fire of lust brings the fire of Hell.

MEN MOCK TRUTH

by Raymond A. Waugh, Sr.
P.O. Box 5435
Midland, Tex., 79704

Across the centuries, first one and then another religious zealot has come forth with the idea that he has discovered or re-discovered Christianity. According to these "Saviors," the New Testament idea and ideal of Christianity has "died" or has lain "dormant" since the time of Christ.

A thorough study of the beliefs and the doctrines of these self-appointed "saviors of the Christian religion" will always show that they have one primary concern; namely, "Baptismal Regeneration." Too, they always rework many of the old and time-worn arguments for "salvation by means of water."



Raymond A. Waugh, Sr.

Needless to say, they give no real Scriptural basis for such, though they may quote many Scriptures!

Without exception, these have insisted, and they insist that the Gospel of Jesus Christ is incomplete or that it is inadequate without "the regenerative power of water." These apparently have determined to reject the Word, that we are "not redeemed with corruptible things... but with the precious blood of Christ" (I Peter 1:18-19).

The thief on the cross was promised eternal life simply because he had believed on Jesus as the Son of God. Still, these insist that one must be "baptized" in order to be saved. Many of them, then, go on to "brainwash" and confuse the issue for their followers by compounding "the requirements." Their deceived hosts then learn that "membership" in their group or "the keeping of the Law," along with other requirements are necessary for the continuity of their "Baptismal Salvation" or their "Baptismal Regeneration." These who hold to "Baptismal Regeneration" seemingly have never realized that there was "plenty of water around" before Jesus ever came. Therefore, if water could ever have saved or if water could have had anything to do with one's salvation, Jesus both came and died in vain. For some reason, it has never occurred to these that Jesus shed His blood in vain at Calvary if salvation could have been effected or accomplished by the process of "baptism"!

Sadly, some of these who look to "water for salvation" claim to be scholars. Some of them are even knowledgeable of the original languages. On occasion, some of these will exert much effort to translate, re-translate, and transliterate a few passages of the Scriptures which seem to

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MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

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

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LOCAL ASSEMBLY, LOCAL GOVERNMENT, LOCAL RESULTS

by Don Mikitta
133 E. 4th St.,
Red Wing, Minn. 55066

"For this cause I bow my knee unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all you ask or think according to the power that worketh in us, unto him be glory in the church by Christ

Jesus throughout all ages, world without end, Amen" (Ephesians 3:14-21).

Paul has just prayed for saints. He prayed that God strengthen them by the Spirit, that Christ dwell in their hearts, that they comprehend and know Christ's love and be filled with the fullness of God. Those for whom he prays are members of the local assembly at Ephesus. He concludes this prayer by saying "unto God that is able to do exceeding abundantly above all that we ask or think be glory in the church by Christ."

The doctrine of the local church is compelling and when compared to the philosophies of this world, it is logical. According to the Bible, the church, its government and results are local.

By reading the letter to the assembly at Corinth Paul wrote, "For as the body is one, and hath many members, and all members of that one body,

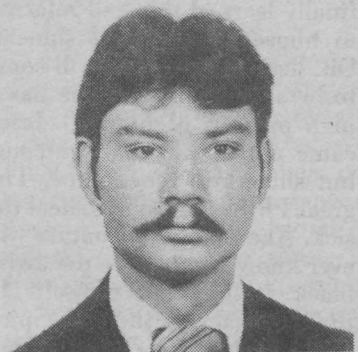
being many, are one body: so also is Christ" (12:12). Now the world tells us that Paul, who has been speaking to the assembly, in chapter 11, has started to speak of a mystical, universal horde of persons saved for a variety of reasons and by various ways. It is rather that Paul is speaking of the same body as in Romans 12:4-5, "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." Paul only knows of the local church where he has worked responsibly as a member and so he metaphorically calls the church a body. I have a body and so do you, it is right where we are and it has only one place, as our bodies are local and visible so are the assemblies of believers, Christ bodies. Each body is where He has placed

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THE BRIDE OF CHRIST

the marriage.

I: Who is the Bridegroom? It



Peter Halliman

must be none other than Christ Himself. It could not be Moses,

Noah, Isaac, Abraham, David, Joseph, Paul, John, or Peter. It cannot be any of the great men of the Bible. It has to be one that kept the law of God. It has to be one that had no sins within him. It must be Christ for He knew no sin, He was perfect, He was pure. It must be Christ, for He is spoken of here as "The Lamb". John the Baptist spoke of Christ as "The Bridegroom" and of himself as the friend of the Bridegroom. John 3:29 tells us, "He that hath the bride is the bridegroom: but the friend of the bridegroom

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

WHAT THE HOLY SPIRIT TEACHES IN THE EFFECTUAL CALL

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water" (John 3:10).

John 16:8-11 informs us that when the Spirit comes, he will reprove the world of sin, of righteousness, and of judgment. I understand this to describe the effectual and saving work of the Holy Spirit upon the world of God's elect. I understand that the "reproving" here is the effectual teaching of the Holy Spirit causing the elect to know these truths.

In John 6:45 we learn that there is a teaching work of the

Father, and that those who are thus taught will and do come to Christ in saving experience. I take it that the Father sends the Holy Spirit to do this teaching work.

In Matthew 16:16, 17 we learn that if one believes and knows that Jesus Christ is what He claims to be, and if one knows Him as Lord and Saviour, that such a one was not taught this by human endeavor, but has been effectually taught by the Father. Salvation is not by decision and action of man. Salvation is a revelation given by God. Men do not learn saving truth in human schools with human teachers, but must be Divinely taught.

In I Corinthians 12:3 we

learn that if one is enabled to savingly say that Jesus is Lord that such a one has been effectually taught this truth by the work of the Holy Spirit. Men are unable to know who Jesus really is and to trust Him as such, apart from the Holy Spirit.

In my text we are taught that if one is so taught as to really know the truth about Jesus Christ and about salvation, such a one will ask for and receive God's salvation.

Education is an extremely important matter. We are just at any moment of time the sum total of what we have been effectually taught. To be effectually taught in any realm is when we

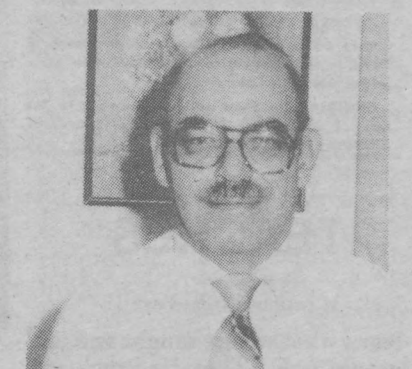
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WHY I AM NOT A PROTESTANT

by Chester Powell
7177 Hayes
Orangeville Rd.
Burghill, OH 44404

"But by the grace of God I am what I am: and his Grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me" (I. Cor. 15:10). The Apostle Paul wrote these words under the inspiration of the Holy Spirit to the church at Corinth, and they should be the testimony of every blood-bought child of God, yea, every Baptist that has any regard for his salvation and church membership.

Some people have the mistaken idea that the Christian faith is divided into two parts, Protestant and Catholic. I must confess that one time in my ignorance I believed this. Now, I declare that I am neither Protestant nor Catholic. I am, first of all, a born-again child of God, by His sovereign grace, and by that same grace I have been put into one of the Lord's Churches, which is a Baptist Church. Paul makes the statement in our text that he was what he was by the grace of God. I make the same claim, and you who know Christ as Saviour also have the privilege of agreeing to this same truth. The great apostle declared in the book of First Timothy that he was chief of sinners. This should also be our attitude. If it is not, we might well question whether or not we are saved at all. I believe that the saved man or woman, boy or girl is acquainted with that portion of the Word that describes our total and complete depravity before God. At least some of it, for if one is not made aware of his wretched condition regarding his sins and inability to do anything about them, he has yet to taste of the grace of God.



Chester Powell

The heart of the unsaved person "is deceitful above all things and desperately wicked", Jeremiah tells us, and every child of God is acquainted with Isaiah 64:6-8. This describes our condition before a Thrice Holy God. Paul, by the Holy Spirit, declares it is solely by God's grace that we are saved. See Eph. 2:8-9, Titus 3:5, among others. Reader, do you know this salvation that is from beginning to end, the work of God? Jonah 2:9, Philippians 1:6, Hebrews 12:2, all confirm this great truth. This is the first step toward becoming a Baptist.

Secondly, to understand that it is not man's so-called free will, his cooperation with God, or any good that God saw in man, that he is saved. Beloved, the Arminian talks a lot about grace, but when pinned down on

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THE BAPTIST PEOPLE
JOSEPH M. WILSON, EDITOR

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TEACHES

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learn what we are taught and act accordingly. There is much we can learn that is important in a sense and good, but that we can do without. There is one teaching that is incomparably above all other teaching in importance and which we cannot afford to be without. It is the effectual teaching of the Holy Spirit unto the experience of salvation. But I do say that if one is so taught as to graduate into the experience of salvation, the Teacher must be a Divine Being with supernatural power.

The necessity for the teaching of the Holy Spirit lies in the spiritual ignorance of the natural man. On the subject of this ignorance, Proverbs 20:12 informs us that the hearing ear and the seeing eye are the result of the effectual and creative work of the Lord. Oh, my brother, the natural man will never hear or see what we preach unto him unless he is enabled to do so by the Holy Spirit. We may speak ever so eloquently and persuasively, but he cannot hear. We may speak ever so plainly, but he cannot see. Ephesians 4:18 informs us that unsaved men have the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. The mind of the unsaved is dark and blind, and he is in total ignorance about spiritual things. God, who commanded the light to shine out of darkness must shine in his heart if he is to see the glory of God in the face of Jesus Christ.

I Corinthians 2:14 informs us that the natural man receiveth not the things of the Spirit of God; for they are foolishness to him, neither can he know them, because they are spiritually discerned. Now the unsaved man may know much in the areas of human wisdom and earthly things, but he knows absolutely nothing at all in the

realm of the spiritual. The unsaved man has no understanding of his lost condition. He knows nothing of the nature of his need of how great that need is. He knows nothing at all about how God saves sinners. He knows not the person and glory of Jesus Christ. The scene is so beautiful, but he is blind and cannot see it. The song is sweet beyond words, but he is deaf and cannot hear it.

Furthermore, the unsaved man is totally unable to learn spiritual truth. The subject is beyond his comprehension. His condition is that of a woman to whom I witnessed and she said "I don't know what you are talking about." She was telling the truth. She did not know, and no unsaved one knows what we are talking about when we talk to them about Jesus and salvation. The unsaved man has no desire to know about these things. He has no interest at all in the subject. The mere human teacher is utterly unable to teach



Joe Wilson

such a one. No matter how dedicated and concerned the teacher may be. You see, a person cannot be taught that which he has no capacity to learn and no interest in. Thank God for the Holy Spirit as a teacher. Thank God for His teaching ability. Many times the human teacher of human subjects is frustrated and unable to "learn" the student the subject. But, praise God! The Holy Spirit is never defeated in His teaching ministry to the elect. Human teachers can only teach one, they cannot learn him. But the Holy Spirit can "learn" you so that you know what He teaches and act accordingly.

Now ponder this carefully. There is a relationship between knowledge and salvation. One does not have to know much to be saved. Praise God for this. But one does have to know some things to be saved. We are not hardshells. We do not believe that men are saved apart from an effectual hearing and learning of some truth.

Some old writers used to teach that saving faith was made up of three ingredients: Knowledge, Assent, and Reliance. They had much truth in this. One must know certain things. One must give mental assent and belief to those things. One must rely upon those truths if one is ever saved. You cannot believe savingly in what you do not know. You must hear the gospel and believe that it is so in the facts it states, if you are to trust that gospel in salvation. So one must know some things in order to be saved. But one does not have to be an accomplished theologian in order to be saved.

My brother, I exhort you to be careful in saying of any individual "he is not saved." Especially, do not say this just because he does not know as much theology as you do or even because he is in error on some points of theology. If one realizes he is a sinner and is enabled to trust Jesus Christ as

his own personal Saviour, such a one is saved and saved forever. But I do hasten to add that after one is saved awhile, he should know more and more and more of the things of the Word of God. He should not remain a baby indefinitely. The effectual call is the beginning of an educational process that goes on and on until in eternity we shall know as we are known.

Now to the subject. I desire to be careful in this subject. I would not want to add anything not necessary to salvation, or leave out anything that is. I approach the subject around four S's. I am not a fan of homiletic alliteration as a rule, but will use four S's in this matter. In the effectual call, the Holy Spirit teaches one some things about Self. The natural man has a very flattering opinion of himself. As Proverbs 20:6 informs us that most men will proclaim every one his own goodness. As the Pharisee in prayer thought he was the best man he knew and used the name of God to brag on himself. But, in awful and startling contrast to man's opinion of himself, the Bible tells us that man is from head to foot full of wounds and bruises and putrifying sores. That there is none that doeth good, no, not one. That man's heart is deceitful above all things and desperately wicked. Now, in the effectual call, the Holy Spirit teaches the sinner the truth about his filthy, vile, wicked, and depraved condition.

The rich young ruler had not learned this when he said that he had kept all these things from his youth. The Pharisee had not learned this when he thanked God that he was not as other men. But the publican had learned this when he said, "God, be merciful to me a sinner." Job learned this and abhorred himself and repented in sackcloth and ashes. Paul finally learned this and referred to himself as chief of sinners. Oh, hear me! no man will come to be saved as long as he has a high opinion of himself. Jesus came not to call the righteous, but sinners to repentance. The great Physician came to heal the sick. And no man by nature will ever know and believe the awful black truth about himself. In the effectual call, the Holy Spirit teaches one the truth about himself.

Then there is the subject of Sin. Fools make a mock of sin. The unsaved mock, laugh about, make light of, excuse, and cover up their sins. Romans 7:7-13 teach us that man does not know sin but by the Holy Spirit using the Law of God and teaching him the reality of sin. The Holy Spirit teaches one the fact of sin. Teaches and convicts of specific sins against God. Teaches the awful blackness of sin so that the convicted sinner does not laugh and make light of his sins. Teaches the sure and awful punishment of sin. The convicted sinner believes in Hell, believes he deserves to go to Hell, is exceedingly fearful of such. Oh, if there is a lesson this generation needs to learn, it is that of the truth about sin. And if one is elect, and if one is brought to an experience of salvation, they will be brought to such through a learning of the reality of sin. To the elect being brought to salvation, sin becomes a heavy burden, too heavy to bear, and relief must be found and will be found in the salvation of Jesus Christ. In the effectual call, the Holy Spirit teaches the truth about sin.

Then there is the subject of Salvation. The man who is

taught the theories of men about salvation is more ignorant than the one who has been taught nothing at all. And, hear me. Men must be taught the truth about salvation if they are ever saved. And they must be taught effectually by the Holy Spirit. Man must be taught that salvation is not of self and not of works. They must be taught their utter helplessness in this matter. Until so taught, they will never savingly trust the Saviour. The Holy Spirit shuts every door in the sinner's face but the door which is Jesus Christ. The sinner must be taught that salvation is all of God. The Holy Spirit does not teach Arminianism. One must be taught that salvation is all of the mercy and grace of God. In the effectual call the Holy Spirit teaches the truth that salvation is by the sovereign and effectual grace of God.

Then the final course taught in the Saving School of the Holy

Spirit is the truth about the Saviour. Oh, man must know and believe and trust in the truth about Jesus Christ in order to be saved. Salvation is wrapped up in the Person and the work of Jesus Christ. And one must learn this truth in order to be saved. The Holy Spirit teaches Who Jesus is. That He is God. The sinner must believe this in order to salvation. Believing the truth about Jesus is essential to salvation. To trust in a christ different from the one revealed in the Bible is to trust in a false christ and will not save. The Holy Spirit teaches what Jesus did. He was born of a virgin. He lived a sinless life for His people. He died on the cross for the sins of those who will trust Him. He arose from the dead. Oh! This is the gospel. That Christ died for our sins and rose again. One must believe this to be saved. The Holy Spirit teaches this effectually in salvation.

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FROM THE EDITOR

Mayday, Mayday! Help, Help! S.O.S., S.O.S. Brothers, and sisters, especially brothers, especially preacher brethren; I need your help. I do most surely realize, and unashamedly confess that I am not infallible — far from it. I am willing to listen to and prayerfully consider the advice of others. Will you help me in the following matter?

The Baptist Examiner is a good paper — but it should be, and could be a much better paper. It is my great desire to make it better — more of a blessing to the readers, and more glorifying to God. But I need, yea, I must have the help of others. No doubt, I can make my part of the paper better than it is. I will try to do this. As to the rest of the paper, I cannot make it any better than the material of others.

One of my biggest disappointments since coming here, as well as the largest single handicap to making T.B.E. what I would like it to be, is the fact that preacher brethren — the great majority of them just will not write sermons for the paper and send them to me. Some of the brethren tell me that they wanted me here — they prayed that God would put me here — I thank them for this interest and show of confidence; but these same brethren have grievously let me down as to helping me with material for T.B.E.

Here is my problem, and I seek your advice. What shall I do about it? 1. I do not want to write much, if any, more than I do in each issue. 2. I do not want to use too many dead men's sermons in the paper. I think it good to use Brother Gilpin frequently because of his past relationship with the paper, and because many of us knew and loved him. It may be that I should use more dead men's material. But I do not want to make this even close to a major portion of T.B.E. 3. I do not want to use any one man too much in the paper, though I do not know how much would be too much. 4. I would prefer to use many different men. Now, my problem is that most of the preachers will not write for me.

Some very few are very faithful in writing, I thank God for them. Still, I would prefer not to use these few too frequently, but to use many others. I prefer to use preachers. I am not adverse to some articles by laymen, but much prefer to predominantly use preachers. At present, I do not plan to — likely never will — use articles by women except poems and "Why I Like T.B.E." articles.

Now, I come to the readers of the paper and ask your advice. Please feel free to write me about this matter. 1. Shall I write more articles myself? 2. Shall I use more dead men's articles taken from their books? 3. Shall I use the few who will write much more frequently? 4. Should I make more of an appeal to laymen to write for me and use them more? What, oh, what shall I do?

Now, I know that the best answer would be for more and more of the preacher brethren to start writing articles regularly for me. This would settle the whole problem for me. But I have tried. I have begged and fussed, begged and fussed. Frankly, I fear that the brethren just will not do this. It just may be that this will touch the hearts of some, and they will start writing faithfully for me. Oh, that they would! But I doubt it. Harsh facing of reality has forced me to this attitude. Still, I have a strong desire and a very faint hope that this will be the case. But if this does not take place, and it probably will not; what do you advise me to do as to this great problem? I know that the final decision is mine. I know I must take full responsibility for that decision. But I do seek and will prayerfully consider your advice as to this matter. The question is, what shall I do as to material for The Baptist Examiner?

One more appeal, preacher brethren. Will you please start writing articles for this paper and keep faithfully at it? The sermon you preach to a handful — send it to me and I will send it to thousands and thousands. You can multiply your ministry exceedingly. Such exposure of your sermons to thousands may well be used of God to open further doors of service for you. It has done this for me. Preacher brethren, I can help you and you can help me in this way. I receive many letters from those to whom T.B.E. means so much. It is to many, about all they have of good, sound, true Bible preaching. Will you help me to minister to these thousands of people who need, love, and greatly appreciate this ministry?

Brothers and sisters, please send me your advice. Please pray for me as to this very, very important matter. Read this over. Check out what I have said, and then write me about it. Oh, that the Holy Spirit will speak to many of the preacher brethren and move them to help me in this great ministry!

TEACHES

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The Holy Spirit teaches this effectually in salvation.

The effectual teaching of the Holy Spirit of these four S's to the unsaved is always accompanied by learning, desire, and saving faith in the effectually called.

Now, since these are the things the Holy Spirit teaches to the unsaved in the effectual call; and since the Holy Spirit uses the Word in teaching the things; and since the Holy Spirit is pleased to use the preaching and witnessing of the saved in this work; therefore, we are to preach and witness these truths to the unsaved.

MOCK

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lend credence to their emphases. We see such unscriptural efforts on every hand. Some of the largest religious groups have used and are using such unscriptural methodology. Therefore, anyone who has the audacity to take issue with them usually is frowned upon or spurned rather contemptuously by both the lost and the saved. Those who look to water for salvation, of necessity, must oppose and ridicule those who take issue with them. These must do this if they are to keep their deceived and brainwashed followers in spiritual darkness and in bondage to sin.

Even the word, "Baptism," is a device used by some to keep great hosts in spiritual darkness. In the English, the word, "Baptism," is a transliteration—not a translation! If the principles of transliterating the Greek Baptizo had been employed in connection with John 1: 1, the passage would have little meaning for most. Instead of the translated, "In the beginning was the Word, and the Word was with God, and the Word was God," we would have the transliterated, "en arche en ho Logos, kai ho Logos en pros ton theon, kai theos en ho Logos."

Why the King James translators would transliterate the word, "Baptizo," instead of translating it should be obvious to all. "The Church of England" was Roman in its "Baptismal Regeneration," and in its "sprinkling and pouring." Understandably, the religious leaders of the time—even as King James, himself—did not want the people to know that "Baptizo" means to "Immerse" or to "Dip"!

Needless to say, this was a religious conspiracy on the part of the religious leaders and the King to keep the people in ignorance regarding the unscripturalness of their Roman "sprinkling and pouring." Sadly and most tragically, other "translators" have continued this conspiracy to keep the people in ignorance. Thankfully, not all of us have had a part in the "conspiracy." Nonetheless, we have become promoters of the "conspiracy" by repeating the transliteration, "Baptism," rather than demanding the translation, "Immerse" or "Dip"!

First, we need to realize that the so-called King James Bible is simply a version of "The Great Bible" by way of the Geneva Bible—not a translation. Second, even though I do most of my thinking in "The King James Version," we need to realize that at least some of the "transliterations" in it are clear-

ly the work of men who conspired to keep the people in ignorance of what God actually was saying. It is clear that these were intent on ensuring that "sprinkling" and "pouring", along with "Infant Baptism" and "Baptismal Regeneration" should persist as crucial and definitive doctrines in what they called "The Church"!

Some Baptists, it would seem, have erred greatly in their approach to the Word of God. It is probable, too, that the vigor with which they have persisted in holding to the transliteration, "Baptism," has worked against their belief concerning "Immersion," really. Resultantly, there are few Baptists today who can make any real "argument for immersion" or any argument whatever against "sprinkling" or "pouring". They find themselves as all others. Just more of the unbelieving hosts!

Generally, two passages of Scripture are the perennial favorites of those who "look to water" to save them from their sins. Usually, their initial appeal is to Acts 2:38. In their arguments concerning this verse, they would have us to suppose that God contradicts Himself in other Scriptures such as, "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" and "He who believes on the Son has everlasting life"!

Some very learned men who have made meaningful and correct translations of other portions of the Word of God apparently have "feared to touch" the King James' transliterated "Baptism"! These may have become the victims of self-induced cowardice or they have become hypnotized dupes who could not bring themselves to counter the conspiracy which has centered around the transliteration of the Greek "Baptizo"!

If such men could have brought themselves to overcome their scholarly cowardice or their "hypnotic spells," they might have had the courage to face Scriptural reality. Had they done so, they would have translated all of the Word of God with equal honesty and zeal. Then, instead of following the "King James Translators" scheme to keep the people in darkness, we would have had, "Repent for the remission of sins and ye shall receive the gift of the Holy Spirit, and be immersed everyone of you in the name of Jesus Christ."

In their defense of "Baptismal Regeneration" ideologies, some men have argued endlessly about Acts 2:38. Much more difficult passages have been translated with considerable ease. It should be obvious that at least two things are involved; namely, (1) Those who sprinkle or pour for salvation want to keep the people in ignorance regarding the "Immersion" practice of John, Jesus, and the apostles; (2) Those who immerse but who do not feel they can trust the Lord Jesus for salvation must twist the Scriptures to validate their own unscriptural confidence in water as the "Savior"! It is evident that the Scriptures do not have ultimate authoritativeness for these. If the Scriptures were authoritative for them, they would join Moses, David, Isaiah, Peter, Paul, John, and other Biblical authors in the meaningfulness and the effectualness of "Faith"! Likewise,

they would join Jesus in His defense of the Word of God as it is given, "For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words" (John 5:46 - 47). If these "Baptismal Regenerationists" were honest, they would turn quickly from their unscriptural devices. They would be especially concerned to note Peter's words and the Lord's response in Matthew 16:16-17, and realize the error of their ways. Too, they would realize their unscriptural folly each time they read the Word of God where Peter explains that our salvation is through "The precious blood of Christ, as a Lamb without blemish and without spot."

The other Scripture to which these so often appeal for their "watery salvation" is Mark 16:16. In their "translation" of this passage, it is obvious that they again are determined to prove that "water saves." They show us this side of their natures when they transliterate Baptiztheis, rather than translate it. Too, their ulterior motive is further evident in the order that they give the words. A proper translation and order, perhaps, would better read, "He that believes shall be saved and immersed." When the verse is viewed in such a manner, we find it is in perfect harmony with every other statement in the Word of God regarding "the way of salvation" and God's Plan of salvation. When the proper order is given the words, the last half of the verse is not in obvious contradiction with the first half. Rather, the second half of the verse simply confirms that which we have found in the translation of the first half, "He that believes shall be saved and immersed, and he that believes not shall be damned."

Needless to say, we do not question "the cleansing properties" of water with respect to material things, the things of the flesh, or the flesh. The God who "looks on the hearts of men, not on the outward appearance," however, chose, "the blood of Jesus Christ" to cleanse us from our sin. Not even the blood of animals—far more precious than water because it contains life—could cleanse from sin. In a thousand and more ways, God makes it clear in His Holy Word that His Salvation of sinners is through the blood of His Son, only!

How very tragic it is that the great majority of the religious who name the name of Christ in this very hour do so only in connection with "water" which they suppose "cleanses them from their sins." These who hold to "Baptismal Regeneration" have a thousand and one sectarian or pseudo-doctrinal reasons why they cannot fellowship with one another. Often, too, they appeal to many other religious devices in order to ensure or maintain their separateness or their religious distinctiveness. Whereas if, for just a moment, these could realize that they really are in complete agreement regarding "Baptismal Regeneration" earth doubtless would see the most complete unity of the masses since before the Tower of Babel!

Very sadly, most who are called Christians seem to conclude that it is all right to presume that the salvation of others has been effected or accomplished by their "Baptism"! Since Jesus has forever declared, "I am the

way, the truth and the life, no man cometh to the Father but by me," we need to be aware that these who suppose they have become Christian by their "water baptism" are in deep spiritual peril. These who persist in "looking to water as their savior," appear to be as piteous as the unnumbered pagan masses. Tragically, these pagan hosts often make their earthly pilgrimages to the filthy, putrid, polluted, vile waters of the Ganges and other "corrupted waters" to wash away their guilt and their sins, all, needless to say, to no avail.

How we pray that these piteous hosts who look to earth's water to save them from their sin might have the spiritual insight of "The Woman at the Well," and that they might partake of "The Water of Life" which our Lord provides. How we pray, too, that these deceived and deluded ones might have the insight which Peter had on the Mount, or the spiritual comprehension of the disciples who believed the words of Jesus, "I am the way, the truth, and the life; no man cometh to the Father but by me" (John 14:6).

God has made the way so very, very clear! How sad it is that there must be "the way of destruction," and that "many go in thereat"! Thankfully, God provides our Lord's Death, Burial, and Resurrection as His only means of salvation for all who have ears to hear! That "Good News" alone is "The Gospel which is the power of God unto salvation to everyone who believes, to the Jew first, and also to the Greek."

With the message of God concerning salvation being so plain and so absolute, why would any intelligent or any unintelligent person ever suppose that there is salvation in "Baptism" or in "water"? Surely, Satan's "Yea, hath God said?" yet moves upon the hearts of men and women with an effectualness equal to that which Satan knew in The Garden.

Nonetheless all are without excuse! The Word of God is unmistakable, "Believe on the Lord Jesus Christ, and thou shalt be saved"! Any who might have any question regarding the reality of salvation or the way of salvation will find their positive scriptural response in the word, "If thou shalt confess with thy mouth that Jesus is Lord and believe in thine heart that God has raised Him from the dead, thou shalt be saved." Thankfully, for time, God says - "We are ambassadors for Christ"!

"In His stead," we pray you, "be reconciled"!

LOCAL

(Continued from Page 1)

them. This church consisted of Spirit-led persons, it led them to be immersed as a testimony of their new life in Christ (I Cor. 12:13; Rom. 6:4).

In I Cor. 12:14-17, Paul tells the assembly that it is a body of many members, each has a use and no member is more impor-

tant. Then Paul says, "But now hath God set the members every one of them in the body, as it hath pleased him" (v. 18). Paul clearly asserts that he knew God had selected them and placed them in a local assembly. It was God that made the local body just as he is responsible for each of our bodies. It is "fearfully and wonderfully made" and God knows its inner parts (Ps. 139:14-16). He summarizes his feelings for the assembly by saying, "Now ye are a (more correct translation) body of Christ, and members in particular" (v. 27). This statement is very clearly saying that they were only one of Christ's bodies, but by God's Grace that is the greatest organization of which one could be a member.

The local church has a local government. This is seen in a number of places: Acts 1:15-26; Acts 6:1-6; and Matt. 18:15-17. Each place relates to your assemblies with something to do and then it shows what was done and eventually we see the benefit of the action taken. In Acts one, we observe Judas Iscariot's replacement by Matthias, where he was numbered amongst the other apostles and thus the bishopric was full. When a problem arose in Acts six, they set the deacon's office in the church under the Spirit's leadership and then they had someone to handle the problem. In Matthew 18, the church is responsible to discipline its membership when it is necessary. The whole assembly was to hear the problem if it was not settled by the offended and the offender. The government of the assembly was clearly the responsibility of the local body. In our present day many forces are trying to be the governing body for local assemblies, either hierarchical organs or other assemblies. But in the days when the apostles acted, the emphasis was with the local assemblies.

Our belief in local government of the assembly has been encouraged by the action in two incidents recently here in Minnesota. It seems that two Roman Catholic churches decided to conduct some business. One desired to return to the Latin mass, while the other wanted to relocate to a better worship place. Both situations met with problems from the minority and outside interference. One Priest said "I think it's very hard to operate on a 'yes-no' democratic vote, the democratic model as it is used in the church." I suppose that what he meant by "the church" was the Catholic hierarchy, unless he denies the aforementioned Scriptures where we saw the problem and the action that was taken by the assembly. Christ set the responsibility of government in the churches and all went fine until men put their hands into modifying His will.

Since we have blood-bought assemblies gathering and conducting business under God's leadership, what will we see as the results? It seems that results are very important to some! Many local assemblies act as if they are pressured to produce results of large membership rolls. They compromise God's Word and scorn those that adhere to it faithfully. The results of the faithfulness at Ephesus are surely what God

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Let's Study The Lord's Church

By E. G. COOK

CALVARY BAPTIST
CHURCH
BOOK STORE

THE BAPTIST EXAMINER
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PAGE THREE

A man is given to covetousness when he so sets his heart upon worldly things that, for the love of them, he will part with heavenly things.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Should casting out demons be any part of a preacher's or church's ministry today? How would it be known that one was possessed by a demon? How would the preacher and church proceed in such a matter?

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

PASTOR
Sovereign Grace
Missionary
Baptist Church
Texarkana, Tex.
75501



Both inspired Testaments has much to say about demonology, but what I have read and studied concerning the subject apart from the sacred record seems to be inspired of demons. While God knows all there is to know about everything, including demonology; it appears to be a phenomena that man knows very little about. Yet, the Lord commands His people, saying: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1). The exclusive criteria by which the "spirits" are to be tries is the infallible Word of God, and "if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

II Corinthians 11:14, 15, "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness..." There is no doubt pseudo-religious or theological demons, who actually possess the minds of false professors or Christianity, and by them make their diabolical intrusion into the Lord's churches. Due to a lack of tenacity to the truth by the victimized church, and failure to test the devilish intruders by the unerring word, it often succumbs to the scheme of the Satan possessed. The church thusly affected becomes an enemy of God, and vehemently opposes the truth which it once loved and propagated. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Mt. 7:15; Acts 20:29).

When the demon possessed false prophets are "tried and found to be liars" (Rev. 2:2), and are cast out of the church, then the church has in a genuine sense, cast out demons. The pretended exorcism practiced by the Catholic Church and some Protestant churches have caused me to wonder who is really the victim of demon possession, the exorcist or his client. Could it be the would-be exorcist is "playing God?"

I Timothy 4:1 "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." The word "devils" in this text should have been

translated "demons," for there is only one devil, but many legions of demons. And while demons use unsaved people in various ways, such as Judas to betray the Lord, and they have since the fall of Adam possessed men in high governmental positions (Eph. 6:12). It is apparent to the discerning mind that the Emperor Nero, the popes, Hitler, Joseph Stalin, Mao Tse-Tung, Khomeini, and many many others in government, past and present have been and are nothing more than demoniac pawns.

However, I believe the main thrust of demoniac activity is to cause the dedicated saint as much misery and torment as they can in this present evil world. The evil and unclean spirits hate the Lord's churches with an insatiable and unparalleled enmity, which is attested to by Baptist history. But I do not believe a saved person can be possessed by demons. The saved person can be influenced and oppressed by demons, and oftentimes experience such, but he cannot be completely possessed, because "greater is He" that is in the Christian than he that is in the world.

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

Deacon
Calvary
Baptist Church
Ashland, Ky.



We know that Christ, while here on earth cast out demons at different times during His ministry (Mark 1:23-27, 32-34, 39; 3:11-12; 5:1-20; 7:25-30). We also know that when Christ sent out the twelve apostles, "...he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease" (Matt. 10:1). Also, when He sent the seventy we see that they had been given the power to cast out demons, "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name" (Luke 10:17). After the ascension of our Lord we find that certain members of His church continued with that power which had been given them (Acts 5:16; 8:7; 16:16-18; 19:13-19). But I fail to find where we are told that this gift was to continue, neither do I find where it was to cease as were some of the gifts given to the early church. I can not say if this is part of the church's ministry today. Many have written on the subject and maintain that they have on occasions been able through the power of the Holy Spirit to cast out demons.

The Holy Spirit has warned the children of God over and over in the Scripture of the wiles of Satan and his army of demons. He tells us that, "For we wrestle not against flesh

and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph 6:12). We are also told, "Be sober, be vigilant because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour;" (I Peter 5:8).

I realize that demon possession is just as real today or even more so than it was in Jesus' day. We see that by the great increase in the occult movement that is sweeping the land, but to answer the questions, I leave for the other members of the forum.

SAM
WILSON
1490 North
Spring St.
Gladwin, Michigan
48624

PASTOR
Grace
Baptist Church
Gladwin, Michigan



Let me begin this answer by saying, I strongly believe in demons and their power. I believe we sometimes underestimate the power and abilities of demons. I also want to make it clear that I do believe in modern day demon possession. There are people on this earth who are possessed with demons. To me, this is a scary thought. I do find comfort in the fact, that a saved person cannot be possessed by a demon. I find comfort in the fact, that The Holy Spirit, which dwells in saints, is mightier than the demons that indwell people. Now, to answer your questions.

I might be wrong, but I do not believe that casting out demons is a part of the church's ministry today. I am not sure it was ever a particular part of the church's ministry; but that the apostles were given this gift or ability to attest to the authority and power of the church. I believe the ability for humans to cast out demons, died with the apostles. I am not adamant on this. I do not know a church or a sound preacher that professes to have this ability. If demons are cast out in this day and time, it will be done by the Spirit of God without the assistance of a man; with the exception of God using a man perhaps in preaching to the one possessed.

Let me now give what many say are evidences of demon possession. Some of these are taken from Bible examples; (especially the Gadarene demoniac others are the opinions of counselors who specialize in this field. I will list these off in number. 1. Unusual physical strength. 2. Fits of rage. 3. Split personalities. 4. Resistance to spiritual things. 5. Alteration of voice. 6. Clairvoyant powers. 7. Supernatural knowledge. 8. Ability to speak unlearned languages. 9. Spells of unconsciousness. 10. Foaming at the mouth. 11. Reaction to the name of Jesus. 12. Passion for lying. 13. Pain

unrelated to injury. There are a few others mentioned but these will suffice. I am not saying that I agree with all these signs. We need to be very careful that we do not mistake a physical or mental ailment for demon possession. I am not convinced that we can know a person is possessed even though we strongly suspect it.

Lastly, you ask what the church should do in this matter. I do not feel the church should handle this matter any differently than that of other lost people. We should pray for them. We should witness to them of Jesus as their only hope for deliverance. We should live Godly lives in front of them. We should not fear them, for our God is mightier than their devil. I hope this answer has been of some help to you. May God bless you is my prayer.

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

PASTOR
Kings Addition
Baptist Church
South Shore, Ky



Whether demons possess people today or not is a question that has been debated by many people. We must say positively that as long as Satan and his hosts have been and will be in this world, there will be demon possession.

Naturally, while Christ was on earth, the demonic reaction was very severe, as Satan and his hosts knew who He was. "And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let me alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God" (Mark 1:23-24). Whenever the demons are in the presence of God their reaction will always be severe except at the time of judgment.

In this day and age we must still watch, because Satan's demons are all around working. They work in a different manner most of the time, but with the same purpose and intent, and that is to destroy or hurt the Lord's people. Satan and his demons now work mainly as angels of light. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:14, 15).

How do we cast out demons? With the Word of Truth. In Matthew 4 Jesus was tempted by Satan. His defense was "It is written" (vs. 4, 7, 10). Satan, from the garden of Eden on, has always distorted the Word of God, but can never stand the truth.

The duty of the preacher and the church is to preach and stand for the truth which will always drive Satan away. Any church that falters in this stand will have Satan in her midst immediately.

LOCAL

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will bless at the judgment seat of Christ.

"And He (God) gave some apostles; and some prophets; and some evangelists; and some pastors and teachers for

the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:11-16).

In these verses we find the unity and maturing of the saints to be the mission of the local assembly. The Rotary Club was not given this task! The mature and faithful saints do not worry if they win people to Jesus, rather they concerned themselves with learning of Him and that relationship is the source of the "evangelistic" fervor of the church. Today we see men's devices in men's churches striving to convince dead men (spiritually) to "Try God", but by God's grace I'd rather assemble with God's faithful few than millions that don't know Him.

The Pastor is responsible to teach the people all of God's Word. The mere mention of doctrinal terms does not substitute for teaching the doctrines. We must not shun to teach for fear of converting or failing to convert anyone. Such pastors shall have their hands full in this life and in the days to come they will have their hands full of lost men's souls to present to Jesus rather than the souls of their members full of the truths of God's Word.

So is set the Biblical pattern of the local church, may God give us the ability to be faithful to Him as we serve Him. The saved are taught in this assembly obedience to baptism. They are properly given the responsibility to handle the ministry of the assembly, its pastoral calling, times of worship, mission outreach and many other actions. In all of this there is the result of a healthy, thriving organism for Christ. May God bless this to your heart!

BRIDE

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which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled."

II: What is the Bridegroom like? He is compassionate. He is kind. He is full of love, He is slow to anger, patient, has mercy, He has great wisdom and knowledge, understands, hears, knows all about His bride. He loves His bride with an infinite love that will never die. He loves His bride so much that He gave His life for her.

III: Who is the bride? Who could meet the qualifications of being the bride of Christ? Who could be good enough to be the bride? Well, somebody has to be the bride. Who is the bride? Well, there is a wide difference of opinion, but only one can be

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BRIDE

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right. There can be only one suitable bride. Some say that the bride of Christ is Israel... Some say that all of the saved will be the bride, meaning all of the saved from Abel to the calling out of the saved at the first resurrection meaning a "Mystical Universal Church."

(I): It cannot be Israel, for the bride of Christ must be a virgin, pure, undefiled, must be a chaste virgin. Israel, God's wife, is adulterous, and at the present is divorced from Him. So it cannot be Israel. Isa. 54:1-10. (II): Cannot mean all the saved from Abel to the second coming of Christ because there was no church in the O.T. days. There was no church until Jesus started the one during His personal ministry. (III): The bride of Christ is to be a chaste virgin, and while all agree that there is only one true church, some want to put every denomination and sect and church in the true church. But the truth is that there is only one true church in kind, and that is a Missionary Baptist Church. It cannot be the Catholic church, the Protestants, Lutherans, nor any other. The Bible speaks about the Catholic church as being the great whore or the Apostate church, and all the other denominations that derived or came out of her are known as the harlot daughters. This tells us that they could not be the bride of Christ. If a church is not a Missionary Baptist Church, then it is no church at all and will not be the bride of Christ. In order to know the Lord's true bride we must define and identify the Lord's Church.

The word "Church" The English word "Church" comes from the Greek word "Kuriakos", which means "of or belonging to the Lord". It is used of the Lord's Supper (I Cor. 11:20). "When ye come together into one place", The word "church" as is used today comes from the Greek word "ekklesia" which means assembly regardless of kind. Acts 19:32, "Some therefore cried one thing and some another: for the assembly was confused; and the more part knew not wherefore they were come together" (v. 39). "But if ye enquire anything concerning other matters, it shall be determined in a lawful assembly" (v. 41). "And when He had thus spoken, He dismissed the assembly". There were many of "ekklesias" in N.T. times. Jesus said, "I will build My ekklesia." Not all these other denominations that we have today that call themselves true churches. In Matt. 4:18-22, Jesus calls out the first four members of His ekklesia. Then, to the eleven which formed His church at that time, He gave the commission or authority to carry out His work in His church in Matt. 28:18-20. The church was given the commission and not the disciples as individuals. Therefore, when He commissioned His church this ruled out all others having any authority to do His work. It takes the church as a body to authorize any work. Individuals do not have that authority.

Identifying the Lord's church: To do this three things are necessary: 1. It must have been started at the right time. 2. It must have been started at the right place. 3; It must have been started by the right person. The church did not have Its beginn-

ing on the day of Pentecost. By that time the Lord's Church already had the commission to operate, Matt. 28:18-20. It had already had an ordination service, Mk. 3:14, "And He ordained twelve, that they should be with Him, and that He might send them forth to preach." She had already baptized people, Jn. 4:1-2, "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples," She had already had the Lord's Supper, Matt. 26:26-30. There were already 120 members who held a business meeting, Acts 1:15-23. It was started at Jerusalem, not Rome nor some other part of Europe or America. It was started by Jesus Himself and not the Pope.

Well what kind of church did Jesus start? First, There was a man sent from God, whose name was John" Jn. 1:6. This man said in Jn. 1:33 concerning Jesus, "I knew him not; but he that sent me to baptize said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." Matt. 3:1, "In those days came John the Baptist, preaching in the wilderness of Judea." Baptist is a God-given name, therefore a divine name. God was the first one that used it. Therefore we have a Baptist preacher preaching and baptizing the believers, and of these that John baptized, Jesus chose some to be the members of the first church. All the apostles were baptized by John. Acts 1:21-22. I Cor. 12:28, they were the first members of His church. Therefore it could be nothing but a Baptist Church, as all had been baptized by a Baptist preacher who had special authority from heaven to baptize. Now we can see that the bride must be a Missionary Baptist Church, and none other will do.

While Christ died for the sins of all that shall ever believe on Him, He died especially for his bride. His espoused bride has been persecuted, disowned, and cast out by the world; been abused by the religions of this world. Christ has promised His bride that He will continue to build her up and that the gates of hell shall not prevail against her. After He had voluntarily laid down His life for her, and all that should ever believe in Him, and while heaven is a large place, "It has many mansions", Christ left her to go back to His Father's house to prepare a special home for her. Jn. 3:1, "And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am, there ye may be also." Jn. 16:16-22, "A little while and ye shall not see me...a little while and ye shall..." Illustration: Woman in travail has sorrow, but when the baby is delivered she has joy... Jesus told His bride that she would have sorrow while He was gone, but when she saw Him she would forget the sorrow and would rejoice. The bride is a Baptist Church. A true Missionary Baptist Church. A chaste virgin.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

WHY

(Continued from Page 1)

the subject of their salvation, always get their free will into the matter. Have they never studied the ninth chapter of Romans? Verse 11 says "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)" That leaves he matter in God's hands, doesn't it? Verse 13 of the same chapter states that God loved Jacob, but hated Esau.

According to the "free will" crowd, they would have us believe that God is not capable of saying what He means. Psalm 5:5 says that God hates all workers of iniquity, not just the sin as the Arminians would have us to believe. Ask yourself if this Biblical teaching is preached in most of the Protestant churches of today. Of course it isn't. If you are in a church that does not teach the whole council of God, you should be looking for the church that does. It is the grace of God that shows one this. Most of us are of an Arminian heart when we are saved, but by the grace of God we can be delivered from "freewillism." Paul said that he laboured more abundantly than they (the apostles) all. I do not claim to have laboured more than anyone, however I do claim to have laboured in the Word of God. God's grace caused Paul to labour. It caused me to labour, and it can cause you to labour, also. God's grace can deliver you from false doctrine, show you His sovereign grace, and lead you into His true church.

Let me mention just a couple of Scriptures that you may wish to give some labouring to, if you doubt that Baptist Churches are the kind that Jesus started. I am not speaking of some of the so-called Baptist Churches that teach the free will of man in the matter of salvation, or baptizing children. They are not teaching the doctrine of Christ, although they claim to be. Jesus said in Matthew 16:18 that He would build His Church, or build up His Church, or perpetuate His Church. Ecclesiastes 3:14 states that what God does it is forever. Listen, "I know that whatsoever God doeth, It shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him." No one is going to add to it, amend it, correct it or improve upon it. Jesus promised He would build it up, and if I can accept His promises to me concerning other spiritual truths, surely I can accept this one, also.

Look at Acts 2:41. It is Pentecost. Not the birthday of the church as some would have us believe, but Pentecost was a day when the Holy Spirit gave the Church (already in existence) power to do the will of God here on earth. The Scripture here tells us that about 3000 souls were added unto them (the Church). What Church? The Presbyterian Church? Certainly not, as it was not in existence yet. The Lutheran Church? No. Again we have to answer with the same reasoning, it simply had not come into existence as yet. The same is true of any church you can name except the Baptist, and that includes the Catholic Church. The Catholic Church did not come into existence until about A.D. 606, when the Popes became universal.

In its beginning the Church that Jesus organized was composed of the apostles whom John the Baptist baptized. God sent John for the purpose of preparing a people for Jesus Christ. (See Malachi 3:1, Matthew 11:10, Mark 1:2). Christ chose twelve that were baptized by John. Jesus Himself was baptized by John. What does that make them? Methodists? Catholics? Pentecostals? Not at all. If it makes them anything, it makes them Baptists! They may not have been called Baptists, but as labels were put on different sects, eventually Baptist is the name that has to be associated with the teachings of Jesus Christ. Baptists have been called by many different names through the ages, but at last, Baptist, and finally Baptist was the final name given to this church that Jesus Himself built, and continues to build upon, and all the floods of Satan cannot prevail against it successfully. Praise His Holy Name! It is by the grace of God that I am a member of it. The grace He bestowed upon me was not in vain. Reader, can you say this today? If you cannot, please investigate, study, labour to see if the Scriptures do not teach this blessed truth. Then obey James 1:22 which says, "But be ye doers of the word and not hearers only, deceiving your own selves." May God bless you all is my prayer!

A SBC/LUTHERN EXPERIENCE

by Mark Sweat,
Lewisburg, NC

Has Lutheranism infiltrated the Southern Baptist Convention? One would surely think not, but it seems to me, from a recent experience, that the answer is a surprising yes! Perhaps you are as surprised as I was. I only believe this because I saw it and heard it myself.

My family and I attended a S.B.C. Church meeting one Sunday night. We did not know that they were going to have what they thought to be a baptismal service. From this service we learned that Luther had found a new home.

The preacher began to speak about baptism and how it relates to the individual's life. First, he called baptism a sacrament. I could hardly believe my ears. He quoted Luther as saying, after one is baptized he must spend the rest of his life in living out his baptism. That, along with his "sacramental" remark did not set very well with me. I looked around the auditorium to see if anyone else was as upset by these statements as I was. All I could see was a sea of expressionless faces, avidly drinking in every word. There seemed to be no adverse reaction whatsoever.

I thought it could get no worse, but I was wrong. The preacher went on to say that he was not baptizing the convert--that the whole membership was, in fact, doing it. I did not understand this concept until I related the incident to a friend of mine who is a former Lutheran pastor. He told me that this idea was a classical Lutheran doctrine called "delegated authority." This means that, in a Lutheran meeting, the membership somehow gives its authority as a royal priesthood to the preacher, so that he may perform his duties on their behalf.

I was to be even more as-

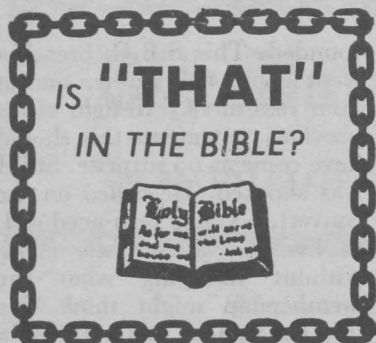
tounded. This S.B.C. preacher went on to call Luther one of "our reformers." In light of his previous statements this should have come as no surprise. Still I was shocked. He called on the convert, a young teen-aged girl, to live her life as she chose without worrying what the membership might think. He told her that he had baptized a young woman several years ago; and that now she was in seminary, preparing for the preaching ministry to which God had called her. He hoped that this young girl would do as well.

Perhaps we should have left at this point. Things were really strange, and I did not know how much more I could take. However, I felt that we should stay and see just what happened next. If for no other reason, that we might be able to tell others what goes on in such a place. The preacher finished his discourse at last, and asked everyone to move to an adjacent building where the baptism was to take place. I stopped him on the way out, and asked him if he meant to call baptism a sacrament. He replied that he did, and seemed surprised that anyone would even ask. I asked him if he meant the word "sacrament" as the Presbyterians understood the term, as a means of grace. He said, yes. By this time I was wondering if I was really speaking to someone who really pretended to be a Baptist. I asked if he meant that baptism was like a transfusion of grace, as this is a rather blunt definition of "sacrament". To this he said, no, and then began to backtrack over what he had previously said, contradicting himself. Finally, he said he could talk no longer, and had to go on and finish the service. We followed.

Once the preacher was in the baptistry with the convert, he repeated that all the membership was, in fact, performing the act. As he spoke he was sprinkling water on the girl's head. I wondered if he would really immerse her at all. I thought that, perhaps this was new S.B.C. doctrine. When he did immerse the girl after much talk, I thought how he had destroyed whatever possible good that had been done by all the things he had said before. It was a total waste of effort, because he had, in essence, torn down the foundations before he erected the building. How could it stand? More to the point, how could the young girl stand?

Afterwards, the preacher called us into his office. There I saw the liberal "Interpreter's Bible Commentary", and wondered if he had gotten his Lutheran ideas from it. It could have been from a seminary teacher, but it does not really matter. What does matter is that this small group of rural folk, in a rather isolated area, had been fed Lutheranism, Liberalism, and unbelief for so long that they did not even recognize the unscripturalness and sinfulness thereof. They had become like those mentioned in Revelation 3:; thinking they had so much, when they had so little.

Some Baptists have become so much like the harlot daughters of Rome that it is difficult to tell the difference between them. And it is such a little difference that it is hardly worth bothering oneself about it at all.



QUESTION: — Who were complained of because they did not wash their hands before meals?

ANSWER: — Jesus' disciples, Matthew 15:1-2. "Then came to Jesus scribes and Pharisees... saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread."

HIS SUFFICIENCY

If my body wasn't tired
And my vision wasn't dim,
I think I'd see more clearly
A perfect picture of Him.

If my faith never wavered
If no questions ever came
I'd see "men as trees walking",
And the "dark Glass" be made plain.

'Til these things no longer hinder
I'll be happy just to know,
His Word is true and I can trust Him
To be with me 'ere I go.

If I accentuate the positive
Count the blessings that are mine,
He will keep me looking upward
And take care of extra time.

Since He only, knows my future
Knows each faltering step I take,
I'll take courage and press onward
I'll be happy for His sake.

'Twill be joy at last to see Him
Jesus Christ for whom I wait,
He'll give me a glorious welcome
As I enter Heaven's gate.

Mrs. J.P. Morgan

AN OPEN LETTER TO THE BRETHREN

by Charles Empey
East Moline, Ill.

My dear brethren, it is truly marvelous that we can greet each other in Christ our Lord! It is grace and grace alone in which we rejoice on this matter and that God alone can give. It is God and God alone whom we must thank for every brother and sister in Christ. It is He, according to John 6:37, who gave us to Christ.

It would truly be a more horrible and terrifying world were it not for all of my fellow believers wherever they are in the religious world. We must stay aware of the fact that God's elect are not confined to the true New Testament churches only. Just as we, who are in true churches need yet to be shown further truths of God's Holy Word, so must they who are saved in Christ yet not in true churches. Let us be lovingly patient with them as God is with us. It is good that none of us know all there is to know; thank God there is a new dawning continually in our studies of His Word.

Finally, dear brothers and sisters in Christ, I so love the Lord's churches and I ever praise His name for leading me into one the day I was saved,

and for allowing me to hold membership in one wherever I have lived. It is our Lord who adds whom He pleases to His churches and builds new ones wherever He pleases. It is more than good to have been brought under the authority, teaching, protection and fellowship of our Lord's true churches. It is the fellowship of the churches together, yet autonomous, that sweetens still further my pilgrimage on earth. Let us not devour each other as churches or pastors or individuals. Let us fellowship wherever and whenever we can within the bounds of the Bible. Let us be careful that our scholarship be not the standard for our conduct and relationship toward one another, but Christ the Master and Love of our hearts.

Remember, all born-again believers from all time and place will share Heaven in one capacity or another (Eph. 1:10). Upon that note, I say we should be sure and regard all of God's elect as precious. "Blessed are the merciful; for they shall obtain mercy" (Matt. 5:7). Have mercy upon me brethren as I thank our Lord that He did!

I inform you that I too am a Baptist Church Bride man and we can hold this truth while seeking love and fellowship of all of God's people in one capacity or another.

DOES YOUR CHURCH HAVE THESE FOUR FOUNDATIONS?

of Christ is built and based on doctrine. Doctrine means teaching. If it is true doctrine, the doctrine of the Scriptures (II Tim. 4:1-4), that doctrine, that teaching is to be believed. The word creed means belief. What is that I hear of doing away with all doctrine, and despising all creeds? "No creed but Christ!" sounds good, but where you have Christ you must have a creed. "What think ye of Christ?" (Matt. 22:42), demands a creed and doctrine. How important is correct doctrine? "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son," (II John 9).

Heb. 6:1, 2 presents the doctrinal foundation of the church. What means this that we are to leave the principles of the doctrine of Christ? Matthew Henry reminds us that we are to "leave, not lose." F. B. Meyer adds: "There is no thought... of deserting them. The great principles on which God save the soul are identical in every age, and indispensable."

"We can only leave them as a child leaves the multiplication table, when it is well learned, but which lies at the root of all after-study; as the plant leaves the root, when it towers into the majestic shrub, which draws all its life from that low origin; and as the builder leaves the foundation, that he may carry up stone on stone, and leans on the foundation most heavily, when he has left it at the furthest distance below him." (The Way Into the Holiest, p. 111).

The church must be built on this doctrinal foundation, and every one coming into the church must build on the same doctrinal foundation. After which they should go on unto perfection, or maturity of doctrine and life, without which doctrine is of no avail (I Pet. 2:2; II Pet. 3:18). Does your church have this true doctrinal foundation?

2. The Apostolic Foundation.

Upon Simon Peter's great confession of Jesus Christ as the Christ, the Son of the living God, Jesus Christ replied: "...Thou art Peter, and upon this rock I will build My church: and the gates of hell shall not prevail against it" (Matt. 16:16-18). This is the apostolic foundation of the church. When Christ said, "Upon this rock I will build My church," did He mean Peter? Or did Christ refer to Himself as the rock? or to Peter's confession of faith? Will you take the answer of Scripture? Then you can prove that Jesus Christ is the "chief cornerstone" of the church's foundation, from I Pet. 2:3-7, and Eph. 2:19-22. But from Eph. 2:20 you must also accept the fact that Peter is a part of the foundation of the church, but not only Peter, but all of the apostles! You will discover the same truth in Rev. 21:14. The names of the twelve apostles are in the twelve foundations of the new Jerusalem, the bride of the Lamb (Rev. 21:9-10). And all who are quickened, or made alive (Eph. 2:1), saved by the grace of God apart from works (verses 8-10), and who are made nigh to God by the blood of Christ (verse 13), are being built upon that foundation of Christ and His apostles and prophets.

Does your church have this true apostolic foundation?

3. The Ceremonial Foundation

Please note, this is the ceremonial foundation. This does not mean that it is unimportant, for it has to do with God's order (I Cor. 14:40). It has to do with obedience to God's way of government as to His church. It has to do with surrender to the will of God, consecration. Is it that important? (I John 2:17).

The ceremonial foundation of the church was the baptism of John. That baptism came from Heaven (Matt. 21:23-27). Jesus Christ, the Head of the Church received the baptism (Matt. 3:13-17). Jesus Christ was baptized by the first Baptist preacher. The early apostles were baptized by John the Baptist, being disciples of John (John 1:35-42). The apostles (all of the twelve) had to begin with Christ at the baptism of John (Acts 1:22). How could they witness their Lord receiving that baptism and refuse baptism themselves? They would be poor followers of the Lord. Surely they were baptized too with John the Baptist's baptism. Those who rejected the counsel of God against themselves and justified themselves, as the Pharisees and lawyers, were not baptized of John! (Luke 7:29, 30). This would not be true of the apostles! Then they were baptized of John, as their Lord. There is no other kind of baptism in the Word of God! There is but "one baptism" (Eph. 4:5). Knowing that water baptism continues unto the end of the world (Matt. 28:18-20); that means that the baptism in the Holy Spirit, like the death and resurrection of Christ, was once for all (Acts 1:5; Acts 2), though the everlasting blessings accrued therefrom remain. Therefore water baptism is the ceremonial foundation, the entrance into the visible, local church (I Cor. 12:13). It was so at Pentecost (Acts 2:37-47). It is so now.

Search the Scriptures and see that this baptism was a burial (Rom. 6:4), immersion! and was received only by regenerated, repentant, believers in Jesus Christ, giving profession of the same. Impossible for infants. Infant baptism, or sprinkling is of man, and the church built on this foundation is not a true church. Does your church have this true ceremonial foundation?

Finally, The Personal Foundation.

Jesus Christ is the personal foundation of the true church. "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). He is the "chief cornerstone" of the church (Eph. 2:19-22; I Pet. 2:3-7). Without Him the building collapses (Matt. 7:24-27).

Jesus Christ the Lord is the personal foundation of the church, the Christ of the Scriptures, not the Christ of vain imagination. The Christ who is God, the Creator of all things (John 1:1-3). Born of the virgin by the Holy Spirit (Matt. 1:18); human (John 5:19), sinless (II Cor. 5:21), crucified for our sins (I Pet. 2:24), raised bodily from the grave (John 2:19-21), ascended to Heaven as our only Mediator (I Tim. 2:5), priest (Heb. 3:1), and advocate (I John 2:1, 2), coming again as the Judge of all men (Matt. 16:27). The Christ who is Almighty (Matt. 28:18). He is the foundation of the church. Does your church have this true personal foundation?

How can Christ be the foundation of your church if it tears down His doctrines, as given to us through His holy apostles in their writings, and refuses the Heaven-sent baptism they honored? (Luke 6:46). From these sins true Baptist churches have been kept free by their Divine Head Jesus Christ (Col. 1:18). None of the foundations have been destroyed in them. To God be glory! Amen.

"PRAYER"

The blood of Christ was shed for me
Upon the cross of Calvary;
Love was the reason He suffered there,
Oh, how much He was willing to bear.

He paid my debt of sin and shame;
The temple veil was rent in twain;
The mighty hand of God did this,
When His Spirit, Christ dismissed.

The sacrifice is now complete,
The Lamb's blood sprinkled on the mercy seat,
The Holy of Holies open wide,
The way to the Father signified.

The risen Christ now intercedes;
He is my advocate indeed;
He bids me come, my sins confess,
He'll cleanse me from unrighteousness.

Sealed with His Spirit from on high,
Abba Father, now I cry!
Oh, how sweet to meet Him there,
At His throne of grace, in prayer.

He bids me cast my cares on Him,
Let my requests be known to Him,
With supplication and thanksgiving,
Praising Him who is ever-living.

He bids me never cease to pray,
But continue on until that day,
When at last, with Him up there,
I'll now how much was wrought by prayer.

Editor's note: Sister Parrish has a book of poems such as this one. You may have one from her for \$2.00 post paid. Mrs. Kathryn Parrish, Rt. 1, Box 384, Courtland, Va. 23837.

STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"Again the word of the Lord came unto me saying, Son of Man, cause Jerusalem to know her abominations" (Ezek. 16:1,2).

The commission given to Ezekiel was that he was to "cause Jerusalem to know her abomination." He, in other words, was to lay the sins of the people before them. They, in a sense of speaking, were all sitting around a large table and Ezekiel was to lay their sins on the table—their sins (abominations) which had brought God's sore displeasure upon them.

We, as we proceed through this longest chapter in the book of Ezekiel, will observe as each sin is laid on the table. One, in fact, feels that he is in a court room as an observer, while all the charges against a particular culprit are being read.

"And say, thus saith the Lord God unto Jerusalem; thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite" (Ezek. 16:3).

Israel did not literally have an Amorite father or a mother who was an Hittite. Israel, however, by the kind of life she lived, declared herself to belong to the Amorites and the Hittites. We, for example, declare by our fruits that we are the sons of God. Israel, by her fruit, declared herself to be no more than Amorites and Hittites. We have a similar passage in John 8:44 which reads:

"Ye are of your father the devil, and the lusts of your father ye will do..." "And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. none eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born; (Ezek. 16:4, 5).

The picture presented by these passages is one of a child that is entirely neglected by humanity. He or she is left in the field with no human hope for survival. The navel was not cut and neither was the child washed, salted or swaddled (Arabs of the Near East still rub salt on infants so as to make the skin firm and clean).

Israel, as a young nation, was like an unwanted infant which had been cast into the open field. There, in fact, was no way she could have survived aside from divine intervention. There were even giants in the land, Goliath being one of them. They were also up against seven nations — nations which were trained for war.

I'm reminded that we, as lost sinners, before God came to our rescue, were like an infant cast into the open field. Our future depended entirely on Him. We could not help ourselves.

"And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, live, yea, I said unto thee when thou wast in thy blood, live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxed great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee,

and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and anointed thee with oil. I clothed thee also with brodered work and shod thee with badger's skin, and I girded thee about with fine linen and I covered thee with



Willard Willis

silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain upon thy neck. And I put a jewel on thy forehead, and earrings on thine ears, and a beautiful crown upon thine head. Thus was thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey and oil; and thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God" (Ezek. 16:6-14).

There are many beautiful teachings presented to us in the passages which we have just read. The main teaching, of course, relates to Israel, but there are many points which we could apply to ourselves. Some of the points to which I refer are as follows: "...And saw the polluted in thine own blood"; "I said...live"; "thou art come to excellent ornaments"; "thy breasts are fashioned"; "thine hair is grown"; "thou wast naked and bare"; "thy time was a time of love"; "I spread my skirt over thee"; "I entered into a covenant with thee"; "I washed thee with water"; "I anointed thee with oil"; "I clothed thee with brodered work"; "I girded thee about with fine linen"; "I decked thee with ornaments"; "thou didst eat fine flour, and honey and oil"; "thou wast exceeding beautiful"; "it (beauty) was perfect through my comeliness, which I had put upon thee". A text relative to that which God has done for you and me could be taken from each one of the above statements. We, in fact, have been redeemed from a polluted state and made beautiful through his comeliness.

Israel had a very low beginning in that, when she was found, she was polluted in her own blood. There, in fact, was no human way in which Israel could have become a nation. God, however, promised Abraham that his seed would be as the sand of the sea shore. We were also polluted in our own

blood when God found us. Our blood, in fact, had become polluted through the fall of Adam.

"I said...live." Israel took root and lived even though Abraham and Sarah were pushing one hundred years old. Sarah was far beyond the age of bearing children, yet, when God said "live", Isaac was born. We, too, were already dead and in our spiritual grave when God found us. There was no way in which we could help ourselves. God, however, said, "live" and it was so.

"Thou art come to excellent ornaments." An ornament is that which lends grace and beauty. We, in fact, learn from I Peter 3:4 that a meek and quiet spirit, in God's sight, is an ornament of great price.

"Thy breasts are fashioned." This statement, no doubt, has reference to the forming of the twelve tribes. The Lord's churches are certainly the forming of the breasts of Christianity.

"Thine hair is grown." This

statement obviously has reference to the fact that Israel grew to be numerous, whereas she had been naked and bare.

"Thy time was a time of love." It was certainly a time of love when God sent forth His Son to redeem us from our sins. No greater love has ever been expressed than was expressed at Calvary. We were as a child abandoned in the open field, but He came where we were and spread His skirt over us so as to shelter us from all the evils which were carrying us down to hell. He spread His skirt over Israel in that He protected her from all the evils that surrounded her.

"I entered into a covenant with thee." God's covenant with Israel was made at Sinai. The covenant (agreement) we are under is one which was made between God and His Son. The benefits of this covenant are ours because of the finished work of our Lord Jesus Christ. One will find that the Lord Jesus, in the seventeenth

(Continued on Page 8 Column 1)

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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

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

Write Brother Halliman frequently. His address is:

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

Note: Dear friends,

In this issue of THE BAPTIST EXAMINER, and perhaps one or two more you will see pictures of my new house being built at the Nogoli Mission Station, in the Huli area. Since my house burned last October I have been living in a very primitive bush house. As I write this, the house is almost unlivable but my new house is not completed enough as yet for me to move in. In the near future though I will be leaving this old bush house behind and once again I will have a decent house to live in. Following are some pictures of the construction of the house.

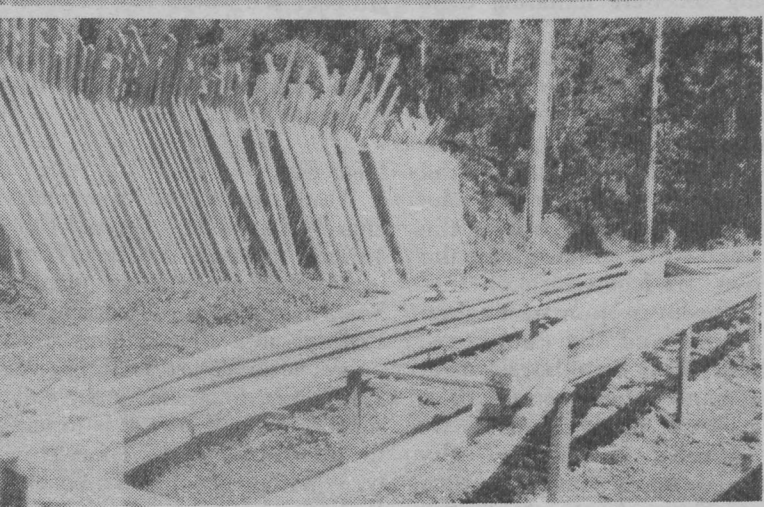
(1). In this picture can be seen the grass roots of the house. Trees have been cut and the logs are being assembled for milling the timber. In this area good timber is plentiful and while all other materials have to be bought at a high price the timber cost very little...Note the Datsun in the picture. It is a 4-wheel drive vehicle and will go almost any place.

(2). In this picture can be seen the mill that we used to cut the timber for the house. This sawmill is an Australian Portable Sawmill. With this type of mill the log is stationary and the saw, driven by a diesel engine sets on a boom and runs to and fro on the boom. There is a vertical and a horizontal saw. The piece of timber, whatever, comes off finished at one cut.

(3). In this picture can be seen some of the timbers stacked and ready for use and the native carpenters setting a post. There is very little space cleared in this area and trees are all around.

(4). Along with the racked timbers that can be seen in this picture some of the trusses that will be used for the roof can be seen. These four pictures are the beginning of the house. In the next set we will show the house in actual construction.

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A man covets more than his own, and this itch of covetousness makes him scratch what he can from another.

TUNE IN TO THE CALL TO CALVARY

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

EZEKIEL

(Continued from Page 7)

chapter of John, claims the benefits of the covenant for us.

"I washed thee with water." God's Word is likened to washing with water. We, in fact, read the following from Ephesians 5:26: "That He might sanctify and cleanse it with the washing of water by the word."

"I anointed thee with oil." The oil is a type of God the Spirit who instructs and comforts us.

"I also clothed thee with broidered work. I girded thee about with fine linen." The broidered work and the fine linen, as far as believers are concerned, is none other than the imputed righteousness of our Lord Jesus Christ.

"Thou didst eat fine flour, and honey, and oil." Our Lord blessed Israel with every good thing, but as far as you and I are concerned, we may term the blessed Word to be fine flour, honey and oil. There is no better food upon the face of the earth than the precious Word of our God. No better food upon the face of the earth than the precious Word of our God.

"Thou wast exceeding beautiful." Israel was beautiful because she was the workmanship of God. She had been found in the condition of an abandoned baby in an open field, but God had picked her up and made her to be beautiful.

You and I, as believers in the Lord Jesus Christ and having His imputed righteousness, are very beautiful in the eyes of God. We were not born beautiful, as was true of the child in the open field, but we have been made beautiful through our Lord Jesus Christ.

"But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornication on every one that passed by; his it was." (Ezek. 16:15).

Israel, like a young maiden, had been taken from the field and made beautiful. She, however, trusted in her own beauty, rather than the God who had made her beautiful. She proceeded to play the harlot in that she worshipped false gods. She went so far as to accept and embrace every foreign idol which was imported to her. She, in fact, "pouredst out her fornication on every one that passed by." She became a prostitute to all who passed by in that she embraced their false gods. She, according to Ezekiel 5:6, had even become worse than the nations around her.

"And of thy garments thou didst take, and deckest thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so. Thou hast also taken thy fair jewels of my gold and silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them, and tookest thy broidered garments, and coveredst them: and thou hast set mine

oil and mine incense before them" (Ezek. 16:16-18).

We today must be cautious so that we do not use the gifts He has bestowed upon us as a means of advancing the cause of Satan. Our eyes and ears, for example, are gifts from God. We, therefore, should be careful to use them so that He is honored. Some use their God-given eyes to watch television up to eight hours per day. A person, if they watched television eight hours per day for sixty years, would have spent twenty years watching TV. How much better it would have been if this time had been spent reading God's Word!

The above passages (vs. 16-18) show clearly that every good and perfect gift come to us from God. Jewels, as noted in these passages, are also from God, since they are processed from His silver. Broidered garments are also made from that which He has placed upon the earth. He also refers to the oil and incense as being His. The fact that He condemned Israel for using these things for the advancement of evil, shows the extent to which the people of the world are condemned today for the manner in which they use God's gifts. God had bestowed great beauty and majesty upon His wife (Israel), but her pride led her astray. Her beauty and reputation (renown) were the material and spiritual blessings which caused her to stand head and shoulders above her neighbors. She, however, lowered herself to the level of worshipping the idols which her neighbors worshipped. She, in fact, worked her way down from a very high position to a position which was lower than that of her neighbors.

God's charge against Israel in verse 17 was that they had used His gold and silver to erect images which were in opposition to Him. America has had similar experiences with some countries to which she has given gifts. They, in fact, have said, "Yankee, go home." They have, in some cases, even killed our boys with the guns we have given them. It was not only that Israel had not properly used God's silver and gold, but they had also taken His oil and incense and used them to perfume the thrones of their false deities—deities which they had borrowed from their neighbors.

"My meat also which I gave thee, fine flour, and oil, and honey, wherewith, thou hast even set it before them for a sweet savour: and thus it was saith the Lord God." (Ezek. 16:19). Israel had made high places and decorated them with richly colored fabrics. They, in doing so, were imitating their heathen neighbors. They were joining hands with the Phoenicians and Canaanites who did likewise as is stated in the following passage: "And He brake down the houses of the Sodomites, that were by the house of the Lord, where the women wove hangings for the grove" (II Kings 23:7).

"Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter, that thou hast slain my

children, and delivered them to cause them to pass through the fire for them" (Ezek. 16:20, 21). The heathen custom which Israel had bowed to was that of causing their children to pass between two fires, in token of their being dedicated to Moloch. They had even gone further than the act of dedication and offered many of their children as sacrifices to Moloch. It is significant to note that God calls the children, "my children". This fact means that children belong to God first and the parent, second. We, in other words are held accountable as to how we raise our children.

God, in verse twenty, asks the question, "Is this thy whoredom a small matter?" Is whoredom (spiritual whoredom) a small matter? Let all know that it will not be a small matter at the judgment seat of Christ. The answer is found at the end of verse 23 which states, "Woe, woe unto thee! saith the Lord God."

"And in all thy abominations and whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bared, and wast polluted in thy blood" (Ezek. 16:22). Remembering is a very vital part of our christian experience. Our purpose, in fact, for keeping the Lord's Supper is to remember that which our Lord did for us until He returns for us. Our Lord, in John 15:20, admonishes us to remember the words which he spoke unto us. Paul, Acts 20:35, admonishes us to remember the words of the Lord Jesus. Israel had forgotten the days of her youth, when she was naked and bare and polluted in her own blood. May we never forget that we have been saved as a "brand plucked out of the fire" (Zech. 3:2); that we have been washed from our sins in the blood of God's only Son; that we are children of God and heirs to a kingdom which knows no end, pain or dying.

APPRECIATED LETTERS

Dear Brother Joe,

I want to let you know that I am still praying for you and your work there. I am sending an offering for The Baptist Examiner and New Guinea Missions. In Christian love, - Mrs. Roy Hollowell, Rocky Mount, N.C.

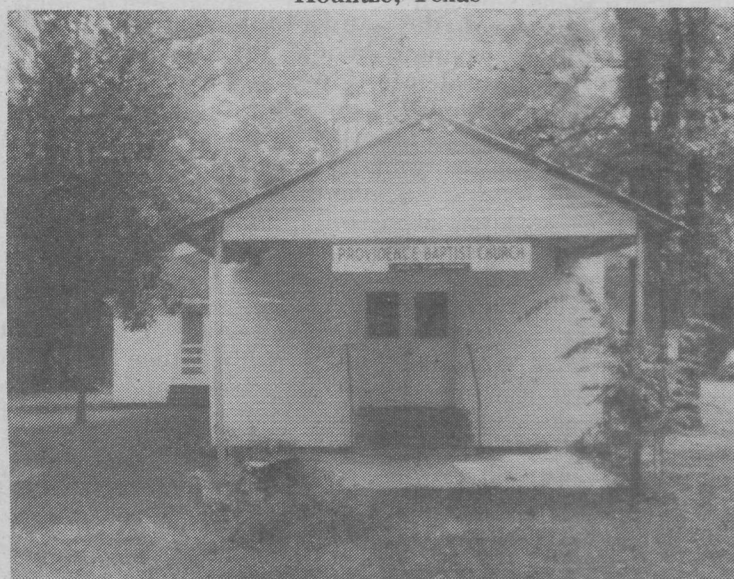
Dear Brother Wilson,

We bought the first 67 tapes when you offered them. We enjoy these tapes in our home. They are a great blessing to us. We pray for the wonderful work you are doing for the Lord. Please find enclosed three checks: one for tapes, one for the general church fund, and one for the wonderful work of Brother Halliman in New Guinea. We would like to have two more of Brother Gilpin's tapes and two more of yours. In Jesus' name. - Roy and Dorthy Archer, Pacific, Mo.

Dear Sir,

Would you send me your church paper, The Baptist Examiner, please. We have enjoyed this paper very much. Send it also to a young man in Pennsylvania. He enjoys the paper, too. We are sending you \$26.00. Six dollars is for the two subscriptions. The rest is to use for the church work. Yours truly, - Wilbur Moore, Mt. Clare, W.Va.

THE PROVIDENCE BAPTIST CHURCH Kountze, Texas



September 5, 1984, The Providence Baptist Church of Kountze, Texas extended a call to Elder John M. Alber to become their new pastor. As of October 1, 1984, Brother Alber will be moved on the scene and officially take on the duties as pastor of this great church. The church has had a long history and background in believing in the doctrines of grace and church truth as taught in T.B.E. Because of that, the church has suffered at the hands of those who would deny these precious Bible doctrines. Nevertheless, The Providence Baptist Church has stood firm and unmoveable in their stand for the truth of God's Holy Word.

We believe at The Providence Baptist the following doctrines and without hesitation preach them freely from the pulpit and in the classrooms of our Sunday School. That the church that our Lord started was a "Baptist" church and that our Lord promised that it would always be in existence on this earth until the Lord removed it just prior to the Great Tribulation. Therefore, we believe that the Local Church is a local visible congregation of baptized believers. Furthermore, we believe that the church is complete in itself—the Body of Christ. We make no apology for being known as "A Landmark Missionary Baptist Church."

Dear Brother Wilson,

I greet you in the name of our sovereign Lord, Saviour, and King, Jesus Christ. I look forward to each time I receive The Baptist Examiner to reading great sovereign grace sermons. Praise God. Enclosed is \$6.00 for my subscription. You are in my prayers continually. By grace alone, - Pastor Ralph Tears, Marshall, Va.

We also believe in the doctrines of grace: better known to the religious world as the Tulip: Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace and the Preservation of the Saints of God. That the Second Coming of Jesus Christ will be before the Great Tribulation Period begins. That the woman's place in the church of God should be one of subjection and submission to the man. That the Lord's Supper should be for only those who are members of that particular congregation and that the elements used as such should be unleavened bread and wine. That the Bible is God's inspired, inerrant Word—our only guide for faith and practice. That the Bible teaches the doctrine of the Trinity. That the work of world wide missions should be done through the local church and not mission boards. That the modern tongues movement is not of God, but is of the fruit of the flesh.

For those readers of The Baptist Examiner that might be interested in "A Sovereign Grace Missionary Landmark Baptist Church," Pastor Alber and the members of The Providence Baptist Church invite you to attend and worship the Lord with them where the teaching of the Word of God as set forth in the Bible are not only taught, but appreciated.

Dear Brother Wilson,

I am sending \$25.00 towards publishing The Baptist Examiner, the only true church I have. I just hope that the Lord will some day will that I can attend your conference. I sure enjoy Brother Gilpin's sermons you run every now and then. God bless you and the work. Sincerely, - Rose Young, Mesa, Az.

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