

EXAMPLES, ENSAMPLES & VESSELS

by Robert Wagner
Rt. 1, Arden, NC 28704

"Now these things were Our examples, to the intent we should not lust after evil things, as they also lusted" (I Cor. 10:6).

"Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come" (I Cor. 10:11). "So that ye were ensamples to all that believe in Macedonia and Achaia" (I Thess 1:7) "and turning the cities of Sodom and Gomorrha into ashes con-



Robert Wagner

demned them with an overthrow, making them an ensample unto those that after should live ungodly;" (II Pet. 2:6).

Example used in these Scriptures would mean a sample and ensample meaning type, so we can see that the two words have a similar meaning and in these Scriptures God has used things, people and places to His sovereign purpose.

I see these two words, example and ensample, used by God throughout the whole Bible. Again, in things, people and places, to His purpose. His purpose being His glorification. God has assured Himself of receiving glory from all things, for "all things were created by him and for him" (Col. 1:16). Before our God formed the world He had written in His holy mind the ending of it and the return of Christ. The world came about as He planned and will end as He has also planned. "There will be no change by man in the things, people and places our God and Saviour has chosen in Himself to use."

In I Cor. 10:6 these are the Jews spoken of. There are two types here, the believing and the unbelieving. The unbelieving were used by God as examples of evil things for the benefit of the believing. The Scripture says "to the intent we should not lust after evil things as they also lusted." Things here were used by God and in I Cor. 10:11 "all these things hap-

(Continued on Page 3 Column 2)

WHY WE DID NOT HAVE A CHRISTMAS SERVICE

by Ron Boswell
Rt. 1, Box 495
Smithburg, MD. 21783

Often we are asked what kind of Christmas services we have here at Calvary Baptist Church.

The inquirers have asked an honest question; it demands an equally honest answer. In the day in which we live the simple answer of "None" is not sufficient. People expect some kind of service. The religious page of our newspaper lists all types of Christmas services. To say you have none is to definitely put you in a minority. It is sad that we are in a minority, especially by those that go by the name of Baptist. It was not always so, but concerning Christmas it could be said: "...Truth is fallen in the street..." (Isaiah 59:14). The question then is the basis of this message why we do not have a Christmas service.

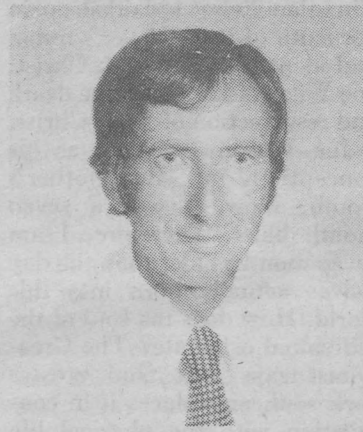
I. BECAUSE CHRISTMAS

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC



Ron Boswell

IS PAGAN. Christ was not born in December. The shepherds never kept their flocks in the fields in the wintertime in Palestine. Due to weather conditions, the sheep were always corralled in the lower grounds no

later than the middle of October, which means that in December the shepherds would not be abiding with their flocks in the field. When Christ was born, we read: "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night" (Luke 2:8). The Holy Spirit has not seen fit to record when Christ was born. The Bible nowhere commands Christ's birth to be observed as a birthday. These are human inventions without the sanction of the Word of God.

To have a Christmas service is to have a service based on the flesh, since it cannot be found anywhere in the Bible. It can not be found by example or

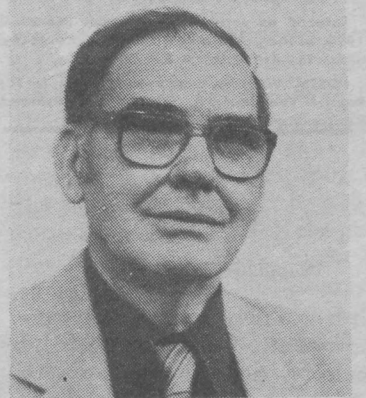
(Continued on Page 3 Column 3)

LANDMARKS

by Clyde Everman

"Cursed be he that removeth his neighbor's landmark, And all the people shall say, Amen" (Deut. 27:17).

When God brought the children of Israel into the land which He had promised them, He gave to each tribe a particular section of that land. To each family of each tribe, He gave a particular parcel of that section. This parcel of land was to be in possession of that family forever. The boundaries were to be marked by landmarks. These landmarks were not to be removed. In Deuteronomy 19:14 we are told, "Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine in-



heritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it". This command was repeated in Proverbs 22:28 and 23:10.

These landmarks plainly marked out the boundaries, so there could be no controversy or trouble over the line between neighbors. This was so important that God pronounced a curse upon any one who removed a landmark.

We mark the boundaries of our land possessions much the same way. The deed to my lot calls for an iron stake at each corner. I can remember my father, a land surveyor, having much difficulty locating the boundaries of farms where some of the corners (landmarks) had been removed.

Besides the landmarks concerning the land, there are many landmarks of a moral as well as of a spiritual nature that have been set up by the Lord. Many of the ancient landmarks that made this nation great have been removed. Many of the landmarks of moral values as well as those of a Biblical basis upon which our nation was founded have been removed.

When Christ set up His church, He set landmarks within which she was to operate. Ever since that time men have attempted to remove many of those landmarks. In this article I wish to point out some of the landmarks which many Baptists have removed during my life time. When I was growing up, a church with the name Baptist over the door meant it was a Missionary Baptist Church that contended for the faith as laid out in the Bible. It stood for the doctrines of grace and the truth as to the church. Now the name Baptist does not tell us a thing as to what they believe for many have removed many of the landmarks that identified it as a Baptist church.

(Continued on Page 6 Column 2)

(USPS 042-340)

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 56, NO. 26

ASHLAND, KENTUCKY, DEC. 29, 1984

WHOLE NUMBER 2449

HUSBAND OF ONE WIFE: A REVIEW

by The Editor

"If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre" (Tit. 1:6-7).

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

From the second Scripture quoted please note that if anyone speaks contrary to the revealed Word of God, it is because there is no light in him. Understand that this refers to the subject upon which he is speaking. A man may have

much light in him on many subjects and be truly a saved man; yet, upon some subjects, he may manifest that he has no light thereupon by speaking contrary to the Word of God. This is certainly true of the article I am reviewing. I have often heard or read a person telling how many years he had been studying the Bible, or studying the subject upon which he was speaking. I have almost become frightened of these words, for I have often heard or read them as prefaces to false doctrine. It would seem that some men believe that the length of their studying a matter adds an air of infallibility to their pronouncements thereupon. Brother, it is not how long you have studied, but whether or not you are speaking

the truth that matters. The Bible tells us of those who are, "ever learning, and never able to come to the knowledge of the truth" (II Tim. 3:7). Some men are so blinded by preconceived prejudice that they are totally unable to face the truth on a subject or to see the absurdity and unscripturalness of their opinions. I feel that all these things are true relative to the article I am now reviewing.

I have before me a paper containing an article headed: "Husband Of One Wife." It is designed to teach that a man who has been divorced and remarried is not Scripturally qualified to be a preacher, pastor, missionary, or whatever. It shows a woeful ignorance of the totality of Scrip-

(Continued on Page 5 Column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

HOW OLD IS JOE WILSON

"And Pharaoh said unto Jacob, How old art thou?" (Gen. 47:8). I use this text almost as a pretext, which is usually a poor homiletic practice; and which I very rarely do. I hope my reason will appear adequate in the following sermon. I preached this sermon on October 31 at Ashland, Ky. This day is my spiritual birthday, and this caused me to think along the lines given in this sermon. I want to tell you how old I am.

Joe Wilson is as old as God. At first, this statement will

sound absurd, and almost blasphemous. But please withhold judgment, and let me explain. "...Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee" (Jer. 31:3). Please note that God does not say, "I tried to draw you." God will draw to Himself in the experience of saving faith, all those who are the objects of His love. Please note that this verse proves that God does not love everyone, though this is the most prominent and popular doctrine of the religious world.

The fact that God does not draw everyone to Himself in salvation proves that He does not love everyone. Now to my subject. God has brought me to Himself in salvation. Therefore, according to this verse, He loved me with an everlasting love. How could He love me everlastingly if I were not as old as eternity? I was in the heart of God's love from eternity, therefore, I am as old as God.

"According as He hath chosen us in Him before the foundation of the world..." (Continued on Page 2 Column 1)

**MORE TRUTH
SAME PRICE
TBE
12 PAGES
STARTING
NEXT ISSUE**

The Baptist Examiner

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

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

PUBLICATION POLICIES: All matter for publication should be sent to the editor. All manuscripts sent should be typed and double spaced. All such material becomes the property of TBE and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication. Church news items must reach us one month prior to publication.

The publication of an article does not necessarily mean that the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated, any article published in the paper may be copied by other publishers, provided they give a proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on exchange list with the publication copying, it is requested that a copy of the issue containing the articles be sent to our address. All copyrighted materials may not be copied without written consent.

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

SUBSCRIPTION RATES

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

BUNDLES: 10 to 50 copies to one address - \$30.00 for each 10 yearly; 60 to 100 copies to one address - \$25.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? - Notify us three weeks in advance. The post office does not forward second class mail unless the addressee guarantees the forwarding postage. They charge us 25c for each "change of address." Please save us this expense and the post office time.

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

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

HOW

(Continued from Page 1)

(Eph. 1:4). The phrase, "before the foundation of the world" does not mean five minutes before, or an hour before, or some years before. Rather, it is a Biblical phrase denoting eternity. If I was chosen in Christ from eternity, then I must be as old as God.

"...God hath from the beginning chosen you to salvation..." (II Thess. 2:13). What a great verse is this. It is an Arminian killer, for it teaches the eternal election of some unto salvation. It is a Hardshell killer, because it teaches that salvation is through the belief of the truth, and verse 14 speaks of being called through the gospel. It is a Campbellite killer because it teaches the work of the Spirit in salvation as well as the work of the Word. Oh, the Bible is a two-edged sword. The "beginning" referred to here is an expression denoting eternity. Since I was chosen to salvation in eternity, I am as old as God.

"...whose names were not written in the book of life from the foundation of the world" (Rev. 17:8). This verse speaks of some whose names are not in the book of life. Therefore, those who are saved had their names written in the book. The names that are there were written before the foundation of the world—an expression denoting eternity. Joseph Marvin Wilson was written in that book from eternity. Therefore, I am as old as God. When my parents were deciding what to name me, they thought of this name, that one, and another one. When they thought of the name God had already given me, they stopped there and decided on that name. Praise the Lord. Now maybe some Arminian heretic can explain to me why he sings "A New Name In Glory", when the Bible tells us that our names were in the Book of Life from eternity. I heard an Arminian preacher giving an invitation. He said, "The recording angel is standing by my

side. If you will come to this altar and pray through to salvation, the Angel will write your name down in the Book of Life." What a lie! This man did not know nor believe the blessed Word of God on this subject.

Oh, I am talking about the wonderful Bible, and Baptist doctrine of eternal and unconditional election. I did not exist in actuality or literal being from eternity, but I did have an election existence in the purpose of God. In the purpose, in the mind, in the heart of God I existed from eternity. Yes, praise the Lord, I am in a very real sense as old as God. Election is a Bible doctrine. The Bible is full of this truth: that God unconditionally chose from among fallen mankind a number that no man can number and predestinated them to be the recipients of saving grace. To take from the blessed Word of God the verses which teach this doctrine would terribly mutilate the Book, and leave us only a part thereof. And beloved, a Bible without election in it would be a Bible without salvation in it. Election



Joe Wilson

is a Baptist doctrine. Yes, it is. None has any real right to call himself a Baptist who denies this doctrine. And truly it is a wonderful doctrine. How it thrills our souls to know that "before the world began, God loved me then." Joe Wilson is as old as God.

Joe Wilson is as old as Adam. Now Adam was created by God about six thousand years ago, but I am as old as Adam. Let me illustrate by referring to Hebrews 7:4-10. Paul is proving the superiority of the Melchisedec priesthood of Christ over the Aaronic priesthood. He shows that Abraham paid tithes to Melchisedec. He shows that Levi was in the loins of Abraham when Abraham tithed to Melchisedec. Therefore, in a sense, Levi paid tithes to Melchisedec. "For he (Levi) was yet in the loins of his father, when Melchisedec met him" (v. 10). Now, God created Adam. When God created Adam, He created the whole race in him. As Levi was in the loins of Abraham when Abraham tithed to Melchisedec, so all men were in the loins of Adam when God created him. Adam was the representative head of the whole race. When Adam sinned, the whole race sinned. (Rom. 5:12; I Cor. 15:22). This is a fundamental doctrine of the Word of God. We were in Adam by creation and by representation. The guilt of Adam's sin was imputed to each and every one of mankind. We are guilty before God by imputation. This foreshadows the way in which the elect are saved in Christ—by the imputation of Christ's righteousness to them. Joe Wilson is as old as Adam.

Joe Wilson is as old as the death and resurrection of Jesus Christ. When Jesus died, Joe Wilson died. When Jesus was raised from the dead, Joe Wilson was raised to spiritual

and eternal life. Joe Wilson has been made to sit in heavenly places in Jesus Christ. "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:4,6). All the elect were so identified with Christ that they died with Him and were raised with Him. As the whole race was in Adam, and sinned in Adam; so the total of the elect were in Christ, and died and rose from the dead in Him. The foundation of Christian life and true Christian living is laid deep in the truth of the believer's union and identity in and with Christ. Joe Wilson is as old as the death and resurrection of Jesus Christ.

Joe Wilson is as old as his conception in His mother's womb. Now, I was a seven month baby. Therefore, I am seven months older than the day I was actually born into this world. How does the soul of the individual originate? The Creationist says that God creates each soul, and places it in conjunction with the physical life produced by sexual intercourse, at the moment of conception. The Traducianist says that the soul is derived from the Mother and Father, just as the physical life is, at the moment of conception. I am a creationist, but this is not overly important. The thing to note is that an individual's actual life begins at the moment of conception.

"Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived" (Job 3:3). What was conceived was not just a fetus, an embryo, an unfeeling, unconscious, un-alive thing. A man child — a human life was conceived. Life begins at conception. "...and in sin did my mother conceive me" (Psa. 51:5). Not an unconscious, unfeeling, un-alive thing was conceived; but David himself was conceived in his mother's womb. Life begins at conception. "For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy" (Luke 1:44). In Elisabeth's womb was not just a fetus, an embryo, an unconscious, unfeeling, un-alive thing; but a baby who had life and who leaped for joy. Life begins at conception.

Therefore, abortion is murder. No one can be honest and deny this. No one can believe the Bible and deny this. All abortionists are dishonest, unbelieving, lying murderers. The mother who has an abortion is a murderess. The father who approves of it approves of murder. The doctor (hypocrite and false to his oath that he is) is a murderer. All who participate in any way are murderers. The politicians (betrayers of their God-ordained positions) who favor it, favor murder. Any and all who favor such are favoring murder. Those who believe others should have the right to have an abortion believe that individuals have a right to commit murder. Now, there is no argument about what I have said. This is the truth of God's Word. All who differ with this are ignorant liars, dishonest hypocrites, and aiders and abettors of murder. But, to the subject, Joe Wilson is as old as his conception in his mother's womb.

Joe Wilson is as old as his

physical, natural birth. I was born on April 23rd, 1927. I am now 57-years old as to my natural life. The giving of life in the mother's womb is of God. The bringing of that life forth in natural birth is of God. Oh, how much does each individual owe to God! I was a twin I was premature. I was the firstborn. My condition was such that the doctor told them to lay me aside, that I would only live a few minutes, that he must work with my sister who was born afterward. But what do doctors know? Much, but not everything. God had a purpose for me, and He caused me to live, though the doctor thought I could not. Beloved friends, our physical life is altogether of the Lord in its beginning, its continuance, and its end. There is, "A time to be born, and a time to die..." (Ecc. 3:2). The day of our birth and the time and manner of our death were marked out in God's predestination before the world began. Oh, that man would realize these things, and give God the glory due His name. Joe Wilson is as old as his natural birth.

Joe Wilson is as old as his New Birth. Praise God, I have been born again. I was born again on October 31st, 1943. So far as this birth is concerned, I am 41-years old. This birth is the most important birth. This is the one that counts above all other things. Jesus said, "...Ye must be born again" (John 3:7). Well, one does not really have to be born again. Many are not. But one must be born again or go to hell. The longer I live, the more I realize the great importance of the new birth. If one is born only once, he will — he must die twice; and that second death is the death of eternal punishment in the lake of fire. Oh, what a horrible death. To die, and die, and die, and keep on dying — and yet, to never die (as men think of death). To die the second death and suffer beyond all words to describe.

Yes, born only once — die twice. But if one is born twice, he will die only once. He will never know the second death for the Bible says, "...on such the second death hath no power..." (Rev. 20:6). And that first and only death will, in a sense, be no death at all, but a transporting into the glorious presence of the Lord which is far better than anything this life has to offer. Then, the one who is born twice may not die at all. You see, the rapture is coming — it is hastening on — it may be but a little while until it comes; and those who are twice-born and living at the rapture will be caught up to meet the Lord in the air without going through the experience of dying. Note some Scriptures. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (I Thess. 4:17). "...We shall not all sleep, but shall all be changed, in a moment, in the twinkling of an eye..." (I Cor. 15:51-52). Born once — die twice. Born twice — die once, and maybe not at all.

Now, this new birth is by the grace and power of God. Of course, the natural birth is also by the power of God, but this new birth is so in a special and blessed way. No man can born himself again. No man can born another person again. The new birth is beyond all natural power. Oh, this matter that is essential to one's eternal happiness is totally beyond the power of man. I wish that all Arminians, especially their evangelists, would really understand this truth of the new birth. The new birth does not open the door for a man to be saved. The new birth shuts every door in the face of man, and leaves him utterly helpless before God. The Bible never tells one how to be born again. Search and see. Arminians

(Continued on Page 3 Column 1)

FROM THE EDITOR

CHURCHES THAT SUPPORT THE BAPTIST EXAMINER. As you know, when a church regularly supports T.B.E., we gladly give all members thereof subscriptions to the paper free of further charge, so long as we are kept informed as to names and addresses. We add the restriction because churches may quit supporting us, or members on the list may die or leave the church. We have asked that the supporting church notify us before the end of each year as to their members' names and addresses, and we have been renewing subscriptions for said members accordingly. However, this method is not working as the churches do not keep us so informed. We do want to give said members the free subscription to the paper. We certainly do not want to offend any supporting church by canceling subscriptions to her members. We must come up with some workable way of doing this.

Now, since the above has been our policy, we MUST have each church send us immediately — if you have not already done so — a list of the names and addresses of your members. We will keep these lists — which we have not been doing, and do not have, but send such to us again and we will keep it. We will then put all such names on our mailing list as members of a supporting church. We will then either send you a copy of these lists asking for corrections from time to time, or we will just keep the names on our mailing list. We do ask each supporting church to send us immediately such a list. Then we ask that upon the death of a member or the leaving the church by a member, you will immediately inform us so that we can remove that name from our list. When a church ceases to support The Baptist Examiner, we will, of course, remove all such names from our mailing list after making an effort to retain such as our paid subscribers.

Now, please cooperate with us as to this. Send us immediately a list of all your members' names and addresses. Then, keep us informed as to new members, and as to cessation of membership by anyone. This is all you will have to do. We will no longer ask for a complete list each year. But we must have one this time. I sincerely hope this will work out with the least trouble to our supporting churches. We sincerely appreciate your support, and we want each member to receive the paper.

After this change, you who participate in this will no longer have an expiration date by your address, but will have an S.C. which will let us know you are a member of a supporting church. Pastors, please see that your church does get us the names and addresses of all your present members right away, and please see that we are always and immediately informed as to any changes in church membership. Thank you so much.

When there is a general decay of piety and honesty among men the times are then truly bad.

HOW

(Continued from Page 2)

preach sermons and write books on "How to be Born Again." When they do this, they step outside of the Bible, and become religious quacks (terribly dangerous), instead of true physicians of the soul. Men, who cannot tell you how to be born the first time — who will admit this — who will admit that you had nothing to do with your first birth — still pretend to tell you how to be born again. Let the Arminian tell me how to be born of the flesh, and then I may listen to him as he tells me how to be born of the Spirit.

Beloved friends, the Bible never tells one how to be born again. The Bible tells one that he must be born again, and leaves it at that. This doctrine shows us that man has nothing at all to do with his salvation. If salvation be by the decision or the acts and works of a man, then man must surely do his part. But if salvation be by a new birth, there is nothing a man can do. He is shut up to the will and power of the sovereign God of the Bible. Jesus tells us that the new birth is similar to the wind which bloweth where it listeth. When man can control the wind — when he can tell the wind when to blow and where to blow and how to blow; then, and not til then, let him seek to tell the Holy Spirit when, where, and how to work in the new birth. Please understand me when I tell you again that the Bible never tells one how to be born again. Search and see.

This new birth made a difference in Joe Wilson. Oh, that night! That night! The joy that flooded my soul! The peace with which I laid me down to sleep, knowing that the Lord my soul would keep, and should I die before I wake, knowing the Lord my soul would take. Praise the Lord! The next day, the sun arose on a new and blessed day. As I walked to school, I told those with whom I walked about being saved the previous night. I wanted them to know. I wanted the world to know. I was not ashamed of it. I would have gladly shouted it from the housetops. And the things I wanted to do were so different. The desire for the crowd at the pool hall was gone. The cursing was gone. The cigarettes had been thrown away the night before. The desire for evil girls was gone. I had new desires. I went to church that night with my girlfriend and begged her to "go up and get saved." Oh, yes, I was very ignorant as yet; but I knew I was saved, and I wanted others to be saved. I wanted to pray, to read the Bible, to live right, to be with God's people, to be busy at work for the Lord. I have learned much since that time, but oh, that I had always had the love, enthusiasm, and zeal that I then had. Yes, the new birth made a great change in Joe Wilson. And that change is still with me. I am still different from what I used to be, praise the Lord! It has not gone away, it is still with me. It's different now, yes, it's different now.

If that which I thought was the new birth (and praise God, it was) had not made some drastic changes in me, I should have doubted if I had been born again. In fact, if what one thinks is the new birth does not make drastic changes in that one, it is not the new birth. It is only a Satanic illusion, a deception which may well make one two-fold more the child of hell.

The life received in the new

birth is eternal life. It will never cease. The person, once saved, is forever saved. Praise the Lord for this glorious truth. When Jesus gives life, He gives eternal life. His sheep will never perish. His saved ones will dwell in the house of the Lord forever. When I received natural life, I received that which will endure but a little while, though I will exist somewhere forever. But when I received spiritual life by the new birth, I received a life that will last forever.

The longer I live, the nearer I draw to the gates of death, the more do I praise my God for graciously and powerfully causing me to be born again. I praise him for my new birth. I appreciate this gift of God's grace more and more as the days go by. Oh, that I might give the remaining days of my earthly life more completely to better living for and serving of my dear Lord. Pray for me to this end. How old is Joe Wilson? He is as old as God, as old as Adam, as old as the death, and resurrection of Jesus Christ, as old as his conception, as old as his natural birth, and as old as his new birth by God's grace and power. Joe Wilson began in the purpose, election, and will of God and he will live forever with the Lord. As I write this, it is my spiritual birthday. I do praise the Lord that I have been born again. May God bless you all!

EXAMPLES

(Continued from Page 1)

opened unto them (the unbelievers) for ensamples: and they were written for our admonition (for them, the believers), upon whom the ends of the world are come."

In I Thess. 1:7, "so that ye were ensamples to all that believe in Macedonia and Achaia." Believers here were used as ensamples for other believers. So in these examples and ensamples God used people for His purpose. In II Pet. 2:6, "and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." Here our God has used places for ensamples for His purpose.

When we speak of God being sovereign, we are saying He does as He pleases and no one can stay His Hand and say what doest thou? Psalm 115:3 tells us "But our God is in the heavens: he hath done whatsoever he hath pleased." Let us look at some more examples and ensamples. I said before that they are used throughout the whole Bible.

Joseph was a good example of an ensample. In the book of Genesis we find Joseph being thrown into a pit not by his brothers, but by the will of God. In the 45th chapter 5th and 6th verses Joseph said he was used to preserve life and to preserve his brothers a posterity in the earth.

In Exodus 9:12-16 we find that God had hardened the heart of Pharaoh, and verses 14-16 reads: "For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth, and in very deed for this cause have I raised thee up—for to shew in thee my

power; and that my name may be declared throughout all the earth." The 10th chapter of Exodus, verses 1-2 reads, "And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew thee my signs before him: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have done among them, that ye may know now that I am the Lord."

Yes, God has used Pharaoh as an example to show His power in him by using him for this purpose and that His name may be declared throughout all the earth and for generations to come, that the Jews may know how that God is God. For, "But in a great house there are not only vessels of gold and silver, but also of wood and earth; and some to honour, and some to dishonour, (II Tim. 2:20).

Now, I would like for you to see that the Scriptures are telling us that the examples, when speaking of the people, are vessels, yes, vessels, examples and ensamples are all the same and, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay: of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with so much long suffering the vessels of wrath, fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory;" (Rom. 9:20-23).

We can see examples and vessels in every one our God has used in the formulation of His Scriptures which give us His written Word today. Everyone from Adam through John were our Father's vessels. Jesus Christ, our Lord, the greatest example and vessel, John the Baptist the example of preparation and water baptism, Judas the vessel of dishonour, and Paul used by God in so many ways. I see Paul as God's great example to show us God's sovereignty. We could go on. Everyone and everything our God has used to His purpose. The beauty of all this is to be able to see and to appreciate our great God's sovereignty, that He has a will and can do as He so pleases with any and all of His creatures. Yes, indeed, my God, "Thou art worthy, O Lord, to receive the glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

WHY

(Continued from Page 1)

command. Christ was never in Christmas. Some preachers are saying, "Put Christ back in Christmas." How could such a thing be? Christ was never in it. He was never a part of it. Dear preacher brother, it would be good for us to do our homework before we speak.

Christmas is simply pagan revelry and ritualism given a Christian name. It was not celebrated in Bible days, not until several hundred years after the birth of Christ. The apostles and the churches in the Bible knew of no such practice. In

England, the Christians known as the Puritans gained political power, and then the celebration of Christmas was banned in England in 1644 by an act of Parliament. The Pilgrims that settled New England made it illegal in their colonies. It was not until 1856 that a Christmas service could be legally held in New England.

December the 21st has great significance in pagan worship services. The sun worshippers used it because it was when the sun reached its southernmost point. Their services covered 12 days. In Germany it was Germanic festival that celebrated rebirth. It was known by the name of "Yule." In England these pagan services later became known as the 12 days of Christmas. The one that was generally worshipped during these times was Sol—the sun god. This dates back to an ancient rite of Baal worship.

God is very serious about the tainting of His people with Baal worship. In Ezekiel 25 with only 17 verses, God condemns 4 nations because of their treatment of Israel. In the next 83 verses, God condemns one city state—Tyre. What was the terrible thing that they had done to Israel? They had brought about the downfall of Israel by introducing Baal worship to her. Jezebel, the wicked queen, was a Zidonian from the region of Tyre. It was through her that Baal worship first gained prominence in Israel.

With respect to Christmas, Elijah's words still have force. "...How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him..." (I Kings 18:21).

II. BECAUSE WE ARE LED BY THE HOLY SPIRIT. The spirit of Christmas is the spirit of Antichrist. Listen: "...the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind..." (Ephesians 2:2,3). Some do things at this time of the year that they would not think of doing at other times. It is open season on sin of all kinds. The spirit of the season leads men and women to fulfill the desires of the flesh. Drunkenness, adultery, fornication and covetousness mark the season. The crime rate at the Christmas season is higher than at any other time of the year. Dr. Brothers, writing in a syndicated column, says, "In almost all cities the crime rate increases, especially among the poor where people are often forced to come to grips with the reality of their hopes and dreams are not being fulfilled. Most crimes in this season are family crimes and often, children are the victims. In many cases, alcohol is a factor. People drink because of stress and this can lead to serious trouble."

Churches are closed if the season interferes and where they are open, the preaching of the Word of God is replaced by plays, ritualistic services and carol services.

Giving is not to Christ, but attention is diverted from Christ. This is exactly the position of the modernist with his social gospel where humanity is exalted. Where men are pointed to their fellow man instead of the crucified Lamb of God that rose

from the dead. The modernist works by the same spirit that we see as the Christmas spirit. Notice the claim of the modernists and the good works of the Christmas spirit and see if they do not exalt man and exclude God. Instead of saying, "Get the Christmas spirit," Christians should pray to be delivered from the Christmas spirit.

The Holy Spirit works the direct opposite of all this. He leads men and women to live holily, chaste lives. He gives them a giving attitude towards Christ and His cause. He exalts Jesus and causes our eyes to be fixed upon Him. He guides us into all truth.

Bright lights and parties are the hallmarks of the pagan season to which the Bible says, "...Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Ephesians 5:11). Some would say just preach on the birth of Christ. Is it probable that the Holy Spirit would give every preacher a message on the incarnation of Christ on the same day every year? How then can a preacher honestly say, "Thus saith the Lord" and preach a message dictated by the season? When such things happen, we must say the message is either by the spirit of the season or the flesh. In either case, they will not profit the people. Since the Holy Spirit is sovereign, we can not program a message on a set day either for or against. We rely on the Holy Spirit, therefore we have no Christmas service. We still believe that a preacher must have a message laid upon his heart by the Holy Spirit.

When truth is fallen in the street and the Devil comes with a flood of lies, the Holy Spirit will still raise a standard against them; listen: "...When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isaiah 59:19).

III. BECAUSE CHRISTMAS IS A GREAT CONTRADICTION. The world loves Christmas, yet it hates the One whose birth it says it celebrates on that day. Listen: "If the world hate you, ye know that it hated me before it hated you." (John 15:18).

We have before us a great contradiction. How can the world celebrate the birthday of the One it hates? When we understand that Christmas is a pagan holiday practiced by the heathen long before Christ was born and that His Name is merely added to it in order to give it respectability, the contradiction begins to clear up.

The world has united with some Christians and some churches in having a holy day. It is those Christians and churches that have compromised. Perhaps through ignorance, perhaps through pressure, some have gone along with the world. They have united with those that hate Christ in order to honor Him. This in itself is an unanswerable contradiction. The Bible, as usual, puts light on the pathway for the child of God; listen: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (II Corinthians 6:17). The world is always opposed to God's Word and God's way. Whatever the world is in favor of is always to be suspect.

(Continued on Page 4 Column 4)

No man will say, "There is no God," till he is so hardened in sin that it has become his interest that there should be none to call him to an account.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please deal with the matter of preachers in a church who are not the pastor of the church. What should the relationships and activities be of such preachers as to the church members and pastor. What should be the guidelines as to their preaching in the church?

SAM WILSON
1490 North
Spring St.
Gladwin, Michigan
48624

PASTOR
Grace
Baptist Church
Gladwin, Michigan



Hebrews 13:17: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

I assume from the question, that the Church here mentioned has a pastor. If a church did not have a pastor, then it would be best for all those involved for the preacher to conduct the services, so long as he is sound in the faith.

The question presents a pleasant problem that I wish I had to deal with. It would be a great blessing and help to a church and to the pastor for there to be another preacher in the church. I realize this could also create a problem; but only when the preacher who is not the pastor oversteps his bounds. Preachers in a church and the members of a church should never forget who the pastor is. Regardless of who the better preacher may be, the pastor is the leader in the church services. I also believe that a preacher, after a while of sitting under the tutelage of a good pastor, should seek a church to pastor. If this opportunity does not present itself, then he should work under the guidelines of the pastor and the church.

Let me make this statement, and don't mistake what I say for pastoral authority. Concerning how often a preacher who is not the pastor should preach in the services; I believe this decision should be left up to the pastor's discretion and not to the church. I am not slighting church authority. The church called a pastor to fill the pulpit and to lead in the church services. Deciding how often another sound preacher should preach, I feel is the pastor's decision. You will find that the vast majority of pastors will be more than fair with the young preachers.

As for their relationship with the church and the pastor: There must be a love between the preacher and the church and the pastor. The preacher should not be treated any different than any other member when it comes to the activities and functions of the church. The pastor and the church should try to be of any help to another preacher in the church that they can be. If available, the preacher might make a very good teacher in the church. The preacher who is not the pastor, is mainly responsible for getting along with the pastor

and the other members. He should make sure he doesn't go to other members and belittle the pastor. He should not contradict what the pastor teaches. He must be very careful and guard against any jealousy towards the pastor. I believe this can and is in most cases a very good situation. Brother Hobbs seems to have a wonderful relationship with the young preachers in his church. If there are divisions there, they are well hidden. I think much of the young men in his church and the job he has done in using them and keeping them together.

There are many opportunities for a preacher to preach. The pastor will let him speak at the church (at the pastor's discretion). There are rest homes where a preacher can go and preach in most places. There are cottage meetings that could be held (under church authority). There are times when the pastor will be gone and he can fill in for him. There are Bible Conferences where he might be invited to preach. There are other churches, where from time to time, he might be able to preach for their pastor in his absence.

As I said at the beginning, this is a problem that I do not have. It is a problem that I would welcome, if there are any preachers out there who would like to move to Gladwin and work with me in the church here. Did you read that last line, Andy Proctor? May God bless you all!

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

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



We must realize first of all that all preachers in a church have no other position than that of membership. There are no officers other than that of the Pastor and deacons. If the church as a whole agrees to electing members for other offices, that is fine, and preachers could be elected.

There should, however, be a certain amount of special love and respect for those members who have been called to preach. The calling in itself is an honorable thing and respect for it should be shown by all other members.

Those men who have been called to preach must do some extra studying. The best place for them to study is in the Lord's church. God has always had His servants learn under other prophets or preachers. Elisha taught the young prophets in II Kings 6. The commission to the church according to Matt. 28:19,20 is to teach the doctrines. There is no other or better school than the local church. Young preachers should make

an effort to study more than the other members (or perhaps not so much more as in a more detailed way). I think that they should want an extra night of study with the pastor.

When the church is satisfied that they are called to preach, they should be licensed to preach (or authorized by the church in some manner) to represent them. The preacher, on the other hand, must remember that he is representing the church of which he is a member as well as his Lord. He should not preach any doctrine that differs from the position held by the church.

As for the guidelines regarding the number of times they preach in the church is concerned, I believe the church should be concerned about the growth of the preacher. He should be given ample time to preach before the church and the pastor not only for experience but also so they can hear him. Once a month, at least.

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

PASTOR
Sovereign Grace
Missionary
Baptist Church
Texarkana, Tex.
75501



The pastor is the Lord's undershepherd, and is therefore the leader of the flock. In the exercise of his leadership office the pastor needs and solicits the cooperation of the membership, and that most certainly includes his fellow preachers in the church.

The responsibility of feeding the flock lies with the pastor, but this does not mean necessity is laid upon him to do all the preaching and teaching which is done in the church. He may, at his discretion, and in a given set of circumstances, have other preachers in the church fill in for him.

The whole church is a censoring body, but the pastor is directly responsible unto God for whatever comes across his pulpit (Heb. 10:17), and the God-fearing and concerned pastor will, with a scrutiny second to none, discharge his oversight of the pulpit. Again, this does not mean he is to perform all the pulpit labors, but it does mean it is a most serious matter, and that the church with a God-called and caring pastor should trust him to determine when he needs preaching help.

Some churches and pastors may have "guidelines" in the regulation of the preaching activities of other preachers in the church, and if it works for them, all well and good. But with us (we have four other preachers besides myself) it is the need or circumstances at the time which governs pastoral preaching fill-in. This method has worked

wonderfully for us, and there is a Christ-honoring and church-edifying rapport between the other preachers and the pastor.

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

Deacon
Calvary
Baptist Church
Ashland, Ky.



When God calls a man to preach He has a work for him to do, even as a member of a church of which he is not the pastor. It may be to teach a class, preach in a mission, visit hospitals and rest homes, and help the pastor in other ways. If he is young in the faith it may be that the Lord would have him sit under the teaching of an older preacher. The relationship of the other church members with him should be such that they realize that he has been called by God for special service and give him all the respect, love, and help that is due an elder (I Tim. 5:1, 19).

The relationship of the preacher and his pastor should be one of good fellowship and love for one another. If that relationship is such, each can be of great help to the other. They should realize that they both are servants of the same God, yet are called for different jobs. There should be no conflict nor jealousy between them. As a member of a Baptist church for a great many years, I am sad to say, I have seen much church trouble arise because of jealousy among preachers and their pastors. This ought not to be!

As to guidelines as to their preaching in the church, they would have to be set up by each individual church and her pastor. I might note that the pastor is the one whom God has placed as the shepherd of the flock and it is his responsibility to feed and care for the flock (I Peter 5:2-4).

Personally, I do not think it wise for a pastor to give up his position behind the pulpit too often, as an unscrupulous preacher might take advantage of this and the pastor may find himself without a church. Sorry to say, I heard of this happening not too long ago.

WHY

(Continued from Page 3)

Listen: "And we know that we are of God, and the whole world lieth in wickedness." (I John 5:19). The Christian should always be careful of anything that is popular with the world. We should at the least be suspicious.

Though this is true with the world in general, it is especially true with respect to religious customs. Listen to how Christ put it: "...for that which is highly esteemed among men is abomination in the sight of God." (Luke 16:15). Since Christmas is so highly esteemed as a religious day among men, is it not probable that it is an abomination in the sight of God? I believe the weight of evidence shows it to be just that. That would certainly clear up this great contradiction.

Suppose a young lady was engaged to marry a young prince that had gone away to receive a kingdom and return to

marry her. While that prince was gone, the young lady began to fool around with another man. What would you think of her? She would certainly be a two-timer of the lowest sort. That is exactly what would happen if our church fooled around with Christmas. The church is espoused virgin to the Lord Jesus Christ. The other man would be Sol-the sun god of Baal worship. Some would think this too extreme, but listen to how the Apostle Paul put it, "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (II Corinthians 11:2).

IV. BECAUSE WE DO NOT BELIEVE IN MASS. The word Christmas comes from 2 words--Christ and mass. This shows that it was the Catholic Church that promoted Christmas.

We firmly believe that Christ was born of the virgin and that He was God manifest in the flesh fulfilling all the Scriptures. You may have thought upon this, too. However, you may still go to Hell, unless you have been to Calvary and seen Him as your bleeding substitute. The sinner that rose from the dead must be made your only hope for Heaven. We totally reject any idea of a mass in connection with Christ. Salvation is totally by Grace. The sacrifice of Christ was once and only once. The mass is a bloodless sacrifice offered over and over again by the priest. The participants receive a benefit of grace according to the priest. Christ was only sacrificed one time and that is the only benefit that anyone can receive and He Himself was the high priest. Listen: "...this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." (Hebrews 10:12).

To use the word Christmas in connection with a worship service is to give credulity to the mass. It is to admit the possibility of it being true. We are against mass with all of our being. We would not dishonor the services of the Lord by adding the word Christmas to it.

Many souls are in the everlasting torments of Hell having been deceived by the Devil with respect to mass. If their voices could be heard, they would plead with the preachers to tell the people the truth. How can we tamper with the souls of men and women by not telling them the truth and denying the false hope of the mass? The one word in Christmas we love and revere--that blessed name of Christ. The other word we despise and reject--that blasphemous word, mass.

V. BECAUSE WE ARE NOT GOVERNED BY THE WORLD'S RELIGIOUS CUSTOMS. The world does not understand true religion and worship. Let me illustrate it for you. Listen: "Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?" (II Chronicles 32:12). These words were spoken by King Sennacherib of Assyria. They were spoken to the inhabitants of Jerusalem. He was telling them to surrender because their God would not help them to deliver them. He cites our text as the reason why God would not help them. He had observed that years earlier, King Hezekiah

(Continued on Page 5 Column 1)

WHY

(Continued from Page 4)

had destroyed places of worship and done away with religious customs. He did not realize that King Hezekiah was acting on the written Word of God. He did not understand that King Hezekiah had brought the people back to the Bible. He did not know that their religion and worship was not according to the Word of God.

King Sennacherib is not alone in his misunderstanding. He is not alone in denouncing the right ways of the Lord. Many today do just like Sennacherib. The cry of the Sennacheribs today is the same as in King Hezekiah's day. Sennacherib was wrong then as they are wrong today. God still honors them that honor Him.

The world is a poor judge of the right ways of the Lord. How can they that are not born again understand? The Bible says, "...the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them..." (I Corinthians 2:14). We might well expect the denunciations of the Sennacheribs. We expect to be misunderstood. We expect to be given wrong motives by those that are ignorant of the Bible. Do not misunderstand, Sennacherib was not an atheist. He was a religious man that no doubt thought all religion was good. In fact, he was later assassinated during a religious service in which he was deeply engrossed in worship. Listen: "And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword..." (II Kings 19:37).

It is the world in general and the religious world in particular that does not understand true religion and worship. We must worship according to the Bible, therefore, we have no Christmas service. So then, here are five reasons why we do not have a Christmas service. May God grant that you can see the truth and by His Grace, stand for it.

HUSBAND

(Continued from Page 1)

ture on the subject; a perversion of the Scriptures used therein, and a bad attitude towards those who are in such a situation. I desire to review this article, pointing out some of its many errors and absurdities.

The article says relative to I Timothy 3:1-2 and Titus 1:6-7 that, "If, as some contend, their qualifications are the same as any church member, then there was no need for these passages in the Bible." The gist of the author's comments on this matter is as follows. One can have a Scriptural divorce. One who has such can Scripturally remarry. However, one in this situation cannot be said to be the husband of one wife. In other words, though one has a Scriptural divorce and can Scripturally remarry, the first mate is still a mate. He now has two (or more) wives. Now, according to this article, such a person can be Scripturally correct so far as remarrying is concerned, can be a church member in good standing; but cannot be a preacher. Now understand that the author of this article is not saying that one cannot have a Scriptural

divorce and remarriage, but that, if one does, he cannot be a preacher. He is basing this erroneous conclusion on his misunderstanding "husband of one wife" as a Scriptural qualification for a preacher in the cited Scriptures. Now please understand that the author is applying the requirement "husband of one wife" to preachers and not to all men and women. He is saying that the qualifications--at least this one--in the Scriptures cited apply to the preacher; but do not apply to others who are just Christians and church members. He is saying that it is all right for other people to have divorce and remarriage under certain circumstances.

Now please note this. I make bold to say that the author has ripped this one qualification from among the many cited in the Scriptures referred to, says it applies to preachers and not to others; but that he will not so deal with the other qualifications given in these Scriptures. Let us see if anyone will so deal with these Scriptures. Now, if these qualifications apply only to the preacher, and not to other Christians (as the author implies concerning the one under discussion), then other Christians do not need to be vigilant, sober, of good behaviour, given to hospitality. It is all right for other believers to be given to wine, be strikers, be greedy of filthy lucre, be brawlers, be covetous, etc. Now, since the author under review has implied that "husband of one wife" applies only to the preacher--that others can have two or more wives--I call on him to tell us if he will say the same thing about the other qualifications given in the cited Scriptures. I ask my reader if this kind of interpretation is honest dealing with the Bible.

No, no. Beloved friends. I Timothy 3:1-4 and Titus 1:6-7 do not teach us that some things are all right for other Christians, but all wrong for the preacher. The Bible does not set up such a double standard. I ask my reader to read the qualifications listed in these Scriptures, and tell me if they are--all of them--right for the average Christian, but wrong for the preacher. Again, I make bold to say that the author of the article under review will not interpret and apply the other qualifications as he does the one on "husband of one wife." In fact, no one who pretends to deal honestly with the Bible will do this. Someone please tell me why this one qualification is to be interpreted in this way and applied only to the preacher. Brother, I say that no man--preacher or otherwise--should have more than one wife, or be given to wine, or be a brawler, or be covetous, etc. And I say that any man who will honestly face this Scripture will say the same thing. It is not honest handling of the Word of God that leads one to interpret and apply it in this way. It is being so blinded by preconceived opinion as to be unable--or unwilling--to face the truth. The author says, "In this message I shall concern myself with only one of these special (note the word 'special') qualifications: 'The husband of one wife.' I do not blame him for ignoring the other qualifications, for he must and will deal differently with them from his treatment of this one."

The author says, "But we live in perilous times when modern

theology has cast aside much of the Holy Scriptures for humanistic ideas. We not only have come to a place of circumstantial morality but also to circumstantial theology. Because some brethren have marital problems the Bible must be altered to fit into the modern mold of carnal men's thinking." What awful charges to suggest against the multitude of men who have and do hold a different position than that of the author! Is he saying that all men, who hold that a Scripturally divorced and remarried man can Scripturally be a preacher, have cast aside much of the Holy Scriptures for humanistic ideas. Is he saying that this host of men have turned from Biblical theology to circumstantial theology. Is he saying that all such men alter the Bible to fit the mold of carnal men's thinking. I may be dense. I may be missing his point; but it seems to me that he is saying these things.

I have a rather large library. I have many books which deal with this subject. By far the majority of them disagree with the author under review on this matter. I assure you that the vast majority of men who have written on this subject disagree with him. Now, am I to understand that all these men are guilty of the implied charges given above? Could it not be that a few of them might be honest men who honestly believe that the Bible teaches differently on this subject from this author? Oh, surely there are a few among those who dissent with the author under review who have not deliberately cast off Holy Scriptures or perverted them to fit the modern mold of carnal men's thinking. I say again, what awful charges to make against a veritable host of Bible preachers.

Does the author mean to imply that only those who have marital problems differ with him on this subject? Surely not. For my part, I held and practiced as I do now many long years before I ever dreamed of having marital problems. I know, and the author knows, that there are many, many men who believe differently from himself on this subject who do not have marital problems. I have been accused of believing as I do on this because of my situation. I have been accused of having "Hollywood morals." But what about that multitude of men who agree with me who are not in my marital situation? Why do they hold as they do?

The author says, "In some circles of independent Baptists it is generally believed that the greatest preachers and missionaries in the world today are divorced men!" Well, for my part, I think Fred Halliman to be one of the greatest missionaries of all time. I do not think his being divorced had anything to do with him being the great missionary he is. But, praise God, it did not keep God from blessing and using him in the great way He has! Leaving Fred Halliman out of the picture, I do not know who the greatest preachers and missionaries are. I do not know what their marital condition is. I would consider what I knew about their life, their preaching ability, their soundness in the faith, and determine accordingly. Divorce is a terrible thing. It is something no man is proud of or happy about. But it is not the final test as to a preacher being a

true preacher. The author says, "This article is not being written to convert all the divorced preachers from their circumstantial theology." I understand the author to mean by "circumstantial theology" that these men believe a man can be divorced and remarried and still be a preacher--and believe this because of their circumstances--their being divorced and remarried. If the author does not mean this, I have no idea what he does mean. It surely seems that the author is saying that every divorced preacher is guilty of this "circumstantial theology". What an awful charge to bring against all such preachers! Could it not be, Mr. Author, that maybe one of these divorced preachers truly believes that the Bible teaches that he has a Scriptural right to preach? Are you saying that all of them have twisted the Bible to fit their circumstances? Are you saying that there is not an honest man among them all, who honestly believes that the Bible gives him the right to be a preacher? I do not know any other meaning to attach to the quoted words. I ask again, how about the multitude of preachers who do not have marital circumstances like this, but who still believe that the divorced and remarried man can have the right to preach?

The author quotes, seemingly with approval, James Moffatt's translation, "he must be married only once." The author will apply such a translation and interpretation to the divorced man. But the man whose wife is dead, and he has married again, has been married twice. The fact is that any honest interpretation of "husband of one wife" that says a man cannot be divorced and remarried must likewise apply to the one who remarries after the death of his wife. Such a one has been married more than once.

The author's effort to use other Scriptural uses of the word "one" to combat my position is absurd if anyone will simply think them through. He says, in this part of his discussion, "Now if 'one' does not mean two or three elsewhere in the New Testament, then why give it a new meaning in I Timothy 3:2?" His "one at a time" is a lot of double-talk which will deceive the unwary and unthinking. I Timothy 3:2 simply means that the bishop is to not have more than one wife. It does not discuss the matter of time. The author gives the following quote from antiquity, "We have already said, that a bishop, a presbyter, and a deacon, when they are constituted, must be but once married, whether their wives be alive or whether they be dead..." Why does he quote this? He does not agree with it. He believes that, if the wife is dead, the man may remarry and be a preacher. Why use arguments from antiquity that he does not believe?

The author does an exceedingly poor job in his section on "Objections answered." He says that, if one is totally innocent in the divorce, but remarries, he should step down from the ministerial office. Well, I have seen men change their views when it happened to them. I hope it never happens to another preacher. I do not desire to see any man go through such an experience. But I do predict that most men who hold

as this man does will change their theology on this point if they face the situation that other men have faced.

The author says, I find it difficult to believe that God would call a divorced man to preach the gospel as He would be going contrary to His Word." I call on any reader who has heard some of these divorced men preach--I especially use Fred Halliman as an example--to say that you believe that God never called a one of them to preach. God certainly has blessed my soul in listening to some of these "uncalled" men preach. Many of my readers will say "amen" to that. Fred Halliman has been blessed in his ministry exceedingly, yet, according to our author, he was never called to preach. I wonder why God blesses these men, and makes them a blessing to others, when He never called them to preach. Please note that the author is saying not only that a preacher who divorces and remarries should step down from the ministry, but that he finds it difficult to believe that such a man was ever called to preach.

The author says relative to the matter of a man murdering his wife instead of divorcing her, "Any person who would advocate murdering his spouse is not only unfit for the ministerial office, but also for membership in a New Testament Church." I say a hearty "amen" to that. But the author must admit--though he does not in the article--that a man could murder his wife and then be forgiven and be a preacher; but if he divorces her and remarries, he could never be a preacher. I have yet to hear an answer to this from one of these "anti-divorced and remarried preachers" men. The author never even bothers to face the Biblical meaning of the word used for divorce. I don't blame him for this, for it destroys one of his pet hobbies. The author and all his cohorts utterly refuse to face the Biblical meaning of divorce. The author admits that the Bible allows a Scriptural divorce. The Greek word, inspired of God, used for divorce is "apoluo" Vine defines it, "to let loose from, let free from (apo, from, luo, to loose). The word means "to loose away from." Marriage is a bond. Divorce is a breaking of that bond. Scriptural divorce is a Scriptural breaking of that bond. Death breaks the bond. Divorce breaks the bond. But behold the interpretation of the author under review--and all who agree with him: the bond is broken, still it binds. The woman from whom God has loosed him, set him free, is still his wife. The Lord has loosed him, but the one from whom he has been loosed is still his wife. Wow, what new math is this! One minus one plus one equals two. He had a wife. He is loosed from her. He marries another, and lo, he now has two wives. Brother, I do adamantly insist that the man who teaches that one can be Scripturally divorced from a woman, and yet that woman is still his wife--that one is so blinded by his preconceived opinion that he just absolutely will not face up to the truth of Scripture on the word "divorce". I was bound by marriage to a woman. God loosed me from her. Still she is my

(Continued on Page 6 Column 1)



QUESTION: — Who had a seamless coat?

ANSWER: — Jesus, John 19:23. "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout."

HUSBAND

(Continued from Page 5)

wife, so that, if I marry another I have two wives. Brethren, come on. Face the truth. Quit being so blinded that you refuse to honestly face the Word of God.

Well, I am almost done. I have clearly shown the absurdity and unscripturalness of the author's position in the article under review. His position has caused great trouble and done much hurt to many men. I do urge the reader to just honestly face the Bible on this subject. The Bible is very clear. One who will honestly face the Bible on this subject need have no doubts thereupon. The man who says that it is impossible for a man to be divorced and remarried and still be a Scripturally qualified preacher just has not yet honestly faced the Bible on this subject. He may have studied many years, but he has not yet studied enough to come to the truth on this subject. And he need not study many more years to see the truth. All he needs to do is bow honestly to the Word of God. To just face the Bible on this subject. I appeal to the brethren to do just this. Brethren, it is very commendable to oppose divorce and remarriage in the main. But let us honestly face the Bible on the matter. Come on now, face the truth. Stop hurting the men you have hurt so deeply. Stop seeking to hinder the ministry of God-called preachers. Stop making some of your church members to be second class citizens in your church.

I will say this. If I believed that a divorced and remarried man had no right to be a preacher, I would never take the pastorate of a church that had such a man as its missionary. I would never use such a man in The Baptist Examiner. I would never allow such a man to preach in a pulpit or on a program where I had the say-so. I would never, in any way, recognize such a man as a preacher. Surely, it would be very inconsistent of me to do so.

I could wish this matter laid to rest. I could wish that it be left alone. But when such a false teaching is publicly paraded to the confusion of many, to the great hurt and hindering of the ministry of God-called preachers, it behooves someone to take up the pen in defense of the truth. Comments welcomed.

THE BAPTIST EXAMINER
DEC. 29, 1984

PAGE SIX

LANDMARKS

(Continued from Page 1)

One landmark which many of our Baptist churches have removed is the one concerning the church. When Christ set up His church He started with the twelve apostles, then at least there was seventy. In Acts 1:15 we find about one hundred twenty members assembled in the upper room. This was a local assembly and from this local body other local bodies (churches) came. This has continued down to the present time. Each of the churches mentioned in the New Testament can be identified only as a local body. According to all Greek scholars, the Greek word used for church means the assembly of a local body in one place. Therefore, to make it mean a universal invisible something is to remove a landmark "which they of old had set up", and replace it with a false landmark. "Cursed be he that removeth his neighbor's landmark".

By removing the landmark concerning the local church gave room for other landmarks to be removed. If all the saved are in this big universal invisible something called a church, why not remove the landmarks concerning baptism and the Lord's supper? This, many of our Baptist churches have done. They receive any kind of baptism (?) and invite all to the Lord's table. The Word tells us to, "mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them" (Rom. 16:17). In disregard to this command many have received such with open arms. I have just learned that the church that baptized me more than sixty years ago, a church that was organized many years ago and stayed within the landmarks set up by the Lord all these many years, has made plans to join the Methodist, the Campbellites, the Holy Rollers, and yes, even the Catholic in a union meeting. Is this not removing the ancient landmark? "Cursed be he that removeth his neighbor's landmark."

Another group of Baptist churches have gone to the other extreme on the church question. The Bible tells us we have, "...one mediator between God and men, the man Christ Jesus..." (I Tim. 2:5). This group has the church taking the place of the priests of the Old Testament, who came to God on behalf of the sinner. If this were true there would be two mediators instead of one.

Another landmark removed during my life time is the one concerning the woman's place in the church. The Bible is very clear on this subject. We are told, "Let your women keep silence in the churches: for it is not permitted unto them to speak;" (I Cor. 14:34). Again we read, "But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence." (I Tim. 2:12). While the woman is not to teach the men, the older women are to teach the younger women (Titus 2:4). They are also permitted to vote in the business meetings of the church. We find this to be true by reading the account of the selection of the first deacons. We read that what the apostles told the church, "...pleased the whole multitude: (the whole church) and they chose Stephen..." (Acts 6:5). In recent years the landmark requiring the women to keep silent in the churches has been removed

by some. The churches that I was acquainted with as a youth would never have thought of removing this landmark. I recall an evangelist (?) coming to Greenup, Ky. around 1950 to hold a tent meeting for the Baptist church. He shocked the Baptist of that area no end by saying he would rather be a Holy Roller than to belong to a Baptist church that made the women keep silent in the church. Today, it is nothing unusual to hear of women in Baptist churches speaking in church and even becoming pastors of some. Not far from where I live there is a Baptist church which has an assistant pastor who is the "wife of one husband". Is this not a landmark that has been removed?

Not only have many landmarks, which identify the true church, but even the foundations of our faith are being removed. In Psalm 11:3 we read, "If the foundations be destroyed, what can the righteous do?" One foundation upon which our faith is based is that, "All scripture is given by inspiration of God," (II Tim. 3:16). Thus being inspired by God it DOES NOT have errors in it. Many of the leaders in the Baptist ranks deny this. Even the president of the Southern Baptist ranks deny this. Even the president of the Southern Baptist Theological Seminary in Louisville has gone on record as denying the fact that the Bible's original texts were without error. "If the foundations be destroyed, what can the righteous do?"

Another foundation being removed is the virgin birth of Jesus. The Christian faith, the entire body of faith stands upon this great truth. The Bible from start to finish emphasizes that, "...a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). Many today are denying this truth, even among our Baptist ranks. It is even being taught to the young preacher at the Southern Baptist Theological Seminary that Jesus may have been an illegitimate child of Mary (The Christian Understanding of God, page 191, by Nels Ferre'!).

The Apostle Paul warns of these landmark removers and foundation destroyers (Acts 20:28-30). The Apostle John also warned of them (John 4:1-4; II John 7-11). Jude also wrote concerning them. Because of these false teachers he urges us to "...earnestly contend for the faith which was once delivered unto the saints" (verse 3).

As God pronounced a curse upon the man that removed his neighbor's landmark to his farm, He has also pronounced a woe unto these false teachers. He has said of those who have removed the foundations of faith, "Woe unto them; for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.—Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 11,14,15).

Thank God, there are churches still standing on the solid foundations and are still main-

taining the old landmarks set by the Lord and are earnestly contending for the faith.

APPRECIATED LETTERS

Greetings from Indonesia, Thank God for your life and service. I am the Indonesian, Independent Baptist preacher to whom you gave The Baptist Examiner recently... We are surrounded by an ecumenical and Arminian host of theological persuasions. And even so we Baptists have been drawn to the "so-called" social gospel. We do not have any media, to my knowledge, that speaks out on Biblical, Baptist doctrine. I really want to learn and to help others learn. If you are able, please send me bound copies of The Baptist Examiner back issues to me. I believe it would greatly help and encourage us to help many others for the truth's sake. Sincerely in Him.

Richard Ngun,
Indonesia

Hello Brother Wilson, Please find enclosed a check for \$80 to help in preaching and teaching the glorious gospel through the pages of The Baptist Examiner. We thank God for The Examiner and those who help in its publication. We pray that God will keep you strong and sound in the pulpit and in the printing. In His name.

Ray & Dorothy Archer
Pacific, Mo.

Dear Brothers and Sisters, My husband and I just received our latest copy of The Baptist Examiner and wanted to say how much we appreciate all that you are doing there. Brother Halliman's report on New Guinea really touched our hearts again, as did the pictures from the conference. Here we are in what one would call a desert so far as the Lord's work goes. We are far from the beaten path, and therefore, your paper, and your work is greatly appreciated. May God bless you.

Yoshio and Catherine Ikezaki
Japan

I was reading in T.B.E. about your tape ministry. I would like to receive the Sunday and Wednesday tapes. If possible please send the first four. I will return them when finished. Yours in Christ.

Ed Hart
Bonnie Terre, Mo.

THE \$1.08 TESTIMONY

by Terri Lewis
Hagerstown, Md.

Today marked the beginning of a new week (Sunday) and as I was leaving the house for church, I threw \$1.08 in my hat, picked up my Bible and headed out the door to my family already in the car.

As we were driving to the house of a woman that we pick up for church, my husband questioned me about the \$1.08 as he knew I had a check for the family's tithe and offering in my Bible. I told him it was all the cash I had and I wanted it to be used in support of the church's radio programs. We at Calvary Baptist Church in Hagerstown have four radio broadcasts.

After we got to church and I deposited the check and the \$1.08 in the box at the back of

the church for offerings, Sister Shoemaker told me she had something for us in her car. When the church service ended and we were going to our car, she gave my husband a suit and a bag. The suit looked brand new and the bag contained 2 pairs of bib-top overalls, a shirt and a roll of plastic to put over our garden so we won't have to weed it.

Now I remembered how we had thought, let us save this \$1.08 to use to help pay the bills. We have had two hospitalizations, one of my son and one of myself, since January. I thought about that as I put the bag in the trunk of the car, that God saw to it that I wouldn't be spending hours and hours weeding the garden.

When we got home my husband was elated over the new clothing he had received and he thanked God as he asked the blessing for our lunch.

After lunch my children went outside into our backyard. I don't remember why I went outside as I still had the dishes to wash. Our neighbors were out on their patio and asked me if I could use a used sofa. They told me I didn't have to take it; that if I didn't like it, they would call Goodwill Industries to have them pick it up. Our neighbors left soon after that and I did not get to see the couch.

I was getting ready to go to the Sunday evening church service when the doorbell rang and there was our neighbors' son-in-law and the couch on the sidewalk. He helped my husband move it into our living room. I wish you could see that couch, it is beautiful! It even matches my color scheme in the living room. My old sofa was worn out, had all the cushions recovered (the covers had split open and been re-sewn), and the center support was broken, causing one leg to protrude from the middle of the couch which was notorious for stubbing toes.

Now I knew I had seen the \$1.08 blessed because it was all I had. There were mounting medical bills and here is where some would say, "You should use your tithe and offering for your bills." Wrong! Don't ever rob God to get what you want or need. This article is to prove that you can not outgive God because everything is His to begin with. Here is a way to have more than you have now — it works better than any of the federally-funded programs — that is to pay God 10% of every cent that comes into your hand and then give extra over and above the 10% as an offering and God will give you back more than you give to Him. I might also add that you should pay God on your gross income and if you only have a penny then give Him the penny instead of saying, "Well, I can not divide the penny into 1/10 of a cent."

I never knew about tithing until I was taught it from the Bible, but I always think about the blessings I've had because I tithe whenever I sing, "Standing On The Promises."

My pastor asked me to write this testimony as an encouragement to others to begin tithing or to continue to do so in the face of financial ruin. If you think to yourself, "Well, I might not have enough money for what I need," think again. Where does your health come from or your ability to earn a living? I think people that do not tithe (no matter how much they say

(Continued on Page 7 Column 5)

STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord God;) that thou hast also built unto thee an eminent place in every street. Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms. Thou hast also committed fornication with the Egyptians thy neighbors, great of flesh; and hast increased thy whoredoms, to provoke me to anger" (Ezek. 16:23-26). It is significant to note that the calamity which befell the Jews in Germany and in Russia at the present time, is the result of the charges which are laid down in the chapter before us. Israel was restored as a nation in 1948, but she still is not fully restored to her original beauty which she enjoyed before her fall—the beauty and majesty which was hers under David and his son Solomon. The charge against Israel in the passages we have just read, is that she allied herself with foreign powers and adopted their religions. She even built shrines of foreign gods in the most conspicuous places in her streets. She proceeded to ally herself with Egypt which, no doubt, means that she recognized and accepted their cults and idols. The expression "great of flesh", as noted in the above passages, probably has an obscene connotation, "since Egyptian idolatry was particularly base and debasing."

"Behold, therefore, I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd ways" (Ezek. 16:17). We learned from an earlier chapter that the food supply was diminished, in part, by an increase of wild animals. It is also likely that God diminished the supply of rain too. I've read that lately the rainfall in Israel has been increasing steadily. It becomes obvious then that the rainfall has been decreased until the last few years. It is interesting to note that the daughters of the Philistines were ashamed of Israel's lewd ways. It is truly a sad day in history when the world is ashamed of those who are supposed to be God-fearing people. The daughters of the Philistines worshipped idols. They, however, were true to their own idols and did not bow to the gods of their neighbors as was true of Israel. This fact is confirmed by the following passage: "Hath a nation changed their gods? But my people have changed their glory for that which doth not profit" (Jer. 2:11).

"Thou hast played the whore also with the Assyrians, because thou was unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied" (Ezek. 16:28). Israel was God's wife—His wife on whom He had bestowed every good thing. She, however, had played the whore by running after and wooing every false god she could locate. She, in fact, was "unsatiable"; that is, never satisfied. She even courted

Egypt. Egypt, however, did not satisfy her so she turned to the Assyrians in her quest for pleasure. The following passages speak of her dealings with the Assyrians: "And Ahaz took the silver and the gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the King of Assyria" (II Kings 16:18). "Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure. For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers" (Hosea 8:8,9). "Thou hast moreover multiplied thy fornication in



Willard Willis

the Land of Canaan unto Chaldea; and yet thou wast not satisfied herewith" (Ezek. 16:29). The faithless wife, in her quest to be satisfied, now woos the Chaldeans (Babylonians)—the Babylonians who were to destroy her and take her people captive. We read in II Kings 20:12-19 of how King Hezekiah bowed to the Babylonians and how Isaiah condemned him for his action. Isaiah, in fact, said the following to King Hezekiah: "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord" (II Kings 20:17).

"How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman; in that thou buildest thine eminent place in the head of every way, and makest thy high place in every street; and hast not been as an harlot in that thou scornest hire; but as a wife that committeth adultery, which taketh strangers instead of her husband! They give gifts to all whores; but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom, and the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary" (Ezek. 16:30-34). Israel, according to the passages before us, gained nothing from her neighbors with whom she committed her whoredoms. She, in fact, paid them to come to her. She poured her riches upon all the nations around her, but they gave her nothing in return. They didn't accept her God, but she bowed to all of theirs and she rewarded them for the privilege. It becomes very obvious as to why God called Israel an impudent harlot, that is, one who was unbridled and without control. She wasn't even like the or-

dinary whore in that she paid them rather than them paying her. She, as is stated in verse thirty-one, "scorned hire".

"Wherefore, O harlot, hear the Word of the Lord: Thus saith the Lord God: Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which didst give unto them" (Ezek. 16:35,36). The charges against Israel have been read before God's bar. It is now time for sentencing. The solemn words therefore of her God and judge are: "Wherefore, O harlot, hear the Word of the Lord." These words remind me of a judge in a court room when he commands the culprit to rise and hear his or her sentence. First, the judge enumerates the charges which have been made and proven. The charges which had been read and proven relative to Israel, was that she had poured out her filthiness, and through whoredoms, had caused her nakedness to be discovered. This she had done by way of whoredoms with her lovers, with idols and by sacrificing her children to the gods of the heathen.

The Catholic Church has earned the title of the "great whore". She, as such, is worse than Israel ever was. She, too, according to Revelation 17:1,2, is to be judged severely. "And there came one of the seven angels which had the seven vials, and talked with me saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication" (Rev. 17:1,2).

"Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness" (Ezek. 16:37). Israel had gone away from God. She had gone into a strange and far off country—a country of the heathen. She had bowed to their gods and even offered her children as sacrifices to them. Daniel, however, who was living in Babylon at this time, refused to go into idolatry. His refusal, in fact, cost him a night in the lion's den. Shadrach, Meshach and Abednego, who were also living as captives in Babylon at this time, refused to go into the far country where the people from back home had gone. Their stand, in fact, caused them to be cast into a fiery furnace.

The world around us today has also gone away from God into the far country. It is a country where nearly everything is false. Today's far off country is full of false churches and false doctrines, or doctrines of men rather than doctrines from our God and Father. May God enable us to be true to His word even as was true of Daniel and the three Hebrew children. God, according to Ezekiel 16:37, decreed to gather all of those

whom Israel had loved. He would gather them around her so that her nakedness was discovered. They, in fact, would discover that she was naked when it came to the defense of her city, her great treasures, her food supply and her country at large. Israel would learn how naked she was when God withdrew His strong arm of protection.

"And I will judge thee, as women that break wedlock, and shed blood are judged: and I will give thee blood in fury and jealousy" (Ezek. 16:38). Jehovah's wife, Israel, whom He had found in an open field as a helpless infant, had now grown up to be a thing of beauty. God had even enhanced her beauty by giving her "fair jewels" and by clothing her with "brodered garments" (Ezek. 16:17,18). Israel, however, had turned God's jewels into images of men—images with which she committed whoredoms. She had even covered the images with the brodered garments which God had given her. She had proceeded to set God's oil and incense before her false images. Jehovah, Israel's jealous husband, was incensed by her action and rightly so. He would now show His jealousy by the act of judging her before all the nations which she had loved or hated. She would now become a spectacle in the arena of life. Those she had loved or hated, would now, in a sense of speaking; sit in the bleachers of God's arena and observe the fate of Israel. This observation is still going on today and will continue until the fullness of the Gentiles is accomplished.

It is to be noted from the passage before us that Israel was to be judged, not only in justice by her husband, but by a jealous husband; that is, a husband who had been injured and incensed. It is as stated in the following passage: "For jealousy is the rage of a man: therefore He will not spare in the day of vengeance. He will not regard any ransom; neither will He rest content, though thou givest many gifts" (Prov. 6:34,35).

"And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare" (Ezek. 16:39). This passage brings to mind Job's words when he said, "The Lord gave, and the Lord hath taken away..." We are also reminded of Hannah's words in I Sam. 2:7 when she said: "The Lord maketh poor, and maketh rich; He bringeth low, and lifteth up." God had made Israel great, but now He would bring her low. He had made her rich, but now He would make her poor. He had been a liberal giver, but now He would liberally take away from her. It is very significant to note from the passage before us that God would "give" Israel into their hand. There, in fact, was no way for Israel to be conquered except that God would give them over to her enemies (if God be for us, who can be against us?).

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.

Testimony

(Continued from Page 6)

they love the Lord) are saying by their actions that God is not good and He might withhold the blessing He has promised to tithers—like He is a crook and a liar. If you do NOT tithe, your actions speak louder than words!

SHORT HISTORY OF NEW GUINEA MISSION WORK

by Fred Halliman

Dear Friends,

I am sorry for the interruption in the series on "Short History" of the Papua New Guinea mission work. There are several reasons for this delay and I know of no good that would come out of an explanation as to all the reasons why, so we will just try to take up where we left off and let it go at that.

In our last article we had finished with the Duna Tribe and promised to tell you something of the work among the Huli people. We truly had to condense to get 20 years plus of our ministry among the Duna people in only four articles but these articles are only intended to give you a bird's eye view of the mission work here over the past 25 years.

I first started making patrols into the Huli tribe almost five years before I felt led to start a permanent work here. The Duna people were becoming more and more self-reliant and able to take care of their own affairs and after much prayer, meditating and waiting upon the Lord, I was impressed to build a bush house here among the Huli people and spend at least half of my time with them. For about two years I traveled back and

(Continued on Page 8 Column 1)

TUNE IN TO THE CALL TO CALVARY

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

History

(Continued from Page 7)

forth among the two tribes, a distance of just over one hundred miles round trip. I would spend about a week with the Duna people and then drive over to the Huli area and spend a week.

From the very outset of my work among the Huli people I could see there was a vast difference among the two tribes. The Duna people, for the most part, are a quiet, easy going people, hard working and easy to get along with, quite responsive to the Word of God and seldom ever any trouble among the various clans. The Huli people are just the exact opposite in every respect. Several times after I decided to settle among them and start a permanent work, I thought perhaps I had made a mistake in coming here. I was used to seeing large crowds at almost any place I preached over on the Duna side. Here at times there would only be one or two families. There were two veteran missionaries working with me among these people and each time I talked of leaving, they asked me to stay on. They felt sure the Lord would have us to stay on here and work with these people. They told me that the Huli people were different from the Duna people. For instance, when we would go into a new area among the Duna people, every one would turn out and help to erect a building for worship services and then they would come. The Huli people would not help us build the buildings for worship services and, when we missionaries and two or three Christians would build it, very few people would attend the preaching services. But these two missionaries pleaded with me to stay on. They felt that in due time more would start attending.

There were a few of the older people saved along, but no young people at all. Hardly any young people ever attended services, mostly old people and little children.

After several years work among these people we finally established a Baptist Church here. I think the membership finally reached twenty-eight or thirty and then the old people began to die off with malaria. No more were being saved, the membership went down and down, they kept dying off until we were back down to three families--eight people. Various preachers from the Duna side would come to try to help us. Each in turn would come down with malaria and two or three young men almost died. After a year or two, no one from the Duna side would come here to do mission work. It looked like we were going to lose the work due to malaria, if nothing else. I was sick much of the time with malaria and not able to carry on the work. The other missionaries were sick often. Many times they had to spend time in the hospital to get their blood built back up. It looked like we were fighting a losing battle.

One more of the church

members died, an old man who had been instrumental in getting the work started. This was a real blow to the work, but it marked a turning point in the work here. Often we have been caught right in the middle of tribal fights. They have fought only a few yards from my house. One man, who is now saved and preaching, fired a volley of arrows at one of the Christian men living here on the Mission Station. People have been killed close to the Mission Station on both sides of it. My life has been threatened twice, but something stronger than the enemy arrows has kept us on here.

Shortly after the old man died, I felt determined to do every thing I could, from a human point of view, to get the work on its feet and going. I doubled and tripled my efforts and asked God to bless them if He would be pleased to do so. With the few Christians we had left, I started prayer meetings and Bible studies in various homes, any home that would open up to us. No one was being saved but the attendance soon picked up. Much interest seemed to begin to stir among the people. We would have many unsaved people attend these special services, including several young people. New places began to open up for us to preach and we began to see the hand of God at work among these people.

As long as there was nothing positive happening among the Baptists in this area, none of the other missions seemed to know we were here, and cared less. But now that there had begun to be a "stirring among the mulberry trees," some had begun to be saved and baptized. Suddenly the Catholics and Protestants began to try to run us out of the Nogoli Valley.

By now it was plain to see that God had definite plans for this work. New places continued to open up for us to preach. Several people were being saved along. The attempts of the Catholics and Protestants to run us out of here was just like pouring gasoline on a fire that was already going. The membership here at the church near the Mission Station began to pick up. A new group of former Catholics and Protestants and some that had never belonged to any mission group were saved and, in due time, baptized, and after a few months requested to be organized into a church.

In the past year and a half the work has grown tremendously in comparison to what it was prior to then. We have had several baptismal services with many young people included. One man who was a former Catholic preacher, and had killed his wife and spent several years in prison, has been saved and now preaches every week. He is the son of the old man that I spoke about that died, but whose death was a turning point in the work here.

Recently we have had one of our evangelists from the Duna side to spend a few weeks in this area preaching at all the preaching points for a few days. Sixty people were saved during this evangelistic tour. Just today another group said they wished to be organized into a church.

Beloved, the work in this area

has taken a great toll on all of us who have worked here. Apart from our having to do constant battle with the unseen forces of Satan, we have had and still have a constant battle with malaria. At least, on two occasions I have had to be carried from the services to my house. Once I was preaching and suddenly my legs began to melt away like butter in hot water. Another time I managed to sit down on my own power, but could not get up and, in each

case, had to be carried from the church to my house. This in no way is meant to be a complaint or to try to draw sympathy, but simply to fill you in on a few things that I do not normally mention.

While some people spend hours upon hours of their time trying to discredit this old preacher and get me off the mission field, I go right ahead preaching the glorious gospel of Christ, fighting the Satanic forces with a body that is wrack-

ed with malaria and other physical defects as a result of a serious car wreck of early 1983, but most of all, I am seeing people saved, being baptized and organized into Baptist Churches. Beloved, I see my Saviour every day, and while I'm sure I'll have much to praise Him for in my spiritual body, right now I can say, "It's worth it all!" I may have one more article on this short history of the work to summarize. May God bless each of you!

Brother Halliman's New House

(1) In this picture concrete is being prepared to set the post in. Outside of the building line can be seen a pile of gravel and sand. Good sand for concrete is hard to come by in this area. We have to transport it by tractor and trailer about 80 miles round trip. Banana trees are in abundance here with several different varieties. There are also coconut

trees in this picture although they may not be discernible by the time the picture is reproduced.

(2). In this picture the house is well underway. The house sits on 8 foot post 6x6 in size with 6x4 beams. Later on we will explain more in detail about this and why we have built the house

in this manner.

(3). In this picture all the frame work has been completed and the final preparations being made just prior to installing the roof. The outside dimensions of the house are 30 feet by 48 feet. When the house has been completed we will give you a detailed tour of a mission house built in the middle of a jungle.

