

Either sin must die, or the sinner.

MISSIONARY

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

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WHOLE NUMBER 2453

I MAY NEVER GROW OLD

by Raymond A. Waugh, Sr.
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Midland, Tx. 79704

"I may never grow old"! What a HAPPY thought!

On a recent evening, I was having a most pleasant meal with some very nice people here in Hobbs. They endure my presence on many occasions. Too, some of the nice ladies ensure that I have a few balanced meals in order that this old temple of clay might be good for a few more days.

At this moment, I do not recall the subject of our discussion. In the course of whatever we were discussing, however, a word came forth from my lips which I have not been able to forget. I recall saying that, "I may never get old." Later, I would recall that my blessed and precious mother somewhere in midlife used to say, perhaps for the benefit of her grandchildren, "Why do we

have to get old, ugly, and die?" Understandably, it was a rhetorical question! There never was any need to try to answer it! In reality, my Blessed Mother really never did get old. Mentally, she was vibrant, alive, and involved up until just a few



Raymond A. Waugh, Sr.

hours before she went to be with Jesus. Apparently, having a premonition that life's Jordan

River was very near, in the middle of the week, in the middle of the month, before she became ill on the weekend, she paid all of her bills. I spoke with her on the phone several times on Saturday before she became ill on Sunday.

For most of her 91 years and more, she had conducted all of her own affairs competently and most capably. Never seeing a doctor until she was 78, having retired that year, after 25 years with the same responsibility. She communicated daily with some of her neighbors, took care of her two-story house, and kept me supplied with poems and articles from papers, magazines, books, and the media which she felt would interest me or be helpful in my work, writing, and preaching. I am still using these.

Her interest in life, in people, and in many, many subjects never really waned. She tired more quickly, slept a little more,

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WHY BAPTISM IS NOT ESSENTIAL TO SALVATION

by John R. Gilpin
(Now in Glory)

"Knowing that first, that no prophecy of the scripture is of any private interpretation" (II Pet. 1:20).

There are some reasons why baptism is not essential to salvation.

I. The plan of salvation in all the Bible is one plan — faith in the death of Jesus Christ.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

"For by grace are ye saved through faith, and that not of yourselves; it is the gift of God: not of works, lest any

man should boast. For we are his workmanship, created in Christ Jesus unto good works,



John R. Gilpin

which God hath before ordained that we should walk in them" (Eph. 2:8-10).

II. The only direct question

as to how one may be saved is given in Acts 16:30: "What must I do to be saved?" The answer is found in the next verse: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

In this instance there is no baptism. The Philippian jailer was not baptized until later as we read in verse 33: "And he took them the same hour of the night, and washed their stripes: and was baptized, he and all his straightway" (Acts 16:33).

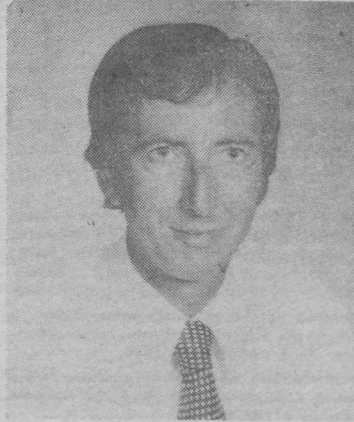
III. The Bible declares that we are saved by the Gospel.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation"

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Perfection." He is saying that he has not come to the state where the old nature has been eradicated. But rather that he, even at that advanced age, was a sinner.

I was talking to a man one time that had been to a special service. He told me that he had gotten a second blessing, a second work of Grace. I said, "Well, what did that do for you?" He said, "It took away my old sin nature." That, as a result, he now lived above sin. In other words, he said that he was now sinlessly perfect. Another man said that he had been to a meeting and had gotten the baptism of the Holy



Ron Boswell

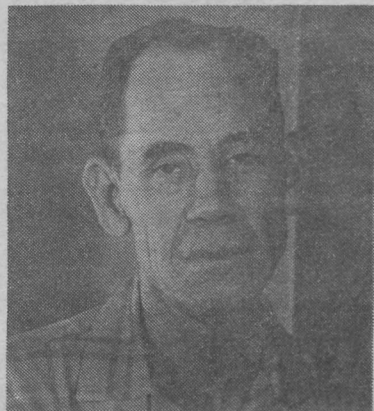
Spirit and now he was in a sinless perfect state. Let me say this, these two individuals claim to have gotten more than the Apostle John, because he said his old nature had not been

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THE MANNA

by J. Alfred Pruitt
(Now in Glory)

Back to our study today on the Manna as a type of the Lord Jesus Christ. We might pause here just a moment and mention that our last lesson was centered around the Manna as a type of the Lord Jesus Christ, and the Incarnate Word of God, and the written Word of God. They are things that will remain before you physically, have been



Alfred Pruitt

related to the Word, that is, the written Word. The Manna as a type of the written Word and as a type of the Incarnate Word and that, of course, as you well know, is the Lord Jesus Christ. He is the Incarnate Word of God; as the first chapter of the gospel of John and the first verse says, "In the beginning was the Word, and the Word was with God, and the Word was God."

We'll turn now to look at the Manna from a somewhat different point of view, and I'd like to study the Manna as a type of the Lord Jesus Christ, to see if we can learn how the Manna typified the Lord Jesus Christ. The Manna, of course, is that which God gave to His people

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THE RICH

by Chuck Sandelin
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Samuels, ID. 83864

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:" (Rev. 3:17).



Chuck Sandelin

The World is more "religious" by their statistics than it has ever been! It is also

(Continued on Page 6 Column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

BIBLE DIRECTIONS FOR A PROPER HOME

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body... let the wives be subject to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it... So ought men to love their wives as their own bodies... Nevertheless let everyone of you in particular so love his wife even as himself; and the wife see that she reverence her husband. Children, obey your parents in the Lord for this is right. Honour thy

father and mother which is the first commandment with promise... And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 5:22-6:4).

What, in this awful day, could be more important than my subject? Oh, how important is the home! Who can tell its value? Our society, our world will be in exact proportion — for good or evil — as our homes are. No nation can rise higher than the homes that make up that nation. Homes can be the greatest blessing, or the greatest curse a nation can have. What's wrong with the world? The home, that is what is wrong with the world.

We can never improve our world until we improve the homes that make up our world. I suppose that I must say that the question of personal salvation is the most important of all questions. Are you saved? Yes, that is first. Surely, one of the next most important questions is, what kind of home do you have? Might I ask the question of each reader (and of myself) that Isaiah asked Hezekiah long ago, "What have they seen in thine house?... (Isa. 39:4). We might say that the home is the spring from which flows forth the river of national and world life, and as the spring is so will be the river.

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BIBLE

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The Bible recognizes, yea, establishes the importance of the home. One could quote a large portion of the Word of God by giving all that the Bible says about the home. The Bible teaches a home religion, a home responsibility. The Bible makes much of the family. Those who teach infant baptism because of what they might call the "Family Covenant" are wrong in that, but they may be more right than many Baptists in their emphasis on the home, the family, the proper training of the children. Let me quote a few Scriptures. "...Come thou and all thy house into the ark..." (Gen. 7:1). Oh, how wonderful it would be to be in the ark and have your whole family in there with you. "...I know him, that he will command his children and his household after him, and they shall keep the way of the Lord..." (Gen. 18:19). "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up... And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:7-9). "...but as for me and my house, we will serve the Lord" (Josh. 24:15). One could go on and on. Suffice it to say that the Bible makes very, very much of the home and its importance.

Now, the Bible gives us directions for our home. Surely, we will all agree that the Bible way is the right way, the best way, the only way, and the happiest way. There should be no argument about that. We should all bow to the teachings of the Word of God, and should order our conduct within the home thereby. We will have the best and happiest home in this way. We will cause our homes to be an influence for God and for good in the community in this

way. And who can tell the relationship between the home of a believer and the church of which he is a member? Surely, there is some important food for thought here.

Now, a home is made up of two relationships: that of husband and wife, and that of parents and children. These relationships must be ordered and carried out according to the Word of God if the home is to be a proper, good, happy, and blessed home. The Bible gives directions for each one involved in these relationships. Let us see what the Bible says on this important subject. Let us look at Bible Directions For a Proper Home.

"Wives submit." These words tell what the wife is to do in her relationship to her husband and her part in the home in this respect. The wife is to submit her desires, her will, her plans to her husband. She is to be obedient to her husband. Scripturally correct marriage is not a 50-50 arrangement between a man and a woman. Any



Joe Wilson

woman who insists upon this is a rebel against the Word of God. Any man who agrees to this is a sissified compromiser, not taking the place of headship in the home assigned him by the Word of God. Read my text. The woman is to submit to her own husband, she is to do this as unto the Lord. In other words, the woman who is not submissive and obedient to her husband is a rebel against the Lord. She is to be subject to her husband in everything, v. 24. She is to see to it that she reverence her husband, v. 33.

This is not the only place where the Bible speaks like this. Read Colossians 3:18. Read I Peter 3:1-6. The Bible speaks repeatedly on this matter of the wife obeying her husband. Ladies, you cannot disobey your husband and obey the Lord at the same time. A disobedient wife is a disobedient Christian. It is as simple as that. And, dear sister, there is not a jarring nor contradictory note on this point anywhere in the Bible. The Bible is not a friend of Woman's Lib. This ungodly organization did not draw its charter or its program from the Bible. Women's Lib. is an organized revolt against the Bible. There is not a word anywhere in the Bible contrary to this truth that the wife is to obey her husband.

Let us, however, be consistent with the totality of Scripture, as well as reasonable about this matter. Some men take advantage of this Scripture and use it to become monstrous, unfeeling dictators in the home. Some men mistreat their wives and try to justify such by the Scripture. No man should ever run roughshod over his wife. He should consider her thoughts, her desires, and her needs. His is the final decision, but surely the proper and loving husband will consider the needs and desires of his wife in making that decision.

Now, let me hasten to say that

there are some exceptions to the rule of wifely obedience. I know that some male chauvinists will want to tar and feather me for this, but so be it. I stand adamantly here. Some very foolish men say that the wife is to obey her husband no matter what. Some say that, if a husband orders his wife to commit some sin, she is to obey him in this. They then say that the guilt would be upon the husband. If the husband orders his wife to stay out of church, she is to obey. If he orders her to steal, commit prostitution, kill, or some other crime; she is to obey him. Hogwash, tommy rot, absurd foolishness, even wicked sin — this is my opinion of all such attitudes and statements. The wife has a higher authority than that of her husband to which she is to be obedient. She is to obey God rather than man. Should her husband order her to commit some sin, or to join or attend a false church, or to stay away from church; she is absolutely not to obey him in this. Her first allegiance is to God. God's authority is supreme. No human authority can intervene between the soul and its obligation to obey its God.

Please know what I am saying. A wife should, in general and in most things, obey her husband. But she is never to obey her husband if such would be contrary to some clear command of God. I assert this most strongly. I can hardly find words strong enough to show my detestation of any contrary opinion on this subject. Wives, obey your husbands, but obey God first and foremost.

Let me also add that I do not at all feel that this is to be used to make a slave out of a woman. I thoroughly detest and abhor any thought that a man can Scripturally run it over his wife, and make her a slave to his every whim. I do feel that many men — aided and abetted by some preachers — have misused this truth of Scripture to their own selfish pride and pleasure. Maybe we should just move to the next point which should take care of this part of this point.

"Husbands, love..." v. 25. This is the husband's part in making the home what it ought to be so far as the marriage relationship is concerned. Yes, brethren, there is a flip side to the record. Oh, some of you men have about worn out the side that says, "Wives submit"; but when is the last time you gave close, prayerful attention to the side which says, "husbands, love." Both statements are inspired by God. I remember reading two sermons in days gone by. One of them was on the wife's part, to obey her husband. The other purported to be on the husband's part, but all it said was for the husband to see to it that his wife obeyed. Brethren, this is wrong. We husbands have a duty to perform in making our marriage and our home what it ought to be. Might I say that our part is just as important, just as essential as is that of the wife. Now read Ephesians 5:25, 28, 29. The husband is to love his wife, even as Christ loved the church. Now, of course this does not mean, as much as Christ loved the church. This would be impossible. It means we are to love our wives with the same kind of love that Christ has for His church. That is, we are to love her with a sacrificial love, a tender love, a caring love, a providing love, a love that would gladly lay down its life for the object thereof. Now, brethren, that is a tall order, isn't it?

Now, before you start talking about how rebellious your wife is, and how her disobedience is all the trouble in your marriage, and wrecking your home; stop and check up on yourself. Do you have, and are you showing this Christlike love for your wife. Straighten yourself out. Do your part in the marriage. Then, it will be time enough to try to straighten out your wife.

I will say that it is likely that, if we had more men who loved their wives as Christ loved the church, we just might have more obedient wives. Also read v. 23. I believe that the "saviour of the body" in that verse is the husband. The husband is responsible to provide for his wife. He is her preserver. He is to be her physical saviour, even as Christ is her spiritual Saviour. You know, of course, that the words "saviour" and "salvation" do not always refer to spiritual and eternal salvation. The husband is to love his wife as his own flesh. He is to cherish her. He is to nourish her. He is to put her first among

humans in his life. Read these verses again and again. Apply them to your life. Are you this kind of husband? And please notice that these Scriptures say more about the husband's responsibilities, and set forth more for him to do than they do for the wife. Let those of us who believe in and preach "the woman's place" also believe, preach, and practice "the man's place."

Oh, what a wonderful marriage that would be which met the requirements of this Scripture. A loving, thoughtful, considerate, caring, providing husband and an obedient and submissive wife. What joy, what peace, what happiness they would have! Nothing could or would mar the joy of their wedding. Every day would be a honeymoon, even getting better all the time. Let me say here that, next to love for God, the greatest love any human is to have for another human is that of a husband and wife for each other. This love is to surpass all

(Continued on Page 3 Column 1)

FROM THE EDITOR

HONESTY IN CONTROVERSY. "...do that which is honest..." (II Cor. 13:7). It is sad that there is controversy between the people of the Lord. However, it seems that there is no remedy for this in this life. Saved people believe differently on some things, and do have controversy over those things.

I plead for honesty in controversy. If we feel that we must speak out against what another believes, let us represent that one honestly. If we cannot be honest in our controversy, let us retire from the field of battle rather than falsely represent a brother and what he believes. I have been greatly hurt by this matter of dishonesty in controversy. I do not mind at all if a brother battles with me over what I believe; but I do greatly mind — I am highly offended — when he tells lies on me and misrepresents my beliefs. I have had some experiences along this line lately.

A brother misrepresented my position in my sermon on "Why Did Temple Worship and Animal Sacrifice Cease?" It was said that I did not believe that Jesus Christ fulfilled these types when He died on the cross. I was accused of preaching the worst "anti-christ" sermon ever preached on this point. But, I was ignorantly or deliberately misrepresented. I did not say that Jesus Christ did not fulfill the types of animal sacrifices when He died on Calvary. I do verily believe that the sacrifices of the Old Testament typified, pictured, pointed to the work of Christ on the cross. That, by His work on the cross, He fulfilled those types and secured the eternal salvation of all the elect. I did say that this fulfillment by Christ was not the reason they ceased, and went on to prove that point.

Note in this instance how a brother misrepresented me and brought terrible charges against me. Yet I am not the least bit guilty of his charges. Men should be very careful of having the true facts before them before they accuse another of false doctrine.

This brother then accused me of believing in "gospel regeneration." He said that I taught that the gospel gives life. Oh, I am so weary of this. I have, again and again, by those who have gone Hardshell on the gospel, been accused of this. There is not a word of truth in it. I have never said that the gospel gives life. I have never taught "gospel regeneration." Any one who accuses me of this is lying on me. Let such produce proof of his charge. Many who have gone Hardshell on the gospel, in order to defend their doctrine, and to oppose mine, have so charged me; but no man living has or can prove this charge.

I do believe that the Holy Spirit uses the gospel in regeneration. I do not back down an inch on this. I stand here with the Word of God and with the overwhelming majority of Missionary Baptists from the days of Christ until this hour. I do not mind if my brother should tell the world, "Joe Wilson believes that the Holy Spirit uses the gospel in regeneration." I do not mind if he tells the world, "Joe Wilson believes that the gospel is necessary to regeneration." But I do mind when he lies on me and says that I believe in "gospel regeneration" and that I believe that the gospel gives life.

These are just two examples of men sinning against my subject, "Honesty in Controversy." Brethren, let us desist at once from such dishonest and unchristian behavior. Let us have controversy. It seems that we must in this age. But let us show that we believe that many who differ with us are our brothers in Christ. Let us show some love, even in the heat of the battle. Let us know what we are talking about. Let us be very truthful and honest in stating what the other man believes, and in our arguments against his error.

I have always tried to follow these things in my controversies with others. I never speak out in controversy without doing my best to know what I am talking about, to know what the other man believes, and to be very honest in my opposing him. If any man can charge me otherwise, let him speak out. I say the truth before God, I try to be very honest in controversy. I do sometimes point out the necessary consequences of a false doctrine when advocates of that doctrine may not honestly hold those consequences. I do this as a means of hopefully turning them from their error. I do believe that if some men would face up to the necessary consequences of what they believe, this would be the means of their renouncing such error and adopting the truth. It is not a dishonesty to set forth these necessary consequences of a false doctrine. It is dishonest to represent a brother as believing what he does not believe. Brethren, let us be honest in controversy.

BIBLE

(Continued from Page 2)

other human loves. When it does, marriage will be the blessedness it was meant to be. Without it, the marriage is headed for deep trouble.

"Children obey" 6:1. This is God's Word as to the children in the home. They are to give honor and respect to their parents. They are to obey them. Let me say that I do differentiate between the obedience required of the wife and that of the children. Some men feel that they should treat the wife just like one of the children, even to the point of beating her if she were disobedient. Not so, brethren, not so. Lift up your hand upon your wife, and prove that you are not worthy of being called a man.

Let us notice that God considers the matter of obedience to parents so important that he made it one of the Ten Commandments. And I consider these commandments to be of lasting obligation. This is so important in God's sight. He says so very much about it. In fact, continued disrespect for and disobedience to parents was, in the Old Testament, a capital crime. Boys and girls, God requires you to love, respect, and obey your parents. Children need to realize their position in the home. They need to realize their dependence. Children need to think of all that Mother and Father have done, do, and will do for them. Simple gratitude will lead to obedience by the children in a home. Children are to never, never, in a thousand years, talk back to Mother or Father. Never to show any disrespect of any kind. To be loving, obedient, and helpful at all times and in all ways. Oh, what wonderful blessings children are to a home! Yet, what heartache they can, and often do, bring to their parents. Children, stop and think of how much you owe to your parents. They do not expect nor desire to be repaid for all the time, trouble, and expense you have been. Just love them, respect them, obey them, and they will feel a thousand times repaid for it all.

"Fathers, provoke not... bring them up" 6:4. Now, I do believe that this Scripture applies to the mother as well as the father. However, the Bible puts the responsibility for training and disciplining the children upon the Father. Most men are very neglectful here. Most men leave nearly all the training and disciplining of the children to the mother. Men, this is wrong. It is a shirking of our God-given responsibility.

The father is to not provoke his child to wrath. Now this does not mean he is not to command the child, to discipline the child. If this provokes the child to wrath, so be it. The child is not to be allowed to get out of responsibility and discipline by throwing temper tantrums. However, the father is to show much kindness, tenderness, love, and understanding in dealing with his children. He is not to do anything that would needlessly provoke his child to wrath. The father is not to be overly demanding, not to expect too much out of the child, not to neglect the child. The father should encourage the child. The father should not by language, tone of voice, or physical cruelty do that which would justly provoke his child to wrath. Many men expect too much out of their children, or demand too much, or always browbeat and

berate, never encouraging or giving praise for a job well done. Let us seek to be good fathers, patterning ourselves, by God's grace and help, after our Father who is in heaven.

The father is to bring his child up in the nurture and admonition of the Lord. The father is to be the spiritual leader in the home. He is to be a saved man. He is to learn the Word of God. He is to teach the Word of God to his children. Oh, for the old fashioned family altar to be restored to our homes. Oh, to have Bible reading, teaching its meaning and applying it, and prayer in our homes again. When a home does not have this, it is the father's fault. He is the one who is responsible to God for the spiritual condition of his home. How many of you fathers ever teach and apply the Word of God to your children. The father is to be the leader in the home. He is to be the spiritual teacher in the home. He is to be the spiritual example in the home. The father is to serve the Lord himself. Then he is to do all in his power, using his authority and influence, to see that his whole house serves the Lord. The father cannot save his children, but he can teach them the Word of God, insist that they go with him to the house of God, and seek their spiritual good in every possible way. Father, are you the spiritual leader, teacher, and example that you should be in your home?

Well, I am nearly done. Here are the Bible directions for a proper home. Wives obey. Husbands love. Children obey with honor, love and respect. Fathers, provoke not to wrath but be the spiritual leader, teacher, and example. Oh, what full and proper directions are these. Nothing needful is left out. To follow these directions will make the home to be a little heaven on earth. What joy will be in such a home. What blessings of God will rest on such a home. What an influence for good will such a home be in the community. What blessings will the church derive from such homes. Young men and women will go forth from such homes to be a blessing far and near. Such homes would be the salvation of our nation. The lack of such homes will destroy us yet, no matter who we put in political office, no matter what political programs we might follow. The home! The home! The home! Oh, how important it is that we do something about our homes! What will you do about your individual responsibility to God, and your responsibility to do all in your power to make your home what it ought to be?

SINLESS

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eradicated. I have said all this by way of introduction. The first thing I want you to notice is God's definition of "perfect."

I. God's Definition of Perfection. Now, I can touch the stars if the stars come down where I am. I can jump over a house, if you will let me build that house. I will not build it any higher than I can jump, and then I can jump over it. That is the way it is with people who believe in "Sinless Perfection." They have a definition that they can meet. But I want you to notice in the Bible, God's definition of the word "perfect," listen:

"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Mat-

thew 5:48). That is God's standard of perfection. In other words, if you are going to be perfect, you have to be as perfect as God the Father. You have got to be as perfect as Jehovah God, if you claim to be perfect by God's standard. Jesus gave us a perfect standard. He could do nothing else. You and I ought to strive for perfection, but if you claim that you have already attained perfection, then you are saying that you are as perfect as God the Father. That is God's standard.

II. The Flesh In A Christian Is Not Perfect. If you are a saved person, realize that your old nature has not been done away with. A Christian can commit any sin. The capability is there to commit any sin. Therefore, you and I ought to be on our guard if we are saved individuals. Let me show you that the flesh is not perfect in a Christian. In Romans 7, we have the words of the Apostle Paul, listen: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good" (Romans 7:15, 16). He is saying what he would like to do, he does not always do. Do you not get that from the reading? Here is a man that wrote over half of the New Testament and he is saying that he is not perfect. Notice what he says in the 18th verse.

"For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." He is talking about his old nature, he is saying that it is anything but perfect. Then he gives us a picture in the 24th verse, he says, "O wretched man that I am! who shall deliver me from the body of this death?"

Now in the day in which this was written, there was a custom they would do when they got a criminal and wanted to sentence him to death. They would take a dead body and they would chain it to that living man, face to face. That dead putrefying body would have to be carried by the live man. Every time that man would turn his face, he would be looking into the face of that corpse. Every time he took a breath of air, he would be breathing that offensive odor from the decaying corpse. Eventually he would die as a result thereof. Paul likens it to that. He says, "Look, this flesh is like me carrying around a dead body."

Let me say this, if you are a saved person, your old nature is just that offensive to your spirit. This is the picture that the Apostle alludes to when he wrote these words, "O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:24).

We have seen God's definition of the word "perfect." We have seen that the flesh in a Christian is anything but perfect. Now I want you to notice that we have not attained perfection.

III. God's People Have Not Attained Perfection. First, notice with me the Apostle Paul's words again, this time in the book of Philippians, the third chapter, and he uses the word "perfect" in verse 12. "Not as though I had already attained, either were already perfect: but I follow after..." He had not yet attained perfection because he is following after it. Now he uses the word "perfect" in another way just a few verses below that, in verse 15 he says, "Let us therefore,

as many as be perfect..." Here the word "perfect" is used to show maturity, for he has already said that he had not yet attained perfection, but he was mature. All right, so in his use of the word perfect, we see that the Apostle Paul was not perfect.

Next we have the example of James. Listen: "My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:1, 2). He is saying that if any man offend not in a word, he is a perfect man, but in verse 2 he says, and he includes himself, "For in many things we offend..." He is stating that he, James, was not perfect. So then you see that Paul was not perfect and James was not perfect.

Now I want you to notice that none of God's people are perfect, listen: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers..." (Hebrews 12:5-8). Now notice especially the words...

"...all are partakers..." He is saying here that all of God's children are chastened. The word chastened means that they are disciplined, they are spanked. If you have a child, and that child is behaving perfectly, you would not dream of spanking that child. But the Bible says, "...all..." and it includes every last child of God. ALL are partakers of chastisement and, that is a proof that there is no such thing in God's family, as "Sinless Perfection."

Then in Luke, chapter 11, we have the model prayer for the disciples, given by the Lord Jesus Christ. This is often referred to as "The Lord's Prayer," but it is not really the Lord's Prayer. The Lord's Prayer can be found in John, chapter 17. This is the disciples prayer, for they came unto Him asking Him how they ought to pray. He told them how to pray, listen:

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, when we pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins..." This is the disciples' prayer and He says, you should say, "...forgive us our sins..." Why is that? If they could reach a state of "Sinless Perfection," why must they pray like that? So you see in the Lord's model prayer for the disciples, that "Sinless Perfection" is just not according to the Scriptures.

IV. The General Trend in a Christian's Life.

The general trend of a Christian's life is not to depart from God. If I ask you, "In which direction does the Mississippi River flow?" You would say to me that it flows south. That is true, that is the general trend,

but there are some places where the Mississippi does not flow south. There are some places where the Mississippi River actually flows north and some places where it flows east. The general trend of the river is southward and we can say that it flows south. It is so with the child of God, we can say that the general trend of a saved person is to live a God-fearing, God-honoring life. Listen: "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me" (Jeremiah 32:40). You understand, God uses a "shall not..." That is a work of Divine Grace that holds and keeps the children of God.

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18). The flesh is not begotten of God. The old nature is not begotten of God. That which is born again on the inside of a person is not able to sin and can not sin. There is something perfect about every child of God, it is that new birth wrought on the inside by the power of the Holy Spirit and it is perfect. Listen:

"...partakers of the divine nature..." (II Peter 1:4). God is on the inside, the Divine nature can not sin and does not sin. The old nature does sin and can sin. You and I ought to beware of it. In fact, the words of Peter show us that we are anything but perfect. Listen: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

Why do you need to grow if you are perfect? If something is perfect, and it changes, it was either not perfect before, or it is not perfect after the change. Perfection has no change in it.

How do we know if we have grown in Grace? We know it by several things. A deep sense of unworthiness is a sign that an individual is growing in Grace. Those in the Bible that were closer to the Lord, always stated their unworthiness. We know it by an increasing hatred of sin. We know it by a growing interest in prayer, the Word of God and worship. We know it by an increasing love of heavenly things. That is how we know if we are growing in Grace.

V. The Christian Has a Perfect Saviour. In the book of II Corinthians 5:21, we read this about the Perfect Saviour, "For he hath made him to be sin for us, who knew no sin..." Jesus did not know any sin, the Bible says. He did not know anything about any sin. You and I know sin. The One who laid down His life on Calvary for God's Elect was the Perfect Saviour. Though you and I are not perfect, we have a perfect Saviour in the Lord Jesus Christ. He made a perfect sacrifice. Listen: "For by one offering he hath perfected for ever them that are sanctified" (Hebrews 10:14).

The word "Sanctified" here means "set apart by Divine Grace." He has made them perfect for evermore by His sacrifice. You and I do not have perfection in this life, but we have perfection through the sacrifice of the Lord Jesus

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The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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Please explain Matt. 16:19 as to what authority this gives a church.

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The only authority the church has in this respect is in regards to church membership. The church does not have any authority in regards to salvation or rewards. The church does not have any authority as far as who is called into special service. (Please note, the church is used by the Holy Spirit to send them out but not to call them.)

Whenever a saved person confesses Christ as Saviour he then asks for baptism. The church has the authority to baptize him and thus take him in as a member. That action is recognized (or bound) in heaven. By the same token, if a church has to exclude a person from her membership that exclusion is recognized in heaven.

This is the only authority that a church has as far as heaven is concerned in respect to the keys of Matt. 16:19.

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"—whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loose in heaven." In Matthew 18:18 we find Jesus again telling the church the same thing. He has just explained how the church was to deal with a member who refused to listen to the church. If he refused to make things right, the church was told, concerning that one to, "—be unto thee as a heathen man and a publican" (Matt. 18:17). That is, he, having been judged by the church was to be put from the number — loosed. In I Corinthians 5 Paul tells the church at Corinth to deal in a similar manner with one who had publicly sinned. He said, "—Therefore put away from among yourselves that wicked person" (I Cor. 5:13).

In Paul's second letter to the church at Corinth, he told the church to receive back into the fellowship that one who had repented of his sin. He said, "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, — Wherefore I beseech you that ye would confirm your love toward him" (II Cor. 2:6-8). In doing this they would take him back into the fellowship of the church.

In answer to the question, it seems that Christ was giving the church authority to receive members (binding) and to loose members, this of course being under the leadership of the Holy Spirit, "But ye shall receive power after the Holy Ghost is come upon you: —" (Acts 1:8). "—tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Christ is telling the church that those the church receives as members (binds) as well as those the church puts from them (loosed) would be recognized or approved in heaven.

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Matthew 16:19: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loose in heaven."

Let me first state most emphatically that these keys are given to the church and not to Peter. I think Matthew 18:15-18 bears this out without any controversy. I might add, to say this is for the church and then apply the commission in Matthew 28 to someone else is absurd. This is the first verse given teaching the authority and therefore, the importance of the Lord's Church.

I feel the giving of the keys of the kingdom of heaven, manifests a giving of authority to the church to do the Lord's work here on earth. Only the kind of church Jesus gave authority to in this verse, has a right to be busy about God's work. Every saved person should be a member of this type church. As you probably know, I believe this to be a Landmark, Sovereign Grace, Missionary Baptist Church.

This verse does not make the church political and give it authority over every living human. This authority is limited to the membership of each local church. We must remember in the days of Christ there was only one kind of church (That is the way it should be today). We must also remember that in the days of Christ, saved people immediately were baptized into the church. The keys given, represent the authority and the right of the church to do the work Jesus would appoint them to do. There are many institutions today, that will answer to God for usurping authority that He gave to His church.

Let me now list some things the church has authority over. 1. The church has authority over the Lord's work here on earth. Included in this is the carrying out of the great commission. That includes the sending of missionaries as well as members being missionary at home. That

includes the teaching of those who are saved. 2. The church has authority over the ordinances. This includes baptism and the Lord's Supper. No one else has the right to either of these. 3. The church has authority over her membership. this includes the receiving, excluding, and restoring excluded members. It is the church's business how her members live.

There are limits to a church's authority. 1 A church's authority is limited to her work and membership. 2. Church authority is limited by the guidelines of the Word of God! The church is executive, not legislative. Churches should be careful to properly use the authority God has given them.

In summation, the keys represent the authority Christ has given to His churches to carry out every facet of His work. If you are operating outside this authority, then you are outside the Bible. May God enable us to properly use the authority He has given us. May God bless you all!

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"The keys of the kingdom of heaven," and the binding and loosening of Matt. 16:19 is not a reference to church discipline. Christ at a later time gives and explains to the church the policy of church discipline (Mt. 18:15-17). The metaphorical terms "keys, bind, and loose" are references to the power or authority granted exclusively to the church to preach and teach Christ's Gospel and doctrines.

The "keys of the kingdom of heaven" have no direct connection to receiving members into the church or the exclusion of members therefrom, nor with the laying of censures, or with removing censures. But what is meant is, that the "key of knowledge" which the Elders and Pharisees had taken away from the people is now given to the church (Mt. 23:13; Lk. 11:52).

While Peter as spokesman for the apostles was the first to receive the "keys", they were not given to him in any special sense that did not also apply to the other apostles or church (Mt. 18:18). Romanism grievously errs at this point, by claiming the giving of the keys to Peter by Christ bestowed popeship upon him, and thereby the power to forgive sins. Such contention is rank blasphemy, for the Scriptures teach that God alone can forgive sins (Mt. 9:6; Mk. 2:7; Lk. 5:21).

The church was given the whole counsel of God, and commissioned to preach it to the uttermost ends of the earth. They who believed the Gospel as preached in fulfilling this commission would be loosed from the vain or human traditions

received from their fathers, and they would at the same time be bound to obey the commands of the gospel. More importantly, they were loosed from the ceremonial law with its circumcision, abstaining from meats, and observing of days, etc. While baptism or the Lord's supper does not help obtain nor retain salvation, we are bound to them as a means of edification. Let us rejoice in both the binding and loosening for they are gifts of God's free grace.

SINLESS

(Continued from Page 3)

Christ. In the Lord Jesus Christ we have a perfect High Priest.

We do not have perfection with our life, but we do have One that is perfect that we can go to. Listen: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Hebrews 7:26). Who is he talking about? He is talking about Jesus, our High Priest, the One that makes intercession for us. When I sin, God sees it, the devil sees it and the devil says, "Look at him, he has sinned." God sees that sin. Jesus does not say, "Now Father, if you forgive him, he will do better." He does not say that because He knows that I might not do any better. Do you know what He does? As the Great High Priest He points to the Mercy Seat and His Blood. He says, "Forgive him because I paid for that sin and there is the evidence, the Blood." God forgives my sin on the basis of the Blood that Jesus shed. Listen:

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24). You understand, Jesus presents us perfect before God, but you and I are anything but perfect. "Sinless Perfection" is not the truth of God's Word. The truth of God's Word is that you and I have an old nature. We ought to be on guard against that old nature. We ought to be perfect, but we are not. We can not be as long as we have this old nature.

Maybe I have been speaking to somebody that does not know the Lord Jesus Christ as their Saviour. He is the only Perfect One. You are not perfect, there is no such thing as any man being perfect. You need a Perfect Saviour. Jesus is the Perfect Saviour. He died on Calvary, and God raised Him from the dead to show everyone that He was satisfied with His sacrifice on the cross. Trust Him and be saved.

GROW

(Continued from Page 1)

and read a little less because of her eyes, but she was a vibrant, and alive, and interested and interesting mother. Shortly before she would close her eyes in death, her concern was for her youngest grandchild who then was on his "around the world tour." She was especially concerned about his time in Russia and Turkey, for she had noted some of the turmoil in those lands on her TV that beloved friends had provided her.

Always, she was thinking of others. I have mentioned how she used to give the preacher her last dollar or dollars. I can tell, too, how "the widow's cruse of oil and flour" never ran out even during the Great Depression. I

recall how she would cook and can and then share with others, as well as our preacher, E. S. Matheny.

One of our dearest nearby neighbors had prospered and built a very nice home some 125 feet or so east of ours. He was a very beautiful person, and he was an excellent carpenter. During The Great Depression, however, there was not much work in his favorite trade, so he sold either Watkins or Raleigh Products for a time. I remember him opening his bag in our living room several times. Always, Mother bought something. Even with this, he, with his family of six beautiful people, had needs. So, on occasion, I would see my dear mother take these neighbors a pot of beans or something else she had prepared.

Thinking along this line brought to mind another most interesting experience in my young life. For a number of years, in my youth, Real Gypsies would come into our community. To me, they were "a mysterious people," and their camp just north of Fishinger Bridge, on the West Side of the Sciota River, was "a mysterious place." When possible, I would sneak off, walk a mile or so, cross the river and climb into a great tree outside their camp, and watch their cooking, playing, music and dancing activities.

In those days, there was no T.V. We lived eight miles from downtown Columbus, so there were few opportunities to ride the street car and see picture shows. The Crystal Radio Sets I had made brought in KDKA out of Pittsburgh, but that was about all. So, both my beloved sister, Clara, and I always looked forward to the coming of the Gypsies, and especially to the ladies who would come and sit on our front porch and talk to my mother.

I have no recollection as to what the Gypsy Ladies and my mother talked about. It was, nonetheless, another opportunity for my mother to share some of her meager funds with those whom she supposed to be less fortunate than she. Therefore, these Gypsy ladies never left that my mother did not give them a dollar or two or three.

As long as my mother lived, her interest was in others. When I would speak with her on the phone, she would tell me of what was happening in the neighborhood. She would tell me of neighbors, friends or kinfolk who had come by to take her some place or to bring her something that showed how much they loved her. This interest was very much involved in our conversations on that last Saturday.

Often, I have prayed that there might be some way that I might show my thanks to the wonderful neighbors, friends, and kinfolk who were so precious to my mother across so many, many years. Because of them, and through them in a very real sense, she could be her own person and conduct her own affairs in dignity. We never conversed over the phone or in person that she did not express to me her love for them and her thanks to God for all that they meant to her. Even in this, I am certain God has His purposes. All of those who are His own, one day will receive their rewards from His own precious hands. What a glorious and happy occasion that will be "When His Face we shall see,"

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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Please explain Romans 9:3.

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I believe this verse means exactly what it says. The Apostle Paul had great love for the lost, especially those of his own nation and kinsmen. He said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). He knew beyond any doubt, that in their present condition, they were hell bound. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3). He knew their religion, for in times past he was a Pharisee, how they mocked the work of Christ as they went about to secure their own righteousness. He knew how they made a small thing of the death of Christ, the ultimate sacrifice, whose blood covered the sins of His people, and established them in true righteousness. He knew that God the Father had made His only begotten Son a curse for sin. He knew how Christ was smitten and afflicted and at last forsaken. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). Was Paul bitter and full of hatred because of their unbelief or their ignorance? No! Paul saw himself as he was, an ex-Pharisee, a sinner saved by the Grace of God. He called himself the chief of sinners, and that only by God's grace was he delivered from the same condemnation as they! As he expressed his concern for the condition his kinsmen were in, whom of all people should know the grace of God, and the truth of the Gospel, he said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh;" (Rom. 9:3). That if it were possible he would be separated from Christ, if by this they might be brought nigh unto him.

You might ask, how could anyone wish such a curse as this upon himself, especially after knowing the peace, comfort, and joy of salvation by grace? All I can say is that evidently his concern for them was greater than his concern for himself. His love for them was greater than his love for himself. Like Moses, when seeking the forgiveness of God for the people, said... "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written" (Ex. 32:32).

I know of very few, if any, who have shown such concern for the lost; but this should be our attitude also, toward those that are lost and in false

religions, for the souls of our friends and loved ones. I am confident that if such a burden were upon us we would be more zealous in witnessing, and more faithful in the work of the Lord!

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Let us notice first of all that Paul was sincere in making this statement. There was no make-believe on his part. If he was sincere, then what is the meaning here? Let us notice another thing in this scripture and that is the word "accursed." It comes from the Greek word anathema and it means to be assigned to the eternal separation from Christ. This same word is used in Gal. 1:8 and 9. In this place it means devoted to or assigned to perdition.

I want to call your attention to another statement of Paul in the scripture which is found in II Cor. 5:11, "Knowing therefore the terror of the Lord, we persuade men." This shows us what a heartfelt desire Paul had to see others saved. Can it be the interpretation of this Scripture that Paul could wish the terror of the Lord to come on him? For to be eternally separated from Christ he would be in the place with others that continually hate God. Those in hell continue to sin; continue to be wicked. How could Paul desire that his wish be carried out; be consumed, and that he find himself in the regions of the damned?

We are taught in the scripture to love our neighbor as we love ourselves, but not more than we love our neighbor more than we love God. If Paul had been put in a position where he would hate God, this would be against the teaching of the word of God. For we are taught in the scripture to love the Lord with all our heart.

Again, let us notice what Paul has just finished teaching by the Holy Spirit in the eighth chapter of Romans; That there is nothing that can separate us from the love of God. It is impossible then for a child of God to be separated from Christ. How could Paul actually wish for that which is impossible to come to pass? What I mean by actually wish is that he did not follow through with his wish.

Now, let us notice another scripture and that is Acts 13:46, where Paul says, "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Would Paul's being separated from Christ eternally have turned the Spirit

of God back to the Jews? Of course he knew that this would not take place.

It is my belief, since Paul taught that it is impossible for one to be eternally lost after he is saved, then it was impossible for him to follow through with that wish.

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The word for accursed comes from a Greek word ANATHEMA and means to be separated from Christ and devoted to destruction, abandoned to perdition. Did Paul really mean that he was willing to go to hell if it would save his kinsmen, the Jews? I think not. Paul, like Moses in Ex. 32: 32 loved his people so much that he was willing to suffer the torments of hell if it were possible to atone for their sin. Let us not forget, both these men believed in the sovereignty of God, and knew that it was not possible for them to atone for one sinner, much less all the people. Moses and Paul both believed in the immutability of God, that God does not change His plans, therefore, their names could not be blotted out of the book of life. Peter said in Acts 4:28, "For to do whatsoever thy hand and thy counsel determined before to be done." Now, if God had before determined to call these men by His Irresistible Grace, there is no way He would change His mind and let them go to hell. Paul said in Rom. 8:38, 39, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." John 3:16 says, "He that believeth on the Son hath everlasting life." So you see that Paul could not, even if he wanted to, go to hell that his brethren might be saved. The tense used in the Greek is well expressed by the words "I could wish." He does not say, I do wish. This is hypothetical to the effect that if it were possible, and would make possible the salvation of his kinsmen, he would be willing to be accursed on their behalf. This shows that Paul had compassion and great love for lost people. Our Saviour, the Lord Jesus Christ loved, and loves His people so much that there was a great gulf fixed that the saved, the elect of God can not cross into hell, neither can the unsaved cross over into heaven. The saved will not be tortured in hell, neither will the unsaved enter heaven. Beloved, this is love beyond measure.

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"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites;" (Romans 9:1-4a). "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Romans 10:1).

The word "wish" (Rom. 9:3) and the word "prayer" (Rom. 10:1), are closely related. "Wish" speaks of a desire based on personal emotion and "prayer" speaks of a wanting or supplication based on knowledge. The base word for each in the Greek is in most instances the same (See Vine's Dictionary).

Paul makes a statement of conscience witnessed by the Holy Ghost: a statement concerning something that has caused him great and continual grief. That something was the condition of the nation of Israel. They had rejected God.

When Saul of Tarsus was converted on the road to Damascus, the hatred that he bore for the people of God was changed to love. As Paul, that love is manifested in many ways in his writings to God's people. The third verse shows forth this great desire Paul had for that people, but that desire was overshadowed by his knowledge in the ways of the Lord. When Paul says; "I could wish", it is a thought begun, but known to be impossible to be brought to pass.

The statement (wish) Paul makes could only be fulfilled by his becoming a curse for his people, his kinsmen according to the flesh. An impossibility!! Galatians 6:5 states that every man shall bear his own burden of sin. And ever many must suffer for his own sins (Deut. 24:16). No human being has ever been given the ability to die for another. There is one exception; the God who became a man that He might redeem a people chosen by and in Him before the foundation of the world. An integral part of that redemption process is Christ becoming a curse for us. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree" (Gal. 3:13).

GROW

(Continued from Page 4)

and we shall embrace one another in love forever.

When some of these precious neighbors phoned me on that Sunday morning in June of 1981, it was a very lonely flight. My beloved wife's illness which would conclude her earthly journey in February of the next year was such that she could not accompany me. Fortunately, God had provided that her sister Merle, should be visiting with us from Latham, New York, and could care for her in my absence.

Within God's holy purposes, I would be alone with my

mother at 4:00 a.m. on that fateful Monday, in June of 1981. My mother went to be with Jesus some 20 days short of her 92nd birthday. Thankfully, very soon thereafter my eldest Son — also a minister, and one of his grandmother's favorite people on earth — would fly in and be with me. He would share with me in the concluding details of my dear mother's earthly sojourn. It was a precious time for us both! How I thanked God for my son's presence! How I thanked God for my son's ministry!

That was the wondrous hour which Jesus had prepared for my mother! Truly, "Precious in the sight of the Lord is the death of His saints"! I realize that she had not changed much across the years. Needless to say, there was a time when she did not have any wrinkles! There was a time when her step was a little quicker and a bit more steady! There was a time when her eyes could see a little better, but they never were brighter. In fact, I believe that in those last hours, she could see far beyond time and earthly tide. She saw Jesus in all of His wonder and in all of His beauty. Her troubles on earth were just about over!

Thanks be to God, her mind was alert to the end. Though her lips were getting heavy, just about an hour before she lapsed into unconsciousness, she gave me the phone number of a very dear family who had been so helpful to her across the years. Even then, however, there was no fear, no anxiety, and no uncertainty.

We had discussed this hour on several occasions across the years. Now that it was here, she was wholly at rest. The God who had provided living grace was present and providing her with His dying grace. For almost 80 years, she had walked with Him in hard times and in better times. Always, however, she made the youth of my precious sister and me to be a very happy time.

As I may have mentioned, my mother was in the throes of childbirth on the day that my daddy was killed in an industrial accident on the 1st of August in 1917. Then, she gave birth at home, in an upstairs bedroom, to my precious sister, Clara, on that dark, dreary, rainy, and lowering day that my daddy was buried on a little hill just outside of Given, West Virginia, the 3rd of August. Some of my wonderful kinfolk explained all of this to me after I became old enough to understand.

Yet, not once in all of my 65 years with her did I ever hear her complain about her plight or her situation. Not once in the 65 years that my Lord let me have her as my precious mother did I ever hear her question God's ways, His purposes, or His wisdom. As it should be with the Lord's own, she was at peace with God.

When, as a young lady, she taught in several places in the hills of West Virginia, my mother was content with the will of God. When she married the one who would be my daddy and moved to Ohio, she was content with the will of God. When my older brother, Edward, died soon after birth, she was content with the will of

(Continued on Page 6 Column 1)



QUESTION: — What book of the Bible closes with a threat against anyone editing it?

ANSWER: — Revelation, Revelation 22:18-19. "For I testify unto every man that heareth the words of the prophesy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

GROW

(Continued from Page 5)

God. By trusting wholly and completely in the wisdom of God for her life, My dear mother never experienced the anxieties which have plagued the lives of so many and which plague the lives of so many today. She was never troubled by that rebellious spirit of some women to "want to do their own thing." She was never troubled by that rebellious spirit of some women who "are concerned about their rights," and who then destroy the lives and "the rights" of their husbands and of their children whom God has given them.

Although my mother directed my study and my thinking toward the deep truths of men and God in a number of ways, she was not one to discuss deep theology. Nevertheless, she rested wholly in God's holy provision, His immutable purposes, and his divine will for her life.

Even as my Dad, as a little lady, she had believed on the Lord Jesus Christ as her Saviour. As my dad, she had been immersed in a nearby creek to proclaim her belief in our Lord's death, burial, and resurrection, and her confidence that God had saved her forever. Though troubles and sometimes tragedies plagued her life from its earliest moments — her mother and twin sister died when she was born — she had a faith such as Moses! She had a faith such as Paul! She had a faith such as Peter! She had the faith that God had provided her!

Perhaps, we may say, that, as Moses, Paul, and Peter never grew old, so my mother never really grew old. Time had taken its toll, but she never lost touch with her God or with people. Troubles came, sometimes in bunches, but her faith was secure. In her last hours, her Saviour was especially near.

Perhaps, if I, too, can live and trust my Lord completely, as she, I will not know anxiety. As my mother, Moses, Paul, and Peter, my eyes may never dim, my ears ever will hear, and my body always will go. By living above and beyond the anxieties of our time through the

faith which our God provides, perhaps one day some will say of me, "he never really grew old."

Rather, with Paul, in the climax of my earthly life, my cry, too, will be, "Forgetting those things which are behind... I press forward toward the mark" and "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness... that our Lord will give me on that day, and not to me only, but also to all who love His Appearing." I thank you so much for listening! I pray that you have been blessed!

Thank you, precious Morris Street Baptist Church folk for letting me share such precious memories with so many. Thank you, too, for the circumstances that God provided for the inspiration. Thank you Heavenly Father for the marvelous and the miraculous way in which you provide for our lives here in time that we may praise your name now, in the name of our blessed Saviour, Jesus, and forever praise your name there when we see You and Him "Face to Face"!

RICH

(Continued from Page 1)

more ungodly than since the flood, and true Godly, separated, dedicated, God-fearing saints are becoming harder and harder to find by the day. Our Lord said, "And as it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26).

The established religion is wealthier than it has ever been. Their meeting houses are expensive, elaborate, soft, comfortable, plush, etc.; and their teachings and standards are the same. They are of the world. In my personal talking to some of them they say, "We are happy just like we are." In the words of our text it has the same to say — "we have need of nothing." They are saying, "Don't preach to us, I'm ok, you're ok." It is a sad, deplorable condition that they are in because, first, they are happy in this condition, and secondly, they have no intentions of changing their condition. The condition that they are in is described in our text as: "wretched, and miserable, and poor, and blind, and naked." The word "wretched" is described as "very poor in quality." These sophisticated people think that their church (society) is as good as the rest, yet they are "very poor in quality." The book says that they are "miserable." Now to those true born again, baptized church people these others are miserable, a miserable lot. They try having a form of godliness, but deny the great Bible truths. Now they say they are rich (because of their increase of goods), yet God says that they are poor. That is the purpose of this article, to show that "God's ways are not man's ways" (Isa. 55:9). God's ways are just the opposite of man's ways. Rich with God are those who are rich in spiritual things (and these are usually the poor, materialistically), and rich with the world is that person or group who has the lucre.

God didn't choose the "rich" to do His work; He chose the poor, the small, the despised, the "little flock," the insignificant in the eyes of the world. The "narrow way," "the few" is God's way; the rich, the many, that's the world's way.

As one studies the Scriptures they can readily see that God has spoken out much against the rich. When people or churches become rich, certain things happen. (Before the Lord saved me and called me to preach, the majority of my clients were the rich, so over the years I've observed them).

I. When people get rich they think they are better than other folk. In other words, they get that attribute of the world that John said (in I Jn. 2:16) was "the pride of life" or proud. When they get proud and puffed up, they want the world to know they are "somebody." However, "God hated a proud look" (Prov. 6:17).

II. When people get rich they think they made themselves rich. They take credit for their wealth and prosperity. Listen to them talk of their own intelligent way that they obtained this wealth. Many in this world, if not most, labor to be rich. God's Word says, "Labor not to be rich; Cease from thine own wisdom" (Prov. 23:4), yet it is not God's determination or will that they be rich — so they stay poor, so to speak. Now the ones who do get rich — God grants them this. Listen: "The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up" (I Sam. 2:7). Arrogant, rich people do not know the sovereignty of God.

III. When people get rich, they think they are o.k. spiritually. These people are in a sad condition. When money meets with spirituality, they don't mix. We have not known of those with riches in this world who went on to stand strong for the Lord. The more the money, the less spirituality. Our Lord said it would be easier for a camel to go through the eye of a needle than for a rich man to enter into heaven. Upon conforming this with my own eyes in watching the rich's attitude, I would cry out, it is better not to have worldly riches in this world.

IV. When people get rich they forget what they are to do with it. Now, God does save some that are rich, and to those He commands His preachers to do some preaching to. Listen, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (I Tim. 6:17-19).

Several things are important here in this verse, please notice them. The preacher is to bring a charge to the rich. Most preachers (?) are scared to do this. After all, it's "old money bags" that influences his salary. We notice that also money makes them "highminded." That is just how rich people are — "highminded" — they think they are "a little better" than most folk. Some times it is called snobbish. We've known people who were raised in poverty and when wealth came their way, you couldn't get their stuck-up snout back down to earth. God tells His preachers to do some preaching to them, and "charge them" to get straightened out. We notice that their trust is in that filthy lucre instead of the living God. We notice it is "God who giveth us." We notice that they are to be "ready to distribute, willing to com-

municate." The rich like not (usually) to give (that is "communicate"). Greed sets in and the distribution ends. People don't understand God's ways. If all people were rich, we wouldn't need to give, so God made some poor so that the rich wouldn't be able to say, "I didn't have anyone to give to." People rarely see that in order for Jesus to give sight to blind Bartimaeus — He had to have a blind Bartimaeus, so years ahead He made Him a blind Bartimaeus for His purpose. God didn't have to have any poor nor any rich, but "unto whom much is given much shall be required." Mr. and Mrs. Richman, you have a charge laid at your feet and that charge is for you to get down off your high horse or "highmindedness" and go to giving. Laying up in store a "good foundation" instead of laying up those riches.

V. When people get rich they get unconcerned. The only thing that is of great concern to the rich is himself; he is unconcerned as to others around him. The Lord Jesus Christ talked to one of those rich boys one day down in hell (Luke Ch. 16) who had been unconcerned all his life about others; but when he got in hell and his ease was traded for torment, he got real concerned about his five brothers that were headed down to hell behind him. When death separated that old rich boy from his corruptible wealth here on earth, he started getting real concerned. When the rich get separated from their concerns (riches), they start looking to the real importance of the matter of why we are here and what is beyond.

VI. When people get rich they usually forget where it will end. There is a certain greed in man to get more after he has more. One thing that has proven itself over time is that riches do not satisfy. It seems the more they get, the more they have to have. However, God warns not to put one's treasure there. In James Ch. 5, God says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." The rich man's clothes are going to get moth-eaten. His fine car and metal goods are going to get all rusted. His gold and silver is going to be worthless. (You need to read The New Money System). There is nothing on this old earth that is worth anything after enough time. Materialism is to perish. The Bible tells us to put our treasures in His work (the work His church was left with), His spiritual things, and it will last.

Years back we passed one of the largest known quarter horse ranches of the Southwest and the man's name was famous to us of that type life; he was dead and gone, but his boy now owned the spread. It was run down, would soon be sold off, etc. The old man had spent his riches building this spread, and unto whom would it go? Solomon says in Ecclesiastes 2:18 & 19, "Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour

wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity."

Riches are deceitful — "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (I Tim. 6:10-11). Don't covet (want) money — you will "err from the faith" and pierce yourself through with "many sorrows."

Go join up with a scriptural New Testament church (that is, a Sovereign Grace, Landmark, Missionary, Baptist Church, for that is the only kind that is a scriptural New Testament church!), and lay up a good foundation!

WHY

(Continued from Page 1)

tion to every one that believeth: to the Jew first, and also the Greek" (Rom. 1:16).

Baptism is not part of the Gospel.

"For Christ sent me not to baptize, but to preach the gospel" (I Cor. 1:17).

Then by all the laws of logic, baptism is not essential to salvation.

IV. In the book of Romans, baptism is described as a burial.

"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" (Rom. 6:4).

We bury a man because he is dead and not in order to kill him. We do not bury a live sinner in baptism. We wait until the Spirit of God kills him to sin.

V. The Apostle Paul declares that we are not saved by works of righteousness.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit" (Titus 3:5).

However, Jesus said that baptism was a work of righteousness.

"And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him" (Mt. 3:15).

In the light of this syllogism, how then could one believe in salvation by baptism.

VI. When Paul wrote to the church at Corinth, he thanked God for the fact that he had baptized very few.

"I thank God that I baptized none of you, but Crispus and Gaius" (I Cor. 1:14).

If baptism were essential for salvation then Paul thanked God that he refused to perform one of the things that were necessary whereby sinners might be saved. Surely no one in sound mind could believe this in the light of the missionary and evangelistic zeal of the apostle!

VII. In Ephesians we read that every saved person is the workmanship of Christ.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

This could not be true, though, if baptism were essen-

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STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"Moreover take a lamentation for the princes of Israel" (19:1).

A "lamentation" is a funeral dirge, that is, a slow and mournful piece of music. Actually, the chapter before us, in the original Hebrew, is a poem. The English translation destroys the poetic effect, but it is still a poem. This chapter may also be called an "elegy," that is, a poem which expresses grief for one who is dead. The elegy before us was delivered for two of the kings in Palestine who were dead.

"And say, what is thy mother? A lioness: she lay down among the lions, she nourished her whelps among young lions" (19:2).

You will observe that the chapter before us is addressed to the princes of Israel. Webster gives the definition of a prince as a monarch, king, a male member of a royal family; especially the son of a king of a person of high standing.

We learn from verse two that the mother lioness lay down among the lions and in verse three that she brought up one of her whelps to the point that it became a lion. The following passage of Scripture shows that a lioness is a reference to Judah, since the passage states that Judah is a lion's whelp.

"Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up" (Gen. 49:9).

Judah gave birth to a litter of lion cubs, that is, she gave birth to many kings. King David was one of the kings from the tribe of Judah.

The reference to the lioness laying down among the lions is a reference to Judah taking her place in majesty among her neighbors. The reference to the "whelps" is a reference to the descendants of the house of David. They, by being brought up with their neighbors rather than being separated from them, shows how they inherited their corrupting influences.

The first whelp who is singled out was King Jehoahaz or Shallum. He was made king after the death of Josiah, his godly father. The record of the same is given in the following passages:

"And his servant carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Josiah, and anointed him king in his father's stead. Jehoahaz was twenty and three years old when he began to reign; and he reigned for three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that his fathers had done. And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an eight hundred talents of silver, and a talent of gold" (11 Kings 23:30-33).

Josiah, the father of Jehoahaz, was a godly king, but Jehoahaz was just the reverse. Josiah, in fact, is often spoken of by Biblical history as "good king Josiah." The record shows that he was instrumental in bringing

about reformation after reformation. His two sons however, who both became kings within a year after his death, were as different from him as night is different from day.

Josiah, by way of the names he gave his sons, declared that which he expected of them. Each of their names, in fact, began with the same syllable form which we get the name



Willard Willis

Jehovah. One son was named Jehoahaz and the other was named Jehoiaquim, so that each had a name — a part of which was taken from the very name of Jehovah. Jehoiaquim, the name of the second son, actually means, "Jehovah is with us."

This lamentation by Ezekiel was over these two sons of Josiah — sons who were very corrupt and base and deserving of all the evil which befell them.

"And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men" (Ezek. 19:3).

The reference in this passage is to Jehoahaz. He was the one who devoured men, and, as a result, was captured like a vicious lion by Pharaoh-Nechoh. The record shows that Pharaoh took his captured lion into Egypt where he was kept until his death.

The people of Israel, according to Jeremiah 22:10-12, wept and bemoaned the capture of their king. They, according to the following passages, hoped that he would return to them.

"Weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away: for he shall return no more, nor see his native country. For thus saith the Lord touching Shallum, the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; he shall not return thither any more: but he shall die in the place whither they have led him captive, and shall see his land no more" (Jer. 22:10-12).

"The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt" (Ezek. 19:4).

Jehoahaz, then, the wicked king, who, like a lion, learned to catch the prey and devour men, was captured by Egypt, God's instrument. Egypt, in fact, became as a multitude of shepherds who came forth to capture a roaring lion.

"For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey. When a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the

Lord of hosts come down to fight for mount Zion, and for the hill thereof" (Isa. 31:4).

"Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion" (Ezek. 19:5).

It became obvious that Jehoahaz would not be released by Egypt, so the kingdom of Judah took another whelp and made him a young lion, or king. The name of this king was Jehoiachin. He came to the throne at the young age of eighteen. He, however, reigned for only three months, but during those three months he devoured that which many had taken a life time to accumulate.

"And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men" (Ezek. 19:6).

The reference to Jehoiachin going up and down among the lions is a reference to his consulting with those who were furious and fierce like himself. He, by consulting with others, soon learned how to catch the prey and devour men. He, in other words, learned how to

beat people out of their estates, etc. He learned how to tax people and fine them and even imprison them if necessary. The result being that he filled his treasury by way of numerous injustices.

"And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring" (Ezek. 19:7).

He obtained the ability to locate the palaces where people had hidden their wealth. He, in other words, learned where people had hidden their money and sometimes had hid themselves.

The action by this wicked king caused the cities to be depopulated as the people fled to safety. The land was desolate, because the people were constantly fleeing from his vicious roaring. He, in fact, took great pride in having the people fear him.

"Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit. And they put him in ward in

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MISSION REPORT

by Fred Halliman

Dear friends,

Greetings to each of you in the precious name of Jesus. As I write this the old year has just about come to a close and we will soon be starting out on a new year and looking forward to new and renewed blessings of the Lord.

I would like to reflect back over the past year and note some of the events and bring you up to date on the mission work. I would not say that 1984 has been the greatest year that we have had in the mission work here, but there were some outstanding achievements made this year.

1984 seemingly was the year that God had planned for the work among the Huli people to start making progress. I first started going into this area about 10 years ago. There were no roads and there were large rivers to cross without any bridges except a single foot log to walk across. The people had had very little government contact and were still living as they had before they ever knew there existed a white man. With the exceptions of five or six people, no one manifested any concern for spiritual things, but the few that did show interest wanted us to keep coming back.

For five years we made fairly regular patrols into the area spending a few days with the people each time. Eventually some of the people started asking us if we would start a mission station in their area. We prayed about this and eventually felt that it was the Lord's will for us to start a new work there. Our first house was a small one room house with a dirt floor. We cooked on an open fire and slept on a makeshift bed. We used this house for most of one year. Then we built another bush material house — this one had a floor in it and, while it was small, it was divided up into three rooms making it a little more like home. All along we were working hard at trying to get the work off the ground, but seemingly little to no progress

was being made. Several times we considered leaving off the idea of building a mission station there and just visiting the area as before. But there were two missionaries in the area that continually encouraged us to stay on. I suppose it was due mainly to their pleadings that we consented to stay on. Then at the beginning of 1983 there began a series of events that took a great toll upon both our physical and mental well being. First, it was the car wreck on January 18 that came so very near taking our life. We were just coming out of that, when on June 9 (this is something new to most of you) I was operating the sawmill and got my left hand caught in the saw and almost lost my hand. Several bones were broken and tendons severed on top of my hand which has left my hand a cripple for life. I was recovering nicely from my broken and battered hand and at the same time, still trying to overcome problems from the car wreck, when on October 15 my house burned taking everything with it from which to this day I have never fully recovered.

I found myself at the beginning of 1984 still staggering from the worst year, from a physical point of view, of my entire life. I will never in this life quite understand the full meaning of all the things that befell me in 1983, however, there has never been a time in all these trials and testings that I have questioned the Lord and asked Him, Lord, why me? I could only say with Job of old, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." I have tried to live with the assurance that the Lord is in complete control of each and every situation and if I found myself searching for a reason I would always come up with the only answer, "Even so Father for it seemed good in thy sight."

During 1984 there were two new churches organized. This was a real blessing to me personally and a real boost to the

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, 41101

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.

work. There have been many people saved and baptized during 1984 and there is one more group that has requested to be organized into a church. We feel that they are not quite ready at this point in time, but just as soon as we feel they can carry on the work of a New Testament church they will be organized into a church.

The last church that we organized afforded a special blessing to me. One was, the

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NOTICE CONCERNING PETER HALLIMAN

By the time you receive this Peter Halliman will be winding up a third tour of visiting different churches. We do deeply appreciate all the churches who have had Peter with them. We appreciate the offerings you have given him to help meet the expenses of these trips. Peter has been well received and many churches have talked as if they would give serious and prayerful consideration to supporting Peter in New Guinea. We stand in great need of: 1. A large lump sum to get Peter to New Guinea. 2. Regular monthly support to keep him there, and to carry on and increase the work there. We will deeply appreciate all the help we receive as to these things. You may always feel free to ask any questions concerning any of our work including brother Peter Halliman. We will always give a courteous and honest answer. Please pray for Peter and help support him in this great work if you can and will. Peter is hoping to leave for New Guinea in March. We will keep you informed as to this matter.

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MISSION REPORT

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church was organized of people that live in an extremely remote area with quite a few young people and several young people attending that are not as yet saved. Secondly, the man the new church called as their pastor has been working with me as a missionary for nearly 20 years. In America when one would refer to entering a new area, pioneering a new work, etc., we would say "Blazing a new trail." Referring to the same thing in Papua, New Guinea, we say "Breaking the bush." Using that term, this old pastor, who has been a missionary for almost 20 years, and I have broken more bush together than any other two men in Papua, New Guinea. Usually, we would go together into a new area and get acquainted with the people and, after we had spent a few days together, he would stay behind and work with the people and I would return to the mission station. Sometimes this man, Kedela by name, would spend up to six months and, in some cases, a year with this group before moving on to some other new area. In almost every place he has ever been we have from one to several churches established in that particular area. Truly, he has been a great blessing to the Baptist work in Papua, New Guinea. It was Kedela who first came into the Huli area where we now have a great work under way. Now Kedela is old and his legs are about to give out on him. Apart from that, his body is wracked with malaria and he is no longer able to "break new bush" in getting new places opened up for preaching. Truly, he will be missed in this area of our work, but he will be a real blessing to the church that has called him as pastor, most likely for the remainder of his life. Remember Kedela to the Lord as you pray for the work and people in Papua, New Guinea.

About the beginning of November I began to think about coming home for a while, but did not make any definite plans to do so. My new house was not complete and I wanted to get that finished before I left. By the last week in November my house was not complete, but almost, at least would be livable with a minimum of work, so all of a sudden I felt that I should come home and rest up for a while.

I have been home now for a month and have been sick almost every day for the entire period that I have been home. I have been unable to get anything done. Today, December 27, I feel quite a bit better and hope that I am on the road to complete recovery.

I face the new year not knowing what lies in store for me, but am depending on Him that "knoweth the end from the beginning" to lead me into His predetermined plan for 1985. I live one day at the time seeking guidance and new grace for each day. Pray for me!

EZEKIEL

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chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be

heard upon the mountains of Israel" (Ezek. 19:8, 9).

A statement of how the nations confederated against Jehoiachin's father, Jehoiakim, appears in the following passage:

"And the Lord sent him against bands of Chaldees, and bands of Syrians, and bands of the Moabites, and bands of the children of Amon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets" (11 Kings 24:2).

The historical record shows that the Babylonians and the Assyrians were extremely cruel in their dealings with the captives, or the treatment of their prisoners. The figure, in fact, states that Jehoiachin was taken in a cage with hooks. I've read that this was not an uncommon practice. It was the practice, in fact, to insert the hook or ring into the nose of the prisoner.

The cage was the same as that which was used for a dog or a lion. Ashurbanipal of Assyria said of a king of Arabia, "I put him into a kennel. With jackals and dogs I tied him up and made him guard the gate, in Nevevah" (Lukenbill, ARAB. 11. 314).

Jehoiachin, according to II Kings 25:27-30, was kept in prison for thirty-seven years at which time he was released at the age of fifty-five (see Jer. 52:31-34).

"Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters" (Ezek. 19:10).

The mother, as we have already learned, is the tribe of Judah. The expression, "is like a vine in thy blood," would have reference to the blood line of the tribe of Judah — the blood line through which so many kings came to power in Palestine.

This vine, or blood line, is said to have been planted by the waters. The tribe of Judah was planted by the waters, or rich reserves by the Almighty Himself. A close study of the tribe of Judah will show that such is true; especially does Joshua chapter fifteen inform us how that Judah was planted by the waters. We learn more from Judah's inheritance from the following passages:

"Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up" (Gen. 49:8, 9).

Our text states that she (Judah) was "fruitful and full of branches by reason of many waters."

The tribe of Judah outnumbered all the rest. There, in fact, were 76,500 of them before their entrance into Canaan. The territory in Canaan which was given to Judah averaged forty-five miles in length and fifty miles in width.

David, when he was king, had in his army, 500,000 armed men from the tribe of Judah (11 Sam. 24:9).

It becomes obvious that Judah was a well watered tribe and full of branches or kings.

"And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches"

(Ezek. 19:11).

The "rod" speaks of the ability of the kings of Judah to rule. Their rods were strong, or effective. The Lord Jesus is of the tribe of Judah and it is said of Him in Rev. 2:27 that "He shall rule them with a rod of iron."

A sceptre is a staff borne by a sovereign as an emblem of authority. "Strong rods for the sceptres," then, would speak of the effective rule of the kingdom of Judah. The result was that Judah's stature was exalted among the thick branches, that is, she was, in contrast to the weak vine, a tall cedar. She stood out from the others because of her effective rule in every sphere of society including the courts of law. She, in other words, was a strong nation because of being ruled well.

"But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. And now she is planted in the wilderness in a dry and thirsty ground" (Ezek. 19:12, 13).

She was plucked up in fury when Nebuchadnezzar came down against Zedekiah, his puppet king. The east wind represents the invasion forces of Babylon, since Babylon is to the east of Jerusalem. These invaders from the east brought the rule of Judah and her kingdom down to the ground. The tall cedar, in fact, was cut down and Jerusalem itself was burned. The result being that she was planted in the wilderness, in a dry and thirsty ground.

"And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation" (Ezek. 19:14).

It has been approximately twenty-five hundred years since Israel has had no "strong rod to be a sceptre to rule." It has been about twenty-five hundred years since her fruit was dried up and the fire consumed her.

Israel, then, at this time, is in dire need of a king from the tribe of Judah to rule over her. They, of course, will not be disappointed since our Lord Jesus is of the tribe of Judah and will soon ascend the throne of His father, David.

The Jews, during our Lord's first advent to this earth, were sure that He would restore, at that time, the kingdom of David. Their timing, however, was off relative to the fulfillment of the following passages:

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent. Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; He shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head" (Psa. 110:1-7).

The Lord Jesus, then, is to return and build again the rule

of the tribe of Judah. This fact is stated clearly in the following passages:

"And to this agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and will build again the ruins thereof, and I will set it up" (Acts 15:15, 16).

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end" (Luke 1:31-33).

It is said in the text before us (19:14) that "she hath no strong rod to be a sceptre to rule." This fact, however, will all have changed when our Lord takes His rightful place on the throne of His father David.

WHY

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tial to salvation for under those conditions we would be the workmanship of baptism rather than of Christ.

VIII. If baptism is essential to salvation, then all the Old Testament fathers are lost since none of them were baptized.

However, the Scriptures declare that many of them are saved. Read the list of worthies who are spoken of as redeemed in the eleventh chapter of Hebrews.

"And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Mt. 8:11).

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Rev. 15:3).

IX. During our Saviour's personal ministry, all sins were remitted without baptism. "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee" (Mark 2:5).

"Thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He said to the woman, Thy faith hath saved thee, go in peace" (Luke 7:45-50).

"And Jesus said unto him, Receive thy sight, thy faith hath saved thee" (Luke 18:42).

If sins were remitted then apart from baptism, there is no reason to believe that there is a change in the plan of salvation today.

X. If baptism is essential to salvation, then Jesus Christ never saved anyone, since He never baptized anyone.

"Though Jesus Himself baptized not, but his disciples" (John 4:2).

XI. If baptism is necessary

for salvation, then salvation is a matter of works: works on the part of both the preacher and the believer, yet over and over again God forbids works in the realm of salvation.

"For by grace are ye saved through faith: and that not of yourselves; It is the gift of God; Not of works, lest any man should boast" (Eph. 2:8, 9).

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9).

XII. When Paul was converted and sent out by the Lord as a missionary, a special commission was given him.

This special mission shows that Baptism was not essential for salvation.

"But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and witness both of these things which thou has seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:16-18).

XIII. The general commission which was given to the churches by Jesus Christ, shows that there are three steps for each church to follow:

First, make disciples; second, baptize disciples; third, teach disciples.

"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth, Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world" (Mt. 28:18-20).

Every recorded instance of baptism in the New Testament follows the order which Jesus Christ gave in this commission.

Then let twentieth century preachers who would dare to change the commission and the order thereto, beware lest they send souls to a first century hell.

XIV. It is the testimony of the prophets that believing secures the remission of sins.

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).

XV. At least one man in the days of Jesus went to Heaven without baptism — the thief on the cross.

"And one of the malefactors, which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly: for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today

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WHY

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shalt thou be with me in paradise" (Luke 23:39-43).

If He saved one then without baptism, surely He can save all today without baptism.

XVI. In I John 1:7, we read: "And the blood of Jesus Christ his Son cleanseth us from all sin."

If the blood of Jesus Christ cleanses us from all sin, then there are no sins left for baptism to cleanse us from. Therefore, baptism is not essential to salvation.

XVII. It was the practice of the early church to baptize only believers.

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we" (Acts 10:47).

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized" (Acts 18:8).

This example of the early church then shows unmistakably that baptism is not part of salvation.

XVIII. If baptism is essential to salvation, then each time a believer sins he should be rebaptized.

God's people do sin. "The thought of foolishness is sin" (Prov. 24:9).

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:8, 10).

In view of this fact, then, one must be baptized daily to be assured of salvation, if baptism had ought to do with salvation. How utterly foolish!

XIX. By His example, Jesus separated conversion and baptism.

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John" (John 4:1).

He made disciples and afterwards baptized them. May we seek to follow His example.

XX. Baptism cannot represent both a birth and a burial.

"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" (Rom. 6:4).

This verse declares that it represents a burial; therefore, it cannot be the new birth or even the means of the new birth.

XXI. The statement of the Apostle John clinches the argument once for all.

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not God, He that loveth not knoweth not God; for God is love" (I John 4:7, 8).

No sensible person would be willing to baptize a man before he professed to love the Lord. If he loves the Lord he is saved. Therefore; baptism is not essential to salvation. Baptism professes a change which has already taken place and pledges allegiance to the Master. It does not procure that change, but simply indicates that it has already taken place.

Years ago a new-comer from the East settled in Texas, and called on a nearby neighbor, who was an old settler. A peculiar dipper attracted the

In thoughts we sin with our minds only, in words with our minds and tongues.

newcomer. He asked where it came from and expressed a desire to secure one for himself. The old settler told him it was a gourd and that it grew in abundance on the rear garden fence. He gave the visitor one of the beautiful shaped ones, with the following instructions: "Cut the gourd, take out the seed, soak in water several days, and then you will have a dipper as good as mine." The new-comer took the gourd, tied a rock around it, and sank it in the little stream that flowed hard by his house. When he removed it days later from that water, instead of a useful dipper, he had a decomposed gourd. He called again on his neighbor and said, "How about this? The gourd you gave me was no good. When I took it out of the water, it was decaying and offensive and I had to throw it away." The old settler inquired as to the process he had used and when told, he replied, "Oh, you did not follow my directions. I said to first cut the gourd and take out the seed, before you placed it in the water. Unless you do this, the water will do no good, but rather harm." So with baptism. Unless the heart has been cut out by contrition and cleansed by repentance and faith, baptism will do no good, but rather harm.

Some have a Saviour waistdeep in water; we preach one who was crucified on the cross. Therefore, we do not sing: "There is a fountain filled with water,

Drawn from the city's main: And sinners plunged beneath that flood,

Lose all their guilty stains."

BUT:

"There is a fountain filled with blood,

Drawn from Immanuel's veins

And sinners plunged beneath that flood,

Lose all their guilty stains."

May God bless you!

MANNA

(Continued from Page 1)

Israel, in the wilderness. And the Lord gave it to them for a specific purpose and the purpose was to fill their hunger. That is to keep them from starving to death because there was nothing for them to eat and they were in a wilderness. But, before we begin our lesson, let's look to the 16th chapter of the book of Exodus. "And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they

gather daily" (verses 1-5). Of course, that was to make provision for the sabbath day, in which they're not allowed to do anything. They had to prepare all their meals on the day before the Sabbath in order that they might not have to labor to prepare their meals. For this reason they were given twice as much, so that they'd have that much left over for the next day, but also remember that apart from this that they were not permitted to lay it up for the next day, because if they did it would spoil. Chapter 16:6, "And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt:" See, they had forgotten, no doubt, their deliverance from the land of Egypt. They seem to have forgotten their misery and suffering that they endured while they were in the land of Egypt as slaves, and had been there for 430 years. See, they'd forgotten all those things, all those blessings God had showered upon them and they began to murmur and complain because they were hungry.

Chapter 16:7-13, "And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord.

And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud. And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host."

First, let's look at the closing remarks of the last lesson, as related to the written Word and the Incarnate Word of God. We learn that the Manna was preserved in the Ark forty years, although God had previously told the people that they could not even keep it overnight, yet God, for very specific reasons, had the Manna placed in the ark and preserved in the Ark for forty years. Of course, there was a reason for that and I believe that reason was the fact that it speaks of the high value of the Word of God. In this sense the Manna was a type of the Word of God. God places a very high value and a very high premium on His Word and to neglect His Word is nothing short of offending. We have His Word and we have the promise that He will reveal to us from His Word that which He knows to be for our own good and that we may be able to use His Word in a manner that would not only edify His people, and, that, to work

withal, to bring glory, honour and praise to Him and to lift up our Lord Jesus Christ. That is the way that we lift the Lord Jesus Christ up, is by the Word. You cannot lift the Lord Jesus Christ up without the Word of God.

I know a lot of people use a lot of things in an effort to lift the Lord Jesus Christ up. They talk about His Immaculate Person, His Immaculate birth, and about His ability as a great Teacher and as a Prophet. They talk about His excellent characteristics, His integrity, and all those things, but that does not lift up the Lord Jesus Christ. You lift Him up by the Word of God, because it is the Gospel of the Lord Jesus Christ.

So, the fact that it was a golden pot, tells us of the high value of the Word of God. And, you might notice that the Manna was kept in the Ark until the land of Canaan was reached; the border of the land, as the Word of God tells us. This speaks to us of the fact that it was preserved, and it was preserved within the Ark forty years and this tells us how that God has preserved the Scriptures through the ages. You know, the Scriptures as we know them today, have gone through many, many translations, and these Scriptures were translated by finite human beings. BUT, with God there's no second guessing and His Almighty Power has preserved His Word down through all of the long ages. The Word of God tells us they were written by Holy men of old, who were moved upon by the Holy Spirit, and in that sense they are absolutely infallible. God has preserved the infallibility of His Word, even though it has gone through numerous translations by the hands of many.

Now let us look at the occasion of the giving of the Manna. Why, was the Manna given? In the 3rd verse of the 16th chapter of the book of Exodus, we read, "And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." The occasion of the giving of the Manna was in order that the people might be fed. We might notice the place where the Manna was given. The Manna was given in the wilderness, a barren place, a place where there was absolutely no food whatsoever. The people were near to starvation. So, the occasion of the giving of the Manna was that the people might be fed. That is the reason why that God has given us the Lord Jesus Christ. He has given us the Lord Jesus Christ, not only as a token of His love and Grace, but, He has given us the Lord Jesus Christ as our Redeemer. He has given us the Lord Jesus Christ that we might feed on the Lord Jesus Christ, because, if we go forward for any period of time at all, without the Word of God, then we most certainly will be hungry. If we go long enough, we'll starve. So, it makes sense that the Manna was a type of the Lord Jesus Christ.

Consider the condition of this world, when the Lord Jesus Christ came into the world. There's a very good description of man's condition found in the 1st chapter of the book of Romans, and this condition of man was prevalent at the time of the coming of our Lord Jesus Christ into the world.

Remember God in His mercy and in His Grace, lets His sun shine on heathen people and His rain fall on the just and the unjust, because God is merciful, but don't forget the fact that God is also just. In the 1st chapter of the book of Romans. I want to read just a few verses of Scripture which describes the condition of depraved, rebellious, sinful man at the time of the coming of the Lord Jesus Christ into this world. Paul writes here in the first chapter of the book of Romans, the 21st verse to the 23rd verse, "Because that when they knew God," (and certainly the Israelites, we can have no doubt there, that the Israelites knew God. All of them didn't know God from the standpoint of having been regenerated, but remember that they knew God any how. All men know God, in a sense. Man cannot successfully smother his conscience and deny the existence of God, because he knows that God exists.

Man by nature, God purposefully put into man that he knows that there is a Supreme Creator, he knows that there is an Almighty God — he may deny it, but still in his innermost being he knows it nevertheless.) "Because that when they knew God, they glorified him not as God, neither were thankful;" (Well, were the Israelites thankful? Of course not, they weren't thankful, they were murmuring and complaining and they accused God of bringing them into this wilderness to starve them to death and were wholly and completely rebellious. And so, that was the condition of man when the Lord Jesus Christ came into this world) "but became vain in their imaginations, and their foolish heart was darkened, Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" and the chapter goes on to tell you the results of man's apostasy. But the Manna here is a gift type of the Lord Jesus Christ, as God's gift to them in order that their hunger might be satisfied. Now, let us notice the place where the Manna fell. The place where the Manna fell is also significant. The Manna did not fall in Egypt, it did not fall in any of the other nations there and about. It fell in the wilderness and it fell in the wilderness of Sin. Now, what was the condition of this world when the Lord Jesus Christ came? Well, we just read to you from the book of Romans of the depraved condition of man, it was total depravity and rebellion in his utter sinfulness, that was his condition when the Lord Jesus Christ came into this world. He came into a wilderness of sin. Remember, it was the Son of God, the Lord of Glory, that came down to this earth into a wilderness of sin. It was a place not fit for habitation, it was a place where it would not be wise to build a house. It was a place that would not be fit to live in, it was as God described the wilderness of sin. And that was the condition of this world when the Lord Jesus Christ came.

There were, of course, very many religionists when the Lord

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MANNA

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Jesus Christ came to this earth. Religion then was the main thing, but their religion was dead, because they had long since departed from the teachings of God in His Word as found in the Old Testament. They'd forgotten all of the things that God had taught them in the Old Testament concerning the Lord Jesus Christ, and they had all but forgotten that the Lord Jesus Christ was to come in the manner that the Old Testament said He would come. And so, having departed from the Word of God, they began to look for the coming of Messiah in an entirely different way than He came. They did not expect Him to come as He came, born in a stable, laid in a manger, of very poor parents. He did not come with great pomp and glory. He came as a lowly one. And so, that was the kind of a world that the Lord Jesus Christ came down to when He came into this world.

Now, the giving of the Lord was also like the giving of the Manna. Chapter 16, verse 10, "And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness (notice, it says, they looked toward the wilderness) and, behold, the glory of the Lord appeared in the cloud." Now, I don't exactly know what form the glory of the Lord appeared, it doesn't say in the Word of God, but I would assume it was what we sometimes call the Shekinah glory of the Lord that appeared in the cloud. They did not actually see God in the cloud, but they saw the glory of the Lord. When the Lord Jesus Christ was here, many could not see God in Him, but they did see the glory of God in Him. No man has ever seen God, the Scripture says at any time, but man has seen the glory of God in the Lord Jesus Christ. So the glory of the Lord was linked with the giving of the Manna and the Manna was the bread from heaven.

Now, it was not until the Son of God became Incarnate, that the glory of the Lord was fully revealed. True the Israelites saw the glory of the Lord in the cloud, but the glory of the Lord was not fully revealed there, because the Lord Jesus Christ had never come to this earth. It was only after the Lord Jesus Christ came down to this earth, that the glory of the Lord was fully revealed, and even at that, all men did not see the glory of the Lord, in the Lord Jesus Christ. They did not see the glory of the Lord because their eyes were blinded. As Paul tells us here in the first chapter of the gospel of John, that the glory of the Lord Jesus Christ was revealed. In John 1:14 it says, "And the Word was made flesh, and dwelt among us." We've already learned that the Lord Jesus Christ is the Word, the first verse of the chapter tells us that. "In the beginning was the Word, and the Word was with God, and the Word was God," and in the fourteenth verse it says, "And the Word was made flesh, and dwelt among us," so, the Lord Jesus Christ became Incarnate. He was born of a virgin, and took upon Himself human body. Hebrews 10:5 tells us that the

Thoughts may be corrected upon further information, but words cannot be recalled.

Lord Jesus Christ speaking there, says "a body hast thou prepared me," and so He arrived here on this earth in a body, just like our body, a body likened to our body except for the fact that it was sinless. There was NO sin in Him, yet He was in human flesh. "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth."

John says we beheld His glory. Now that does not include everyone that saw the Lord Jesus Christ when He was here. I'm satisfied that there were a multitude that saw the Lord Jesus Christ when He was here, yet they did not see the glory of the Lord Jesus Christ as John and those of His disciples saw Him. They saw in Him the glory of the Lord Jesus Christ, because when the Lord Jesus Christ asked them, "Whom do men say that I am?" He asked Peter and he said, "Thou art the Christ, the Son of the Living God." So, there's no question that Peter saw the glory of the Lord Jesus Christ. Now, you and I see the glory of the Lord Jesus Christ, not in a physical form of view, no, we have never seen the Lord Jesus Christ in a physical form. But someday we will. Some day we'll see our Lord in His beauty and in His glorified body. John says in his first epistle (I John 3:2) that we shall be like Him, for we shall see Him as He is, but we have never seen the Lord Jesus Christ physically, but we have seen Him by faith. We have seen Him by faith. It is through the Word of God, by the Word of God and as the Holy Spirit of God reveals Him to us, through the Word of God and by the Word that we see and behold the glory of God in the faith of Jesus Christ.

II Corinthians the fourth chapter, I believe it is, that Paul makes that statement, concerning the Lord Jesus Christ. So, if you want to see the glory of the Lord Jesus Christ, you'll have to go to the Word of God, you have to study the Word of God, you have to look to the Holy Spirit to reveal Christ to you. You know Christ is revealed to us, in just the exact preparation that we desire Christ. I'm satisfied that there are a lot, perhaps a great many of the Lord's people that don't desire the Lord Jesus Christ, as much as others do. And as I said it is in the exact proportion that we desire Christ, that Christ is revealed to us in the Word. If we open our mouth wide, the Lord will fill it, if we don't, He won't. If we don't desire Christ to a large degree, then Christ will not be revealed to us in a large degree. If we only desire Christ in a very small degree, then Christ will only be revealed to us in a small degree. I'm talking about the Lord's people. We have much to learn about the Lord Jesus Christ after we're saved, after regeneration, that's when we begin to learn about Christ. We don't learn anything about Christ before regeneration. As a matter of fact, we must be regenerated, we must be quickened, made alive, made a new creation in Christ, before we can even desire Christ at all. But after regeneration is when we learn of Christ, when we learn about His great works and we learn about His glory, His majesty, His almighty power, His Sovereignty, His beauty and we learn about the many promises that He's given us and the glory that is to come, glory that God has yet reserved and has

not revealed to the heart of man, but will, I think be revealed to us in the day to come. Those are the things that we learn about the Lord Jesus Christ. II Corinthians chapter 4, verse six, says, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." That's where the glory of God is, in the face of Jesus Christ. We can look at the sun, but we can't actually see the sun, we can't see the very heart or core of the sun. It is so bright that we cannot see it. Yet we see the glory of the sun, as it radiates from the core or the heart of the sun. The way we see the glory of the Lord Jesus Christ, we see that glory radiating from the very core or heart of God, when God was here. We see the glory of God in the face of Jesus Christ and we only see that, and we can only see that through the Word of God as it is revealed to us by the Holy Spirit. So, in that sense the glory of Lord Jesus Christ, the glory of God, was linked with the giving of the Manna, because it says here in the tenth verse of Exodus 16, "...that they looked toward the wilderness — and it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud."

And now to continue, let us notice that the Manna came down from heaven. It came down from heaven. It was not a product of this earth. It was not a product of man's skill, it was not manufactured by man. It was a product of heaven. It says in the fourth verse, "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you..." So the bread came down from heaven, it didn't come up from the earth, it was not produced by man, but came from heaven. In this sense it was a good type of the Lord Jesus Christ who Himself came down from heaven. You know, people very often ask the question, where is Heaven? and on the other hand they'll ask where is Hell? Well, I don't know where Heaven is, and I couldn't say precisely where Hell is, but I know there is a Heaven. And I'm led to believe, by the Word of God that Heaven is above, because that's where the Lord Jesus Christ is seated. He is seated above. Scripture says He is seated far above, also exercising all power. Yet, exactly where it is, I don't know. It's some where above, I'm sure one day I'll know and I'm sure that one day you'll know. Now, just as the Manna was not a product of this earth and was not manufactured by man and did not come up from the earth, so our Lord Jesus Christ was not a native product of this earth. Man is a native product of this earth, because man was created from the dust of the earth, that's where all of us came from, first man was created from the dust of the earth. And as a consequence the prosperity of the first man came from the dust as well. We are a product of the earth, we came up from the earth. The Lord Jesus Christ did not, He came down from Heaven. He was never made a product of the earth. The fourth chapter of the book of Ephesians, I think very adequately explains this to us.

Verse 7 through 10, we read:

"But unto every one of us is given grace according to the measure of the gift of Christ."

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

(Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)

He that descended is the same also that ascended up far above all heavens, that he might fill all things.) (verses 7-10).

So the Lord Jesus Christ was no way the product of this earth. He came down from riches, He came down from heaven, He came down from above. Just as the Manna rained down from

heaven. So, you can see very well there that the Manna was a very good type of the Lord Jesus Christ. But in closing we want to turn to the book of I Corinthians, the 15th chapter, verses 48, we'll read the 47th, too, "The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly."

The Word of God very plainly tells us that the first man was of the earth and the second man is the Lord from heaven. So, like the Manna that rained down from heaven, our Lord Jesus came down from heaven, because he was no way the product of this earth.

BRIEF STUDIES ON THE SUNDAY SCHOOL

by Joe Wilson

EDITOR'S NOTE: This material is continued from last issue due to lack of room therein.

We are to desire and try to get the Word of God to as many people as we can. We are to try to do this as effectively as possible. We desire that folk be saved through the Spirit using the Word of God. We believe that the Sunday School is a good way for the church to do this. Therefore, we have a Sunday School.

Why do you not have a Sunday School? Now I may not condemn you for not having a Sunday School, but I may condemn you for the reason you give for this. I would urge every anti-Sunday schooler to give much thought to this. I do believe that a careful study of this point would lead many churches to re-establish or to begin Sunday School. Is it because you are too lazy and do not want to be bothered with another service? Sure, it would be more pleasing to the flesh to just have one service on Sunday morning. Sleep late, go to church and get it over with.

Is it because there are no qualified teachers in the church? I think this is the excuse often given. But I do not buy it. I feel that there are folk in every church who could be good Sunday School teachers (with very few possible exceptions). Men and women who could help others and help themselves to a deeper knowledge of God's Word and a richer experience in God's grace. But many of these are backward about undertaking such a task. And many of them are just too lazy to do the hard work that is required to be a good Sunday School teacher. It could, I think, be a great blessing to many a church to get some men and women off their stool of "do nothing," get them studying the Word of God, get them teaching others God's Word. This could be a great blessing to the teachers, the taught, and to the whole church.

Do you not have a Sunday School because the pastor — how shall I say it — I am for the pastor — but sometimes he can be wrong — is it because the pastor is jealous of having anyone else in the church having a position of teacher? Many times teachers are looked up to, are greatly loved, are followed somewhat, have much influence, maybe even receive little gifts of remembrance from class members. Is the pastor jealous of such possibilities? Is the pastor fearful that his prestige, place, and power might be damaged or weakened

by a class having a good and beloved Sunday School teacher? I am sure that this has happened to some pastors. I am sure that this is why some pastors are against the Sunday School. So, you see the important question is not "if" you do or do not have Sunday School, but "why" you do or do not.

A second very important question is "what" kind of Sunday School do you have? This is very, very important. I will be the first to admit that very many churches would be better off having no Sunday School than having what they do. Is your Sunday School class just a social, party, have a good time, get together? Many classes are like this. I could not even imagine how very many Sunday School classes will meet on a given Sunday, and discuss this, that, and the other; plan some social for the class, elect committees on cards and flowers, etc.; and then the teacher does not have time to teach the Bible. Away with all such classes from the earth. It is better that they die, and we have nothing at all than to have these parasites, living off of, and eating the life out of the church.

Is your Sunday School class a gossip session? Do you gather to tell and hear all the recent gossip? Many classes are like this. That which should be a help and blessing to the church and pastor becomes a curse that must be destroyed or destroy.

Is your class a heresy room? Does the teacher use his or her time and influence in the class to teach against what the pastor is preaching? To teach against the doctrines of the church. To teach against the Word of God? To teach the traditions of men instead of the Word of God? This has caused much trouble to many pastors and destroyed many churches.

With these possible dangers to the church and pastor — and multiplied incidents of these things could be produced — it is small wonder that many pastors have turned against the Sunday School, and used their influence to stop such, and have been backed by many of the church members. I certainly sympathize with men and churches in this situation. In many cases, the Sunday School has gotten out of hand. Created and authorized by the church, it has turned on the church and become more important and powerful than the church. These things should never be. The Sunday School must always be kept under the total authority of the church.

I can understand why so many have turned against the

(Continued on Page 11 Column 1)

SUNDAY SCHOOL

(Continued from Page 10)

Sunday School. I would even go so far as to say that the vast majority of Sunday Schools should be stopped immediately. At the same time, I will say that a good and proper Sunday School can and will be a great blessing to a church, and a great means of carrying out the Great Commission. Remember that the main question is not "if", whether we have a Sunday School or not; but is "Why", what is our reason for having or not having this — and "What", what kind of Sunday School do we have? I would urge the churches that do have Sunday School to maintain and exercise control thereof. Be sure that teachers are qualified, that truth is being taught, and that the Sunday School is doing much spiritual good. I would urge the brethren who are opposed to Sunday School, because of some of the evils connected therewith; do not throw out of your church what can be a great help thereto, but control it and use it to the good of the church and to the glory of God.

One of my great fears with respect to anti-Sunday Schoolism is that this is often closely connected with Hardshellism. Please know that I am not saying that all anti-Sunday Schoolers are Hardshell. I am saying that this is often the case. When a brother and a church stops having Sunday school, my reaction is: 1. That is their business. 2. I wonder why they did that. 3. Are they going, or will they go Hardshell? We have all seen this happen many times. A man goes against the Sunday School. Then, in a little while, he is gone Hardshell. I do ask my anti-Sunday School brethren, why are you against the Sunday School? Beware of going on into Hardshellism. Any criticisms relative to this series, or any questions relative to the Sunday school, will be courteously received and prayerfully dealt with. May God bless you all!

BRIEF STUDIES

"The Lord gave the word: great was the company of those that published it" (Psa. 68:11).

I am writing a series of articles on the Sunday School. I hope to go into the subject rather thoroughly. I have pointed out that the Bible lays down certain principles as to the work of the church which must be regarded in all that we do. We are not to do anything contrary to these. However, the Bible does not spell out all the details of how we are to carry on the work of the Lord in our day. I am sure that every anti-Sunday Schooler will admit that his church does and has many things that are not detailed, specified, or spelled out in the Word of God. Let the anti-Sunday Schooler give New Testament for his musical instruments, church buildings, what songs to sing, pulpit stand, etc. before he criticizes the Sunday School because it is not found in the Bible.

Understand that I am not saying we can find a Sunday School as such in the Bible. I am saying that the Bible tells the church what to do, but leaves many of the details as to ways of doing that work to the discretion of the church. I am saying that the Sunday School is not contrary to any teaching of the Bible. I am saying that the Sunday School is

a good and proper way of carrying out the Great Commission.

I have said that the question is not "if" we have a Sunday School. That question is up to each individual church, and no church has the right to criticize another church in this matter. The question is "why" and "what". Why do you have a Sunday School? Is it to appeal to the flesh and carry on unscriptural activities, or is it to carry out the work of the Lord in teaching the Word of God? Why do you not have a Sunday School? Is it because you do not see the need of such? Is it because the pastor does not wish the competition of the dedicated Sunday School teacher? Is it because you are Hardshell in your doctrine or practice? I think it would be well for every church to answer the question of why they do or do not have a Sunday School.

The second question of importance is what kind of Sunday School do you have. Is it under the sole and total authority of the Church? Is it dedicated to teaching the Word of God to as many as possible? Or is it a sort of social club catering to the entertainment of the flesh. It is not unscriptural to have a Sunday School. Neither is it unscriptural to not have a Sunday School. However, the why you do or do not, and the kind you do have may very well be unscriptural. Let each church judge for herself as to this, and let not one church judge another in the matter.

However, a word of warning, still in review. I have observed very often a connection between anti-Sunday Schoolism and Hardshellism. I have seen churches go anti-Sunday School, and then go Hardshell. This has made me very wary when I hear of a church dropping its Sunday School. I say to all Missionary Baptists who do not have Sunday School to be sure that you are not tainted with Hardshellism in this matter. I do not judge you, but I do warn you. I tell you that dropping the Sunday School has been a route to Hardshellism for many.

So far as I have been able to learn, there are three major objections to the Sunday School. 1. It is not spelled out in Scripture. I have already answered that. 2. The divided classes. 3. Women teachers. If there are other objections I would be happy to be informed of such.

Now as to the divided classes. There is no Scripture whatsoever to support this objection. There are no Scriptures which oppose these divided classes. One will say that the church is a body, and this is dividing the body. Such has nothing to do with the subject. The Sunday School is not the church. This is a vital point. I think a little thought on the subject will make this clear to anyone. The Sunday School is not the church; it is a church authorized and church controlled activity. The classes are authorized to meet as such. A teacher is authorized to teach this class. The teaching and activities of the class are under church authority, but the class itself or the total of the classes do not constitute a church. This answers any objections that can be made to the divided classes.

Much can be said in favor of the divided classes. The divided class gives more of the members of the church an opportunity for dedicated service to the Lord in teaching a class the Word of God. The church which does not have a Sunday School may be keeping many of its members

from an excellent opportunity to use a God-given ability in the service of the Lord. Teaching a class can be of great blessing to the teacher. One who is what he ought to be as a teacher will study the Word of God more, and will grow in grace as he or she puts forth every effort to be a good teacher. There are members of most churches who have a good knowledge of the Word of God, and have ability to teach this to others. Having the opportunity to teach a class can prove a great blessing to such. Knowledge of the Word of God and ability to teach it is not limited to the pastor. I cannot escape the feeling that some pastors object to Sunday School because of a jealousy as to any other having the influence of a teacher in a class in the church.

A few good Sunday School teachers in a church can prove to be a great blessing to the church. They can be of inestimable help to the pastor. They can prepare others to receive more readily the preaching from the pulpit. They can enforce and add their influence to what is preached from the pulpit. Pastors should consider Sunday School teachers as a potential for great help to himself and great good to the church. Next to a good pastor, and maybe a good song leader, I do not know anyone who can be more of a help and blessing to a church than a good Sunday School teacher. I am for the Sunday School and the Sunday School teacher. Brethren, if you are not, send such to me. I would thank God for them, and endeavor to use them to the glory of God.

The divided class creates an atmosphere of closeness between teacher and student that is very conducive to the learning process. The pastor in the pulpit, with his varying congregation as to sex and age, scattered about the auditorium, cannot possibly have this spirit of closeness that exists in the proper Sunday School class. This closeness often produces a very close relationship between the teacher and the taught that produces much spiritual good. Many of us remember, with deep thankfulness, some dedicated Sunday School teacher of years gone by. Great spiritual attachment, producing great spiritual good, has developed from this possible closeness between teacher and student.

The divided class gives opportunity for a closeness in dealing with specific matters not usually possible in the regular preaching services. The teacher of the small class can get to know the problems and needs of the in-

dividual better. The student in a small class is more likely to air his needs and problems more openly. The class provides some opportunity for questions and discussions that is not possible in the regular church service. Many times, in the regular service, the hearer has a question that he would like to have answered. But this cannot be done in the regular service. Divided classes can be very, very helpful in this way.

The divided class can have separation as to ages and sex. This can be very, very helpful in teaching and learning. It is just a fact, whether we admit it or not, that different ages need different teaching as to language and method. One simply cannot use the same method in communicating truth to a small child that can be used with an adult. Common sense should tell us this. Now, I know the stock answer to this — that the natural man cannot learn the things of God, and must be taught by the Holy Spirit. I know that. But I also know that we are to teach the Word of God to all men. This objection smacks of, and is usually associated with Hardshellism. The natural man can learn much of the Word of God. God uses our giving the Word to give spiritual life and enlightenment to others. Any objection of this nature to the divided class can also be used against teaching any unsaved person at all. It is just true that we can teach a divided class, near the same ages, better than teaching a widely mixed group. Children especially need a different method of teaching from that used in teaching adults. Some churches will have a time when one person will teach the whole church, say before the regular Sunday Morning service. They will have everyone present then, and there that would be individual classes if they had a Sunday School. Then they will object to having divided classes on the grounds that the natural man cannot hear the Word of God because it must be Spirit taught. If we are going to use this objection, why not apply it to the one class they do have? There is not one objection that can be made to divided classes that cannot also, and with equal force, be applied to the one class system that many churches have.

I am an ardent fan of the divided class Sunday School system. I only wish that all our kind of churches had enough in attendance to properly divide the classes. Young children should be divided according to age. Such a class, with a dedicated teacher, could be in-

valuable in teaching them the Word of God. The teaching could be put in their language and on their level. Who can tell how much more children have often learned of God's Word in a good Sunday School class than they have in the regular services of the church? The teacher can develop a closeness with the children that can influence them greatly for the Lord. What an invaluable help a dedicated teacher can be in working this way with the children.

Classes with older children and young people and adults can often profit by being separated as to sex. Girls and women have special needs and face special problems. A dedicated woman teacher can be a great help in such matters. With only females in the class, there can be questions, and discussions that can prove very helpful. These could not be allowed in a class with the sexes mixed. In these divided classes, needs can be met in a special way, in a atmosphere of closeness that just cannot be done in the regular services.

Divided classes, in a close atmosphere, with dedicated teachers can prove to be a great blessing to the church as a whole. That which profits any member of the church, or profits any who visit with the church, will eventually prove to be a great profit to the whole church. A divided class Sunday School with dedicated teachers can prove to be a great aid to the preacher. Such can be a preparation for students receiving more favorably, more understandingly, more effectively, the teaching from the pulpit. Such can help to explain, enforce, and apply the teaching from the pulpit. Such can become a channel through which many, reached originally by the Sunday School, might come on into the church service. A good Sunday School can be one of the most effective ways of carrying out the Great Commission, and one of the greatest sources of help and blessing to the total church.

I feel that I have effectively answered the divided class objection that many have to the Sunday School, and have shown the great good that such can be. I will deal with the objection as to women teachers in the next issue, God willing. May God bless you all, and may we all endeavour to do all we can, in every way we can, including a good Sunday School, in the service of our Lord!

APPRECIATED LETTERS

Dear Pastor Wilson, With great interest and appreciation, I have read your article, "Husband of One Wife: a Review." Even though I am not familiar with the article under review, I have appreciated the way you have shown the arguments thereof to be based on absurdities. I am afraid there is a definite need for more sound, serious interpretation and exposition on this sensitive topic of divorce and remarriage... I know a successful pastor who has been in the ministry for fifteen years. He did everything possible to avoid a divorce, but his wife divorced him anyway.

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THE BAPTIST EXAMINER
FEB. 23, 1985
PAGE ELEVEN

A CHURCH

I think that I shall never see
A church that's all it ought to be:
A church whose members never stray
Beyond the straight and narrow way.

A church that has no empty pews;
Whose pastor never has the blues;
A church whose deacons always deak,
And none are proud, and all are meek.

Whose gossips never peddle lies
Or make complaints or criticize.
Where all are always sweet and kind
And all to others' faults are blind.

Such perfect churches there may be,
But none of them is known to me;
But still I'll work and pray and plan
To make our church the best I can.

TUNE IN TO THE CALL TO CALVARY

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

LETTERS

(Continued from Page 11)

Could he remarry and continue in the ministry? I have known some who have remarried and continued to have a successful ministry. I shall await your reply. May God continue to bless your ministry.

Peter Durik
Chicago, Ill.

Dear sir, I used to take The Baptist Examiner. I have not received it for some time. I would like to subscribe for it again. I did not know your address, but now I do.

Clyde, Parish
Tompkinsville, Ky.

Dear Brother Wilson, Thank you for your services and time in editing The Baptist Examiner. I think you are doing a fine job as editor. Also thanks for printing some of Brother Gilpin's wonderful sermons. Your sermons in "The Baptist Pulpit" are very true. Enclosed is a small offering. Wish it could be more. Will send an offering from time to time when I can. A friend with Christian love,

Mrs. Ellen Coxon
Murfreesboro, Tenn.

Dear Brother Wilson, I want half of this money to go for The Baptist Examiner and the other half to New Guinea Missions. May God continue to bless you in your work for Him and cause preachers to contribute the needed sermons. Sincerely,

Inis Ingle
Jonesville, Va.

Dear Brother Wilson, In regards to your appeal for help in The Baptist Examiner recently. I think you are doing a good job with the paper. I don't believe you owe anybody an apology. I believe with all my heart that we sovereign grace Baptist preachers owe God and you an apology, because we have not only let the Lord down, but have let you and the readers of the paper down as well... I judge not the other preachers, but I judge myself. Brother, I am guilty of neglect. May God give me grace... and may other preachers wake up and start doing what they should. I pray that God's blessings will continue to be with you. In Christ.

Dennis Garrigan, Ala.

Dear Brother Wilson, I am sending a contribution for your work with T.B.E. I do look forward to each issue and the wonderful messages it brings.

Sincerely,
Mrs. Merle Hall
Knob Nostr, Mo.

Dear Brother Joe, Please renew my subscription to The Baptist Examiner. It is the finest paper I know of. I appreciate your labors on the paper, and pray for you. Keep up the good work. Give our love to Katie. Yours in Christ.

Chester Powell
Burghill, Ohio

THE BAPTIST EXAMINER
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PAGE TWELVE

PASTOR HARRY J. HILLE

Pastor Harry J. Hille, 72, a faithful servant of God, went to be with his Lord on Thursday, December 13, 1984.

He was born in St. Louis, Missouri August 22, 1912. He passed away at University Hospitals of Cleveland, Ohio.

He pastored The Maranatha Missionary Baptist Church for 3 years. He was previously pastor for 8 years at New Testament Baptist Church, Greentown, Ohio and for 27 years he was at New Hope Baptist Church, Dearborn Heights, Michigan.

Pastor Hille and his wife would have celebrated their 50th wedding anniversary.

EDITOR'S NOTE: It has been my privilege to know brother Hille only a short while. I feel that it was to my disadvantage not to have known him longer. I have heard him preach a few times, and was greatly blessed thereby. I greatly enjoyed the few times of personal fellowship that we had. The last time I saw and talked with him, I was much impressed with his testimony as to being ready to leave this world and meet the Lord. I felt then that God had given him dying grace, and he would not be with us much longer. He was a very sound and able preacher of God's Word. May God give great comfort to sorrowing loved ones.

J.P. Morgan
Charleston, W. Va.

Dear Brother Wilson, Greetings in the name of our Saviour, Jesus Christ. Please find enclosed two checks: one for the general church fund and one for brother Halliman and the work in New Guinea. We were very sorry to hear about brother Halliman's illness. We pray for him and the wonderful work he has and is doing for the Lord. May the Lord richly bless you and your work, through The Baptist Examiner and your tapes which we do enjoy so very much in our home daily. In Jesus' name.

Roy & Dorothy Archer
Pacific, Mo.

ANNOUNCEMENTS

Plan now to attend the King's Addition Baptist Church's annual Bible conference. The conference will be April 5th through 7th. There will be sound preaching, good singing, and precious fellowship. For further information contact James Hobbs, pastor, P.O. Box 634, South Shore, Ky. 41175.

Calvary Baptist Church of Ashland, Ky. is planning to have its annual Bible Conference Memorial Day Weekend, May 24th-26th. You can meet and hear many of those who write in The Baptist Examiner along with others. We

are looking forward to a great conference. We want you to add to our blessings by your presence. Please start making plans now to be with us for this conference.

Fred Halliman has been sick most of the time since coming home. Please pray much for him. Contrary to some reports, (only the Lord knows how they got started) Fred Halliman has every intention of returning to New Guinea and continuing his work there.

Peter Halliman is planning to leave for New Guinea in March, God willing.

SPECIAL NOTICE

Peter Halliman will be ordained to the gospel ministry by Calvary Baptist Church on Friday, March 8th. The service will begin at 7:30 p.m. The ordination sermon will be preached by Fred Halliman. We invite all the friends of the New Guinea Mission work to be present at this service if possible.

WAYNE MOWRIS MISSIONARY TO THE NORTH WEST TERRITORIES OF CANADA

Wayne and Lillian Mowris (picture No. 1) have served in Canada for almost five (5) years now. Brother Mowris was sent under the authority of the King's Addition Baptist Church of South Shore, Ky.

The Lord has blessed his ministry to several different tribes of Indians as well as to

others from various countries.

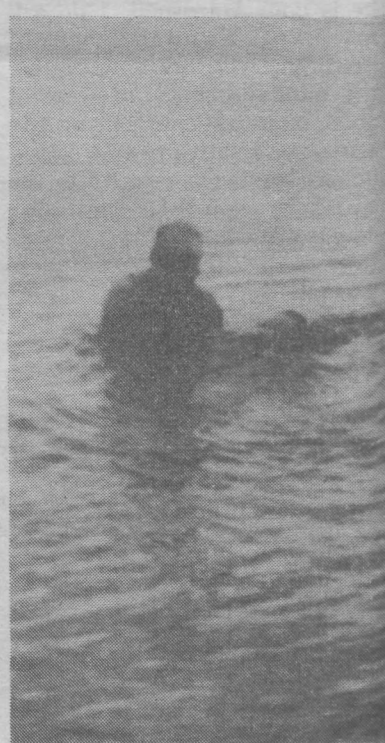
EDITOR'S NOTE: I would like to add a word that I also consider brother Mowris worthy of Baptist support. I have known him for a little spell and heard him preach on a few occasions. I urge our readers to pray for this work, and to consider it when you consider supporting mission work.



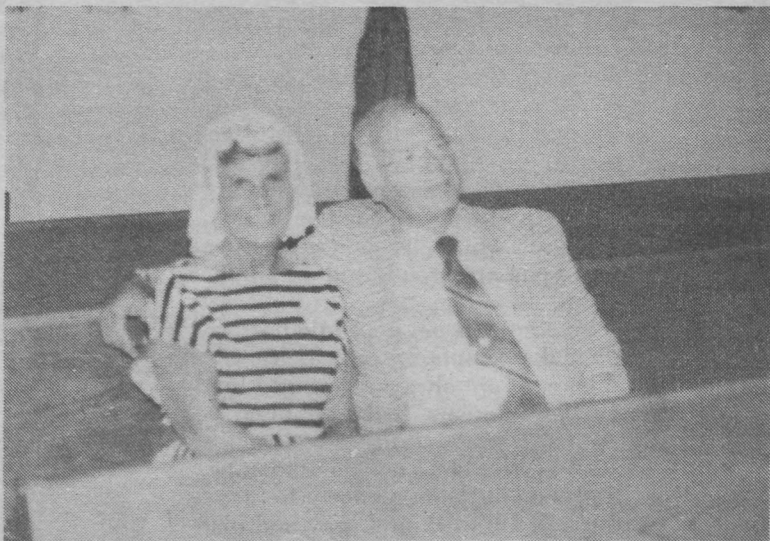
There have been nine baptized, some in the icy lakes and others in the clear blue lakes (picture No. 2). He has now been able, by the grace of God, to have his own house where regular services are held in Ft. Smith. He travels regularly over narrow, gravel roads, usually ice covered, to other preaching, or potential preaching, points.

The Indians are beginning to accept him as being one who plans to stay and live among them and so will listen to him more closely than they would to others.

We at King's Addition feel that Bro. Mowris is a missionary worthy of your consideration toward support. If you wish to know more about him please contact James E. Hobbs, Pastor, The King's Addition Baptist Church, P.O. Box 634, South Shore, Ky. 41175.



MEMORIES OF OUR 1984 CONFERENCE WHET OUR APPETITES FOR THE NEXT ONE



Hurry up and get the service started. We can't wait.



A baptizing: an added blessing at our conference.