

ARE BAPTISTS PROTESTANT — NO.

by Sam Wilson

Matthew 16:18: "And I say also unto thee, That thou art Peter, And upon this rock I will build my Church; and the gates of hell shall not prevail against it."

I will not enter into a long explanation of our text. I will only say that Jesus is speaking of building or edifying His church upon Himself. I use this text only to establish the fact that Jesus has a church which He calls His own. Jesus, during His earthly ministry started a church. To deny this is to deny the clear teaching of God's Word. To say the church started on Pentecost is an absurdity. Jesus started His church. Now, it stands to reason that if Jesus started a church, and promised perpetuity to that church; that church is in existence today. Every saved person should be a member of the church Jesus started. All other denominations are

synagogues of Satan. They have no Biblical right to exist. They exist in opposition to the church Jesus started. They show by their existence that, in their eyes, the church Jesus started is not good enough for them. I wish to prove in this article, that the church Jesus started was a Landmark, Sovereign Grace,



Sam Wilson

Missionary Baptist Church.

Let us get on with our subject. Are Baptist Protestants? Most

people in their ignorance, would say yes to this question. There is a great error in this world; the thinking that there are two types of churches: one being the Catholic and all others being Protestants. It is true that there are two types of Churches, but the whole truth is: there are true Baptist Churches and there are Protestants. You see, Baptists were here first. Therefore all organizations since the days of Christ, or anything that is not a true Baptist Church should be labeled as Protestants. This includes the Catholics. I remember when I was in grade school, they would send home forms to be filled out by parents. One of the questions on those forms had to do with religious affiliation. They would only give two choices, one would be Catholic and the other Protestant. I remember Daddy would always cast a write-in, and put Baptist. I did not understand

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MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

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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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THE TRINITY INSURANCE COMPANY

by Hubert Sapp
Rt. 1, Box 24
Maceo, Ky. 42355

My text is found in Matthew 3:13-17: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? 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. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Here we have the greatest insurance company that the world knows anything about. God the Father purposed it. The Holy Spirit presents it. Insurance is something that everyone needs today. I mean by that statement that the man who drives a car without insurance is a fool to say the least. What about insurance on your home? What about insurance when you go to the hospital? Now all of these policies are good within themselves, and we need them very badly, but the biggest fool in all the world is the person who doesn't have an insurance policy beyond the grave. Now I want to tell you about this policy. I call it the greatest policy ever written. All need this policy according to Hebrews 4:13, "Neither is there any

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THE ENJOYMENT OF CHRIST BY HIS PEOPLE

by Nick V. Wools
406 S. Pine St.
Windsor, Ill. 61957

The enjoyment of Christ by His people implies three things to us. First of all, that we, as God's people, are supposed to enjoy Christ. Secondly, it implies there is something in Christ to be enjoyed. And thirdly, there are certain things prerequisite to enjoying Christ. God's people ought to be happy because they have much to be happy about, so long as they remain in their God-given positions and are obedient.

Throughout the Scriptures we are exhorted, admonished, and commanded to be joyful. The Apostle Paul thought it such an important duty that he repeated it just for emphasis, "Rejoice in the Lord always, and again I say rejoice" (Phil. 4:4). It is important that we rejoice in the

Lord because to do so brings honour and glory unto the Lord and pleases Him well. It keeps us in the spiritual attitude of prayer and praise. It makes us fit to face the trials and tribulations of life. It openly declares that we are in a state of obedience to the Lord. No disobedient child of God can enjoy the Lord, but only bring upon himself the chastening hand of love. Therefore, we ought to heed the admonitions of God's Word, so we can experience the enjoyment of Christ as it was intended for His people.

Plainly the Scriptures declare that we are to rejoice in thankfulness to the Lord for everything. When Israel in the Old Testament brought the first fruits of their harvest, offering their tithes, they were to rejoice. "Thou shalt rejoice in every good thing which the Lord

thy God hath given unto thee, and unto thine house, thou, and the Levites, and the stranger that is among you" (Deut. 26:11). Now here it says to rejoice in the good things which God has given to us. We don't have to tell anyone to rejoice in the nice things God gives us, or do we? Unfortunately we do, because sometimes God's people receive so many nice things they begin to take them for granted. What we must do is realize that everything God gives us is good whether we think it is or not.

The word enjoy in I Timothy 6:17 is made up of two different Greek words, "lao" and "haplous". The first word means joy, and the second word means single, uncomplicated, or simple. "Charge them that are rich in this world, that they be

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

FLEE FORNICATION - I

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body" (I Cor. 6:18).

No thing is more characteristic of this day in which we live than that of overemphasis on sex and sex perversion. Nothing shows the awful depravity and wickedness of our day more than this. It is everywhere. It seems one cannot advertise a bucket of bolts without referring to them as "sexy" and using a partially nude woman in the ad. The

movies and TV have about destroyed all standards of moral decency in our land today. In the school, on the job, in literature, in movies and on TV, we are bombarded with sinful and perverted sex. Seldom can we see true and pure love exhibited and magnified on the TV. It is nearly always one man's wife and another woman's husband, or the awful perverted sex of homosexuality, or the sex of single people apart from marriage. Frankly, the whole thing is very disgusting to anyone who has some standard of decency and sexual purity.

What is fornication? Many think this term is restricted to the matter of sex involving at least one single person. This is not true and there is an absurdity of interpretation that goes along with this false definition. I refer to Matthew 19:9, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery..." This verse very clearly states a Scriptural ground for divorce and remarriage, no matter what some Pharisees say about it. But those

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WHAT TIME IS IT?

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

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (I Thessalonians 5:1, 2).

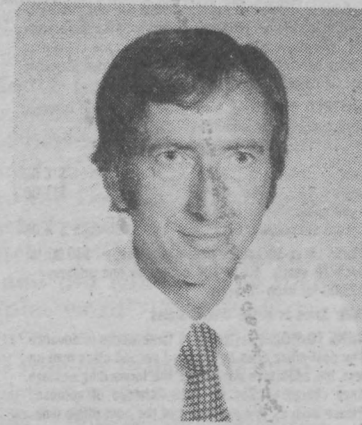
Now we understand from reading this, that those in Thessalonica knew what time it was.

We know that as children grow up, they are fascinated by what time it is. They are always asking, "What time is it?" Sometimes we might get a little impatient as they keep asking this. Well, by and by, they learn to tell time and they count that as quite an accomplishment. Now, I want to talk to you about telling time spiritually, with respect to the second coming of the Lord Jesus Christ. Do you know what time it is? I want to try, by God's Grace, to show you what time we are living and how near we are to the coming of the Lord Jesus Christ.

I. We are near the time of the millennial reign of Christ. In six days God created the earth and then on the seventh day, God rested. Now, in II Peter 3:8, we have these words, "But, beloved, be not ignorant of this one thing, that

one day is with the Lord as a thousand years, and a thousand years as one day."

From Adam to Abraham was two thousand years. From Abraham to Jesus Christ was two thousand years — that is four thousand years or four days in God's sight. The Lord Jesus Christ has been gone nearly two thousand years. That is six days in God's sight. The seventh day, the next one thousand years will be a time of rest, a time when



Ron Boswell

the Lord Jesus Christ will reign. Now, we cannot and do not fix a date. In the Sovereignty of God, the recording of time has been disturbed and we do not really know what year we are in. All that we say is that we are well into the sixth day, and the seventh will be a day of rest.

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WHY I CORINTHIANS 12 DOES NOT REFER TO A UNIVERSAL CHURCH

by Arthur Pink
(Now In Glory)

For almost ten years after his regeneration the writer never doubted that the "body" spoken of in I Cor. 12 had reference to "the Church Universal." This was taught him by those known as "Plymouth Brethren," which is found in the notes of the Scofield Reference Bible, and is widely accepted by evangelicals and prophetic students. Not until God brought him among Southern Baptists (a high privilege for which he will ever be deeply thankful) did he first hear the above view challenged. But it was difficult for him to weigh impartially an exposition which meant the refutation of a teaching received from men highly respected, to say nothing of confessing he had held an altogether erroneous concept so long, and had allowed himself to read I Cor. 12 (and similar passages) through other men's spectacles. However, of late, the writer has been led to make a prayerful and independent study of the subject for himself, with the result that he is obliged to renounce his former view as utterly untenable and unscriptural.

The A.V. of I Cor. 12:13 reads as follows: "For by one Spirit are we all baptized into the body"—concerning this we shall have more to say later on. On I Cor. 12 Scofield, in his Reference Bible, has this to say: "Chapter 12 concerns the Spirit in relation to the body of Christ. This relation is twofold: (1) The baptism with the Spirit forms

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Ministers, when preparing a message: think yourself empty, read yourself full, write yourself clear, and pray yourself keen.

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JOSEPH M. WILSON, EDITOR

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FLEE

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who wrongly define fornication give an absurd and unscriptural meaning to the verse as to the Scriptural ground for divorce and remarriage stated here. They say that fornication means sex involving a single person, usually between two single people. Therefore they say that if you marry a woman, thinking her to be a virgin, then learn that she is not (that she had sex before marriage), you can divorce her and marry another. But, no matter what she might do after marriage, you cannot divorce her. Now, on the very face of it, this is absurd. What man would not be much more concerned about sexual unfaithfulness on the part of his wife than such before their marriage?

It is true that some smaller, abridged English dictionaries give this as a definition of fornication. However, the better, larger, unabridged dictionaries point out that fornication, especially in the Bible, refers to much more than just sex between single people. The Biblical usage of the word "fornication" and of the Greek word so translated proved conclusively that this is a false definition of the word. The Bible uses this Greek word to refer to harlots and whoremongers, and who would imagine that all such sex activities involved only single people? The Greek word is used to refer to a house of prostitution and to one who keeps such a house, and surely this is not all restricted to single people. The fact of the matter is that the man who says fornication always refers to illicit sex involving one or more single persons just has not done his homework in a good English dictionary, nor in the Bible. He is just ignorant of the truth and palming his false interpretation off on the unsuspecting. The man is guilty of preaching his own opinions in-

stead of the Word of God.

The truth of the matter is that fornication, and the Greek word so translated, is the Bible word referring to any and all kinds of sinful sex. It is the generic word used to refer to sinful sex in general.

There is one, and only one, permissible and proper sex act. It is that of sex between a man and a woman properly married to one another. Now, that is permissible. It is ordained of God. It is proper. It is the culminating act of true and proper love. There is nothing wrong, unclean, or unscriptural about it. Those who forbid to marry, as do the Roman Catholics with respect to priests and nuns, are not advocating a superior morality or spirituality. Instead, such are teaching the doctrines of demons, (I Tim. 4:1-3). Sex between a man and woman properly married to one another is proper and good. But any and all other sex acts are wrong, wicked, vile, ungodly, perverted, and sinful.

Sex before marriage is wrong and sinful. No matter that many young people practice such. No matter that some advocate such as a proper test before commitment to marriage. Such is wicked. Sex without marriage is wrong. For a man and woman to live together as man and wife, but not being properly married, is the same as prostitution. Do not condemn the prostitute and the man who pays for her body, and then defend the boy and girl who live together without marriage, who in the awful vernacular of our day, "shack up." Sex with other than the one to whom one is married is wrong. Sex between members of the same sex is horribly perverted and sinful sex. It is not an alternate life style, it is wicked and sinful perversion. You homosexuals and lesbians are not exercising your free and proper choice of your own life style, you are perverts. The old words to describe you, which I will not repeat, are far more appropriate than your new fangled, inappropriate, stolen, and perverted usage of the word "gay". You are not "gay", you are a sorry, stinking, low down, no account, vile, wicked, pervert. Sex between a man and woman properly married to each other is right. All other sex is wrong. This wrong and sinful sex is all included under the Biblical usage of the word "fornication."

The Bible has much to say (all bad) about this sin of fornication--any and all sex sin. "Thou shalt not commit adultery" (Ex. 20:14). When God would state ten commandments which would set forth His attitude towards sin, He made the matter of sex sin to be the subject of one of those. I consider the ten commandments to be of great importance. I consider them to be continually in force. I consider them to apply to all men of all time: Jew and Gentile, saved and unsaved, before Sinai and afterward, even until this present moment, and stretching on through all time. I consider the ten commandments to embrace within themselves all possible sin and all possible virtue. What God has said therein is of great significance, and He made sex sin to be one of those commandments.

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her

already in his heart" (Matt. 5:27-28). In the sermon on the mount, our Lord does not alter the ten commandments. He does not put them out of force. He does not soften or lessen their claims and meaning. Rather does He expound them. He clears them from some false and foolish interpretations of men, and sets forth their true meaning. He shows that the seventh commandment not only forbids the actual act of adultery, but also condemns the thought, desire, and any and all things connected with adultery.

Many Scriptures deal with this matter of sex sin. "To deliver thee from the strange woman, even from the stranger which flattereth with her words; Which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return, neither take they hold of the paths of life" (Prov. 2:16-19). The harlot is a "strange woman." She is not what a woman ought to be. She is a stranger to the purity and decency that ought to characterize a woman. Read Proverbs 6:24-32. Note the last of those verses, "But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul." He is not a smart man, he is a fool. He has not gained anything, he has destroyed his soul. Read Proverbs 7:5-27. Oh, what an indictment of this terrible sin, of the woman who intices to it, and the man who succumbs to her temptations. Note v.27, "Her house is the way to hell, going down to the chambers of death." One could go on and on. The Bible shows its condemnatory attitude towards this sin by the language it uses concerning it, and by the prominence given thereto in its pages.

There are many examples in the Bible of those who were well nigh, if not totally, destroyed by this sin. Numbers 25:6-15 tells us of Zimri and Cozbi. He was a man of Israel, she was a prostitute of Midian. While many of Israel were weeping over their sins with the Midianites, this man brought this woman into their midst, took her into his tent and engaged in the vile sin of fornication with her. Phinehas, the priest took a javelin in his hand, went into the tent, thrust Zimri through his back and the woman through her belly. They died and went to hell while in the very act of sex sin--from the bed of whoredom to the flames of hell--what an awful trip!

Samson suffered greatly over this sin. He would not control his sex lust. He got involved with wicked, adulterous Delilah. He wound up blinded, in the prison house, grinding corn for the Philistines. See poor Samson, the former heavy weight champion of the world, the former slayer of the enemies of God -- see him blind, bound, and working for the devil's crowd. What is it that brought him down so low? It was the awful sin of sex -- wrong and unlawful sex.

Look at David. He walks upon his roof. He sees a woman bathing. He gazes at her. He lusts for her. He enquires about her. He sends for her and commits adultery with her. It is all over and done with and she returns home. Ah, but is it done with? No, there are terrible consequences to pay. The child

born of this illicit union dies. The name of the Lord is blasphemed because of David's sin. David suffers the rest of his life over this sin. Though he did not lose his salvation, though God restored to him the joy of salvation, though he was forgiven and restored, though he was again used of God; still he suffered the rest of his life over that sin -- those few moments of sin -- with a lifetime of sorrow therefore.

In the Old Testament God

commanded the death penalty for many sex sins. "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death" (Lev. 20:13). The world may defend homosexuality, but God hates it. God also commanded the death penalty for some other sex sins in the Old Testament.

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FROM THE EDITOR

"And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God" (Acts 3:8). This man had just been totally healed of a lameness from birth. Oh, how happy he was! He expressed his happiness in a very emotional way. Oh, send the deacons back to quiet this man down. He is disturbing the service. He is acting like a "Holy Roller." What will people say about our church if we allow people to act like this? We just must stop such actions in our church or get rid of those who act in this way.

But this man had received a great blessing. Was it not proper for him to act in such a way, showing his great joy? Who could blame him for such an outburst of emotionalism? However, I ask you, did this man receive any greater blessing than you did when God saved your soul? Are physical blessings as important as the spiritual ones we who are saved receive from the Lord? Then why do we not show some emotionalism, some joy, over the blessings we have from the Lord?

"And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering" (Acts 3:11). Why did the crowd gather here? Why were they wondering? Was it not because this man was showing some emotionalism, showing some joy? Brethren, could it not be that one reason the crowds do not flock to our services is that there is nothing in them for the people to "wonder" at? Why do people not "wonder" at our services? Is it not because there is nothing to "wonder" at?

The true salvation experience is not produced by the emotions. But, beloved, does not a true experience of salvation produce some emotionalism? Salvation is described as: 1. A new birth. 2. A resurrection. 3. A creation. How can we experience that which is so described with no emotionalism as a result thereof?

In days gone by there was emotionalism in the churches. There was weeping. Often there was hardly a dry eye in the place. There was great joy, hearts were stirred to their very depths. There were "amens" and other comments form the men in the audience. Of course the women should not join in audible comments in the church. Oh, hearts were stirred in our churches in the days gone by! There was a moving of the Spirit in the hearts of those present. There was, "the sound of a going in the tops of the mulberry trees" that signaled a going forth of the Lord, and caused the people to "bestir" themselves. There was enthusiasm in the singing, deep feeling in the praying, sighs and groans of heart were heard in the days gone by.

The word got out. Folk would come to the services. Sinners in the congregation would be brought under Holy Spirit conviction and brought to the Saviour. The visitors in the congregation would "wonder" at what was going on in the house of God.

But now there is nothing going on. There is nothing to get the attention of the crowds. There is nothing to wonder at. Oh, how cold, icy cold, are most of our meetings today! Folk come to church to go home. Getting it over with, getting out and getting back home is the uppermost thing in the minds of the majority. Folk go through a form, a ritual, a ceremony. There is little joy and delight at the glorious privilege of assembling in God's presence. There is little of drawing very close to the Lord, until His presence kindles the ardor of worship. We sing a song, slowly and softly, sort of like a funeral dirge. There is no, or little, hearty, enthusiastic, joyous singing of praise to God. The heart is not in it, and there is not too much of the voice in it. Two drunks at the corner bar can make more noise than most of our congregations. Somebody leads in prayer. Cold, dry, formal, ritualistic prayer, saying the same thing every time. No real bowing of heart and soul before the Lord. No real, sensible, approaching the throne of Grace. No real sense of the presence of the Lord. Just words. The preacher preaches, but where is the power of the Spirit of God, moving over the audience, breathing upon the hearers? Where is the wind of the Spirit causing dead, dry bones to live and stand upon their feet?

Oh, our services are so dry, dull, uninspiring, cold, etc. Is it not true, my brethren? Is it not true? Is it not the sorrow and burden of our soul? Do we not long to see something happen in our services? Something unusual, something different, something to "wonder at". Something to talk about all the next week. Something to awaken interest. Something to arouse the emotions. Something to draw the crowds. I feel sure that I have touched a sympathetic chord in the hearts of many of my preacher brethren.

I have extended this beyond the usual space for an "editorial." Next issue I will write about the "why" of this situation, and some suggestions as to "what" we can do about it, if we can do anything. Brethren, pray for me, I sometimes feel myself sinking beneath the waves of discouragement, of what's the use? of can anything be done? of will it ever be any different from what it is now? Oh, may I not sink entirely and permanently 'neath those cold, dreary, stifling, choking waves. Oh, God, life me up! Help me to look up. Give me some hope as to the future of my ministry and of our churches. Brethren, I have posed a question. We all recognize the question. let us seek, earnestly, prayerfully, believingly (yes, believingly) for an answer. Oh, to see some emotionalism in our churches! Oh, to see something that will draw the crowds and give them something to wonder at. Read again Acts 3: 8 & 11.

It is not as difficult for us to forget our troubles, as it is to forget our blessings.

FLEE

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Now, I am not prepared to say that men should be executed today for sex sins. I do think that all such should be considered criminal and be punished by the law of the land, but I do not say they should be executed. I believe in capital punishment. I know the Bible teaches it. I do not know how many of the capital crimes of the Old Testament--those for which men were to be put to death--should be considered and punished as such today. (I would welcome a study in this subject for The Baptist Examiner). But know that the God who commanded the death penalty for this in the Old Testament, though He may not command such today, has not changed His attitude of hatred against this sin. Men's standards change, but God's do not. His standard of moral conduct is the same for all men and in every age.

The Bible frequently connects sex sin with the lack of salvation and with going to hell. Let the reader beware. Read Matthew 5:27-30. Note the connection between the sin of adultery and going to hell. If your eye cannot refrain from looking on a woman with lust, pluck it out lest you go to hell. If you cannot keep your hands of lust from feeling all over a woman, cut them off lest you go to hell. Is not this the proper interpretation of this Scripture? Read I Corinthians 6:9-10. Note these words, "...the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators...nor adulterers, nor effeminate... shall inherit the kingdom of God." The "effeminate" is a Greek word referring to the man who played the part of the female in a homosexual relationship. Note the connection between sex sin, being lost, and going to hell.

Read Ephesians 5:3-6. Note these words therein, "...no whoremonger...hath any inheritance in the kingdom of Christ and of God. Let no man deceive you: for because of these things cometh the wrath of God..." Note the connection between sex sin, being unsaved, and going to hell. Read Revelation 21:8. Note these words, "...whoremongers...shall have their part in the lake which burneth with fire and brimstone: which is the second death." Beloved, if God does not save a man from the practicing of the sin of fornication, neither will He save that man from the flames of hell.

Believers need to be warned against this sin. Strange as this may seem, it is true. Believers still have the old sin nature with all the sinful desires which they had before being saved. Furthermore, sex is a natural desire. Sinful sex in the wrong satisfying of a natural desire, and is more easily fallen into than some sins. Many believers, including some in the Bible, have fallen into this sin. We who are saved need to be aware of the danger of this sin. We should never think that we are immune to such as this would make us least watchful against this sin. My text, I Corinthians 6:18, which tells us to "flee fornication" is followed by v. 19, which speaks of those whose bodies are the temple of the Holy Spirit. Believers need to flee fornication.

Let us look briefly at some of the horrible results of the sin of

fornication--all kinds of sex sin. One could preach many sermons on this, and still not tell the whole story of the terrible consequences of this sin. This sin has destroyed civilizations of the past, and has well nigh destroyed America--and may yet do so. I am talking about this sin that is joked about by wicked men. I am talking about this sin which is lauded and glamorized by the movies, TV, and in print. I am talking about this sin that is defended by many who profess to be decent people--as if it were the right of each individual to do as he pleased in this matter. No man has the right, before God, before society, or before proper law, to commit this sin. Let us note some of the consequences of this sin about which the world has such a permissive attitude.

Sex sin is a great curse to the economy. Who can tell how much money is spent on this sin? We could be well on the way to solving the economy problem of our country if we would abolish sinful sex.

Sinful sex dehumanizes man, yea, it animalizes man. Animals commit sex promiscuously, do not have sacred union with one another. This is all right and proper with animals. They are obeying God-given instincts. But humans are not to live like animals. When humans act like animals, they are really lower than animals for they are sinning against God's law. Remember, that when you commit sinful sex, you are lower than a snake.

Sinful sex destroys the beauty, glory, blessedness, and sacredness of the proper sex act. Sex is a gift from God. Proper sex is the ultimate of the blessedness of true and proper love. Proper sex is the joining of spirit with spirit in deep and wonderful love, as well as the joining of the bodies. No one can know the true, proper, best, and ultimate enjoyment of the sex act except in the proper and Biblical way of a sex union between two people deeply in love and properly married to each other. One of the terrible misnomers of our day is when the world calls its acts of sinful sex "making love." A man told me that he figured that he had made love to over a hundred women. I told him that he had never made love to one woman, that he did not know the meaning of love. Animals can have sex, but only a man and woman, properly married, can make love. Do not degrade the beautiful word "love" by applying it to your merely animal act of sex.

Sinful sex destroys homes. It is the major cause of broken homes. I tell you that there is not more than one broken home in a thousand that was not broken by sinful sex. Men and women may give a hundred excuses as to why they break up their homes, but nearly every time, the true reason is sinful sex. Homes do not usually break up because of mental stress, financial difficulty, incompatibility, etc., they nearly always break up because one or both of the parties is having sinful sex. Without sinful sex, the divorce rate would plummet to nearly zero. This terrible sin breaks the heart of men and women as probably does no other sin. Women, and men too, are made to weep, to suffer greatly as no mere physical pain can cause, because their companion is involved in sinful sex.

And the children, the poor lit-

tle children, the children who have done no wrong in this respect, the children that did not ask to be brought into such a home--oh, how the children suffer because of the sinful sex of Mother and/or Dad. See that multitude of children in our land who do not have Mother and Dad. A child needs--a child deserves two parents. But here they are living with one or the other, torn apart on the inside, dragged between one parent and the other, suffering greatly--and all because Mother and/or Dad would not control sex lust, became the equivalent of a whore for whoremonger and committed sinful sex. Oh, how children suffer over this terrible sin! The man or woman who commits sinful sex simply does not love their children anywhere near the way they should. The man and/or woman who commits fornication is not fit to be a parent.

Sinful sex sends to hell. "Her house is the way to hell", the Bible says of the harlot. The house of illicit sex is a stopover on the road to hell. Those who continue in a life of sinful sex end up in the flames of hell.

One ray of hope I give. There is forgiveness from God for this terrible sin. There is salvation. There is cleansing in the blood of Jesus even for this terrible sin. Multitudes who were guilty of this terrible sin have been brought by the Holy Spirit to repentance, to faith in Christ, and have been washed whiter than snow in the precious blood of the Lamb of God. Sinful sex does not automatically assign the soul to hell without any hope of deliverance. God's grace is sufficient. God's power is able. God's mercy is great. Were it not for this, who among us could have any hope? What mortal lives who has never in thought, desire, word, or deed broken the seventh commandment of God? Praise God for forgiveness, for salvation, for cleansing, for deliverance from this terrible sin. Remember the Saviour's gracious dealing with the woman taken in adultery in John. Flee to the Saviour today.

May God help us to take a strong, uncompromising stand against this terrible sin. May we truly "flee fornication." God bless you all!

ENJOYMENT

(Continued from Page 1)

not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" (I Tim. 7:17) When we understand that all things were given to us in this life to enjoy, then our life will become uncomplicated and simplified. We will have learned to say with the Apostle Paul, "For I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me" (Phil. 4:11-13).

In Acts chapter 14 the Apostle Paul healed a crippled man and when the people saw it, they tried to worship Paul calling him Mercurius, and calling Barnabas Jupiter after their false gods. Of course Paul would not allow such a thing. He began to speak unto the crowd to direct their thoughts away from the healing and point them to the God whose power Paul had

displayed. Paul rehearsed to them the past goodness of God to the nation Israel. "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17). My friends, we want to take note here that it was the same God who filled them with food that also filled their hearts with gladness or joy. It wasn't the food that filled their hearts with joy, but it was God. So God can fill our hearts with joy even when there is no food. And the food that truly makes a child of God enjoy the Lord is that bread which came down from heaven, the bread of life, and the everlasting water. As long as we walk in the presence of the Lord, by whose power we receive rain from heaven and fruitful seasons, we will be enjoying life.

Jesus is the Good Shepherd, He is the door to the sheepfold, the one who leads into the green pastures and feeds the sheep. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (Jn. 10:9, 10). In lean seasons we can look back and rejoice in the plentiful seasons. During the hard times we can look back and rejoice for the times of ease we have already experienced. Rejoice in the Lord always, and again I say rejoice. David excluded the material blessings and made the foundation of his joy the presence of the Lord and the reality of His spiritual blessings. For David speaketh concerning Him, "I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption. Thou hast made known to me the way of life; thou shalt make me full of joy with thy countenance" (Acts 2:25-28). So then, we are commanded to enjoy Christ and to rejoice in Him, while at the same time it is His goodness and grace that makes us enjoy Christ.

It is good to have food, and it's necessary we admit. Our Lord has made provision for this also in His decree. Remember what James said? "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; not withstanding ye give them not those things which are needful; what doth it profit?" (Ja. 2:15, 16). When we see our brother or sister in need, love demands we take care of that need. But even here there is a spiritual principle laid down by our Lord. We enjoy Christ by giving; even as He has given for us. What did our Lord say when He had fasted in the wilderness for forty days and forty nights? He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." When talking to His disciples about food and raiment He said this, "But seek ye first the Kingdom of God and His righteousness and

all these things shall be added unto you" (Mt. 6:33). If we take joy in the spiritual things of Christ, and strive for obedience, He will grant us all that we need in this world. Brethren, is this not a blessing to enjoy in Christ?

What are some of the spiritual blessings by which we can enjoy Christ, and rejoice in Him with joy unspeakable and full of glory? The angel of the Lord appeared at the tomb of Jesus. His countenance was like lightning, and his raiment white as snow. He rolled the stone away from the sepulchre and the words he spoke to the two Marys are words that today are still bringing joy unto the people of God. And the angel answered and said unto the women, "Fear not ye: for I know that ye seek Jesus which was crucified. He is not here: for He is risen as He said. Come see the place where the Lord lay. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word" (Mt. 28: 5-7). Brethren, it ought to fill our hearts with joy to meditate upon the fact that we serve a risen Saviour. When the seventy disciples returned from their mission, they came rejoicing that God had given them such power over, not only the scorpions, and serpents, but even spirits. What did Jesus say unto them? "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." We can take joy in our sovereign God whom elected us to salvation before the foundation of the world and penned our names in the Lamb's Book of Life. There is joy and peace in believing, but along with it there comes a hope. Because He arose, we shall also. "Now the God of all hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Spirit" (Rom. 15:13). We have been made the recipients of the blood atonement of Jesus Christ. By His stripes we are healed. What more in Christ could we enjoy than this? "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we now have received the atonement" (Rom. 5:11). While others are striving to justify themselves before God by their good works, we are rejoicing in a free and unmerited justification founded and grounded in the finished work of Jesus Christ.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1,2). Friends, the enjoyment of Christ by His people is the pure product of God's sovereign grace. Did God expect His people to enjoy Christ? He not only expected it; but He ordained it; He decreed it, and made provisions for it.

There are certain prerequisites to the enjoyment of Christ. In Acts 8:39, after the Ethiopian Eunuch was baptized by Philip, the Scriptures say he went away rejoicing. He was happy because he had been obedient to the commandment of God. He was serving in church

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THE BAPTIST EXAMINER

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The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please explain I Tim. 4:4. Does this mean we are to eat anything?

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

PASTOR
Sovereign Grace
Missionary
Baptist Church
Texarkana, Tex.
75501



If the question is restricted to foods which are edible to man, and not injurious to his physical health, nor offensive to a weak brother or sister, the answer to the question is yes. The Scripture reference in the question has to do with meats which were excluded from the Jewish diet by the Mosaic law, and with meats which were sacrificed to idols.

Due to the Judaistic elements in the early churches, the question of "meats" arose with perplexing frequency, and thus it was that Paul dealt with it at length (Rom. 14:14-20; I Cor. 10:25-33; Heb. 13:9). With Paul it was not a question of liberty, for the work of Christ had set aside the dietary law of Moses, and by "the new and living way" perfect liberty in the matter had been established. However, Paul thought it wise in certain situations to forebear, and out of love for the weaker brethren to circumscribe this grace given liberty.

Paul was no blind dogmatist, but a judicious defender of the gospel. He was no compromiser, but he knew there were some concessions which the Christian could make and yet remain innocent of transgressing the truth. Paul was free to take support from the various churches he ministered to, but he refused support when it would be a hindrance to the furtherance of the Gospel (I Cor. 9:12). Paul was Christ's free man, but he made himself a servant unto all men that he might gain the more (I Cor. 9:19). Paul was inflexibly firm in his conviction that Titus, a Greek should not be circumcised, and steadfastly refused to permit it. To have allowed Titus to be circumcised would have been a compromise of the truth (Gal. 2:3-5). However, it was different with Timothy who was half Jewish. Paul, without hesitancy had Timothy circumcised (Acts 16:1-3). This was an innocent concession on the part of Paul and Timothy, for it was a tradition highly favored among Jewish Christians. But Paul would not allow it when the Judaizers tried to force it upon Gentile Christians, nor in any case would Paul allow it when it constituted a return to the system of law works which his Lord had brought an end to (Rom. 10:4; Gal. 5:2, 3).

Paul says "all things are lawful for me" (I Cor. 10:23), but he does not mean by this, that he has a right to sin, but that he has the full liberty of divine grace. Yet, the true principle of Christian love is to forego our own rights for the in-

terest and welfare of others. That is, when the foregoing of those rights will not violate the Scriptures. Paul teaches the Corinthians they have a perfect right to buy and eat meat without being concerned whether or not it had been offered in sacrifice to idols. The pagans may have offered it in sacrifice to idols, but God in His benevolent providence included it on the Christian menu, and they were to receive it with thanksgiving; for it was sanctified by the Word of God and prayer (I Cor. 10:25-27; I Tim. 4:3-5).

On the other hand, if the Christian is eating with other believers, and a brother takes exception to a certain food on the table, believing the eating of it to be contrary to Scripture, then he who knows the truth in the matter should decline, for the sake of the weaker brother, to eat the food objected to by him. This would be a small concession on the part of the stronger brother, he would yet have the good will of the weaker brother, and thereby the opportunity to gain him or teach him further truth. Oft times the more learned and spiritual brother must forego certain rights or prerogatives for the welfare of an immature brother.

Let us hear the conclusion of the whole matter: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

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

Deacon
Calvary
Baptist Church
Ashland, Ky.



In this chapter, Paul is warning against false teachers that shall come in the latter times. These false teachers will cause some to fall into error, by causing them to give, "heed to seducing spirits and doctrines of devils." In verse three he gives two examples of what these doctrines of devils will be. One, "forbidding to marry" and the other is, "commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." Here, he is saying that these false teachers would command one to abstain from food which God had created for man's food.

In verse 4 Paul explains why the commanding to abstain from these meats was wrong. He said, "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." A study of Genesis one will show the meaning of the phrase, "For every creature of God is good." In Genesis 1:31 it is said, "And God saw everything that he had made, and behold, it was very good." This means that everything which He created was good for the purpose for which He created it. This does not mean that everything which

He created was good for food, neither does it mean this in I Timothy 4:4.

God created all things for a purpose and each thing was good for its intended purpose. Therefore, to command to abstain from that, "which God hath created to be received with thanksgiving—" is wrong and should not be done by those who believe and know the truth.

These false teachers are teaching that we are to abstain from food that God has created for us, and which is normally used for food. Paul said this is a doctrine of devils, therefore, we are not to refuse that which God has provided, on account of some religious teaching, but to receive it with thanksgiving, "For it is sanctified by the word of God and prayer" (I Tim. 4:5).

We see that what the Spirit had expressed would come true concerning these false teachers has come to pass. Today, do we not have a religious group that has forbidden certain ones to marry? Do they not abstain from certain foods (meats) on certain days and at certain times of the years? These are the false teachers that Paul is warning us against.

SAM WILSON
1490 North
Spring St.
Gladwin, Michigan
48624

PASTOR
Grace
Baptist Church
Gladwin, Michigan



I. Timothy 4:4: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

It is important here, as with any portion of God's Word, that we interpret according to the context. The context deals with religious fanatics who teach either eating certain meats is wrong at all times, or that eating any meats at certain times is wrong, or possibly both. They make what you eat or do not eat a criteria for being a good Christian. What we eat or do not eat, has nothing to do with how good a Christian we are. The important thing is that whatever we eat, we receive it with thanksgiving unto God.

The question reads: "Does this mean we are to eat anything?" To that question I answer no, it does not mean we are to eat anything, but that we can eat anything. Romans 14:14, reads, "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean." The Jews, in the Old Testament, were restricted as to what they could eat. These restrictions no longer apply. We are not bound by law as to what we can and cannot eat. Paul does make a point that we are bound by conscience and by responsibility to our brothers in Christ. If your conscience bothers you eating certain things, then abstain from them. Be very careful though about

condemning those that see nothing wrong with eating these things. They have Scripture on their side. If we know our eating certain things offends a weaker brother then we should abstain from this in his presence. I might add, that it is the job of every Christian not to be so easily offended as to become nit-pickers at everything others do. This leads to self-righteousness.

In closing, I do believe this verse gives us the right to eat anything God hath created. Let us make sure we receive these things with thanksgiving. Let us always recognize that God is the source from which every blessing flows. May God bless you all!

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

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



This verse is following the one that speaks of the ceremonial law concerning the eating of certain meats. He goes on to say "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

While there were certain restrictions as to meats, God has now told us that there are no longer these restrictions. He is telling us that all of His creatures are good and should not be refused. We can now eat pork, for instance, and not feel as if we are disobeying God.

The one thing that is required is that it be received with thanksgiving. "For it is sanctified by the word of God and prayer" (I Tim. 4:5). Giving thanks for our food is very important. We should not eat any meal without first thanking God for it. "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks" (Rom. 14:6). Before Jesus fed the 4000 He gave thanks. "And He took the seven loaves and the fishes, and gave thanks, and brake them and gave to the disciples, and the disciples to the multitude." (Matt. 15:36). I call your attention to the fact that Jesus was not ashamed to give thanks before the multitude. We are to give thanks for all things. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." (Eph. 5:20). "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col. 3:17).

There are now no restrictions as to the meat we eat but it is all to be received with thanksgiving.

ENJOYMENT

(Continued from Page 3)

capacity. God's people can enjoy Christ only so long as they are serving Him in obedience. "If ye keep my commandments, ye shall abide in my love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full; (Jn. 15:11). In Philemon 20, Paul

uses the word joy. This is the only place in the New Testament where this particular Greek word is used. It means: to receive profit, to gratify, to derive pleasure or advantage. Paul was talking to Philemon about his runaway slave Onesimus, who just happened into the presence of Paul and was saved. Paul told Philemon that anything Onesimus owed him should be charged to the Apostle's account. "I Paul have written it with my own hand, will repay it: albeit I do not say unto thee how thou owest unto me even thy own self besides. Yea, brother, let me have joy of thee in the Lord, refresh my bowels in the Lord" (Philemon 19,20). Philemon would do the right thing, Paul would have joy in the Lord; he would derive pleasure from the proper response on the part of Philemon, and of course Christ's account, and yet He is still continually giving to us freely, albeit we owe Him even our self besides. All we are and all we have is the Lord's, and as we serve Him with this knowledge we will experience the enjoyment of Christ. Paul gives us the sequel to the book of Philemon in the book of Romans. "beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable, and perfect will of God" (Rom. 12:1, 2).

The prerequisites to the enjoyment of Christ by His people all fit under the main heading of obedience to the commandments of God, but we will not endeavor to break it down into several more specific duties. Brethren, have you ever enjoyed the company of a person with whom you have never spoken? Would dare to answer that question for you, if I may. Emphatically, the answer is no. Our best friends are those with whom we can cry, with whom we can laugh, live, and die. My brethren, who meets this criterion better than the Lord Jesus Christ? Peter said, "Casting all your cares upon Him for he careth for you." We cast all our cares upon the Lord in prayer. His are the only shoulders big enough to bear our burdens. We cast all our cares upon that One who understands, when so many times no one else can. No child of God can properly enjoy Christ unless he maintains a life of prayer and praise. Have you ever learned to love and understand a person who never talked to you? Of course you haven't. The person we trust is the one we have spoken to who speaks to us. We speak to the Lord in prayer, and He speaks to us through the Word of God. Our Bible is God breathing therefore it is. God's communication to His people. In his affliction Job still maintained a steady diet of God's Word. He said, "I esteem the word of His mouth more than necessary food." The Psalmist said, "Through thy precepts get understanding: therefore I hate every false way." Christ is ever going to be enjoyed by His people, it will have to be through a steady diet of God's Word and prayer. We must be reading our Bible to

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By looking at ourselves we are disappointed, keep looking unto Jesus and we will be blessed.

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What do you think about a church having a visitation program?
About door to door visitation?

DAVID S. WEST
Rt. 1, Box 271,
Cross, SC
29436

PASTOR:
Landmark
Missionary
Baptist
Church
N.Charleston, S.C.



There are problems that quite often arise from much of the work that the church attempts to do. However, we should not let problems hinder us from doing what God's Word teaches. I suppose the querist would like to know if a church visitation program is the teaching of God's Word. I don't see anything wrong with door to door visitation if a church wanted to set up such a program; and it would be handled properly. The problems that I had reference to were, so many class visitation along with that of Mormons, or Jehovah's witnesses so called, or Pentecostal type visitation. I do some door to door visitation and I have had the door closed in my face and sometimes short remarks, but we should not let this hinder us. Some church members do not like to do this kind of visitation for this reason. It is very discouraging at times.

I think just as good a plan as door to door visitation would be for all the church members to make an earnest effort to get their friends, their relatives, and their neighbors to come to church. If each member would put time into this, I believe attendance would increase. But most of us are slack concerning any kind of visiting. We need to be more concerned about the salvation of our loved ones, and our friends and neighbors. We need to not only let our light shine, but we need to be up and about our Master's business.

Now, let me give you some Scriptures along this line of work. In Proverbs 11:30-31, "The fruit of the righteous is a tree of life; and he that winneth souls is wise. Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Visitation work pays dividends. The Lord said He would repay us. We gain by visiting. Psalms 126:5-6, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." We need not think about the material blessings that we receive, but the souls saved. When we go forth to sow seed we must not have the seed, that is the Word, not in our hand only but in our heart, and then we can sow the seed properly. I can assure you that if you began to visit your friends and neighbors with the seed of God's Word and it comes from your heart, there will be some tears.

In Acts 20:20 we learn that Paul went from house to house teaching. I think this was teaching those that were members of the church at Ephesus and this involved visitation work.

We surely need to visit the

sick, the thirsty, the poor, the strangers, and those in prison. Matthew 25:35-36, "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Have we done this?

DAN PHILLIPS
Rt. 6, Box 611A
Bristol, Tenn
37620

PASTOR:
New Testament
Baptist Church
Bristol, Tenn.



Personally I think that a good visitation program is one of the best programs that a church can have. A church that has a good visitation program is one that grows in attendance, therefore, a healthy church. A church that does not have a visitation program usually is at a stand still or the old members die out and the church closes its doors. There must be some one, either the pastor, or some of the congregation visiting the community or the church dies out. The Lord did not intend His people to be lazy, this goes for individuals as well as to the church. The Word in the Great Commission is go, we are to be about the Father's business, He chose us as instruments to be used to carry out His work. All of us are not called to be foreign Missionaries, but, we are to be Missionaries in the field where God has placed us. The church is commissioned to go into all the world. Most churches are satisfied to send their money to the foreign field and let the Missionary there do their mission work for them, but God will hold us responsible to reach the lost in our community.

A lot of churches have not visited a mile radius of their church, yet call themselves Missionary Baptist. Beloved, there is more to being a Missionary Baptist than just having the name and preaching the doctrines. Jesus, when He was here in the world visible, went out to reach people. He had the first organized church which was made up of Baptist material, even Baptist Baptism. He went, and they followed Him and took part in His visiting ministry. You may argue they didn't have a building, therefore, they were a traveling church. This is no excuse. We today can travel (visit) yet be back for our worship services, but while traveling or visiting, we will have more to preach and teach, because we showed them we were interested in them.

Romans 10:17 says, "Faith cometh by hearing, and hearing by the Word of God." Many who will not come to hear the Word can be reached by door to door visitation, and just maybe the Lord will use our testimony, the Word of God, to be conveyed by the Holy Spirit to the heart of one of His elect. Beloved, visitation is not only

good for your church, it's good for your members. It brings them together, strengthens the fellowship, gives your people something to do, an initiative, a purpose, a feeling of being a missionary. The reason some churches do not have a visitation program of some kind is that they excuse themselves by saying, that's Arminianism. Not so, brethren, it's Missionary Baptistism.

JAMES A. CRACE
1862 St. John's Rd.
Ludlow, Ky
41016

PASTOR
Bethel
Baptist
Church
Ludlow, Ky.



A Church should be active in preaching and witnessing not only to those in foreign lands but also at home. In addition to the regular services and not just involving the preacher, but (as the Bible teaches) all members should be involved. The early Church is our example in practice and operation, the ordinances, and discipline. In Acts 5:42 we see our example in visitation. "And daily in the temple, and in every house, they ceased not to teach and preach Jesus." Yes, I believe in a church having visitation, where all the members are involved in an orderly, organized program. "Let all things be done decently and in order." (I Cor. 14:40) This way we make better use of our Lord's time. As far as house to house visitation is concerned, I have, and do practice this at times, especially when we are having a revival or special meeting, but I have found that visiting friends and relatives of Church members, and visiting those who have visited our services is more effective. Jesus taught His disciples to be fishers of men. (Mt. 4:19). This is an apt illustration of our responsibility to the lost, we go to the fishin' hole and wait for the fish to jump into our nets; No, we seek them out. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel 12:3.

THE TRUTH ABOUT HALLOWEEN

The first observance of October 31st as a holiday began well before the Christian era, in that this day marked the end of the Celtic (Irish, Scottish, and English) calendar year. It was thereby the eve of Samhain, a three-day festival of the DEAD, celebrated by the Celtic, pagan, cult, the Druids. During this festival, the following activities were said to have occurred: the dead rose and wandered; divination and soothsaying were practiced; fairies, witches and goblins harassed the people of the countryside — the Druids demanded contributions of food to support their special diet.

The observance of Samhain continued and in 834 A.D. Pope Gregory IV instituted "All Saints Day" or "Hallowman" as a Christian holiday, which the church hoped would replace Samhain. It did not, and during the Reformation, "All Saints Day" was revoked by Protestantism. In spite of continual efforts by the church to destroy these pagan religions and practices, they have survived. During the middle ages, such practices found an outlet in a tremendous surge in the practice of witchcraft, which was devoted to the worship of Satan himself. One of the special sabbaths for such worship was October 31st, and witches were said to travel to these services on broomsticks accompanied by black cats. In light of this historical review, let us examine some of the current practices and activities associated with Halloween:

—The date, October 31st, were obviously associated with a pagan holiday, during which divination and soothsaying (witchcraft) were practiced.

—The masks and costumes are used to conceal the true identity of children, who are urged to go out and mimic the acts of trickery and harrasment, previously attributed to fairies, witches and goblins.

—The posters purchased or drawn by children depicting witches on broomsticks across the moon are showing witches on their way to a special 'sabbath' service for the worship of Satan.

—Pumpkins carved to show a face are related to the turnips carved into 'death masks' which were carried by the Druids during the Samhain.

—The whole concept behind Halloween involved death, darkness, deception, fear, pagan rituals and Satan.

(An excerpt from an article by Rodney Buckson)

"Satan would try to soft pedal his degrading ways of destruction by making people believe that Halloween is a time for parties, fun and laughter. The Scriptures also say that Satan has disguised himself as an 'angel of light' and that he goes about as a roaring lion, seeking whom he may devour. Parents, we should be aware of Satan's deception. He would try EVERY means he possibly can to destroy the human race. It is up to Christians to stand on the Word of God and trust the leading of the Holy Spirit to overcome all of Satan's deceptions."

Author unknown
(copied from a tract)

ENJOYMENT

(Continued from Page 4)

joy the full benefit of the Saviour. Jesus said, "Sanctify them through thy truth, thy word is truth." Paul said, "Rejoiceth not in iniquity, but rejoice in truth" (I Cor. 13:6). Our joy in the Lord, and our comfort in this life is often found between the covers of this Book of books, the inspired Word of God.

Fellowship with the Lord will lead us naturally and spiritually to fellowship with our brethren. This is also necessary, because lonely people are never happy people. There is probably a chapter and verse for that, but I don't have it. The Apostle John enjoyed, and looked forward to fellowship with his brethren. He said, "Having many things to

write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy might be full" (II Jn. 12). The Apostle Paul wasn't a whole lot different from the Apostle John when it came to the need of fellowship in the Word of God. They both recognized the need of fellowship to strengthen, encourage, and comfort the brethren in the enjoyment of Christ Jesus our Lord. Paul said, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy" (I Thes. 2:19,20). We need to rejoice in the blessings of the Lord and communicate them to each other for the full enjoyment of Christ.

The enjoyment of Christ by His people was His purpose in bringing many sons to glory, and God not only expects us to enjoy Christ, but He commands it. There are multitudes of blessings in Christ for us today. Blessings are reserved for the obedient; blessings by which we can enjoy Christ and Christ can enjoy us. The reception of these spiritual blessings are hinged upon obedience to the commands of God unto His people. The world cannot enjoy fellowship with someone they have never met. But through the eye of faith, there is enjoyment in Christ for the people of God. "Whom having not seen, ye love; in whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls" (I Pet. 1:8).

TRINITY

(Continued from Page 1)

creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom ye have to do." You may do without car insurance, even hospital insurance, but if you don't get His Life Insurance Policy beyond the grave, you will be issued another policy that will pay off in Hell forever. Now let me explain this policy to you.

1. The Exceptional Rating of This Company. A. Its management is changeless. Hebrews 7:24,25, "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Also look at Hebrews 5:9, "And being made perfect, he became the author of eternal salvation unto all them that obey him." Again we read in Malachi 3:6, "For I am the Lord I change not."

B. Its age is phenomenal. Look with me at John 8:58, "Jesus said unto them, Verily, Verily, I say unto you, Before Abraham was, I am." Look with me at I Peter 1:20, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

C. Its value is priceless. Hebrews 1:10, "And, Thou, Lord, in the beginning hast laid the foundation of the

(Continued on Page 6 Column 1)

The reason so many folks are opposed to the Bible, is that it is opposed to them.



Question: — Who said, "It is better to marry than to burn?"

Answer: — Paul, First Corinthians 7:8, 9. "I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn."

TRINITY

(Continued from Page 5)

earth; and the heavens are the works of thine hands:" Go with me back in the Old Testament to the Book of First Chronicles chapter 29:11, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all." Turn to Psalm 89:11, "The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them."

D. Its applicants are satisfied. No complaining, no grabbing, no grumbling.

2. The Excellent Reliability of This Company. A. A policy is guaranteed to every applicant, no stipulation, no exclusions. John 6:37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

B. Complete payment on every claim. This is a rich company. Psalm 50:10, "For every beast of the forest is mine, and the cattle upon a thousand hills."

C. Continuous protection from every casualty. II Timothy 2:19, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his, And let every one that nameth the name of Christ depart from iniquity." Also, look at I Peter 1:5, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Col. 3:3, "For ye are dead, and your life is hid with Christ in God." a. Regardless of the territory. b. Regardless of the task.

3. The Exclusive Resources of This Company. A. This policy is given freely, and goes into effect the moment you apply for it (as far as you are concerned). And as far as God is concerned, it went into effect before the foundation of the world. Ephesians 1:4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

Calvary Baptist Church
Bible Conference
May 24-26
Y'all come!

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B. This policy's premium is paid up forever. Look at Hebrews 9:12, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." I like the two words found here in this verse, the word, "once," and the word "eternal." Brother, that tells me that salvation is paid for in full. This policy cost a great price. It cost the Father His only begotten Son. Listen to II Corinthians 8:9, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." This is why we can sing the old song, "Jesus paid it all, all to Him I owe."

C. This policy affords complete coverage for more than any man is worth. Listen to I Corinthians 3:21, "Therefore let no man glory in men. For all things are yours;" Beloved, do you see why this policy is so important?

This policy covers all things. Life, (John 17:3); Burial, (John 5:28, 29); Security, (Jude 24); Storm, (Psalm 107:29); Troubles, (Psalm 34:6). Last, but not least, this policy is a Home-owners policy. John 13:2, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

D. Additional benefits are available. Listen to Ephesians 3:20, 21, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

WHY

(Continued from Page 1)

the Body by uniting believers to Christ, the risen and glorified Head, and to each other (vs. 12, 13). The symbol of the Body thus formed is the natural, human body (vs. 12), and all the analogies are freely used. (vs. 14-26). (2) To each believer is given a spiritual enablement and capacity for specific service," etc. In capitalizing the word "body," Bro. Scofield unquestionably has in mind "the Church Universal." Should there be any doubt upon this point it is at once dispelled by a reference to the notes of Scofield on Heb. 12:23; "The true Church, composed of the whole number of regenerate persons from Pentecost to the First Resurrection (I Cor. 15:52), united together and to Christ by the baptism with the Holy Spirit (I Cor. 12:12, 13), is the Body of which He is the Head." It is to be noted that in both places the brother speaks of "the baptism with the Spirit," but in I Cor. 12:13 there is no mention made at all of any Baptism "with" the Holy Spirit, either in the English or in the Greek; such is merely a figment of his imagination.

The R.V. of I Cor. 12:13 reads thus; "For in one Spirit were we all baptized into one body." We believe this is much better and a more accurate translation of the Greek than the A.V. rendering. But we have one fault to find with the R.V. rendering too. The capitalizing of the word "Spirit" (pneumati) is utterly misleading, and while

it is well nigh impossible to get at the real meaning of the verse, for the benefit of those who do not read the N.T. in the Greek, we may say that in the language in which the N.T. was originally written there are no capital letters used, except at the beginning of a book or paragraph. Pneuma is always written in the Greek with a small "s," and it is a question of exposition and interpretation, not of translation in any wise, whether a small "s" or a capital "S" to be used in each instance where the word for spirit is used. In many instances it is translated with a small "s"—spirit (Matt. 5:3, etc.). In others, where the Holy Spirit of God is referred to a capital is rightly employed. Furthermore, the Greek word pneuma is used not only to denote sometimes the Holy Spirit of God, and at others the spirit of man (as contradistinguished from his soul and body), but it is also employed psychologically; we read of "the spirit (pneuma) of meekness; (I Cor. 4:21), and of the "spirit (pneuma) of cowardice" (II Tim. 1:7), etc. Again, in Phil. 1:27, we read "stand fast in one spirit." Here "spirit" has the force of oneness of thought, accord, object. Note that in Phil. 1:27 even the translators of the A.V. have used only a small "s" for "spirit"—as they most certainly ought to have done in I Cor. 12:13. One other point concerning the Greek: the preposition translated "by" in I Cor. 12:13 is "en," which is translated in the N.T. "among" 114 times, "by" 142, "with" 139, "in" 1,863 times. Comment is needless. "In one spirit were we all baptized" should be the rendering of I Cor. 12:13. The "baptism" here is not Holy Spirit baptism at all, but water baptism. Note: Whenever we read of "baptism" in the N.T. without anything in the verse on context which expressly describes it (as in Gal. 3:27, Eph. 4:5, etc.), it is always water baptism which is in view.

"In one spirit were we all baptized into one body." Into what body? The "Church Universal"—or a local church of Christ? We submit that a careful study of I Cor. 12 can furnish only one possible answer—a local Baptist church. Note the following points:

1. The head of the "body" described here in I Cor. 12 is seen to be on earth—vs. 16, 17. Now it would be utterly incongruous to represent the Head of the Mystical, universal church (supposing such a thing existed, which as yet it certainly does not) as on earth, for the Head of that church which, in the future, will be the universal church of Christ, is in Heaven, and it is in Heaven the universal church will assemble (see Heb. 12:22-24). But it is perfectly fitting to represent in the illustration of the human body the head of the local church as on earth, for wherever a local N.T. church assembles for worship or to transact business for Christ, He is in their midst (Matt. 18:20).

2. In I Cor. 12:22, 23, we read of members of the body which seem to be "more feeble," and of "uncomely" parts of members. Now such characteristics of members of the human body accurately illustrates the differences which exist between the spiritual states of various members in a local assembly, but the illustration of the "body" here fails completely if the "Church Universal" is in

view, for when the Church Universal meets in heaven every member of it will be "like Christ," "fashioned into the body of glory," and such comparisons as "more feeble," "less honorable," "uncomely members" will forever be a thing of the past!

3. In I Cor. 12:24 the apostle speaks of what God has done in order that there should be no schism in the body (vs. 25). Now let any impartial reader ask, In what body is a schism (division) possible? Certainly not in the Church Universal for that is solely of Divine workmanship, into which human responsibility and failure do not enter. When the church of the First-Born assembles in heaven, glorified, "not having spot or wrinkle or anything," there will be no "schism" there. But in the church which the apostle is contemplating in I Cor. 12 there was "schism" (see I Cor. 11:18, etc.). Therefore it is proof that it is the local church, and not the Church Universal, which is in view in I Cor. 12.

4. In I Cor. 12:26 we read "and whether one member suffer, all the members suffer with it; or one member is honored, all the members rejoice with it." Now is this true of a Universal Church? Certainly not. Is it true that whenever a believer in Christ in India or China (or whom I have never heard) "suffers" that "all the members," all the believers in America "suffer" with it or him? Certainly often in experience, that when one member of a local church "suffers" all the members of that local church suffer, too. We must refrain from adding further arguments.

Sufficient has been advanced, we trust, to prove that the "body" referred to in I Cor. 12:13 is a local church, and that the "human body" is here used to illustrate the mutual dependence and relationship existing between its members. From this established and incontrovertible fact several conclusions follow:

First, the "baptism" by which one enters "into" a N.T. church is water baptism, for the Holy Spirit does not "baptize" anybody into a local assembly.

Second, no matter what our nationality—Jew or Gentile—no matter what our social standing—slave or freeman—all the members of the local church have been baptized "in one spirit," that is, in one mind, purpose, accord, and there is therefore oneness of aim for them to follow, oneness of privilege to enjoy, oneness of responsibility to discharge. Furthermore, they are said to "drink of one spirit," that is, they one and all appropriate (symbolized by "drink") this oneness of spirit.

Third, there is only one way of entrance into a local church of the Lord Jesus Christ, and that is by "baptism" scripturally performed by a scripturally qualified and scripturally authorized administrator, for we read "in one spirit we all are baptized into one body." It therefore follows that none save those who have been scripturally "baptized" have entered "into" a N.T. church, all others being members of nothing but man-made institutions. Hence the tremendous importance of "keeping the ordinances" as they have been delivered by Christ Himself to His churches.

The writer would apologize for writing at such length (he has condensed as much as he

possibly could) but cherishes the hope that his own personal confession with which he began this article will exercise others to search the Scriptures more diligently and to "prove all things" for themselves, not accepting the teaching of any man, no matter who he may be. Brethren, let us covet to be "Bereans."

WHAT

(Continued from Page 1)

That is a picture of the Lord's Millennial Reign. This verse is giving us this information in respect to the second coming of the Lord Jesus Christ. For in the tenth verse it says, "But the day of the Lord will come as a thief in the night..." (II Peter 3:10). And so then, you see there is some significance in the way that time is rolling along as to the coming of the Lord Jesus Christ.

In John's Gospel and chapter 11, we have the case of Lazarus being raised from the dead. Listen: "When he had heard" (that is, Jesus) "therefore that he was sick, he abode two days still in the same place where he was" (John 11:6).

Why do you think that the Holy Spirit would tell us of two days that Jesus abode in the same place where He was? Could it not be that He wanted to show us that Jesus would be away two days before He would come and raise His people that have died.

In the book of Hosea 6:2, it says, "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." After two days of being away, the Lord Jesus Christ will come back and revive Israel and they will live with Him the third day as a glorious Light when He reigns from Jerusalem, the Capital City, over the whole earth.

So you see a significance here in the days. God made the earth and all that is in it in six days. In six of God's days, earth will be completed, and will have run its course and in the seventh, the Saviour will reign for a thousand years. All right, now I want you to notice the second thing in telling the time, that we are near the end of history.

II. We are near the time of the end of Gentile kingdoms. God gives us a history lesson in the second chapter of Daniel. You understand that Nebuchadnezzar was king over all the world. Daniel was captive, carried away from Israel and he was in a school, learning how to be one of the wise men in the kingdom. Nebuchadnezzar had a dream. He went to the magicians and all the wise men in the kingdom and he said, I want you to tell me what I dreamed and the interpretation. He would not tell them what he dreamed. When no one could tell him, he became very angry and he issued an order that all the wise men would be slain. This would include Daniel, who was soon to be added to the brain trust of Babylon. Daniel and his three friends had a prayer meeting and asked God to intervene and to show them the mystery so that they might be spared. Well, God did just that.

(Continued on Page 8 Column 4)

Men will remove Mountains to maintain their way of business, to maintain their business operations, and stumble over a feather on their way to eternity.

STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do he shall live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their father's idols" (Ezek. 20:21-24).

brought honor out of evil. It is as stated in Psalm 76:10:

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

"Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; yet in this have your fathers



Willard Willis

blasphemed me, in that they have committed a trespass against me. For when I brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocations of their offering: there also they made their sweet savour, and poured out there their drink-offering" (Ezek. 20:27, 28).

God, in spite of the sins of the parents and the children, still remained faithful to His promise. He was faithful in that He brought them into the land that flowed with milk and honey. It would appear that the people would have been so thankful that they would have fallen on their knees before God and given Him the thanks which were due Him. Their past history should have left a lasting imprint upon them — an imprint which proved that their God was the faithful God and the merciful God. Yea, an imprint which should have reminded them that their God would severely judge those who followed a course against Him. The people, however, had not received a lasting imprint. They had not learned their lesson well at all. They, in fact, were "F" students rather than "A" students. They, in other words, had completely failed the course.

The above facts were never more obvious than when they "presented the provocations of their offering"; that is, when they provoked God by pouring His sacrifices, offerings, sweet savours and drink offerings upon the altars of the heathen gods. It is as stated in the following passage:

"The Lord said unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot" (Jer. 3:6).

The idolatrous Canaanites thought that the thick trees were inhabited with divine beings. Archaeological findings, in fact, in the Near East, have shown how degraded and sensuous were the idolatrous religious rites of the Canaanites. God's people, Israel, should have ex-

terminated all of these heathen customs. They, however, joined up with them. In so doing they blasphemed God.

We must be cautious today so that we do not worship at the altars of the heathen. We must remain true to our Lord's teachings relative to the Lord's church and the doctrines and practices which He has so clearly set before us in His word.

"Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day" (Ezek. 20:29).

This passage of Scripture was given so as to cause Israel to stop and consider. The question was, "What is the high place whereunto ye go?" Is it not the place where I have forbidden you to go? Is it not the tree which I have forbidden you to partake of? Is it not the place where you are making sacrifices to my arch enemy, the devil? It is as stated in the following passages:

"They provoked Him to jealousy with strange gods, with abominations provoked they Him to anger. They sacrificed unto devils, not to God; the gods whom they knew not, the new gods that came newly up, whom your fathers feared not" (Deut. 32:16, 17).

Bamah, the high place where they worshipped strange gods, was not a passing fancy with them. It became a part of their vocabulary. Bamah, in other words, became very deeply entrenched in their daily devotions.

"Wherefore say unto the house of Israel, Thus saith the Lord God; are ye polluted after the manner of your fathers? and commit ye whoredoms after their abominations?" (Ezek. 20:30).

Keep in mind that Ezekiel is speaking to the elders of Israel (20:1), and it appears from verses 30 and 32 that these elders were considering a coalition with the heathen there in Babylon. It appears that the elders had not actually bowed to the gods of Babylon except in mind and will. It was probably their plan to do so and they were seeking Ezekiel's blessing upon their scheme. One will find God's answer in the following passage:

"For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord God, I will not be enquired of by you" (Ezek. 20:31).

Our Lord's words, "I will not be enquired of by you," look, not only to their then present evil considerations, but across the years to the multitude of evils which they and their fathers had committed. God had closed a chapter in their history and would not vent judgment upon them in destroying Jerusalem and scattering the remainder of them among the nations of the world. We, after twenty-five hundred years, are now observing as Israel is coming into her own again. It, however, has been a long dry spell for them. She in fact, according to Ezekiel 19:13, has, for twenty-five hundred years,

been planted in the wilderness, in a dry and thirsty ground.

God's words, "I will not be enquired of by you," makes me rejoice in our Mediator, Christ Jesus our Lord. You and I, as was true of Israel, are subject to all sorts of sins. We, however, because of Christ Jesus our Great Mediator, will never hear Him say, "I will not be enquired of by you." It is as stated in the following passage:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19).

"And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone" (Ezek. 20:32).

Many, in our day, are tempted to join the closest institution they can, located in their neighborhood; that is, the closest institution which call itself a church of Jesus Christ. These people, in other words, "become as the families of the countries." The only church any one should join is a Baptist Church.

My book on church history shows beyond the shadow of any doubt that the church our Lord built was a New Testament Missionary Baptist Church. My book and the books of many other writers, dates all other groups as beginning this side of Jesus Christ — Jesus Christ who founded the church. My convictions are confirmed by many men of the past. The following are the names of some of them: John T. Christian; Alexander Campbell; Mosheim; Cardinal Hosius; Dr. Allix; G. H. Orchard; Prof. William C. Duncan of the Dept. of Greek in the University of Louisiana; Cardinal Gibbons; President Theodore Roosevelt; W.H.P. Founce, former president of Brown University; Albert Bushnell Hart, Ph.D., L.L.D., former Head of the History Dept. of Harvard; Geo. B. Adams, M. A. Ph.D. Litt. D., of Yale and many more.

We, as Baptists, not only have the backing of numerous historians, but we also have the backing of the Holy Scriptures.

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of all the countries wherein ye are scatterd, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so I will plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord" (Ezek. 20:33-38).

Ezekiel, in the passages before us, looked forward to

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that which is occurring in Israel today and to that which is about to occur. The Jews, in fact, are being regathered to their homeland. There, however, is still a lot of suffering which awaits them — suffering which is to be inflicted by the nations of the world. The Gentiles, in fact, according to Revelation 11:2, are to tread Jerusalem under foot for forty and two months (3½ years). It will be at this time that Israel will flee into the wilderness. It is as stated in the following passage:

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days" (Rev. 12:6).

It is stated in Revelation 12:14 that the woman (Israel) is to be given two wings of a great eagle. The reference here appears to be to an air lift into the wilderness. It is in the wilderness, according to Revelation 12:14, that she is to be nourished for a time, and times, and a half time, from the face of the serpent. The time, and times and a half time, appear to refer to the three and one half years, or the forty-two months spoken of in Revelation 11:2. The wilderness which they are to be air lifted to is probably the same one they were in after leaving their captivity in ancient Egypt.

Our text states that Israel will pass under the rod (Ezek. 20:37). This, no doubt, is the same rod which is referred to in Revelation 11:1, 2 and which reads as follows:

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God,

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When the Husband looked into his Wife's purse, he immediately realized, that money was "not everything."

EZEKIEL

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and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

We learn from verse thirty-eight of our text that God is to "purge out from among you the rebels." This action by the Almighty will leave only that portion of the Jews who will enter from the Great Tribulation into the Millennium. The Bible has reference to this group in Romans 11:16 where it is stated that "All Israel shall be saved." The result of all of this will be as stated in our text (Ezek. 20:38), "And ye shall know that I am the Lord."

"As for you, O house of Israel, thus saith the Lord God; Go ye, serve every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols" (Ezek. 20:39).

The essence of the teaching of this passage is the same which we find in the following passage:

"And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be god, follow Him: but if Baal, then follow him. And the people answered him not a word" (1 Kings 18:21).

Keep in mind as we proceed that Ezekiel is speaking to the elders of the house of Israel (20:1). His message to them is that they proceed to serve their idols, if such is what their heart is set on doing. They, however, should not expect anything from God but severe judgment. They should not even enquire of Him, because He would not give them an audience.

"For in my holy mountain, in the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God" (Ezek. 20:40-44).

Israel is to experience the purging and refining work of the Lord God. It will be then and then only that she will enter into her full spiritual restoration. It

is as stated in the following passages:

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God" (Zech. 13:8, 9).

The purpose for the restoration of Israel will be to cause the people to worship the Lord wholeheartedly. There will be no seeking after the gods of the heathen. Their eyes and hearts will be fixed on the Lord God of heaven and earth and Him only. It is as stated in the following passages:

"And I will make them one nation in the land upon the mountains of Israel; and one King shall be King to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so they shall be my people, and I will be their God" (Ezek. 37:22, 23).

Perhaps the key words in Ezekiel 20:40-44 are the words: "There shall all the house of Israel, all of them in the land, serve me" (v. 40). The word "serve" is the technical term for priestly ministry. It is as stated in the following passage:

"And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel" (Ex. 19:6).

It is not difficult for us to determine why it is that Israel is still in existence today in spite of all of the pitfalls which have been placed before her. Israel, for example, humanly speaking, should have been defeated in the 1973 war. I say this because of the many nations which went against her. Many other nations did not send troops, but they were indirectly involved. You may recall that many nations joined Egypt and Syria in the battle against Israel. These nations included Saudi Arabia, Kuwait, Yemen, Iran, Sudan, Libya, Morocco, Algeria, Tunis and Jordan. North Viet Nam sent a contingent of pilots to Syria. In the first two weeks of the war, twenty-seven African states broke off relations with Israel. Many of them were the recipients of Israel's aid. Thirty-four states in all, including India, broke off relations.

One writer, when writing on the 1973 war, told how that Russia made a massive air lift of arms to Syria and to Egypt. The writer said that large numbers of Antonov transport planes carrying weapons and replacements began arriving just two hours after the war started. He said that one of these Russian planes was landing every three minutes. He also states how that Russian ships arrived at Latakia, Syria, and Alexandria, Egypt, carrying heavy military replacements for everything that was going to be lost in the war. All of these facts leave no doubt but that Russia and her allies will one day attack Israel as it is clearly stated in the

thirty-eighth chapter of Ezekiel.

"Moreover the word of the Lord came unto me, saying, Son of man, Set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field; and say to the forest of the south, Hear the word of the Lord; thus saith the Lord God, Behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it: it shall not be quenched. Then said I, Ah Lord God! They say of me, Doth he not speak parables" (Ezek. 20:45-49).

Verse forty-five, in the Hebrew text, begins chapter twenty-one and it appears that this is where it should be, since the prophesy is against Judah and Jerusalem as it is noted in chapter twenty-one. I am saying that verse forty-five is not to be considered as a conclusion to chapter twenty, but a beginning of chapter twenty-one.

Ezekiel was a captive down in the land of Babylon. He, therefore, in setting his face toward the south, was setting his face toward Judah and Jerusalem. Ezekiel, in setting his face toward Judah and Jerusalem, was saying that God had set His face against them.

You will observe that it is a forest of the south field which is prophesied against. The forest is Judah and Jerusalem.

You will observe that Ezekiel is to "drop" his words toward the south. The word "drop" carries with it a meaning such as that which is defined in Deuteronomy 32:2:

"My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

We can see, on the basis of this passage, that the reference to Ezekiel dropping his word toward the south, is a reference to a message of mildness and tenderness. This is not to say that it was not a message of wrath, since it was truly that, too; yet the message was full of mildness and tenderness so that the hearts of the people might be softened, even as drops of rain soften the hard crust of the earth.

Judah and Jerusalem were termed forests in contrasts to vineyards, or orchards. This was because they were fruitless. There is very little fruit in the forest and that which one does locate is of a wild variety.

We today, must also learn a lesson for ourselves in that we are expected to be fruitful. We must be fruitful if we are to honor Him and obtain a reward for ourselves. The church of which we are a member must be like a fruitful garden — a garden where there are no weeds of heresy to choke out the doctrines of grace — a garden where no vines of heresy cling to the doctrines in God's Word.

God, according to verse forty-seven, was to kindle a fire in them, that is, in the fruitless forest. That which was to kindle the fire was their own sins. God said He would burn every green tree and every dry tree, that is, the rich and poor, the young and

the old. He would bring down the high and the mighty as well as the lowly beggar. All "faces," in fact, from the south to the north, were to be burned. God's action was to be executed by way of the army of Nebuchadnezzar. Nebuchadnezzar was to burn all faces, or all that covered the face of the earth.

The people, according to verse forty-eight, could not or would not believe all that Ezekiel was saying to them. They said, "Doth he not speak in parables?" These words prove the fact that those who do not want to hear the truth will argue with it.

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Daniel let it be known that he had the answer, and so, they brought him in before Nebuchadnezzar. Daniel began to tell him the dream. He said, "Now King, before you went to sleep you were wondering what would happen after that you were gone, who would take over the kingdom and what would follow." This is what he said in verse 29 of Daniel, chapter 2: "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter..."

You can almost see Nebuchadnezzar as he leans forward and maybe slaps his leg and smiles and says, "You've got it right, boy. You've got it right so far, that's exactly what I was thinking." Well, Daniel went on to tell him the dream. Nebuchadnezzar had seen a great statue and it had a head of gold, arms of silver, a breastplate of brass, legs of iron, and toes of iron and clay. Then a great stone came and destroyed it, but what did it mean? In verse 36, the Bible says, "This is the dream; and we will tell the interpretation thereof before the king" (Daniel 2:36).

I want you to know this is History 101. If you want a history lesson, here it is. Even before these historic events took place, God foretold them. If ever you believed that the Word of God was Divinely inspired, you ought to believe it after reading this. Listen: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold" (Daniel 2:37, 38).

You see, Nebuchadnezzar was the first man that ruled the world, and Babylon was the first nation that ruled over the world. This was the head. As we look at this statue that Daniel saw, you will find that there are only four nations that God says will ever rule the world. Only four! Now you do not have to worry about

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).

Russia ruling the world because she is not mentioned here. God mentions who is going to rule this world. Nebuchadnezzar was the first and his head was of gold and that shows us that the quality of his kingdom was the best. As we go on in history, we find that the quality gets worse, that man never gets any better. Yes, the metals get stronger, but the quality gets poorer. Gold is the finest quality and so the head was of gold and that was Nebuchadnezzar.

Verse 39: "And after thee shall arise another kingdom inferior to thee..." This kingdom was Persia, under the leadership of Cyrus. Now at the time that this was prophesied, Persia was a little province under the control of Babylon. Who would have ever thought that one day Persia would rise up to rule the world? Well, that is exactly what happened, but it was inferior to Nebuchadnezzar's kingdom.

The third nation to arise to rule the world is mentioned also in verse 39, "...another third kingdom of brass, which shall bear rule over all the earth" (Daniel 2:39). This was Greece, under Alexander the Great. This kingdom was inferior to the Persian kingdom and the Persian kingdom was inferior to Nebuchadnezzar's kingdom. Man steadily goes down. Each following kingdom was stronger. Brass is stronger than silver and silver is stronger than gold, but the quality is less. Who would have ever thought at the time that this was prophesied, that Greece, an unheard of place, would be raised up to rule the world, but that is exactly what happened and that is the third nation to rule the world.

Then you have the fourth and last nation that shall rule the world. Listen: "And the fourth kingdom shall be strong as iron..." (Daniel 2:40). This is the Roman Empire, the kingdom that made up the legs. The two legs showed that, later on, the Roman Empire would split into the Eastern and Western parts — it would be divided into two parts. It was the strongest of all kingdoms, strong as iron and also the most inferior in quality.

Those are the only four nations to rule the world. At the time this prophecy was given, Rome had just begun. It consisted of just a few huts along the Tiber River. Yet, God had said that someday it would become a great nation and rule the world and be the strongest of all the nations to rule the world and so it was.

You go a little bit further and you come to the heirs of the Roman Empire, the toes. Listen: "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken" (Daniel 2:41, 42).

Here you have the last Gentile power that ever shall be and it will be that which fell heir to the Roman Empire — this will be the Western powers, Western civilization. In the latter days, there will be a coming dictator that will unite these ten kingdoms. No one nation will ever rule the world, but these

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ten united kingdoms will be the last kingdom with the power to rule the world. They will do it as a confederation of nations, under the head of the antichrist. You go a little further and you find their end. Listen:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter..." (Daniel 2:44, 45).

This stone was made without hands, a miraculous thing, cut out of a mountain and yet done so without hands. This miraculous beginning for the stone speaks of the Lord Jesus Christ, who was born of a virgin, a miraculous thing, and how that He will smite the Gentile nations and set up His Kingdom.

Now you say, what time are we in? What part are we in? Well, listen, the Roman Empire is already gone, it no longer exists. We are now down in the toe part of the statue and at any time events could be set up which would usher in the antichrist, and the stone which would crush the image to pieces. There you have the picture of history and it tells us what time it is in history.

III. We are near the time of Daniel's last week. God made an unusual prophecy in the book of Daniel and chapter 9, concerning seventy weeks. Each day in each week represents a year. Seventy weeks in all. In verse 24, it says, "Seventy weeks are determined upon thy people and upon thy holy city..." It says in verse 25, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem..." All right, how long was that? Under Nehemiah and Ezra, the Jews returned and built Jerusalem; the building of Jerusalem at that time took forty-nine years or seven of the seventy weeks. That left sixty-three weeks of the seventy weeks. All right, now notice what else it says, "...to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks..." (Daniel 9:25). All right and verse 26, "And after threescore and two weeks shall Messiah be cut off..." In other words, it is saying that it would be sixty-two weeks until Christ would be crucified, that is four hundred thirty-four years after Jerusalem was rebuilt under Nehemiah and Ezra. Now, God's clock stopped. A total of 69 weeks has been used. There is one week left — seven years left. Notice where it stopped, when the Messiah was cut off.

Then it says, in verse 26, "...and the people of the prince that shall come shall destroy the city..." This is a reference to the antichrist. The people of the prince that shall come. What people destroyed Jerusalem in 70 A.D.? General Titus came with the Roman legions and he destroyed

Jerusalem in 70 A.D. All right, what people was it? The Romans, the Roman Empire. So the prince that shall come, the antichrist, shall reign over the revived Roman Empire. Verse 27 says,

"And he shall confirm the covenant with many for one week..." in other words his reign is determined for seven years. Okay now, I have read that to show you that we are between the sixty-nine weeks prophesied and the one week yet to come. When God's clock begins to tick again, it will start the seventieth week. The prince that shall come is known in the Bible as the antichrist and I want you to know he is different than Jesus, they have opposite titles. Jesus is called "Christ," the prince that shall come is called "antichrist." Jesus is called "The man of sorrows," the prince that shall come is called "the man of sin." Jesus is called "The Son of God," the antichrist is called "the son of perdition." Jesus is called "the seed of woman," the antichrist is called "the seed of the serpent." Jesus is called "The Lamb," the antichrist is called "the beast." Jesus is called "The Holy One," the antichrist is called "the wicked one." Jesus is called "the wick- ed one." Jesus is called "The Truth," the antichrist is called "the lie." Jesus is called "The Prince of Peace," the antichrist is called the "profane prince." Jesus is called the "Glorious Branch," the antichrist is referred to as the "abominable branch." Jesus is called "The Good Shepherd," the antichrist is called the "idle shepherd." Jesus is called "The Mighty Angel," the antichrist is called "the angel of the bottomless pit." Jesus is called "The Life," antichrist is called "death."

They have opposite careers. Christ came down from heaven, antichrist comes up out of the bottomless pit. Christ came in another's name, antichrist comes in his own name. Christ came to do His Father's will, antichrist will do his own will. Christ humbled himself, antichrist will exalt himself. Christ leads His Flock, antichrist will leave his flock. Christ was slain for the people, antichrist will slay the people. Christ cleansed the temple, antichrist will defile the temple. Christ was rejected of men, antichrist will be received by all the world. So you see the prince that shall come. The time is drawing near when that prince shall come. Now let me just show you further, that we are nearing the time.

IV. We are near the time of the destruction of Russia. "And I will turn thee back, and leave but the sixth part of thee..." (Ezekiel 39:2). "And I will send a fire on Magog..." (Ezekiel 39:6). "And seven months shall the house of Israel be burying of them, that they may cleanse the land" (Ezekiel 39:12).

Let us notice the alignment of this military power against the nation of Israel. In the book of Ezekiel and chapter 38, we have an alignment of military power against Israel and this will take place sometime in the middle of the Tribulation period. "And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him" (Ezekiel

38:1, 2).

Now this can be none other than the Russians. The word chief prince was translated by the translator as an adjective, but it should be a noun and if it is so, the Hebrew word would be "Rosh" or the Hebrew word for Russia. Meshech is the word for Moscow. I realize that many would say that would be far-fetched, but notice the location of this military power. Listen: "And thou shalt come from thy place out of the north parts..." (Ezekiel 38:15).

Now, if you were to take a ruler and draw a line from Jerusalem to the north pole, you would find that that line would pass straight through Moscow. Both are located just West of the 40th meridian. North of Jerusalem lies Moscow.

Then notice the allies of the Russians as given here in the Bible. In Ezekiel 38:5, it says this, "Persia." Today Persia is known as Iran and Iraq. These two nations hate the Jews, it will not be hard to see them as allies of the Russians. "Ethiopia" — today she is already in the Russian camp. "Libya" — today Libya is already a sworn enemy of Israel. Notice further in verse 6, "Gomer" — Hebrew scholars say that this is the word for Germany, especially the Eastern part. "The house of Togarmah..." — again the Hebrew word for Turkey and they hate Israel. It will not be hard to realize that this army and these people will oppose Israel, but they will be destroyed, in the middle of the Tribulation period.

V. We are near the time of the rapture. We are surely near the time of the next event to occur in God's timetable. The rapture will be in magnitude, the greatest miracle God has wrought upon the earth. All I want to show you is that the time clock is running out. Soon Jesus will come again. The rapture is the next event to take place. Are you ready for when Jesus comes? Are you saved? Do you know anything of being washed in the blood of Calvary's Lamb? Are you found this day trusting in Him as your only hope for Heaven? There is no other hope. Trust Him and be saved, believe on Him, rest upon Him, because time is swiftly running out. Listen to our text: "But of the times and the seasons, brethren, ye have no need that I write unto you" (I Thessalonians 5:1). Time is quickly running out and we are near the next event in God's timetable and that is the rapture. We are very near the rapture. I hope that you are ready, I hope that you know a little about how to tell time. May God bless you is my prayer!

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the big deal then, but thank God, I now understand what the big deal is. I consider it a great insult to be referred to as a Protestant.

What has been called the Protestant Reformation, I like to refer to as the Protestant deformation. The Protestant Churches of today are deformed as to their history, practice and doctrine. History will clearly show, that even though Martin Luther protested some Catholic ideas, he even more strongly protested the ideas of the Ana-Baptists. Some historians attest to the fact that one reason the Catholics

left the Protestants alone was because they agreed to join in persecuting the Baptists. Many quote Luther as if he were Paul. They make a great hero out of Luther. God forbid that sound Baptists ever do much bragging on Luther. He was an avid persecutor of our forefathers and is no hero to Baptist people. Thank God that we Baptists are not descendants of Luther. If we were, we would be no better than they when it comes to being a true church. If Luther had done what he should have, he would have left the Catholics and run as fast as he could to the closest Baptist Church, submitted to baptism and become a member of a true church that had been protesting the views and practices of Catholicism for hundreds of years. Thank God for our faithful fore-fathers.

Let us now define the word "protestant". I offer you two definitions for use in this article. 1. Belonging to one of the branches of the Christian Church which separated from the Roman Catholic Church in the sixteenth century. By this definition, there is no possible way Baptists can be called protestants. 2. Declaring an opposing opinion to something generally accepted. By this definition, Baptists have always been protestants. We wish to elaborate on these two ideas. First, are Baptists protestants? NO. Secondly, are Baptists protestants? YES. These answers will be in accordance with the afore mentioned definitions.

1. Are Baptist protestants? No. Baptists never have been a part, or offspring, of the Protestant Reformation. The church Jesus started and has continued in existence since He started it is right, and all other are protestant. I insist that Jesus started a Baptist Church. I insist that Baptists were here in great number before, during, and after the Protestant Reformation. The history of Baptists Churches precedes that of any other organization claiming to be a church, including the Catholic Church.

We first want to notice the time, place and person test. This will prove that Jesus started a Baptist Church which was here before the Protestant Deformation and therefore it cannot be Protestant. Let us notice the time, person, and place of the beginning of many Protestant Churches. The Catholics were a long growing process. They began in 313 A.D. Other than the Baptist, they are the oldest society, yet they are 221 years too late to be the church Jesus started. The Campbellites were founded by Alexander Campbell, after he left the Baptist Church, in America in 1827. This is the wrong person, the wrong place and 1797 years too late to be the church Jesus started. The Congregationalists were founded by Robert Browne, Jr. in England in 1553. This is the wrong person, the wrong place, and 1553 years too late to be the church Jesus started. The Episcopalians were founded by the murdering King Henry VIII, in England in 1540. Again, this is the wrong person, the wrong place and 1510 years too late to be the church Jesus started. The Methodists were started by John Wesley (who according to his own testimony was not saved when he founded this church) in England in 1729. Again, we have the wrong person, the wrong place and 1699 years too late. The Holiness sects came out of the Methodists in 1885, 1855 years too late. The Lutherans were founded by Martin Luther in Germany in

1530. The wrong person, the wrong place and 1500 years too late. The Presbyterians were founded by John Calvin (another Baptist persecutor) in 1535, 1505 years too late. There are many other cults and denominations we could name. Every society in existence today, except the Baptists, have a historical origin this side of Christ. The Baptist church was founded by Jesus Christ in Palestine in 30 A.D. The right person, the right place, and the right time to be the one and only church Jesus founded and therefore that has a right to exist.

In the next place, I wish to call to your attention, the attestation of prominent Protestant historians concerning the existence of Baptist. These quotes are not the quotes of Baptist historians, but are the quotes of their bitter enemies. Surely, it is a credit to the Baptists when their enemies attest to their antiquity.

Ypeij and Dermout, religious historians of the Dutch Reformed Church say, "The Baptist may be considered as the only Christians community that has stood since the days of the apostles, and as a Christian society has preserved pure the doctrines of the gospel through all ages." Surely, if this quote be true, Baptists are not Protestants, but were started by Jesus and have continued until this day.

Alexander Campbell, who was a Baptist hater said, "The sentiments of Baptists and their practice of Baptism from the apostolic age to the present, have had a continued chain of advocates and public monuments of their existence in every century can be produced." Beloved, it seems to me that Mr. Campbell presents the argument of Baptists being the church Jesus started very convincingly. I might add, he seems to recognize link-chain succession. The public monuments he speaks of are, no doubt, very often grave sites where Baptists died, standing for the truths they loved. May we leave monuments today of Baptists continued existence.

Robert Barclay, a Quaker by denomination, said, "We shall afterward show that the rise of Ana-Baptists took place prior to the reformation of the Church of England, and there are also reasons for believing that on the continent of Europe, small hidden Christian societies, who have held many of the opinions of the Ana-Baptists, have existed from the times of the apostles. In the sense of the direct transmission of Divine truth, and the true nature of spiritual religion, it seems probable that these churches have a lineage of succession more ancient than that of the Roman Church." Again, we have solid evidence of the existence of Baptists before any other church came into existence. Again we have evidence of Landmarkism.

John Clark Ridpath, a Methodist by denomination, said, "I should not readily admit that there was a Baptist Church as far back as 100 A.D. although without doubt there were Baptist churches then, as all Christians were then Baptists." Here is a man, thought by many to be the world's best religious historian, and he readily admits that in 100 A.D. all Christians were Baptists. There were no other churches but Baptists, therefore all other churches are the Protestants. I do

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not blame Mr. Ridpath for not being anxious to admit the history of Baptists. If I were a Methodist, I would hesitate along that line also. Thank God, that some of these men were not swayed by sentiment, but were honest in their evaluation of religious history.

Mosheim, a Lutheran by denomination, said, "Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe, persons who adhered tenaciously to the principles of the modern Dutch Baptists...the origin of Baptists is lost in the remote depths of antiquity...the first century was a history of the Baptists." How could Baptists be Protestants, if according to a Lutheran historian, Baptists were here long before Luther? I like the word "tenaciously" used by this historian to describe the character of my Baptist forefathers. I would to God we were as tenacious today as they were in days gone by. I will also mention that if you read much religious history, it will be easy for you to understand why Baptists lay "secreted." When you are being persecuted and executed for your beliefs, you usually look for a place to hide.

Zwingli, a Presbyterian by denomination said, "The institution of the Ana-Baptists is no novelty, but for 1300 years has caused great trouble in the church."

Cardinal Hosius, a Catholic said, "Were it not for the fact that the Baptist have been grievously tormented and cut off with the knife during the past 1200 years they would swarm greater than all the reformers..." He goes on to talk about the boldness and willingness of these people to suffer for what they believed. He talks about how they had undergone the most cruel sort of punishment. The most of it was inflicted by the Cardinal's own church.

"Cross the centuries," which was edited by men of many different denominations; such as Catholic, Methodist and others said, "Of the Baptists it may be said that they are not reformers. These people comprising bodies of Christian believers known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, and have an 'unbroken continuity of existence from the apostolic days down through the centuries.' Throughout this long period, they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of property, imprisoned, tortured and slain by the thousands; yet they swerved not from their New Testament faith, doctrine and adherence." Beloved, that sums up in a nutshell much of what Baptist people believe. Remember, this is the testimony, not of Baptists, but of the enemies of Baptists. If you can read these quotes and believe Baptists are Protestants, then you show that you have no desire to know the truth. Without a doubt, the attestation of Protestants prove Baptists are not Protestants.

I wish now to mention a few other things that prove Baptists are not Protestants. Because of the space I have already used, I must be brief with these next points.

Protestant persecution of Baptists prove they are not Protestants. History is full of Bap-

tists being persecuted. This persecution was done by the Catholics and the Protestants. Luther and Calvin joined in persecuting the Baptists. Surely, they would not have persecuted them, if the Baptists had been one of them.

The very distinct beliefs of Baptists, when compared to those of all Protestant denominations, prove Baptists are not Protestants. You will note that Baptists are very particular in their beliefs. This is the reason they have been persecuted so severely. Many Protestant beliefs are so close, that you cannot distinguish one denomination from another. This is not true of faithful Baptists. We have very distinct beliefs from the Protestants. I am sure most of you have heard this before. If you find any good in a Protestant Church, it will have a Baptist flavor to it. What truth they have, they stole from the Baptists, who got it from the Bible.

The fact that Baptists are not Protestants is proven by the refusal of sound Baptists to join in the Protestant denominations. We will not join hands with them in their National or World Council of Churches. True Baptists will not join in Protestant associations and services. The fact that true Baptists are now, and have always been, distinct from Protestant Churches, proves we are not and never were a part of the Protestant deformation.

Beloved, if one would compare the doctrines of Baptists through the years with the doctrine of Protestants through the years, he would readily admit that Baptists are not Protestants. Baptists have kept the faith. Baptists believe the same today as they did when Jesus started His Church. We believe the same thing today that our forefathers died for. This is not true concerning the Protestants. If the teachings of Luther were taught in most Lutheran Churches today, there would be an uproar. The same can be said for Calvin and many others. Protestants have sold out most of the beliefs their founders held.

In days gone by, Protestant organizations were wrong and an abomination to God, but they did teach and preach and believe some truth. Protestant organizations today have sold out on practically all of those truths. Protestants have changed, true Baptists have not; therefore, Baptists are not Protestants.

One might ask, why are there not more Baptist writings attesting to their history. The answer to that is very simple. It is hard to write when you are trying to escape death at the hands of persecutors. When you are running for your life or hiding out in caves, writing your history is far from your mind. Baptists could have compromised with the Catholics and the Protestants and lived, but they would not. I am thankful today that God saved my soul. I am also very, very thankful that after saving me, He made me a Baptist. There is no greater position for the child of God, than to be a Baptist.

Space will not allow me to deal with the question; are Baptists Protestants. Yes. Lord willing, I will take that up in a later article. Concerning the question we have discussed today, (are Baptists Protestants, no), I now wish to make a few closing comments.

Let me begin these comments with a question. Are you an honest person? If you are an honest person, you will have to admit that Baptists are not and have never been Protestants. If

Baptists are not Protestants, then it stands to reason that the church Jesus started was a Baptist Church. If Jesus started a Baptist Church, then the following statements must be true. 1. ALL

OTHER denominations are synagogues of Satan and have no right to exist. 2. Luther and his co-workers were dead wrong in starting their new societies. This work was a slap in the face to the church Jesus founded. By their actions, they said they could do better and were more qualified than Jesus. 3. Every saved person should be a member of a true Baptist Church. This includes you. You are without excuse. The Bible and history are clear. If you are not a member of a true Baptist Church, you have acted outside the leadership of the Holy spirit in this matter. It is not too late. 4. If you are not a member of such a church, you are a protester against the church Jesus started. You must be for the church or against it in this matter. You are a member of an organization that is usurping the authority of the Lord's true Church. 5. If you are a Baptist you should be very, very proud of your heritage. Protestants should not. Oh, the grace God has shed upon those who are members of a true Church! 6. We should have no love or sympathy for Protestant Churches. (We should love the individuals in them.) Their forefathers are the murderers of ours. We are to urge them to the truth, and not bid their churches God speed. I have little feeling for a man who says he is a Baptist, but spends much time bragging on our enemies. Protestants should not be praised, but rebuked. If we don't do this, no one will. I end this section with the question I began it with, Are you an honest person? Sometimes it is harder to be honest about religious things and God's Word than about anything else. If you are honest, you will say with me, Baptists are not Protestants according to the first definition given at the beginning of this article.

I want to say a few things in closing about the continued use of "true church" in this article. I certainly do not have reference to universal invisible heresy. I want to make my position clear concerning Baptist Churches. There are many churches today that call themselves Baptist that are nothing more than dyed in the wool Protestants. They have no history, practice, or doctrine that is according to the faith of our fathers. They are an insult to the Lord's true churches. I mention just a couple of these. Those who are steeped in Arminianism are not true Baptists. Those who are modernistic are not true Baptists. Those who can play footsie wootsie with Protestant denominations are not true Baptists. Space will not allow any more elaboration on this subject. Perhaps another article.

May God bless you all and if you are a Baptist, thank God every night for this honor! Do your best to be a good one!

COULD JESUS SIN

"For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these things come from within..." (Mark 7:21-23).

In order to properly consider

such a challenge to the impeccability of Jesus Christ, one must extend the prospect far enough to bare the horrible consequence of such a doctrine of Christ.

Where sin enters is not the issue here and can only water down or muddy the water as one considers the question. Silly, extra-scriptural, theological arguments which deal with the presentation of sin, the illumination, the debate, the thought, and the act of sin in conjunction with the prospect of whether Jesus could sin only delay the inevitable. If Jesus could have debated about changing the stones into bread; He could have thought about changing them; and if He could have thought about changing them; He could have sinfully acted. Albeit, if He could have debated about changing stones into bread; He could have debated about blasphemy, murder, and fornication and consequently could have thought and acted. With any sensible form of reasoning, it cannot legitimately be surmised that Jesus could yield to lesser temptations and not be able to succumb to greater temptations regardless of whether one considers debate, thought, or direct act of sin. Moreover, our text indicates that regardless of what progression sin has come to; it originates from within and out of the heart.

Was Jesus More Than Adam? "...they saw the young child with Mary his mother, and fell down and worshipped him..." (Matt. 2:11). "He that honoureth not the Son honoureth not the Father..." (John 5:23). "...if any man serve me, him will my Father honour" (John 12:26).

Opponents of Jesus' impeccability will quickly remind us that Jesus was also a man, in addition to being God. We are admonished that He hungered, thirsted, wearied, suffered, and was put to death as a human. The implication, of course, is that "half" of Jesus could have sinned — the human half. Similar arguments with Mormons and Jehovah's Witnesses — come to our mind as we wonder what the "deity half" of Jesus would be doing when the humanity half of Jesus decided to sin. We wonder who or Who would control the situation.

If it is pointed out that Adam (and even Satan) was perfect until he sinned and that there was the possibility of sin there, and that Christ is really the second Adam; we must take exception by reminding our friends that Adam was never to be served, honoured, or worshipped as Jesus was even as a child! To imply that Jesus is nothing more than a second Adam or that He had no greater character than Adam is to subscribe to the Mormon view of Christ and God. Moreover, it raises serious question as to whether Jesus can sin now! It also raises serious question as to either the possibility of us sinning in our resurrection bodies or else the possibility of our resurrection state being superior to God manifest in the flesh on earth!

The Temptation of Jesus "...neither let us tempt Christ, as some of them also tempted and were destroyed of serpents" (1 Cor. 10:9).

The word under consideration is a flexible word in that as used in the Scriptures, in itself, does not connote good or evil. The word, however, in conjunction with its context determines the good, evil, or neutrality of the

situation. This flexibility causes some to find contradiction in whether or not God can be tempted. Some would point out that Jesus was tempted and tell us that God cannot be tempted in order to prove that Jesus could have sinned in His humanity. This strategy overlooks the fact that Jesus was tempted before He was flesh and that He still can be tempted!

To ask, "Why would the devil bother to tempt Christ if he already knew Christ could not sin?" is like asking, "Why would the devil try to destroy the Bible or God's plan when he already knows it can't be destroyed?" or "Are you still beating your wife?" Who says that Satan knows? A lawyer also tempted Jesus (Luke 10:25) who also did not know the outcome. Jesus lets us know that Satan was tempting much more than His humanity when He responds with, "Thou shalt not tempt the Lord thy God" (Luke 4:12). It wasn't the humanity of Jesus that was going to change the stones.

It seems reasonable to ask, if one of the members of the Godhead (the Son) could be tempted and thus sin, "Could the other temptable (in some sense) members of the Godhead sin?" (Heb. 3:9; Acts 5:9; Acts 15:10). If the Son could have sinfully debated, thought, or acted, Why not the Father and the Holy Spirit?

Could the Father Be An Accessory? "The Son can do nothing of himself, but what he seeth the Father do..." (John 5:19). "I do nothing of myself; but as my Father hath taught me..." (John 8:28). If the gainsayer is not prepared to allow the possibility of the Father sinning, will he consider the implication of the Father being an accomplice or accessory to whatever he imagines that Christ could do? Clearly, there is an unbreakable link between Christ and His Father in His thoughts, actions, and impeccable character. If Jesus could have sinned, the Father would have had to be an accomplice to the crime.

Can the Scripture Be Broken? "...the Scripture cannot be broken" (John 10:35). "Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world..." (1 Pet. 1:20).

"Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" (Matt. 26:54).

If Jesus could have sinned, God's sinless lamb, slain from the foundation of the world, could not have been the sinless sacrifice for the sin of the world. Christ could not have fulfilled the many prophecies concerning Himself. The very integrity of the Father and the Holy Spirit as well as the integrity of the Scriptures are at stake on this point. How can we consider the possibility of the Living Word being corrupted and not consider the possibility of the Written Word being corrupted?

It is not just that Jesus' life, death, and sinlessness were mere pageantry or a ritualistic fulfillment of a pre-decreed course of action. His impeccable nature and character made another outcome impossible! The Father knew beforehand that no other outcome was possible and therefore pre-recorded what would happen without the

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Some men who claim to be "Boss" of their house, are only housing the boss.

JESUS SINS

(Continued from Page 10)

slightest reservation or consideration that anything else could or would transpire. If the Father had that kind of confidence in Jesus before the fact, what manner of confidence ought we to have after the fact.

If a man would allow the possibility of Jesus sinning, what would the same man do if he lived in the same time frame as Jesus' ministry? Would he reserve his trust, worship, and service until a later date, because it still had not been determined whether or not Jesus was going to sin or not? Should Jesus' contemporaries have had confidence that Jesus would not sin... or not? We insist that Jesus was, still is, and forever shall be "impeccable"!

APPRECIATED LETTERS

Dear Brother Wilson, Last night at our church's prayer service, I requested my people to urgently pray for you and your labors for the Lord. By the help of our God I shall be trying to write some short articles as my contribution to the TBE for God's glory. I heartily appreciate the articles of our brethren in the paper. Thank you again for any efforts you have made to help me. I shall make it a point to let others read The Baptist Examiner. Your fellow servant.

Adriano Ragracias, Sr.,
The Philippines

Dear Brother in Christ, Please renew my subscription. Thank you for the wonderful spiritual food I have received from The Baptist Examiner for so many years! I am now 76 years old and have been a widow for the past eight years. The paper has helped me greatly. God bless you, Joe Wilson, and all the writers in the paper. May you keep on serving Christ until He comes for us, which I hope will be very soon.

Hazel Sanderson,
Linesville, Pa.

Dear Brother Wilson, Greetings in Jesus name... We appreciate The Baptist Examiner, you the editor, and Calvary Baptist Church and its mission for the Lord. Enclosed are a few names for subscriptions and a check... Joan and I pray that you will have a great year in the Lord. Keep on keeping on.

Duke and Joan Deuchle
Yakima, Wash.

Dear Brother Wilson, Enclosed is my check to renew my paper, also my daughter's paper... I love The Baptist Examiner. I started taking it when Brother Gilpin was the editor. I loved his preaching. I am glad when his sermons come out in the paper. I love your sermons, and the other preachers in the paper. I am an old lady. If I live until June 19th, I will be 87. I live alone and do my own work. The Lord has been good to me. I thank Him day and night for His goodness and mercy to me. God bless you and all there.

Estella Keenan
Summersville, W. Va.

by Joe Wilson

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

I am an adamant defender and fan of the Sunday School. The Baptist Examiner has, so far as I know, always favored Sunday School. Brethren, some of you have changed your position on this subject. That is surely your business. But do not expect me to keep quiet on the subject just because you have changed. I have not changed. I have seen before this, that sometimes folk change their opinion, and then expect their friends to change also. Brethren, I desire to continue friends with you, but do not make the price of continued friendship to be that I change my position, or at least keep quiet about it.

In an earlier article on this subject, I stated that I thought a church was foolish not to have Sunday School. It seems that this word was offensive to some. I surely do apologize for any needless offense. Please try to understand my position. I do not believe a church has to have a Sunday School. I consider this matter to be left to the discretion of each church. I do not desire to unchurch or disfellowship a church over this matter. I surely hope that those who do not have Sunday School will treat me in the same way. I did not mean to offend any one by my use of the word "foolish." I think a church should have musical instruments in church if they have anyone who could play, should have a mid-week service, should have special singing if they have such talent, should have revival meetings, etc. I do not unchurch or disfellowship a church over any of these things. I think a church would be foolish to not have these things when and if they could. I think a person is foolish to be overweight, to not eat breakfast, to drink undiet soda pop, or use much sugar. I would not disfellowship anyone over such things. This sort of thing is all I meant by saying that I thought a church was foolish to not have Sunday School. It is the right of each church to do as she pleases on this subject. Now, I do think you are foolish (understanding the word as I have tried to explain it) to not have Sunday School, but please do not be offended with me over this word. I try, most of the time, to not be offensive in what I write for The Baptist Examiner. I never desire to needlessly offend anyone, certainly not a sister church or a dear friend. Please bear with me brethren.

Saying all this, I still say that I am a strong believer in the Sunday School. I have given reasons for having a Sunday School. I have answered the only objections that I know of as being used against the Sunday School. I have answered especially the objections: 1. That it is not recorded definitely in the Bible. 2. Divided classes. 3. Women teachers. I would welcome comment on any of these matters, and would try to deal further with such to the best of my ability. Comments on this study will be courteously received, prayerfully considered, and kindly answered (if answered at all).

I have said that the Sunday School is not the church. But

that the Sunday School is a church authorized activity. The church is the only institution authorized of God to properly carry on His work in the world today. Preachers are not authorized to do that work on their own independently of church authority. Mission boards, all free lance work, all sorts of religious organizations--in short, all that is not under the absolute and direct authority of one true local church is acting without (and in rebellion to) any authority from God. The Sunday School, to be Scriptural at all, must be under the absolute control of the church.

The existence of the Sunday School must be by the authority of the church. The church must set up a Sunday School by its own authority. No member, or group of members, has any right to establish a Sunday School, or a class of any kind. The real existence of a Sunday School is subject to the authority of the church.

The details as to the Sunday School must all be under the authority of the church. When the Sunday School is to meet, where it is to meet, how long it is to meet, must all be authorized by the church.

The teachers of the Sunday School class are under the total and absolute control of the church. The class cannot elect its own teacher. The teacher cannot just decide to be such. I once pastored a church where the pastor and Sunday School Superintendent picked the teacher of each class. I changed that shortly. This is wrong. No one man, or group of men (or women) have the right to select or appoint a Sunday School teacher. A Sunday School class consists actually of a teacher being authorized to teach a certain category or group.

The church should be very careful in its choice and appointment of Sunday School teachers. Such can be of great help to the church and pastor. Such could also be a great trouble thereto. The teacher should be in harmony with the doctrinal position of the church. The teacher should manifest some ability in teaching the Word of God to others. A Sunday School teacher can draw folk to the services of the church, or can drive some away therefrom.

The church is to have the final authority over what is taught in the Sunday School. Neither the teacher or the class should be allowed a final say-so in this most important matter. I would be greatly in favor of giving the Sunday School teacher some freedom in this matter. Let it be understood that the teacher cannot teach anything contrary to the doctrinal position of the church. Then within that limitation, let the teacher select the portion of the Word of God he or she desires to teach. The teacher might well consider the desires of the class in making this decision. What I am saying is that the church should have a general control over what is taught in the class, but that within that general and absolute control, the teacher can exercise freedom as to the detailed portion of truth to be taught. If a church cannot trust the individual somewhat in this matter, such should not be chosen to be a teacher.

I do most strongly, vehemently, and adamantly advise

against any teacher using any kind of Sunday School literature in the class. Let the teacher teach from the King James Version of the Bible, and use that Bible as the class's only literature. Now, it might be allowable and profitable for the church itself, say under the leadership of the pastor, print some sort of material for the teacher to use. For my part I would not even favor that, but I would not condemn such if a church desired to do this. What I am opposing is any and all of the Sunday School literature that is so widely used today. I am often asked to recommend some good Sunday School literature. I recommend the KJV Bible. I do not know of any literature on the market today that I could or would recommend for a church to use in its Sunday School. In fact, I do not know any that I would not recommend against the using thereof.

Frankly, I feel that a person who could not teach a lesson from the Bible would hardly be qualified to be a teacher. I say this even for the little children's classes. I feel that one can study the Bible and tell a Bible story and teach it, even to small children, far better than reading them a story from a Bible story book or such. Please understand that I do not oppose at all the teacher using some books of Bible study to help him in understanding the portion of God's Word he or she is to teach. I commend this. No man is so smart in the Word of God that he cannot learn from others. If so, why have preachers or teachers at all? If the preacher and teacher should not listen to anyone else (such as reading good books on the Bible) why should anyone else listen to him? It has amazed me that some preachers oppose the reading of books to help them. They do not want to listen to the opinion of anyone else. But then they expect others to listen to them. I do not oppose the teacher using books to help in his studies. I do oppose the use of literature (such as S.S. quarterlies) in teaching a Sunday School class. It is my firm conviction that, if a teacher will rid himself of the bondage of a quarterly system, and just teach the Word of God, he will enjoy this so much more, and will be a much better Sunday School teacher.

I suggest that a teacher sometimes teach through a book of the Bible. That he sometimes teach one lesson or a series on some doctrine of the Bible. Then teach on the practical matters of the Word of God. Let the teacher be a man or woman of God. Let the teacher live a godly life, be a spiritually minded person, study hard and then teach the lesson to the best of one's ability. Such can be a great help to the church, pastor, and to the class being taught.

I have observed, as a major failing of Sunday School teachers, the failure to put a proper amount of time and effort into study. I can not speak too strongly against this. I do urge every Sunday School teacher that, if you cannot or will not spend a proper amount of time on your Sunday School lesson, that you immediately resign this position. This lack of proper preparation is one of the major causes of poor Sunday

School classes. If a preacher did not spend any more time on a sermon than some teachers spend on their Sunday School lesson, he would be a miserable failure in his preaching.

The Sunday School teacher is a very important person in the church. I would urge that each one, chosen by the church to such an office, understand the seriousness, importance, and work of such position. Let me say to the Sunday School teacher: Be sure you are saved. Be sure you are living a godly life. Be sure you can have a good influence with those in your class who know your life. Dedicate yourself to this task. Determine to do the best you can in this position. Study hard and prepare thoroughly for each lesson you teach. It will take much time and effort for you to be a good Sunday School teacher.

The teacher should be a person of prayer. Pray much in general. Pray much for your church. Then pray for your class. Pray for each one in the class. Pray that God will bless your efforts in the class. Pray for souls to be saved, and for souls to be blessed in the class. Pray about what to teach. Pray as you study. Steep each lesson in many prayers. You can be a very great blessing in this position.

The teacher should seek to build up the class. To make the lesson such a blessing that those present will want to come regularly, and will try to get others to come to their Sunday School class. The teacher should get out and try to get folk who are not in church to come to the class, thus hoping to get them into the church service. Good teachers with good Sunday School classes could do much to build up the church.

Let the teacher always realize his true relation to the church. He is not on his own. He is under church authority. The person who will not be faithful to all the services of the church is not qualified to be a Sunday School teacher. Never allow one to teach a class who would come, teach the class, then go home and not come back until next Sunday School time. Such teachers are an abomination to the church, and should never be allowed to teach a class. The teacher, and the class, should always realize their subservience to the church. Those in the class should stay for the preaching service, and come back for the other meetings of the church. The teacher should always encourage, and urge, those in the class to be faithful in the church. Of course, if someone will come to Sunday School and will not come to the church service (I speak of a non-member), still it is good to get them under that much of the Word of God. But the teacher should always seek to encourage faithfulness to the church. And, of course, should be a prime example of such.

The teacher is to always seek to be a help to the pastor. The teacher should never, in the class, teach contrary to what the pastor preaches in the pulpit. The teacher should never, in

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More people die from stepping on the gas, than inhaling its fumes.

TUNE IN TO THE CALL TO CALVARY

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

SUNDAY SCHOOL

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anywise, belittle the preacher. The teacher should uphold and honor the pastor. The pastor is more important to the church than is the teacher. The teacher is not to be in competition with the pastor, but is to be a helpmeet to the pastor. If one does not love and respect and honor the pastor, that one should not be allowed to teach in the Sunday School.

If it should ever arise that the pastor is wrong, in his life or in his teaching, that is not a matter to be settled by a Sunday School teacher nor by or in a Sunday School class. If the teacher feels such about the pastor, the teacher should act then as a member of the church and seek to correct such through church action. If a pastor is wrong in his life or teaching, it is a church matter. It is to be dealt with by the church. Let the teacher keep all such matters totally out of the teaching of a Sunday School class. Pastors can be wrong. But such wrong is not a Sunday School class matter or an individual member matter. It is a church matter and must always be dealt with by the church.

I could not speak too strongly about this matter of the Sunday School teacher. I do feel that each teacher can be a great help to the pastor and church, and to the carrying out of the Great Commission. Or a teacher can be a great hurt to the preacher and church. Or a teacher can just be a figurehead, and not amount to anything one way or another. But such a teacher actually becomes a detriment and a hindrance to the church.

The teacher should be enthusiastic about the church and about the pastor. The teacher should be on time for the Sunday School class and at all the services of the church. A teacher should be an example to everyone in the Sunday School class. It is always a detriment and a shame and hurt, when the Sunday School teacher is not a good church member. Present whenever possible. Present on time. Taking part in each service. Behaving properly as a church member in every way. The teacher should be a tither. Everyone should be such. But a Sunday School teacher that did not tithe would be a bad influence to every member of the class if this were known.

Let the teacher appreciate the position given by the church. Let the teacher do the best possible job. Let the teacher honor the pastor properly. Let the teacher be the best possible church member. Let the teacher use the position as a means of building up the church. Good teachers are one of the best arguments for a Sunday School. A poor Sunday School teacher is a major argument against even having such. I really think that poor Sunday School teachers, especially those who cause pastors and churches much trouble, are a major reason that

many have turned against having Sunday School at all. Let each Sunday School teacher do the best possible job, and we will see that a Sunday School is a blessed way of the church carrying out its task.

WHY I LIKE TBE



by John M. Alber
Kountze, Tx.

Twenty-five years ago, Almighty God reached down and saved this poor miserable sinner and made him a "Child of God" by His matchless eternal Grace. Apart from that great work in my heart, no one thing has been more important in my life other than when God saw fit to call this wretched sinner into the glorious gospel ministry. When that special announcement was made at church, that Almighty God had called me into the ministry, pastor and members alike looked on with eyes of total disbelief and wonder. They did not realize then, nor did this preacher, that God takes the weak things of this world to confound the wise. In my case, it appeared unto all that God had literally reached down into His barrel and pulled out the most unlikely person to ever succeed. That reminds me of what the Apostle Paul wrote to young Timothy — "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (I Timothy 1:12).

Twenty-five years have come and gone, and this preacher still finds himself the most unlikely person ever to succeed. Though this preacher has attended many schools of higher learning, there is one school that I would not exchange for all the degrees that I could place behind my name: That school is The Baptist Examiner. This paper has been over the years a mighty blessing and a great tool of God to get out His wonderful truth. The more that the paper is read, the more my heart gets blessed by God. It has stood for the truth of God's Word for over fifty years: and under the able leadership of such men as Elders T.P. Simmons, John R. Gilpin, Sr., and of late, Joseph M. Wilson. These men have stood for the truth of God's dear Word: The Holy Bible. At great cost to themselves and their church, these godly men have suffered to print God's truth. They have stood with an uncompromising zeal for what they knew as God's truth. They have not done so that they might receive the recognition among men, but rather that they might declare the whole counsel of God.

Some years ago, it was my

wonderful privilege to be asked by the present editor of this great paper to write some articles that would be printed in The Baptist Examiner. A very close friendship was immediately struck up with Elder Joseph M. Wilson. At the very offset, he encouraged me to have the paper sent to all my folk. At first this preacher resisted the very thought. Brother Joe said, "Brother, use the paper as your assistant pastor." To be perfectly honest with you, I was somewhat afraid to do just that very thing. But then, because of the gracious efforts of Pastor Wilson, my position was becoming stronger with each issue. At last, this preacher came out of the closet and took a very strong stand for Sovereign Grace and the use of wine in the Lord's Supper. That cost this preacher greatly.

Because of certain issues, this preacher found himself on the outside so far as his church was concerned. But then, the Lord opened the door to the Providence Baptist Church of Kountze, Texas. The folk were told ahead of time that this preacher stood with The Baptist Examiner and Elder Joseph M. Wilson, and if they called him as pastor of their church, he would continue to support financially T.B.E. That as their pastor, he would write for and push the paper in most every service. Thus, upon arriving on the field last September, this preacher began using the paper, T.B.E., as his assistant pastor and would hand out the issues to everyone in attendance the Sunday following the arrival of T.B.E. in the mail. The spiritual attitude of these folk has been enhanced because of my assistant pastor. There is one very special blessing out of this whole thing: my assistant is not undermining my position. When The Baptist Examiner said that they would run an article and place a picture in the paper of the church and the congregation, the people were excited.

This preacher has had the wonderful privilege to preach for the Calvary Baptist Church in Ashland, Kentucky in their annual May Bible Conference. Because of the gracious attitude of their pastor and of that great church, this preacher has met many of the men who write for the paper and thus has personal knowledge of many of the Lord's servants who are being used of God in these last days.

Twenty-five years ago, this preacher would have never guessed it would be his privilege to write for this great paper, THE BAPTIST EXAMINER. Thus, the influence of my personal ministry has been felt throughout this great land of ours and in many foreign countries. Instead of a handful of folks listening to my preaching from week to week, when the paper places one of my articles in its pages, thousands read and follow after my thoughts. It is my personal prayer that God will take my words and bless the hearts of His people. In no way does this preacher or any other who might write for T.B.E. want personal recognition and merit for what they might do. Bless God, we are nothing more than sinners who were saved by the matchless grace of God, and want the world to hear our message.

It dawned upon this hard-headed preacher one day, that if this great paper was properly used, it would help me in grounding my folk and any new folk

that just might come and get interested in my Lord's work. After all, if this great paper helped straighten out this preacher, how much more could it do if we preachers would use it as our assistant? Sometimes, Beloved Pastor, a fellow preacher can say something that will make your people see what you have been driving at in your preaching. After all, is not the truth of God confirmed by the mouth of two or three witnesses. I do not know of any other paper that does as good a job as the Baptist Examiner in getting out the truth. It is my prayer and desire that more of you preachers use this God-given

tool to preach the truth of sovereign grace. It is also my desire that more preachers would take the time and write sound Biblical Baptist articles and then send them into the Editorial Office of The Baptist Examiner. If this paper blesses your heart as it does mine, let someone else know! Share with others the truth of God's Word. It will be to your advantage to stand up and be counted among the Lord's people when the rapture of the saints takes place. May the God of Heaven bless your heart as you read and study the various articles that are written in this great paper from issue to issue!

A FOUNT OF LOVE

What gem have we that passing years
Can neither rust nor fade,
Cannot be stolen, lost, destroyed,
Cannot be feeble, aged?

What have we that we dare to give
Yet, never have we less?
The more we give, the more we gain,
Such is its blessedness!!

It lingers long beyond the grave;
'Tis all that we'll have left,
And it paints with saintly tints and hues
The memories of one's self.

'Tis love we spend with reckless ease,
The love that in us, dwells,
Upon the Pilgrims that we meet
Who thirst before our well.

To love the ones that love us, too,
Would hardly be a chore!!
But, loving those who love us not
Requires a little more;

A little more of faith and hope,
A little more of pain,
A little more of Godly grace
Until He comes, again.

Bernice S. Bryant
Cottondale, AL

A BAR

The tavern is sometimes called a bar.
That's true:

A bar to Heaven, a door to Hell,
Whoever named it, named it well!
A bar to manliness and wealth,
A door to want and broken health.
A bar to honor, pride and fame,
A door to grief and sin and shame.
A bar to hope, a bar to prayer,
A door to darkness and despair.
A bar to honored, useful life,
A door to brawling, senseless strife.
A bar to all that's true and brave,
A door to every drunkard's grave.
A bar to joys that home imparts,
A door to tears and aching hearts.
A bar to Heaven, a door to Hell,
Whoever named it, named it well!

Written by a life-time
prisoner in the Joliet
(Illinois) prison

PERPETUAL JOURNEY

Perish not the thought of love, though
Your heart is empty and hollow.
Put your eyes on the heavens,
To a God who's merciful to follow.

Fleshly love can be desolate, but
Our Fathers love is forever nigh.
Bow your head, sing in praise, to the
Lily of the Valley, the Most High!

For in the Lord's love there is no vanity,
It's everlasting, it cannot end.
So bring out the trumpets! Sing hallelujah!
It's time for repentance to begin.

We will all stand beside you,
As your perpetual journey starts anew.
God bless you brothers and sisters,
And remember the Lord Jesus Christ died for you.

written by:
Kimberly F. LaBare