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The Baptist Examiner

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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 RIGHTEOUSNESS OF GOD

T. B. Freeman
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"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God" (Romans 3:21-23).

The eminent Bible commentator Robert Haldane in his exposition of the Epistle to the Romans says, "The righteousness of God is to be contemplated at three different periods: first as to when it was purposed, second as to when it was promised, and thirdly as to when it was revealed." The righteousness of God then was purposed in the eternal decree of God before the world began, as someone has well said, "Long

ere the echoes awoke the solitudes, while the unborn forests lay in the acorn cup, before the stars looked down upon the silent hills and sleeping valleys, long before the un-navigated ether was fanned by

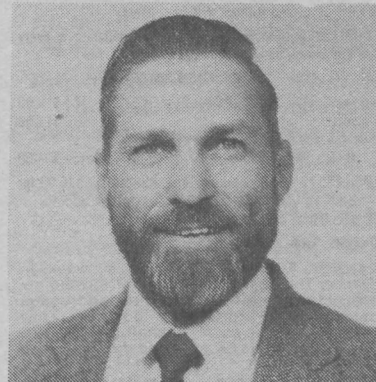


T.B. Freeman

the wing of an angel, before the day spring from on high blazoned her proud stellates upon earth beneath and gilted the grass and drank her dew." Yes, before the morning stars sang together, and all the Sons of

God shouted for joy (Job 38:7), our eternal God of all grace purposed this everlasting righteousness. "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7). The righteousness of God was promised after the fall of man. First in (Gen. 3:15), then followed by the long procession from there to (Mal. 4:2), through the intervening books of the Old Testament. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive the remission of sins" (Acts 10:43). The the righteousness of God was, and is revealed through the Gospel of Christ. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth: to the Jew first, and also to the Greek. For therein is the

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Chuck Sandelin

more Bibles, more churches and more religious teaching than any in history. Our text says, "I would have you to know." Brother, Sister, or lost person, God's Word says you are to "know" something about headship! That's why God has preachers - to preach His word - so that you might know.

Our text says that "the head of the woman is the man."

(Continued on Page 3 Column 1)

by Dan Phillips
Luke 16:19-31
"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table:



Dan Phillips

moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue;

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THE HEAD-COVERING

by Doug Newell
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South Shore, KY 41175

I Corinthians 11:5, "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." In this 11th chapter, verses five through sixteen, we find the teaching of the head covering. This subject has no doubt been



Doug Newell

taught many, many times in this paper down through the years. Even though this be the case, it is a subject that must be considered from time to time. There are many of God's people that do not obey this commandment

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SCRIPTURAL MISSIONS

Bill Ashbrook
Hobbs, NM

This morning, if you will, we would like to look at some Scriptures on the subject of Scriptural Missions. Of recent date, Brother Peter Halliman has been here, and we heard his report of the mission work in New Guinea and of his plans to go there and help his dad.

Among Baptists, most of them have what they call missions and mission work. But for the most part, I believe that they are unscriptural, or they are suprascriptural, you might say.

I was impressed by a statement that Brother Waugh made — I believe it was with respect to his message about Christmas — when he said that things might look good, and they may sound good, and they may even stir our emotions, but the bottom line is, "Are they Scriptural"! That is what we want to point out on this subject of missions.

I believe that the Scriptures are very clear on this. I believe that by the example of the Apostle Paul, we have the truth set forth. This is the pattern that churches are to follow today, as

in Apostolic times, in their manner of sending out missionaries.

Of all people who should have greater incentive to mission work, I believe should be Baptists. We believe that God is Sovereign. We believe that God has an elect who are to come to Him for salvation, and they are brought by the Word. Therefore, we have a great incentive to be missionary.

We would like to read the commission that our Lord gave to His church in the 28th chapter of Matthew, beginning

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PERFECT SAVIOUR, PERFECT SACRIFICE, PERFECT SALVATION

Wil Bang
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"He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." (Deut. 32:4).

These words are sufficient to substantiate that the God of the Bible is altogether perfect. Whatever is God's purpose, it is without flaw; and to suggest even the slightest imperfection is



Wil Bang

insurrection and can only be the derivative of a diabolical impulse.

Salvation is a holy and divine decree. God the Almighty is the Author of it and that alone renders it perfect. Perfection is His attribute and should be ascribed to Him always. "...ascribe ye greatness unto our God" (Deut. 32:3).

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

FROM THE DUNGHILL TO THE THRONE

"And lifteth up the beggar from the dunghill...to make them inherit the throne of glory." (I Samuel 2:8).

What a tremendous statement. What a contrast of positions. Yet we see in this great contrast a measurement, to some extent, of the amazing grace and irresistible power of our sovereign God. Only a gracious and powerful God could bring one from the dunghill and place that one upon a throne of glory. You might read the whole verse, and you will note that it says after my text, "for the pillars of the earth are the Lord's and He hath set the world upon them." So we see the grace and power of God linked together in this verse. Thus must it ever be. Grace without power, or power without grace will not get the job

done - the job of raising from the dunghill to the throne. But sovereign, unconditional grace, and almighty, irresistible power will.

In my next text, we behold first of all the condition of man by nature. He is on the dunghill. What a humbling description of man. Proud man is blind to his true condition because of his conceited opinion of himself. Yet, though he sees it not, his true condition by nature is on the dunghill. What is a dunghill? Well, one might labor to prove it is just all kinds of garbage. There might possibly be found some Scripture to support this. But preponderately and overwhelmingly (if not always and only), dung is manure. It is the excrement of man and beast. It is refuse matter expelled from the body. A dunghill is a pile of

manure, excrement, refuse expelled from the body of man or beast. What a pride killing, horrible picture of man as to his condition and position by nature. Yet it is the Biblical description. Come, ye high and mighty, come ye proud, come ye who boast of man's native dignity. Behold the place and condition of man by nature. Sitting on and in a pile of manure, wallowing in it. See, it is all over him. Oh, how he stinks. Oh, how filthy he is.

Someone will say that this is a low, unworthy and degrading picture of man. No, it is a degrading picture of the manure pile. For no dunghill is really as filthy and stinking as man is. See the filth of the dunghill. That is nothing compared to the black, vile, filthy heart of man.

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

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DUNGHILL

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Smell the stench of the dunghill. That is nothing compared to the small of man in the nostrils of a holy and sin-hating God. Don't feel sorry for man because he is compared to dung. Feel sorry for the dung because it is compared to man. After all, dung is good for something. It will enrich the soil for the production thereof. But man — what is he good for? He is worthless and useless and worse, apart from the saving grace of God. Take away from man what God's grace does for him, and he is more worthless, vile and stinking than a pile of manure. Now the picture of man sitting on the dunghill shows us the utter depravity of man. In the beggar on the dunghill, we see the filthiness and the utter inability and helplessness of man in his natural condition and apart from the grace and power of God.

See that beggar on the dunghill. See that throne of glory. And you tell me that beggar is going to inherit the throne. How can you expect me to believe such a story? How could such a thing ever be? Why the thought is ridiculous. The thing is impossible. Yet God says it is so. Oh, well, if you are going to bring God into the picture, then might it be, for all things are possible with God. Now look at the picture again. The beggar on the dunghill. The throne of glory. See the great gulf between them. How can it be bridged? What power can take that beggar from that dunghill and place him upon that throne? Why, the power of God, and that alone can do it. But the beggar is filthy and stinks before God and God is too holy to allow filth in His presence. Yes, but God is a God of grace, and He can cleanse that filth away. Now please note that the beggar on the dunghill sets forth the utter inability of man — he is a beggar. And the filth of the depravity of man.

Yet, the beggar shall inherit the throne of Glory. Let us see how such a thing of wonder is brought to pass.

It all begins in the heart and mind and will of God. God purposes to have mercy on some. He predestinates that some of the dunghill beggars shall be cleansed from their sins, lifted from the dunghill and made to sit on the throne of glory. He enters into an everlasting covenant with Himself that this shall be brought to pass. He is a merciful and gracious God, and His grace hungers after an innumerable multitude to share the glory of eternal heaven with Him. But who shall be the favored ones? Upon what principle shall He proceed in choosing them? If He is going to save some from the dunghill, who shall they be? Well, they are all helpless. They are all filthy. There is no saving difference in them. There is nothing in any of them to cause Him to choose this one and leave the other. So, He chooses on the basis of His sovereign will. He chooses unconditionally. And friend, God's election must be unconditional, for there is no condition in man upon which God could base His choice. In other words it is unconditional election, or there is no election at all; and all the dunghill beggars must perish in the filth of their depravity and suffer eternally in hell. So, God in unconditional and sovereign election chooses a multitude no man can number and ordains that they shall inherit the throne of glory. What amazing grace is this! Now, let us praise God for this glorious truth of unconditional election. It is the one and only hope that any beggar will ever inherit the throne of glory. My hope is in the unconditional character of the electing grace of God. If He makes it conditional, I am undone forever. For I could never meet the easiest and simplest condition that could be imposed upon me. It is free grace, sovereign grace. This my song shall ever be. So God determines to show mercy on dunghill beggars and chooses the one upon which He will have that mercy.

But wait a minute. What about the filth of their sins? Can God — will God take such filthy beings and sit them upon thrones of glory? No! No! Something must be done about their sins. What can they do? What earthly cleanser can wash away such filth? One of these dunghill beggars whose eyes were opened to his true condition was heard to say, "If I wash myself in snow water, and make my hands never so clean; Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me" (Job 9: 30-31). Yet something must be done about this filth. Oh, our sovereign and wonderful God! He provides this also. The dear Lord Jesus Christ has prepared a bath which can wash away all the filth of the dunghill and make one whiter than snow. But it was not easy to prepare. It was at great cost to Himself that He prepared this cleansing stream. He, who is the eternal Son of the eternal God, came into this world by way of the womb of a virgin. Upon this earth He lived an absolutely perfect life. Not a spot or stain of sin upon Him. His Father testified of His Son that He was well pleased in Him. Then the blessed Son of God went to Calvary's old rugged cross. There the Father laid on Him, and He willingly took

upon Himself, all the guilt of all the sins of the whole elect family of God. God, the Father, took the sword of His holiness, His law, His justice, and His hatred of sin; and plunged that sword into the bosom of His own dear Son. The sword drank to its full and complete satisfaction of the blood of the Son of God. When the sword was fully satisfied it was returned to its sheath. Oh, yes, marvel of marvels. The Father poured out the full extent of His wrath against the sins of the elect upon His own dear Son. Jesus fully paid for all the sins of His people. He went to the hell of God's wrath on their behalf. Jesus has washed away the dunghill filth of His chosen ones with His own precious blood. By His perfect life upon the earth, He has woven a garment of incredible whiteness, beauty and glory for each one of His own to wear. He is "The Lord Our Righteousness" to all who are brought to believe in Him.

But a question arises. See the dunghill beggar in his inability and filth. See the marvelous bath of Jesus blood prepared and the beautiful robe of imputed righteousness. How shall the two be brought together? By what power shall the beggar be brought to bathe in that blood and receive that garment unto himself. There is no power in the dunghill beggar to perform such a task as this. In fact, the Bible informs us that the beggar is totally dead insofar as spiritual things are concerned. The beggar cannot see his own filth and need, and he cannot see the beauty of the work of Jesus Christ. Further, the beggar is utterly opposed to the blessed Son of God. He is enmity against Jesus Christ. He will, of himself, have no dealings with the Saviour. The beggar is satisfied in his manure heap and has no desire to be clean from its filth or to leave it.

Again, our Sovereign God is equal to the task. He does not just offer the dunghill beggar the bath, the robe and the throne. Oh, the Arminian offer, how useless and utterly ineffective it is of itself. The so called gospel of the Arminian (and it is no gospel) is to offer this to the beggar and leave it up to the beggar to have it. It is all up to the dunghill beggar. The Arminian god can knock at the door, but that is all. He cannot open the door. It is all up to man. But, praise God! the weak, inefficient, poor little god of the Arminian is not the God of the Bible. The Sovereign and Almighty God of the Bible can do more than offer. He can and He does make His people willing in the day of His power. He draws them to Jesus Christ and works by almighty power within them causing them to repent of their sins and believe on Jesus Christ.

Look at I Samuel 2:8 again. What does the dunghill beggar do? What part does he play in his salvation? Take the text apart and examine it piece by piece. Take the theologian's microscope and see all there is in the text. And what do you find there for the beggar to do. You hear men say God has done His part and the rest is up to you. But in the text you will find that the beggar does nothing — nothing at all. The beggar is not the actor, but the recipient of the saving action of the sovereign God. God lifts the beggar up from the dunghill. God sets the beggar among princes. God makes the beggar inherit the throne of glory. It is

the Father's election. It is the Son's redemption. It is the Holy Spirit's calling, effectually and lifting up from the dunghill. It is the saving work of the Triune God. And man - man doing his part - not so, not so. Man does nothing at all towards or in his salvation. It is by the unconditional grace and almighty power of God.

Another question arises. How shall this chosen, redeemed, and called one make it all the way to the throne? He has been chosen by the Father. He has been washed in the blood of the Son and clothed in His righteousness. He has been effectually called to repentance and faith in Jesus Christ. But he is not yet on the throne. He is a pilgrim and stranger on the earth. There may be much time and there is a great distance between him and the throne. There is much to hinder him. He still has the flesh with him which opposes all the good that God works within him. Oh, that flesh! How it wars with the new nature given by the Spirit. How the flesh wars against us and would keep us from the throne. There is the devil, as a great roaring lion going about seeking whom he may destroy. There is the world in which we live. The world with its myriads of temptations. With all its hindering influences daily at work upon and against the child of God. With all this against us, how will we make it to the throne.

Well, again God is equal to the task. God will get us there. He has not brought us this far for naught. He has not performed His miracles of grace and power to bring us out of Egypt

to let us die in the wilderness. He will bring us into the promised land and set us upon the throne of glory. He has given us eternal life and declared that we shall not perish. He has us in His hand of omnipotence. The Son has us in His almighty hand. We are sealed and indwelt by the Holy Spirit. Oh, the power that keeps us from the throne and places us back on the dunghill to perish in our sins - it must be greater than the combined power of the Triune God. And there is no such power in existence. The sovereign God has purposed that the beggar shall sit upon the throne of glory, He has stretched out His almighty hand to accomplish this purpose. Now who can turn back the hand of omnipotence and thwart the purposed divine sovereignty? God does not do a part job and leave the rest undone. It is utter blasphemy to suppose that one of the dunghill beggars who is chosen by the Father, redeemed by the Son, and called by the Spirit should ever fail to reach the throne of glory. Well, one more question. There is the choosing, the redeeming, the calling and the keeping through all the journey below. But now, how shall the work be completed? How shall the dunghill beggar be transported to and placed upon the throne of glory and given a body that can be placed on that throne. God started it and He is going to finish it. It is by the working of His mighty power that our vile bodies shall be changed like unto His own glorious body. So, when Jesus comes, He will raise the saved

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FROM THE EDITOR

AN IMPORTANT CORRECTION. My attention has been called to a serious error in my editorial of Feb. 9th. This editorial was dealing with the fact of how one heresy breeds other heresies, and the absurdity of many heresies. I was dealing with the very absurd view of (hopefully) a very few that Esau and Judas were saved men. I could hardly believe it when I was told that Esau was saved. Then when I heard and read that Judas was a child of God, I was astonished beyond measure. How very foolish some men become in following out their false doctrines.

In the first words of the second paragraph and in the last paragraph, I inadvertently referred to Esau and Jacob when I meant Esau and Judas. I surely do believe that Jacob was a saved man. I as surely do not believe that Esau nor Judas were such. I appreciate brother Roy Snell pointing this error out to me. He knew, as I am sure most readers did, that I had made a mistake. Still, I am very glad it was pointed out to me so I could make this correction.

ON WRITING FOR THE BAPTIST EXAMINER AND FOR OTHER PAPERS. Some good while back, I had an article at the printers; but before it came out in our paper, it appeared in another paper. Recently the same thing happened in reverse.

Now, please understand that I appreciate all those who send me material for The Baptist Examiner. I stand in very great need for many of the preacher brethren to do this. And please, please understand that I do not mean, by this editorial, to imply that if anyone writes for the Baptist Examiner, they cannot write for some other paper. All who write for us will testify that I have never put any such stipulation upon their writing. Understand that, if you write for this paper and we use your writings, that does not mean that we expect nor require you to not write for any other paper. You are free to do as you desire about this matter.

However, it does bother me to see the same article in two different papers, with that article appearing close to the same time in both paper, and with it being likely that many people receive both papers. I am going to ask that those who write for our paper, though they are at liberty to write for other as they see fit, will send me material that they do not send to others.

Now, let me add this word. I realize that I may be wrong in this matter. I do not know how other editors feel on this point. I am most willing to listen to any criticisms or advice as to this matter, and prayerfully consider the same. I would appreciate it if many of you would write and give your opinion on this whole matter.

I do hope I have made myself clear. The question I am discussing is not — repeat, is not — whether or not a person can or should write for more than one paper. The question relates to the sending of the same article to more than one paper. And I am thinking especially of papers that are very close to one another in doctrinal content and likely go to many of the same homes.

I do know that I cannot tell another man what to do as to this matter. The man who writes is at liberty to do as he pleases in such matters. I do ask for comments relative to this matter. I would like to have the opinions of many others as I seek to be very clear in my own mind on the matter. May God bless you all.

DUNGHILL

(Continued from Page 2)

dead in glorified bodies, and transform the living believers into His own image, and take them all to be forever with Him. Oh, glad and gladsome day! That will be glory, be glory for me.

See that one in a glorious body shining forth in unspeakable brightness and placed upon a throne of glory. Where did he come from and how did he get where he is? He was a beggar on a dunghill with no power and no hope, doomed to spend his life in that manure pile and then go to hell for his sins. But God had mercy and compassion. God loved him with an everlasting love. Jesus died for his sins. The Holy Spirit wrought the miracle of regeneration within. He was kept by the mighty power of God, and then given a glorified body by God and placed upon a throne of glory. That is the story of "from the dunghill to the throne."

Oh, this is a glorious story. This is a wondrous salvation. It is all by God and for God's glory. Man plays no part except to be the recipient of God's grace. This is the only salvation there is. There is not another way. It is this or hell. The Arminian way where man does his part seemeth right to man, but ends in death.

REBELLION

(Continued from Page 1)

With all this ERA, woman's lib, liberal politicians like Mondale, women on the Supreme Court, etc., you would never know that there was a Bible in America. To observe it from the liberal news media's side, you would not even know any of God's purposes for His creatures here on this earth. (Incidentally, if you have never heard the percentage statistics of the news medias' church attendance you need to, and then you would know why they are what they are.) But, the Almighty God, our Creator, set the order of headship. The family cannot have two heads. One will want to do one thing, the other head will decide differently and the ultimate is known as divorce. As one brother said, God never made a woman head of anything. How could He? When He said "the head of every woman is the man." The fallen portion of man, sometimes called the old nature, does not want to submit to the headship that God set down. So, today we have women at the head of about everything. We even have women pastors, women preachers, and women missionaries. I said to my wife the other day, "Honey, if we ever run across one of these women preachers, I'm going to ask her to come and preach for us, and I want her to preach on three texts: I Tim. 2:11-12, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence". I Cor. 14:34-35, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in

the church. I Tim. 3:1-2a, "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife..." Isn't it a shame when people know(?) so much Bible and obey so little. This article is not dealing mainly with the woman's rebellion to her headship. However, if there is such a great problem there in our nation (and world); then perhaps we had ought to check out her head and see if he is following his headship, even Christ.

"The head of every man is Christ." The man says; yes, isn't that great that the head of the woman is the man. However, he stops there. Men are the ones who are responsible for the mess we're in, not the woman. Men do not and will not submit to Christ's Headship. It is true that women are out of their place and need put back in it. But it is the men that are responsible for letting them out and for putting them back. Man will not put Jesus Christ as his head. We speak of that vast majority of men who are not Sovereign Grace Baptists. Jesus Christ is the head of His church. As its head, He has led the way to show all other men they are to be members of His church.

Men are born rebels — born with a nature to rebel against God, against His Son, against His Word, against His Spirit, and just plain against. Men are to lead, and the wife is to follow. In the area where we are, it is appalling to see how many women are out of the home working down town — while their husbands do nothing. Truly our world is perverted. God's Word says that the women are to be "keepers at home." (Titus 2:5). Not keepers at the office or a business or another job — but keepers at home. The only way you can be at home is to stay at home. Now shame on these men who will let their wives work and sit at home and do little or nothing. One man told it to me so right the other day. Our surge in economy is the result of man and wife both working out. If the men were the only ones working then they would not be able to buy a lot of the things they buy — so if they would not sell — then supply and demand would not allow the economy to surge. It is men that put women out in jobs that shouldn't be. Men are the ones who will not obey their head. Men are the ones who will not be subject to the Lord Jesus Christ.

Men leading in spiritual matters. Men don't need to be ashamed of themselves in our new day religious societies; they need to crawl into a hole and pull it in behind them. The Book is very plain on the woman's place in church matters, yet these rebel men would promote and encourage women to speak on the platforms, lead the singing, stand up and "give their testimonies," and even go so far as let them preach. What do you think a good name (that is an adjective) would be to call men who would "ordain" a woman to the ministry? Brother, I have a couple of different ones for them. When a person disobeys the Word of God like that, he hates Jesus Christ. Jesus said, if ye love me keep my commandments. God's Word says, "The head of every man is Christ." Where are all the men? I don't mean the sissies, the pacifiers, the effeminate, the compromisers,

the rationalizers. I mean the ones like Joshua. He didn't ask the mission board; he didn't ask his wife or the kids. Joshua said, "As for me and my house, we will serve the Lord." The wife understood, the kids understood, and Joshua's listeners understood that they were going to serve the Lord. What about you, mister? Is that how you follow your head, the Lord Jesus Christ? When the church doors are open on Sunday morning and Sunday evening and Wednesday evening, do you grab the family and say, "It's time for church, let's go!" "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25). Is Sunday morning just fine for you and then forget the other services? That's how the Roman Catholics do it. Sin all week, try to make a fast confession, then get back at it again, as quick as you can get back out the church door.

Man is supposed to work. Since the fall in the garden, God laid down man's work, and that is listed in Gen. Ch. 3. "By the sweat of thy brow" he is to labor! Man does not want to labor. He wants it free, like a handout. Able-bodied men, (with work in the area) not working and drawing the taxpayers' food stamps. God's Word says, "if any will not work neither shall they eat." If there is work and these men are not sick, then they need to work or we are not to feed them. We believe that has a double teaching. They are not to be fed bodily nor is one to be allowed to eat (participate) at the Lord's table, if they are church members. Somehow we've noticed over the years that there are some, who when they get saved, think it is all over for the work end — just because they are saved. However, the opposite is true Bible teaching. "Let us not be weary in well doing" (Gal. 6:9). "Work out your own salvation with fear and trembling" (Phil. 2:12). "Redeeming the time because the days are evil" (Eph. 5:16). etc.

There are some who do not know that the ministry is also a "work." "If a man desire the office of a bishop he desireth a good work" (I Tim. 3:1). It also says he's worth his hire, and worth "double honor." There are many ignorant folk in this world concerning this. They think the preacher should work full time jobs and full time ministries at the same time; and many have to! (We'll agree that there are some preachers who are guilty of being lazy also, and Brother, you need to mend your ways.) However, I know some pastors who work six days a week, 52 weeks a year, and do the work of the ministry on top of that.

It is a sad hour when statistics show that 51% of the American people are supporting 49% (that's an old survey, it's probably reversed now!). We have a nation of lazy people that need to go to work. We have a nation of men who need to take their rightful place as men and lead their families, lead their wives, and submit and obey their head even Jesus Christ. "I would have you to know that the head of every man is Christ" (I Cor. 11:3). Amen.

PERFECT

(Continued from Page 1)

Arminianism, Satan's

counterfeit production to answer sovereign grace, ultimately denies the perfection of God. Satan is a liar and Arminianism is a fruit of his corruption. "...He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a LIAR, and the father of it" (John 8:44). Yes! Be it understood, Arminianism is a lie. The very God, Jesus Christ the Righteous, has told us that as far as Satan is concerned, "...there is no truth in him." Can ye dabble with Satan and sin not? God forbid! Away with him — away with his God-dishonoring perversions; touch not his filthy doctrines. Arminianism is not the instruction of a Perfect God.

Satan's Arminian offscouring says that God's works, His ways, and His knowledge are only effectuated by human assistance; and myriads they be that believe this. So many, yea even those that embrace the doctrines of sovereign grace, are being swallowed up in the after effects of his vulgar petition; willing most indeed to deny his system, but just as willing to justify the counterfeit fruit. "...Yea, hath God said..." (Gen. 3:1).

Surely, there must be some record of God — a witness — which will expel these subtle insinuations. Oh! 'Tis true, for God's Word is infallible. In Deuteronomy 32:4 we read as for God, "...His work is perfect..." In 2 Samuel 22:31 we read, "As for God, his way is perfect..." In Job 36:4 we read, as for God, "...his knowledge is perfect..." In Psalms 19:7 we read as for God, "...his Law is perfect..." Everything about God is unblemished-impeccable. "The Lord is righteous in all his ways and holy in all his works." (Psalms 145:17).

Salvation is a decree of God and must complement His Holy desire. To complete a PERFECT SALVATION, God sent THE PERFECT SAVIOUR who offered up to THE PERFECT GOD, a PERFECT SACRIFICE, which satisfied the PERFECT LAW and imputes to His elect a God-Righteousness, which is like Him, for He purposes it — perfect.

All men by nature are sinful and unclean; even at our best, we are full of disgraceful impurities. "...verily every man at his best state is altogether vanity. Selah." (Psalms 39:5). Nothing we have to offer is good enough to mend the broken Law. For one to even intimate that the righteousness of man, or even the combined righteousness of all the saints of all time, is ground for acceptance with God, would rather induce His wrath than His favor! To speak of merit and salvation at the same time is totally foreign to Holy Writ. We are all sinner and deserve only that which is just — Hell for now and the Lake of Fire for eternity.

This being the case, without exception, man needs a Saviour. More than that, he needs a perfect Saviour; a Saviour which will make him acceptable to God. Any person who is not holy and right will never be found in the bosom of Jehovah God. The Saviour that man needs must nullify the dictates of God Almighty's perfect Law which is against him. He must rent asunder the degradation

and expiate all iniquity. Fallen man's Saviour would have an eternally blighted countenance if He did not dissipate and destroy all that separates the worms of the earth from the glories of Eternal God. The Saviour must be one who will make us worthy of God's eternal presence. We must be made perfect. If there is a perfect Saviour, then we likewise can be assured there is a perfect Salvation for God's elect.

Is there a perfect Saviour? Yea, God is His name, "Immanuel..God with us." (Matt. 1:23). What is He like? Oh! ye sluggard, perceive ye not the disclosures of God's Oracles? "...God was manifest in the flesh..." (I Tim. 1:16). Jesus Christ, "...a lamb without blemish and without spot..."; "Who did not sin, neither was guile found in his mouth;" "...the Son who is consecrated forevermore..."; "...who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (I Peter 1:19, 2:22; Heb. 7:28; Heb. 7:26). This is the description of a perfect Saviour.

God the Father prepared for His only begotten Son a body; "...a body hast thou prepared me." (Heb. 10:5). As man sinned in the flesh, so shall his sins be condemned in the flesh; "...God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh;" (Rom. 8:3). "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:9,10).

Suffering the wrath and anger of a perfect and just God, who poured out His hatred for sin on the Sin Bearer, obligated the Father to receive the elect because their sins and iniquities have been condemned through the sufferings of a perfect Saviour. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." "And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 2:9,10, 5:9). By the words of an Eternal Sovereign God, the issue is settled—there is a Perfect Saviour.

It will be quickly admitted that our process of delivery could be interchanged — we may very well have stated first a perfect sacrifice, implying that only such could be effectuated by a perfect Saviour. Neither procedure is harmful for they both embrace the same definition. Only a perfect Saviour could be a perfect sacrifice. Then on the other side of the doctrine, if a perfect sacrifice is declared in Scripture, we immediately ascertain that only a perfect Saviour could be that sacrifice.

The sacrifice must be holy. It

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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

Under what circumstances would it be proper for one Baptist Church to refuse to accept letters from another Baptist Church?

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This is something that more or less must be the decision of each local church. There are no set criteria given relative to accepting letters from another church.

As far as we are concerned, we consider some very important things. For instance, how does the church stand on salvation and God's grace. We could not accept a letter from a church that does not believe in the sovereign power of God in salvation. A church must not practice receiving alien baptism or open communion. The church must believe in local church chain link succession and authority.

I, personally, would not recommend that we accept a letter from a church that teaches differently from us on such subjects as eschatology or the use of the gospel in salvation. You see, a church has to consider whether or not there would be a division in the church relative to doctrinal beliefs by accepting members from a church that differs in such things. Please understand that this is not to say that we are saying the other church is not a church, but merely saying that we cannot allow dissension in our church.

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I Timothy 3:15: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the pillar and ground of the truth."

I use this text for lack of a better one. I feel that truth has greatly suffered in these days, and that it must be a criteria for granting and receiving letters.

The key words in the question are the words "Baptist Church." I must make this point perfectly clear. Everything that wears the name Baptist is not a Baptist Church. In this day, I would probably say that a good majority of those who wear the name Baptist are not true churches of Jesus Christ.

It is not my job to pass judgment on other churches unless the occasion of a letter should arise. In this case the Church must make a decision as to whether or not to receive a letter from another church. This decision must not be based on sentimentality. It is not to be based

only on what that church stands for at this time. It is not based on the stand or relationship with the pastor. It is to be based on whether or not they are a pillar and ground of the truth. It is to be based on whether or not they are light holders. It is to be based on whether or not they were started by another sound Baptist Church. It must be based on whether or not they are believers in the sovereign grace of God for salvation. It must be based on whether or not they practice discipline, and a Scriptural Lord's Supper and Scriptural Baptism and Scriptural discipline, etc. If these things are in order, then there is no reason a Baptist church should not receive their letter. If these things are not in order, then I would move very, very slowly about receiving a letter.

I want to add here, that these are the things that must be considered. We should not refuse to receive or ask for a letter because of hard feelings or personal differences with members of another sound church. This matter is too important to let personal differences interfere with that which is right and ethical. I am a believer in granting and receiving letters as a way of transferring membership. To neglect this is to insult God and the church He instituted. I believe the book of Acts will illustrate the cooperation there was between churches in those days. I believe we should seek to follow their example and work with one another. This is a way to keep the church clean. This is a way to avoid accepting excluded members from another church.

The questioner asked: "Under what circumstances would it be proper for one Baptist Church to refuse to accept letters from another Baptist Church." My answer is this; if you, after using the preceding criteria; can recognize them as a sound, true church of Jesus Christ; then I see no reason to refuse their letter. May God bless you all.

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Letters should be exchanged only between Baptist Churches which are of like faith and order. There are many churches wearing the name "Baptist" that are not of like faith and order with that of true Baptist Churches. First, in order to be a true Scriptural Baptist Church her organization must have been by authority from another true Baptist Church. This eliminates all these churches that sprang up without church authority.

Again, a church to be of like faith and order, she must believe and teach that salvation is by grace through faith apart from works (Eph. 2:8, 9). This eliminates all churches that

believe and teach any kind of works for salvation. It also eliminates those who teach that salvation is by grace alone apart from faith.

Also, a church to be of like faith and order must receive into her fellowship only those who have received Scriptural baptism, that is, baptism by the authority of a true Baptist Church. This eliminates all those churches that receive alien baptism.

I believe most of our Independent Baptist Churches will agree to the above conditions for a church to be of like faith and order. There are other beliefs and practices that we may disagree on as to what constitutes a true church, such as how mission work is to be done, the second coming of Christ, the observance of the Lord's Supper as to the elements used and/or the number of cups used. These matters can only be resolved by each individual church as to the receiving of letters from churches which differ from her on such matters. We need to keep in mind that some of the churches of New Testament times were far off on many of the doctrines. Look at the church at Corinth, in spite of all her errors, she was called, "the church of God" (I Cor. 1:2; II Cor. 1:1). All the seven churches of Asia were called the "golden candlesticks" which, "are the seven churches" (Rev. 1:20).

We need to be very careful that we receive letters only from true churches, yet we should be very careful not to "unchurch" churches just because they don't agree with us on everything.

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I assume the querist is asking about "letters" which have to do with the transfer of membership from one New Testament or true Baptist church to another true church. If this be the case, I cannot think of any circumstances which would be sufficient ground to refuse a letter from another true sister church.

N.T. churches vary in some degree or measure in their interpretation of Scripture, and in their practices, but as long as a church meets the divine criteria for church status, we must recognize them as true churches and try to cultivate fellowship with them.

I know variances between some true churches are of such magnitude as to circumscribe fellowship, but a limited fellowship is better than no fellowship at all. When a church acts officially, and breaks fellowship with another church, the church which initiates the official break in fellowship in essence declares the other church to be without N.T. status, and to be consistent the church which initiated the of-

ficial break could not receive letters from that church. I would say in this regard, an official break in fellowship with another church should come only when the evidence is overwhelming and irrevocable, attesting to a departure from the faith which is necessary for N.T. church status.

Because a church is Baptist in name, does not in fact make it a Baptist church. A church in order to be a Baptist church must have identifying marks in practice, history, and doctrine sufficiently to connect it to the model church which our Lord established during His incarnation on earth. When such is in place, letters may be exchanged between the churches in spite of all variances between them. It takes more than a Baptist name to be a true church.

PERFECT

(Continued from Page 3)

must be without blemish. In short, it must be divine. All too often Jesus Christ is pictured as an offering to persuade fallen mankind and to attract their alienated approval. This is a teaching which does great injustice to the whole purpose of salvation. Man becomes central in the design while the very Godhead is viewed, as helplessly dormant, hoping for fruitful reception of a crucified Christ. What needs to be stressed and paramount in our understanding, is the fact that whether the natural man is in part, or totally pleased with the sacrifice is really quite unimportant. God Almighty is the one insulted by sin. He is the epitome of holiness and there is none other who is qualified to ask for restitution. Any discourse which separates the sacrifice from the first principle (God, the Father), has a very degrading assessment of why the sacrifice was slain. God was the one who must be satisfied. Jesus Christ came with precious council and it was for the glory of His Father that He acted as He did. "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." (John 8:28,29). "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38).

It was the will of God that the elect be made perfect. He decreed that every sin and iniquity be obliterated and removed forevermore. What must be done for the elect, only God could do. Not only was it God the Father who demanded the elect have no sin, He likewise decreed that a righteousness as perfect as His righteousness, be imputed to those whom He gave to His Son. That is what Jesus Christ confirmed when He stated, "All that the Father giveth me..." (John 6:37). The elect were placed in the charge of Jesus Christ. Their estate was His command. God would have them reconciled. He would have the elect worthy to decorate the eternal glory of a Holy God. But, this He would not have as long as sin remained. A perfect sacrifice must be killed. The precious blood of Jehovah's love must be shed. The only begotten of the Father, identified Himself with the scum of the earth - for it was His Father's

will He became sin for us - for it was His Father's will. He was smitten of God, afflicted, abandoned, forsaken, denied, cursed, condemned, and murdered - for it was His Father's will. "He was the express image of God, the brightness of His Glory who by himself purged our sins." The blood of Christ, who through the eternal Spirit offered himself without spot to God. "He bore the sins of the elect in his own body, the just for the unjust that He might bring us to God..." (I Pet. 3:18). Note also Isa. 53:4-12 and II Cor. 5:17-21. Jesus Christ is the perfect sacrifice. He hath poured out His soul unto death. He was numbered with the transgressors, He bore the sins of many, and He made intercession for them - for it was His Father's will. "And this is the Father's will who hath sent me, that of all that he hath given me I should lose nothing, but should raise it up again at the last day." (John 6:39). Note the language of a satisfied Christ as He communes with the reconciled and glorified God. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do." (John 17:3, 4). Oh! for words that would but honor this, the perfect sacrifice.

What type of salvation are we to assume a perfect Saviour who paid the Perfect Sacrifice would purchase for those that God gave Him? The nature of the salvation must be of the same order as is its Author. Be it known and declared to the ends of the earth by the recipients of sovereign electing grace, that Jesus Christ, the Glory of God, has obtained an absolute perfect salvation for the chosen of the Almighty.

Oh, what a heart breaking, soul tormenting place heaven would be, if for all eternity we viewed a weeping Godhead. Such would be heaven if the Arminian follows his blasphemous doctrine to its conclusion! To picture God as eternally separated from one of His children would render the joy of heaven, everlasting agony. The Arminian doctrine insists that Jesus died for all mankind. Salvation is your choice is the doctrine of the diluted pulpit. Won't you let sweet Jesus have His way - can't you see Him beseeching you to come? Oh, won't you come? Will you disappoint and break His heart once more? Don't tell Jesus no, because if you do, you may pass into hopeless eternity this very night. Just one more verse and then we are going home. I've done all I can; Jesus had done all He can; it is all up to you. This is the portrait the Arminian paints of the perfect Saviour.

A brother to whom, by God's grace, I am much indebted, once told me an Arminian preacher was trying to coerce an unregenerated man to come forward. He stated to the dead man that if he told Jesus no about salvation in his life, Jesus would judge and send him to hell in the next one. The unregenerated man seemed to have more wisdom about the power of God than did the Arminian preacher. His answer was simply this - if I am able to frustrate the power of Jesus now, I will be able to do it then also.

Much of what is here record-

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The Baptist Examiner Forum II

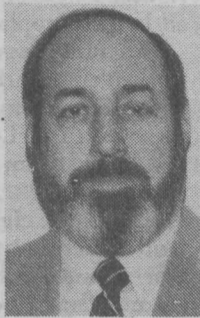
SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

You say that the church is the body of Christ, and the bride of Christ. You say there are many churches. Does Christ have many bodies? Many brides? Please explain.

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No. There is only one body of Christ (I Cor. 12:27). The body of Christ is the habitation of God in one particular place, i.e., the Church at Corinth, the Church at Ephesus, the Church at Colosse, the Church at Rome. The body is brought together through the Spirit of God (Eph. 2:22). Christ is the head of the body (Col. 1:18). The Lord feeds and loves that body (Eph. 5:29-30). Each body is complete in Him (Col. 2:10). I believe this body to be a New Testament Baptist Church, founded and organized by Jesus Christ Himself while here on earth. To this body He gave commands (commission) to carry on His work until He returns for His body and all other believers. From this body will come His bride.

There is only one bride of Christ. That bride will be made up of faithful members of New Testament Baptist Churches from the time of Christ until the rapture. I do not believe that being a member of a Baptist Church entitles one to be in the bride. Paul said to the Church at Corinth that the bride should be as a chaste (consecrated) virgin to Christ (2 Cor. 11:2). In the parable of the ten virgins (Ma. 25:1-10) we find that the door to the marriage feast was closed to half of them. It was because they were not prepared or doing what was required. The marriage of the Lamb takes place in heaven during the tribulation period. The bride that becomes the Lamb's wife will have made herself ready by doing righteous acts. "Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

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Yes, Christ has many bodies. If I believed in a Universal Invisible Church, I would say no, but the Bible does not teach that the church is Universal or Invisible in any sense. When I speak of CHURCH, I mean an organized body of baptized

believers who can assemble and take the Lord's supper, practice discipline, transact business (vote) preach and teach the all things that our Lord commanded us in the great commission, a body that works together, that is, members, body parts working together. I believe the Bible teaches that each local church is a complete body of Christ. Col. 1:18 says, "And he is the head of the body, the church." Eph. 5:23 says, "The husband is the head of the wife, even as Christ is the head of the church." This does not mean that the husband is the real head of the wife, or the wife would be headless, physically speaking. The husband is not the physical body of the wife, else it would take the whole husband to make a head for his wife. Since woman was second in creation and first in transgression, the husband takes first place, and is in authority, rulership, control; and the wife takes second place (Gen. 1:27 - Gen. 2:18 - Gen. 22:1 - I Tim. 2:8-15 - I Cor. 11:3, 9). You can see that the headship of the husband is meant. Christ is the head of the body (church) in the same way. Eph. 1:22 says, "And hath put all things under his feet, and gave him to be the head over all things to the church." In I Cor. 12:12-27 Paul teaches us that the church is a picture of the human body. Each member is pictured as a part of that body with his own particular function. Members are pictured as being a foot, hand, an ear, an eye, a nose, etc., each with an individual function but all part of the body. In the 27th verse, speaking to the local church at Corinth, Paul said, "Now ye are the body of Christ, and members in particular." To the church at Ephesus Paul wrote, "For we are members of his body, of his flesh, and of his bones (Eph. 5:30). In Col. 3:15 Paul wrote, "And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful." These were local churches and Paul was speaking of them as being the body of Christ. So, the church is a body of Christ in each locality, the Holy Spirit is the Comforter, and the action of service of the church is the soul of the body. You might say, how could Christ be the head of so many bodies? Beloved, Col. 2:10 says, "He is the head of all principality and power" which means that he is the head of every rule and authority.

HOW MANY BRIDES.

There will be only one Bride. Christ is not a bigamist. I said at the beginning that Christ had many bodies, and the head of everyone of them. If Christ is the head of the church, and He is, then those of the church must submit themselves unto the church as he commands the wife to submit herself to her own husband (Eph. 5:22-25). Beloved, I am a Baptist and I believe that the Baptist church will be the

bride of Christ, or else I would still be hunting and seeking the true church of Christ. I do not believe that all Baptists will be in the bride. I believe that only the faithful born-again Baptists will be taken from each local church and comple the bride. Christ would never consider those who go a whoring after the things of the world, or those unfaithful members that do not function in the body. I'm not saying that members of other churches are not saved, not the born-again non-member, what I am saying is that I believe that Jesus Christ took the material of John the first Baptist preacher and started a Baptist church in His earthly ministry and promised it perpetuity, and gave it a Commission (Matt. 16:18 - Matt. 28:18-20). Jesus will choose His bride from His church.

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In the Apostle Paul's first letter to the church in Corinth he stated in I Corinthians 12:27, "Now ye are the body of Christ, and members in particular." Unto the Ephesians he declared, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body" (Eph. 5:23).

Jesus Christ declared Himself to be the Bridegroom and His disciples to be the bride in Luke 5:33, 34. "And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? The Apostle Paul told the Corinthian Church that they were... "espoused to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2b). And as John the Baptist testified of Jesus, His preeminence and glory, he said... "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled" (Jn. 3:28, 29). The apostle in Romans 16:16 said... "Salute one another with an holy kiss. The churches of Christ salute you." Today, as then, there are many local churches. Therefore I admit I have said there are many churches and that the church is the body of Christ and the bride of

Christ, for God has said it. I am not afraid to repeat what God has said. Churches are made up of believers (of one sort or another) who assemble at regular times to fulfill the wishes, and promote the teachings of their founder and head. Like the living human body having a head, arms, hands, legs, mouth, ears, fingers and toes, and an assortment of different members all fitly joined together to carry out the wishes of the head as it directs. But only those local churches or bodies, that are functioning for Christ and under His authority, can rightly be called "the body of Christ." Many so called churches are functioning for their human founder or head, and are under their subjection, promoting their teachings. The Catholics have their Pope. The Lutherans founder was Luther. John Calvin started the Presbyterians. Alexander Campbell founded the Church of Christ. Russell, Wesley, John Smith and Brigham Young all have their churches. Although some of these groups claim to be promoting Christ and His teachings, they are actually promoting the false doctrines of their human founders. If they have any truth they have learned it from the Lord's Churches. They are not promoting Christ but the philosophies of their founders; thus cannot be likened unto the body of Christ, for He is not their head. But Christ still has His Church in the world, He is her founder and head, and she is teaching His Word, each spiritually like unto the body of Christ. But this fact does not necessitate there being many christ, since it is spoken in a spiritual sense and not literally. Also the fact that there are many local bodies does not mean there are many brides. The bride of Christ will come out of the local churches collectively. Christ said to Nicodemus in John 3:12... "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" We are given earthly illustrations that we might better understand heavenly ones. The coming relationship between Christ and His faithful redeemed is likened to that special relationship between a faithful and loving husband and his faithful wife. At this present time His faithful ones are not with Him as they shall be during the Millennium and into the eternal ages, but are like unto a bride espoused, awaiting the marriage. The marriage of the Lamb of God will take place in heaven. After the saved of all ages are caught up to be with their Lord, and have passed before the judgment seat of Christ; from among this multitude will the Lord's Churches be presented to Him by their pastors. From among the churches, the faithful will be His bride. Not from Israel, she is the wife of God the Father (Isa. 54:5); not all the saved because the bride is distinguished from the great multitude in Heaven in Revelation 19:6-17. There are guests at the wedding in addition to the Lamb and His Bride. According to the Scriptures the bride is made up of the faithful among the true New Testament churches from the time Christ founded the first one in Jerusalem to the last one in existence when He comes again. Those He has chosen and led by His Spirit to serve and wait upon Him in His body. Those who recognize His authority and

are obedient unto it, not to some human head or founder. Those who have Scriptural baptism and are serving Christ faithfully, in and through New Testament Baptist churches, will make up the Bride of Christ. Thus, the fact that there are many churches does not mean there are many brides. There is only one kind of church (in a generic sense) that the Lord claims, the church He founded, and from His church He will choose His bride.

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I would like to, first of all, let it be clarified as to the meaning of the word "church." Let us look at the original meaning of the word, not at what it means in the mind of some today. The word "church" is translated from the Greek word "EK-KLESIA", and it means a called out group or assembly. This is what makes it a body made up of many members, or as in some cases made up of few members; still the body is made up of the members. The church, the body, is assembled or can assemble, or it would not be a body, church.

Now, the called out assembly we have reference to here is the assembly or church of the Lord Jesus Christ. The church Christ built during His personal ministry while here on earth. The assembly, the church, is the body of Christ. When we say body of Christ we mean the body that belongs to Christ, the church or churches that belong to Christ and to God, as in Rom. 16:16, "...The churches of Christ salute you." And also in 1st Cor. 1:2, "Unto the church of God which is at Corinth,..." In several other Scripture references in Paul's letters to the churches, we find this same statement, "church or churches of God." The preposition "of" denotes possession.

In 2nd Cor. 11:2, we read of the engagement of the Corinthian church to Christ. And again in John 3:29, John the Baptist said, "He that hath the bride is the bridegroom:" John made it clear that he was not the Christ, but that he was sent before Him. Since He is not the Christ then he is not the bridegroom, but Christ is the bridegroom. Being the bridegroom then He has the bride. Christ will one day unite with His bride, Rev. 19:7. The bride of Christ will be made up from the true churches of the Lord Jesus Christ. I believe these churches are the sovereign grace independent missionary Baptist Churches that have existed through the ages, and will be here when the Lord returns for His saints.

"Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in fear of the Lord, and in the comfort of Holy Ghost, were multiplied." This Scripture teaches us that there are many churches. There are at least.

(Continued on Page 6 Column 1)



QUESTION: — Who threatened to make a sea-serpent bite the Israelites?

ANSWER: - The Lord, Amos 9:3. "...and though they be hid from my sight in the bottom of the sea, thence will I command the serpent and he shall bite them."

For further evidence of belief in sea-serpents and sea-dragons, see Isaiah 27:1.

FORUM II WEST

(Continued from Page 5)

thirty-five (35) different Scripture references in the plural sense such as the churches of Asia, 1st Cor. 16:19; the churches of Macedonia, 2nd Cor. 8:1; Paul was chosen of the churches to travel, 2nd Cor. 8:19; unto the churches of Galatia, Gal. 1:2. Yes, there are many churches. It would be hard to say just how many churches there were even during the time of the ministry of Paul, but there were many of them. There have been many independent Missionary Baptist Churches in all ages since Christ set up the first church in the land of Canaan.

It is a fact of Scripture that there were many churches during the days of Paul's ministry. Christ has many churches in this present day. Since Christ has many churches then they are His bodies, His assemblies. They are each His church His body, they belong to Him. Since they are His why can't they be espoused to Him, each of them? Paul said he has espoused the church at Corinth to one husband and we know the husband referred to is Christ. Does this mean that the church at Philippi could not be engaged to Christ, or the church at Rome could not be espoused to Christ and so on with the other churches. They are engaged to Him to work. This work includes teaching, preaching and obeying the commands that Christ gave the church in the great commission. When Christ comes the second time for His saints He will select from these true churches those who will be with Him in the marriage. Rev. 19:7. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." The phrase, "His wife hath made herself ready," means that she did the things that Christ told her to do in doctrine and deed.

How can Christ be the head of so many churches, so many assemblies? In the same way that He can be the head of every man. I Cor. 11:3. "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Let us remember that God is all powerful, and all knowing and also He is omnipresent. Therefore Christ is with all His churches;

He is with all His assemblies and they are with Him and dwell in Him. 1st John 4:13. And each child of God abides in Christ. John 15:4.

PERFECT

(Continued from Page 4)

ed about Arminianism may be deemed as ridicule, and such it should be. Their description of God and His Son are no more commendable and praise worthy than was the god of Ahab; "And it came to pass at noon, that Elijah mocked them, (say what?) and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." (I King 18:27). Baal was not the god of Israel and should have been censured strictly! So is the Arminian description of God not the God of His people and should be likewise denied!

Jesus Christ died for the sheep. "I am the good shepherd; the good shepherd giveth his life for the sheep...and they shall hear my voice;...My sheep hear my voice and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (John 10:11, 16b, 27, 28).

It is folly and contradiction to speak of a perfect Saviour as the perfect sacrifice who could but only offer a perfect salvation. Jesus Christ has never offered salvation only. He perfected salvation for the vessels of mercy, which He had afore prepared unto glory. (Rom. 9:23). "For by one offering he hath perfected forever them that are sanctified." "For if the first fruits be holy, the lump is also holy; and if the root be holy, so are the branches." "By so much as Jesus made a SURETY of a better testament." (Heb. 10:14; Rom. 11:16; Heb. 7:22).

It quite easily can be deduced that many shall forever be damned. What about these damned souls? Did not Jesus die for them? Jesus said not. "...the good shepherd giveth his life for the sheep...But ye believe not, because ye are not of my sheep..." (John 10:11,26). In that Great Day the Perfect Saviour of the sheep shall profess unto the reprobate; "...I never knew you;..." (Matt. 7:23). It cannot here be understood that the omniscient God was uninformed or unaware of their presence. The context reveals that Jesus was all knowledgeable about their work and their profession. What then did He mean by His declaratgion, "I never knew you"? The Saviour here describes that before the world was, before any of the created things existed, the Godhead purposed a salvation so glorious that none can fathom its infinite beauty and perfection. There was no life except in the mind of the Almighty God. Not a trace of sin was there to blemish, but the salvation of God's own was already affixed. The eternal throne oozed with affection and love Divine. God the Father commanded His Son - these are mine. (John 17:6-10). Oh! blessed thought - chosen in Him before the foundation of the world. When Jesus said, "I never knew you," what is taught is, as far as the covenant of grace is concerned, they were never considered - never men-

tioned and never intended to be partakers of the divine nature.

Perfect salvation is the inheritance of as many as were ordained to eternal life. Divine communion between Father and Son secures the trembling heart and comforts the burdened soul; "And all mine are thine, and thine are mine; and I am glorified in them..." Jesus said: "Holy Father keep through thine own name those whom thou hast given me, that they may be one, as we are...I kept them in thy name; those that thou gavest me, I have kept and none of them is lost..." (John 17:10-12). The salvation of the elect of God is as certain as is the Saviour. The perfect Saviour who alone became the perfect sacrifice has obtained a perfect salvation for those that God gave Him. "And this is the promise that he hath promised us, even eternal life." (I John 2:25). Any other system of doctrine, or any message that discredits the perfections of the Godhead is unworthy of acceptance and should be acclaimed as heretical.

RIGHTEOUSNESS

(Continued from Page 1)

righteousness of God revealed from faith to faith: as it is written, "The just shall live by faith" (Romans 1:16, 17).

That mankind could not be saved by the deeds of the law, or their own righteousness, is clearly declared in (verse 20) of this chapter, that is, Romans chapter 3, which reads as follows, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

What then is this righteousness of God so frequently mentioned in the Bible, and especially in this great book of Romans? For instance, notice (chapter 1 and verse 17; chapter 3, verses 5, 21, 25, 26; chapter 10 and verse 3).

To answer this question, then let us first consider what this righteousness of God is not. It is neither an attribute of God, nor the changed character of the believer in Christ. It is not man's conformity to the declared will of God. It is not based on anything man can do. Not by works of righteousness which we have done or ever shall do. No, not by baptism or church membership, or any any rites of any church, or prelate. It is not the righteousness of man in any respect.

It is Christ Himself, Who fully met in our stead and behalf, every demand of the law, Who is made unto us righteousness. (I Cor. 1:30). Before Christ came to earth, He was the law giver. After coming to earth in the flesh, He was the law keeper, in the behalf of every saved person, or person who will ever be saved, as our representative. He not only kept the law, but died under its penal demands for us. He bore the penalty of the law in our behalf. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: with his stripes we are healed" (Isaiah 53:5). Christ has given justice all it could demand in our behalf. Jesus said on the cross, what no sinner in hell will ever be able to say, "It is finished." He had answered to every demand of divine justice forever in our behalf, so that nothing can be laid to the charge of God's elect. (Romans 8:33).

Thus, Christ honored the law, obeyed every precept of it, and died under its penalty for us. Here the law shines conspicuously. (Romans 3:31). "Mercy and truth are met together: righteousness and peace have kissed each other" (Psalm 85:10). In this, God shows mercy to the believer in Christ in honor to His justice, not at injury to His justice. (Romans 3:26). It is written that God is love, yet, it is also written that God is light. (I John 1:5). God being light, reflects His law and justice, His holiness, and righteous nature which are inflexible and unchanging. God being love, reveals His mercy and grace. Only through the suffering death of our Lord Jesus Christ as the sacrifice for our sins could justice and mercy meet together in peace. Light and love are met together at the cross. God in Christ reconciling the world unto Himself. (II Cor. 5:19).

"In the cross of Christ I glory, Towering o'er the wrecks of time; All the light of sacred story, Gathers round its head sublime."

Back again to (Romans 3:21), and now we read these words, "Without the law." What does this mean? It means that the righteousness of God is not obtained by the law, law keeping, or any merits on the part of the person who is justified by faith in Christ. How do we know this? The answer is found in this same chapter in (verse 28), which reads, "Therefore, we conclude that a man is justified by faith without the deeds of the law."

Following in (verse 21), we read that the righteousness of God is manifested. That is declared or made known, being witnessed by the law and the prophets. All the foreshadows of the law pointing to the cross of Christ, witnessed to this righteousness of God. Here we shall quote a portion from two of the old Testament prophets, namely, David and Isaiah.

(Psalm 71:2), "Deliver me in Thy righteousness, and cause me to escape" (Verse 15), "My mouth shall shew forth Thy righteousness, and Thy salvation all the day." (Verse 16), "I will make mention of Thy righteousness, even of Thine only." (Verse 19), "Thy righteousness also, O God, is very high." (Verse 24), "My tongue also shall talk of Thy righteousness all the day long."

Now for a look at the book of Isaiah. (Chapter 43:21), "The Lord is well pleased for His righteousness' sake: He will magnify the law and make it honorable." (Chapter 45:8), "Drop down ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the Lord have created it." Just hold on now, and let us hear Isaiah again as he writes by the Holy Spirit, saying in (Chapter 46:13), "I bring near My righteousness: it shall not be far off, and My salvation shall not tarry; and I will place salvation in Zion for Israel My glory." (Chapter 54:17), "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." Now let us hear one more cry from Isaiah concerning

this righteousness of God. (Chapter 61:10), "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation. He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." Suffice it enough from these two prophets to declare from these Scriptures that this righteousness of God, is witnessed by the prophets.

But how can one obtain this righteousness? It is obvious as we observe from many places in the Scripture. Let us consider a few of them. First from (Romans 3:22), which reads, "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." This righteousness is imputed, or put to the account of everyone who has saving faith in Christ. Now notice (Romans 4:5), "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." David spake again of this righteousness as we note in (Romans 4:6), "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." We see by these Scriptures that we come into possession of this righteousness of God by the faith of Jesus Christ. (Romans 3:22). Why is this saving faith called the faith of Jesus Christ? Because we receive it from Jesus Christ, for we read in (Hebrews 12:2), "Looking unto Jesus the author and finisher of our faith." So we read in (II Peter 1:1), "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." How then do we obtain this faith? The answer is found in (Romans 10:17), "So then faith cometh by hearing and hearing by the word of God."

Now in the same chapter we read in (verse 14), "And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher?" Then the following verse says, "And how shall they preach except they be sent?" Now, let us hear what God says in (I Cor. 1:21), "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Let us come back for a look at Romans, (chapter 10) and observe, (verses 8-10), "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Now, notice closely the following verse, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

This righteousness is unchangeable and rests on Christ's work for us as the surety. It is not affected by anything the believer has done before receiving it, or ever shall do after receiving it. Nothing of man can be added to it, or mixed with it, or taken from it.

This gives the true believer in

Be sure if God sends you on stony paths, He will provide you with strong shoes.

STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

Chapter 21

"And the word of the Lord came unto me, saying, Son of man, set thy face toward Jerusalem, and drop thy sword toward the holy places, and prophesy against the land of Israel, and say to the land of Israel, Thus saith the Lord; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked" (Ezek. 21:1-3).

It has been said that no chapter of the Bible speaks more fully of the sword of the Lord than does the chapter before us. This chapter has been called the "sword song", or the "prophesy of the sword". The chapter before us has also been termed a series of Rhapsodies (highly emotional utterances). Ezekiel, in the previous chapter, was accused of speaking in parables - parables which they did not understand. The chapter before us, however, silences their objection. The clear language of Ezekiel in this chapter, leaves them without an excuse.

Ezekiel's words were to drop toward the holy places. He was also to prophesy against the land of Israel. The holy places are designated because this is where the infection had begun. The same truth applies today in that numerous pulpits are not preaching the Word of God. They are preaching the doctrines of men. Judgment, therefore, must begin at the house of God. It is as stated in the following passage: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God" (I Pet. 4:17)?

God, in our text, states, "Behold, I am against thee..." There are no words with a greater magnitude than these. A person may have their family and friends for them. A person may be a great leader and have his country behind him, but he is doomed to complete failure if God is against him. We know from Romans 8:28 that "all things work together for good to them that love God..." One, on the other hand, if God is against him, stands to have all things work against him. We learn from our text that God was against Israel. The result being that He had drawn His sword. His hand of mercy, up until this time, had been extended to them. It had been a hand that was full of every good thing. The same hand, however, was now grasping a sword. It is stated in verse three of our text that God would cut off the "righteous and the wicked". The obvious meaning is that the invasion by the Babylonian army would strike down the righteous as well as the wicked, just as God's saints lose their lives in any war that is fought on a large scale.

"Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north: That all flesh may know that I the Lord have drawn forth my sword out of his sheath: it shall not return any more" (Ezek. 21:4, 5). God's sword was to be in the form of the Babylonian army. It was the army which would strike down the

righteous and the wicked. It was the army which would cut off all flesh from the south to the north. God's judgments upon the earth and its people may come in various ways. It may come by way of a war or it may come by way of severe weather conditions. We, however, as was true of Israel, are to recognize that such is a judgment from God.

"Sigh therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes. And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh; and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord God" (Ezek. 21:6, 7).

The word "sigh" means to make a long audible respiration.



Willard Willis

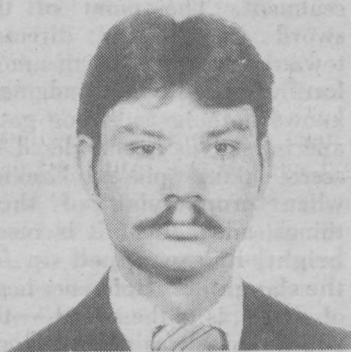
Ezekiel was to make a long audible respiration, or to breathe outwardly with the sound of bitterness. He was to do so with the breaking of his loins; that is, he was to make several deep sighs — sighs which indicated that his heart was ready to burst. The result of Ezekiel's sighs would be that the people would ask him for a reason for his action. This would give him the opportunity to witness to them regarding the coming destruction. It would be a means of informing them of that which is stated in verse five; that is, that the doom which was to soon befall them was the result of God's judgment. It was an opportunity to inform them that the judgment was not to be in the form of a light flurry or a shower, but it was to be extremely heavy. Every heart, in fact, would melt. All spirits would faint, all hands were to become feeble and all knees were to become as weak as water.

Those who leave this earth in death without the Lord Jesus Christ as their personal Savior, will also find that they have made a horrible mistake. They, in fact, will learn that they have been assigned to the region of the damned. Their spirits, therefore, will also faint. Their hearts will melt. Their hands shall be feeble and their knees will be as weak as water. They will learn that they have fallen into the hands of any angry God. Their only hope is to repent of their sins now and look by faith to the Lord Jesus Christ as their personal Savior from sin. The Lord Jesus took the wrath of an angry God upon Himself for all the elect. Isaiah says it best when he said that He was wounded for our transgressions. He was bruised for our in-

(Continued on Page 8 Column 1)

REPORT FROM PETER HALLIMAN

I was ready to leave home again by the first of February. The morning I left home I did not know if I would even get out to the interstate. The night had brought six inches of snow and by morning it was still snowing. The roads were pretty slippery but I, if at all possible, was going to try to keep my appointments. My first stop was to be at Whitetown, Ind. with the



by Peter Halliman

Mount Zion Baptist Church, where Richard Farnham is Pastor. The trip normally takes about five hours. But due to the weather and road conditions, it took me nine and a half hours. I never had such a miserable trip, only by the grace of God did I make the trip without any trouble. If you have been through a "white-out" you know what I mean. Every few miles down the road there were cars in the ditches, cars wrecked, tractor-trailers turned over. Anyway I did make it just in time for services that night. Although I was tired from the trip, we had good services that night. By the time I got to bed that night a storm wouldn't have awakened me. The next day being Saturday I drove on up to Nappanee, Ind. and spent the rest of the afternoon and the night with Bro. Ralph Hawkins, enjoyed the fellowship and was able to get some rest. Sunday morning we held services at the First Baptist Church where Bro. Hawkins is pastor. We had a good turnout and good services. I had dinner with the Hawkins and then I drove over to Goshen, Ind. That night I held services at the New Testament Baptist church, where Brother Medford Caudill is pastor. Brother Caudill was sick in bed and was not able to attend the services. We missed his presence in the services, I spent the night with the Caudills, and the following morning left and drove up to Gladwin, MI. I spent the afternoon at Brother Sam Wilson's, catching up on some correspondence. After traveling a good part of the day, this preacher kept me up till nearly three in the morning. We had a good time and enjoyed ourselves that day. It gave me a change of pace to what I had been doing. That night we held services at the Grace Baptist Church where Sam Wilson is pastor. We had a good turnout and very good fellowship afterwards. The next morning Sam again pulled one of his tricks and got me up at six o'clock in the morning to go play basketball.

I left Gladwin and drove down to Warren, MI and held services that night at the Zion Baptist Church, where Brother Ulysses Simpkins is pastor. We had another good service. Following the services I left to come home, I arrived home the next morning about eight a.m. This concludes my trips with the exception of a few around home.

The following Sunday Dad and I were to be in Adamstown, PA.

We left here on a Saturday morning, drove all day, arrived up there around six o'clock that afternoon. Calvary Independent Baptist Church was having a get together that night so we had some fellowship with the folk there. Sunday morning we held services at the church where Brother Forrest Weitzel is pastor. Dad gave a report about the work and the brought a message. We spent the day fellowshiping and getting to know one another. That night I preached and gave a report of myself. We had good services and a good turnout.

Following their services, we started home. The trip wasn't bad. We arrived home the next morning around six a.m. We spent all that week at home.

We left on Saturday, the sixteenth, for Winston-Salem. We arrived there about mid-afternoon, got some rest and held a service at Grace Baptist Church where Brother Gene Kiger pastors. I gave a report and Dad preached. Sunday morning I was to preach over at Taylorsville, NC at Vashti Baptist Church, where Brother Rick Perdue is pastor. We had good services and a very good turnout. I ate dinner with the pastor and some of the members there.

I drove back to Winston-Salem that afternoon for I was to preach there that night and Dad was to give a report on the work. We had very good services that night. Following the services and refreshments we started for home. This trip seemed like a breeze as to the last one. We arrived home with no trouble at all.

This brings you up to date at this point, next Sunday we are to be with Brother Ray Brown at Indore, W.V. They are holding a special meeting for Dad and myself. Until then may the Lord bless each and every one of you. We ask that you continue to pray for us as we wind up things and prepare to go to the mission field.

Your brother in Christ
Peter A. Halliman

A LETTER FROM HOME

Fred Halliman

Dear Friends,

Greetings to each of you in the precious name of Jesus. Due to sickness and being in the hospital, it has been quite some time since I have been able to write to you. I have been home now for about two and a half months and would like to give you a complete report since I have been home.

I had been home for about a week when I had an attack of malaria. This lasted for about three days and then I got the flu. I had thought once or twice I was over that but each time the relapse was worse than when I first got it. I got severe diarrhea and was having real problems with indigestion. I visited a doctor and got medicine, but that seemed to do little good. I soon lost my appetite and could hardly keep anything on my stomach when I did eat. I kept thinking that I would get better but in

Missionary To
New Guinea
Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:
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c/o Calvary Baptist Church
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Ashland, Kentucky, 41101

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

Write Brother Halliman frequently. His address is: ELDER

FRED T. HALLIMAN,
Sovereign Grace Baptist
Mission,
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via Mendi,
Papua, New Guinea.

fact was going down hill all the time. The diarrhea went into dysentery and I had to continually put fluids into my body to keep from becoming completely dehydrated. About the time that extreme cold weather came my wife had to enter the hospital and was there for nine days. Much of that time I was here alone and with having to go out on the porch to get firewood, I developed pneumonia.

My son, Peter, was visiting churches out west and when he arrived home he went to the hospital and got his mother. The next day he carried me to the doctor's office and I was immediately admitted to the hospital. I knew I had pneumonia before going to the hospital but thought I could hold out until my wife got home. I had gone down from 170 pounds to 148 when I entered the hospital. I was immediately put on I.V. and treatment was started for the pneumonia. Within a few days they had given me three pints of blood and made many X-rays of my entire body. Nothing was discovered by way of X-rays that needed attention. I spent nine days in the hospital and was dismissed. A week later I visited the doctor for a checkup and he said I was doing fine and well on my way to recovery. As I write this I have been home from the hospital for two weeks. I have been doing fine. I have gained back to 161 pounds and feel strong and almost back to normal.

While in hospital and since being home I have received letters, cards and flowers from many people. Many of these cards had special notes written

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LETTER

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in them from the sender. There have been many phone calls from various people. I would like to take this opportunity to thank each and every one of you for your kindness in sending these tokens of your love and concern for me. I assure you that this has gone a long way in boosting my morale. May the Lord richly bless each of you for being so kind to me while being in hospital and while convalescing at home.

I have had several letters from Papua New Guinea since being home and, while they miss my being there, they seem to be getting along fine. I have had many to ask what my plans are relative to going back to New Guinea. At this time I am unable to give any details on that. There are a few things that will have to be worked out before I can set any dates.

Since being home from the hospital I have gone with my son Peter to visit a couple of churches and was greatly blessed thereby. A church in Mohnton, Pennsylvania had invited him to come and present his work and preach for them. They had invited me to preach also. This past weekend we were in Winston-Salem and had services both Saturday night and Sunday. On Sunday night Peter presented his work to the church and I preached. I preached again on Sunday morning. For Sunday morning services Peter was with the Vashti Baptist Church in Taylorsville, North Carolina. Peter came back to Winston-Salem for services Sunday night and preached there. While in Winston-Salem I had a great time with Brother Gene Kiger and the Grace Baptist Church.

Today as I write this my own pastor Brother Joe Wilson is in hospital for surgery on one of his hands. He will be returning home tomorrow. While you will not receive this in time to pray for him regarding this surgery. I would ask you to remember Brother Joe in your prayers regarding his health as well as his heavy load at Calvary Baptist Church.

I continue to pray for each of you and would appreciate your prayers. May the Lord bless each of you.

Fred T. Halliman

EZEKIEL

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iquities.

"Again the word of the Lord came unto me, saying, Son of man, prophesy, and say, Thus saith the Lord; Say, A sword, a sword is sharpened, and also furbished: It is sharpened to make sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, as every tree. And He hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer" (Ezek. 21:8-11).

God's sword was sharpened and furbished (polished or revived) in that the Babylonian army was well trained and equipped. These verses therefore say to me that it is God who causes nations

to be well trained and well equipped. He does so because He uses them as His instruments of judgment. It, for example, was no accident that we prepared and dropped the Atom Bomb on Japan. It is no accident that we and Russia have such destructive weapons today. These weapons speak to us of the fact that our God is sharpening and furbishing His sword — His sword by which He will vent His wrath.

Babylon, no doubt, took great pride in her army and weapons of war. The army, no doubt, marched in unison and fought as a team or one unit. They, however, did not know that their training and equipment was of the Almighty so as to bring His sore judgment upon the house of Israel.

Our text (v.10) states - "...it contemneth the rod of my son, as every tree." "My son", no doubt, refers to Israel, since God once said of her that she was His son, His first-born. The government of Israel was termed a rod (Ezek. 19:11). God's sword of justice, however, was to contemn the rod; that is, make it insignificant so that the rod of His son was no different than any other green tree.

"Cry and howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon thy thigh. Because it is a trial, and what if the sword contemn even the rod? it shall be no more, saith the Lord God" (Ezek. 21:12,13).

Ezekiel was a captive in the land of Babylon when he made these predictions. His predictions, in fact, were regarding his people back home in his native land. Ezekiel was to "cry and howl". Some are of the belief that death may be near the door when a dog howls through the night. I have no confidence in this idea, but I do know that the crying and howling of Ezekiel meant that death and destruction were imminent. It meant that the terrors of the "sword" were soon to be upon his people back home.

The word "terrors" refers to intense fear, panic, dread, dismay, alarm and horror. The sword brought these terrors because death by the sword could mean hours upon hours of suffering before death finally arrived. It also meant that one must observe other family members and friends dying little by little as a result of the blade of the sword. Infection, of course, was, in many cases, the final cause of death. It becomes obvious as to why the thought of the sword brought with it a state of panic, intense fear and horror. The sword was not only to strike down the poor and the middle class, but it was to find its way into the king's palace where the prince dwelled. The terrors of the sword, therefore, would contemn even the rod, that is, bring to nought the governmental power in Israel.

"Thou therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers. I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for

the slaughter" (Ezek. 21:14, 15).

Ezekiel was to smite his hands together as a sign of encouragement to the army which was to satisfy God's justice against Israel. The Babylonian army had already gone against Israel on two previous occasions. This was to be the third time and this time the effect of the sword was to be doubled. God, according to verse seventeen, would even smite His hands together as a sign of encouragement to the Babylonian army. The sword was to find its way into the privy chambers of the great men, that is, places of retirement and concealment. The point of the sword was to be directed towards the gates or the most fortified places. God's judgment knows nothing as strong gates and bars. It is not hindered by secret hiding places. Ezekiel, when prophesying of these things, adds, "Ah! it is made bright, it is wrapped up for the slaughter". Reference here, of course, is to the sword — the sword which was to vent God's wrath upon Israel. The sword was bright and wrapped, or all had been done so as to be sure that the will of God was accomplished to the full.

"Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set. I will also smite mine hands together, and I will cause my fury to rest: I the Lord have said it" (Ezek. 21:16, 17).

The sword was polished and wrapped until the time for slaughter had arrived. The hand that carried the sword, after it was unwrapped, was to go "one way or other, either on the right hand, or on the left whithersoever thy face is set." All had sinned, therefore all were fair game.

Continued later.

RIGHTEOUSNESS

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Christ an unchanging standing in God's saving grace forever. God never deals with one who has received this justifying righteousness, as a judge dealing with a criminal, but rather as a father dealing with his son. The Lord Jesus Christ being judged for the believer's sins once for all, (Heb. 10:10), having paid their sin debt, in that He died for their sins and rose for their justification, (Romans 4:25), nothing can ever be laid to their charge. Payment, God will not twice demand, once from Christ our substitute, then at our hand. God will chasten His children as our faithful Father, but they will never come into condemnation. (John 5:24). When we are judged of the Lord, we are chastened of the Lord, that we should not be condemned with the world. (I Cor. 11:32).

The gigantic question is asked and answered in (Romans 8:33, 34), "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." God is the supreme Judge who has justified and will justify all who receive this righteousness of God, and He is for them, and who can condemn those whom He has justified? "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

I hear someone say, "But does this not give a justified per-

son license to go on living in sin?" Bear in mind here, dear hearts, that we are not dealing with the subject of the new birth which has to do with regeneration of life. We are discussing the subject of justification of life, but we do not have the one without the other. We have regeneration of life by the new birth, we have justification of life through faith in Christ. All who are justified have been born again and have the new nature in which Christ dwells in through the Holy Spirit, to teach them to deny ungodliness and worldly lusts, and to live soberly, righteously, and Godly in this present world. (Titus 2:11, 12). You see, this has to do with the progressive sanctification of those who are justified by faith in Christ. Here then, we are not dealing with the subject of sanctification, be it remembered. We are not talking about the subject of how to live a Christian life, but rather how to be saved from the penalty of sin, and how to come into possession of eternal life. (John 3:36).

Somebody says, "But how about repentance?" don't forget that repentance and faith are two inseparable duties, and that they are also two inseparable graces wrought in the justified person by the new birth, through the preaching of the Gospel of our Lord Jesus Christ. There is no saving faith in an unrepented heart. So, it is written in (Acts 2:21), saying, "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." You see then that repentance and faith go together, and neither of them are a product of the Adamic nature, for the flesh profiteth nothing, "it is the Spirit that quickeneth," so said our Lord Jesus Christ. (John 6:63).

The blessed one who is a recipient of the righteousness of God then, is on the ground where the fire has already passed over. As years ago when the prairie fires threatened the herds and camps of the cow-hands, in event they had time, they would burn off a space where they could move their belongings and cattle, etc. So, when they had gotten safely on the ground where the fire had already burned, they had no fear of the coming destructive and devouring flames, that would have otherwise brought to them misery, loss, and death. So it is with those justified by the righteousness of God. They stand on the ground where judgment has been served, where the inflexible sword of God's judgment was unsheathed from the scabbard, and bathed in the blood of the Lamb of God, in their behalf... "Christ died for our sins according to the Scripture; and that he was buried, and that he rose again the third day according to the Scriptures" (I Cor. 15:3, 4). His resurrection is the ratification of the atonement He made for them in His death. It is the receipt for their justification. This gives the justified one an anchor of the soul, both sure and steadfast. (Heb. 6:19).

In the light of this great truth of God, the falsehood of salvation by works vanished into oblivion forever. Strange indeed it is then, that so many people who claim to believe and love the Word of God, yet support and belong to denominations that preach and advocate salvation by works. No wonder that the Bible says, ("Touch not; taste not; handle not. Which all are

to perish with the using;) after the commandments and doctrines of men" (Col. 2:21,22).

Through the righteousness of God, Christ is glorified for both His mercy and His law. Hallelujah, what a Saviour!

In conclusion, my friend, I declare to you in the name of my Lord Jesus Christ, that apart from the righteousness of God, there is no escape from the wrath to come. (Romans 5:9). Alas! the many religious people, who know nothing of this righteousness, as Paul writes of Israel saying, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth" (Romans 10: 3, 4).

Remember the words of our blessed Lord, "But seek ye first the kingdom of God, and his righteousness; and all of these things shall be added unto you" (Matt. 6:33).

"My hope is built on nothing less, than Jesus' blood and righteousness; I dare not trust the sweetest frame, but wholly lean on Jesus' name."

"When He shall come with the trumpet sound, Oh, may I then in Him be found: Dressed in His righteousness alone, Faultless to stand before the throne." Amen.

MISSION

(Continued from Page 1)

in verse 19. It says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." You will notice that in this Commission that the Lord promises His being with His Church to the end of the age. I believe that this Commission is set forth in simplicity. It is to go and teach all nations, make disciples of them, and then to baptize them "teaching them to observe all things, whatsoever I have commanded you."

I believe that the end motive of missions is to preach the Gospel to the Elect. Those that the Lord calls out, I believe should be established in a church, and then they can be taught "all things, whatsoever I have commanded you."

I believe that the Apostle Paul is the great example. I believe we have set forth in the Scripture how missionaries are to be sent out. We notice in Acts 13, beginning in verse 1, "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away."

You will notice that it is "They" that sent them. That is the Church in Antioch. You will notice that there was no mission board involved in this. There

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MISSIONS

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was no committee. There was no hierarchy that had to place their approval upon this. This was strictly the Holy Spirit working in the Lord's Church in calling out missionaries. Then the Church — you will notice it says, "And they sent them away." The Church sent them. That is the way it should be.

There is no place in the Scripture, no authority, no example of any mission board or any committee or any authority that approves or disapproves whether a church sends out missionaries. It is strictly a church business. A church sends them out, and the missionary is responsible to that church and to none other. Then, of course, it is Scriptural for churches to cooperate in support of the missionary if they want to, but this is church business. The church sent them out.

I have personally seen in The Baptist Bible Fellowship missionaries brought before some committee of some kind to hear their testimony and to place approval upon their going to the designated field. That is totally and completely unscriptural. That is men exercising authority over His Church. There is not a verse of Scripture in the Bible that will backup that practice. The church has the sole responsibility, the authority, the privilege of sending out the missionaries.

Let us notice in verse 12. These preceding verses tell of Paul meeting Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the Word of God, and of the Sorcerer who withstood Paul and Paul's rebuke to Him. But notice verse 12, "Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord." We believe God is Sovereign. We believe that He has an elect to be saved. And we believe that we should send the gospel to them. We do not know who the elect are. We make no discernment whatever on that. We are to preach the gospel to all men. Then, God makes it effectual in calling out His elect. The deputy here is one of the elect therefore he believed.

In verse 45, of the 13th chapter, as Paul's manner was, he entered into the synagogue. There he would preach the Gospel. In verse 45, it says, "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." You notice God's Sovereignty in the 47th verse, "I have set thee." This is God's Sovereignty. Notice in verse 48, "And as many as were ordained to eternal life believed." This is Election! This is Predestination! This is God's Sovereignty! They did not all believe, but "as many as were ordained to eternal life believed"! The word of the Lord was effectual. And it always is.

Why men want to add all of their gimicry and all of the extras — these helps and aids that they have — I do not understand. It is very simple that the gospel is preached! The Holy Spirit uses that gospel to call out His elect, those that He has chosen and those that He has predestinated to save. He will save everyone of them. You do not find Paul bringing in some big name athlete or some magician. Brother Waugh has been teaching us Systematic Theology. We have seen how that back many years ago there was the beginning of these things which we see now. So gimicry and all of these added things that we see today are superfluous altogether. They do not add one soul to the number. "As many as were ordained to eternal life believed"!

We have a rundown of this in Romans 8. Paul said, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." You see that goes from one eternity to the other, the way we look at eternity. Eternity past when God chose them to the future when God shall glorify them! John 6:37 says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." The only way they are brought is through the preaching of the Gospel. They are not brought in any other way. Regardless of what any "New Lighter" may say about how that God "quickens men separate and apart from His Word," He does not! He uses the Word! The Holy Spirit, of course, is the agent in regeneration, but He does that in conjunction with the preaching of the Gospel — not separate and apart from the Word of God.

The Paul and Silas go around establishing the churches or strengthening the churches. Notice in Acts 16:4-8, "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily." We read too, "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia." Notice here the Sovereignty of God. Even the Apostle Paul was forbidden to preach the Word in Asia. Further, "After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not." God's Sovereignty! "And they passing by Mysia came down to Troas."

Notice in verse 9. God's Sovereignty is written all over this account, "And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called for us to preach the gospel unto them." Then, in verse 12 and following, it says, "From thence to Philippi, which is

the chief city of that part of Macedonia, and a colony; and we were in that city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither."

Now notice God's Sovereignty! Why would the Apostle Paul and his helpers go out to the side of the river? Of course, they no doubt knew that women came down there, and they wanted to preach to them. I do not know for what reason the women may have been coming there. Yet, for some reason they came there, and Paul and Silas go there to preach to them.

"And a certain woman" — Notice this is one of God's Elect "named Lydia a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul." Notice God's Sovereignty in this! He brings Paul to the riverside, and He also brings Lydia that she might hear him preach. Lydia was a business woman.

I believe that there are a lot of Baptists who think that Lydia was some kind of missionary because God used her. But the Scriptures are very plain, I believe, that God has never called a woman to be a missionary. He uses women in a great capacity as He uses men, but He uses them in a different capacity altogether — not as preachers or as missionaries. You see, the same qualification would apply to a missionary that applies to a preacher, elder, or bishop. Therefore, women are not qualified to be missionaries. They can witness, and they can do many things for the Lord. He uses them in a great way, and they receive just as many rewards as a man could receive. But He does not use them as preachers and missionaries.

So, He brought Lydia down to the riverside that she might hear Paul. He brought Paul here that he might preach the gospel to her. "And when she was baptized, and her household, she besought us, saying, If you have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." Then, a little later after this, there was persecution because of their testimony to the extent that they were arrested. I believe that they were whipped. Verse 22 says, "And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."

You might stop and think of this just a little bit. This was bad being beaten and being persecuted. It was bad to be arrested and placed in jail. But you will notice that they were not just placed in jail to be detained. The hatred, the persecution, and the resentment against them was of such extent that they were cast into the inner prison. They wanted to make absolutely sure that they were kept, and their feet were put in stocks. That is, they put things like handcuffs on their feet to make sure that they kept them.

Then, you will notice, you go on and read of how there was a great earthquake. Verse 27 says, "And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. And brought them out; and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

This is another illustration of God's Sovereignty. Here Paul and Silas are in stocks, in the inner prison, and the Lord miraculously, in display of His Sovereignty, sends this earthquake, and all of the prison doors are opened. The jailer is one of God's Elect. You notice that he was very much concerned, and he asked them, "What must I do to be saved?"

Some refer to this as though he were talking about physical things because some of them were gone, and that he might be charged. But I believe that he is talking about salvation here. Paul answers him in such a manner. He says, "Believe on the Lord Jesus Christ, and thou shalt be saved." This is the way the elect are saved.

They are saved "by grace through faith," and faith, of course, is the gift of God. And the hearing of the Word is essential, I believe, in their being brought to belief in Jesus Christ. They hear how that He died for sins, how that He rose from the dead. They are saved by believing!

Let us notice, then, in the 17th chapter, verse 1, "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures." You will notice here that Paul preaches the gospel wherever he has opportunity. That is the way it should be. That is the example that we have. Any place, any time that he had the opportunity, whether they be the city fathers or women out by the riverside, he preached the gospel to them. "As his manner was, went in unto them and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." And verse 4, notice this, "And some of them believed..." That is God's sovereignty and God's election! That is God making His Word effectual to His elect. They did not all believe, but "some of them believed."

Notice down in verse 11. Here you have the account of the Berean Baptists being "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." This is the best example that I know of for us as a Church, or for us, as individuals, to follow; just to

"search the Scriptures whether these things are so." If they are so, accept them. If they are not so, do not accept them. No matter who said what!

Now Paul said in 2 Corinthians, the 10th chapter, that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." The "weapons of our warfare" are His Words. In the commission, the Lord promised His presence with His church to the end of the age. And He has also made the same promise concerning His Word in Isaiah 55:11, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The Word of God is the only weapon that we have in bringing the Elect, and the breaking down of the strongholds, and this is the thing that God uses in bringing His Elect to Himself. Hebrews 4:12 tells us, "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and to the joints and marrow and is a discerner of the thoughts and intents of the heart." I Peter 1:23 explains, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." In James 1:18, we learn "Of his own will begat he us with the word of truth..."

I believe that one of the plainest words we have is in I Corinthians 15. Here, Paul says, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures."

So, the example in the New Testament is that churches sent out and supported sound missionaries. The Lord, in His Sovereignty, will make the Word effectual to His elect, and He will bring them to Himself through the Word.

I believe that the establishment of churches is the motive of missions, that the elect may be saved, that they may be in one of the Lord's churches set in order then, and that they teach them "all things as I have commanded you." That church in turn is to be missionary and support missions. You can see how it can just keep going, as the Lord sees fit to bless. We mentioned awhile ago, that Paul preached to all classes of people, and any people he had an opportunity to preach to. You read here in the 17th chapter of Acts how he preached to those who were worshipping this "unknown god." The thing about it is, they all did not believe. But, as verse 4 said, "some believed" and verse 12 of

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MISSION

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this chapter said "many believed." I have a little notation written down in my Bible, "Why did they not all believe?" Under that, I have, "Why did any believe?" There is only one answer. The elect believe! They were not all elect. The elect would not have believed had not God, in His sovereignty, made the Word effectual to them. Hopefully, something we have said about this might be a blessing to you.

LIFE

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for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

I have heard many sermons on life after death, but only two on life after life. I preached on it once, and read the other in The Baptist Examiner. Beloved, the soul of man never dies, it lives forever, either in Hell or Heaven, and has to do with what one believes. The story of the rich man and Lazarus is not a parable. When our Lord spoke in parables, He never used proper names, therefore, He was speaking about a real event that took place, a case history of the deaths of two representative men, and teaching us as to what happens after we leave the body.

I. MAN IS NOT JUST FLESH AND BONE. Genesis 2:7 tells us that God formed man of the dust of the earth. We were formed into a body, a man, not an ape. A body with bones, muscle, blood and everything to make up a body, but no life. God breathed into his nostrils the breath of life; and man became a living soul. Now he could function, the body was not alive, but rather the soul is the part that functions, the soul is the real person (personality). What God gives or does is forever. Man will live somewhere throughout eternity, either in hell or heaven, depending upon his condition at death.

II. I BELIEVE THAT MAN IS A TRINITY. Read I Thes. 5:23. I guess that makes me a "Trichotomist" I have believed this for many years, even after reading Brother T. P. Simmons, I still hold this view. Don't misunderstand me, I

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think Brother Simmons compiled the best Systematic Study of Bible Doctrine that has ever been written. However, no one can be right on everything. Soul in the Scriptures has a threefold meaning. Genesis 46:27 says, "And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten." Luke 12:19 says, "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." I Peter 2:11 says, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." The first meaning has to do with the living man. The second has to do with one's own self. The third has to do with the moral and spiritual part of man. I believe I Thes. 5:23 & Heb. 4:12 teaches that the Spirit and Soul are not the same, as they are divisible. The Old Song, "Where the soul of man never dies" is true. I believe when God breathed into man, He gave him an eternal soul, and when one is born of their mother, they inherit body, soul, and sin in this birth. I guess you would call me a Traducian. The spirit is the God-conscious part of man, the soul is the self-conscious part, the body the sense or conscious part of man.

III. SLEEP HAS REFERENCE TO THE BODY. Jesus said in John 11:11, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." He was referring to the body. In Matt. 27:51-53, it is recorded that after the Saviour suffered the just for the unjust, "...the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." The use of the word "bodies" implies that the word "slept" refers to them and not the soul, otherwise the word bodies would have been omitted and it would read, "many of the saints which slept arose." Steven fell asleep, we are told in Acts 7, but in verse 59 he said, "Lord Jesus receive my spirit". Jesus, while dying, commended His spirit to God the Father, then yielded up the spirit and His body was buried, and while His body lay in the tomb, He went and preached unto the spirits in prison, not His body, but rather, His soul and spirit. Eccl. 12:7 says, "Then shall the dust (body) return to the earth as it was: and the spirit shall return unto God who gave it." Now let us get back to our text.

IV. THE BEGGAR DIED, Luke 16:22 We do not read of a funeral for him, or even a burial. The usual custom was to drag or take the unwanted bodies out to the common refuse heap outside the city for the dogs and the vultures to feed on.

V. THE RICH MAN DIED, V-22 What a contrast! he was buried, probably had one of the fanciest funerals money could buy, with costly perfume and spices, even a nice tomb.

VI. THE BEGGAR IS CARRIED BY THE ANGELS INTO ABRAHAM'S BOSOM, THE IMMEDIATE PRESENCE OF GOD, PARADISE. The angels car-

ried the beggar's soul to Paradise, while no doubt other angels cast the rich man's soul in the torment of Hell. While Lazarus is enjoying fellowship with Abraham and the Saints of God, the rich man is suffering in Hell. The tide has turned now, Lazarus is rich and the other is poor.

VII. THE RICH MAN SUFFERING, V-23, 24. He did not stop off anywhere, there's no purgatory. He is not unconscious or asleep, neither was he annihilated. Even though there are other souls in Hell, they were of no comfort to him. He spoke as if he were alone in his suffering, he could not feel the presence of anyone else.

VIII. HE HAS A NUMBER OF HUMAN CHARACTERISTICS. He sees, feels, speaks, hears, suffers, recognizes, hopes, reasons, and thirsts. In fact, he does not seem to lose any of his senses. Note, he recognizes the justice of his sentence, he does not argue about the reason for being there. Also notice, he is in full possession of his memory. When he asked that Lazarus come and dip his finger in water to put to his burning tongue, he was told that there was a great gulf fixed that neither he nor Lazarus could pass. In other words, where the tree falls there shall it remain. While the rich man is suffering, Lazarus is comforted. His pain of the awful sores, loneliness, poverty, and social neglect are history. Now, he has good health, fellowship, joy, and, of course, the use of all his faculties, and clothed with a celestial or spiritual body as the angels have, Matthew 22:30 implies this. Neither of these two men went through the valley of the shadow of death, or cross the dark rivers, no account of them wandering around in empty space, or seeing a shining light, no one beckoning them to stay back or come on. Beloved, without a doubt, surely you have seen that there is life after life, the soul of man never dies!

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that God has given. Now this is due to two different reasons: One reason is ignorance. I fear that many have not been taught concerning the woman having her head covered in the worship services. I speak this to the shame of the pastors of the Lord's churches. The other reason is rebellion. Anytime we disregard the Word of God, then we are in rebellion against it. When Paul wrote to the Corinthians he was reminding them of the responsibility that women had in this matter. He tells them in verse 16, "But if any man seem to be contentious, we have no such custom, neither the churches of God." Paul was telling them that they could argue and quarrel all that they wanted to, but the churches all taught and believed in the head covering and it was not a custom for the women to be in the services with their heads uncovered. Now I know that there are many who, when they read this, are already finding fault with what I am saying, but I ask you now to prayerfully consider this subject. When those who oppose the head covering give their reasons why, I find much foolishness in their interpretation of the Word of God. Notice some of their reasons for not wearing a head covering.

I. The opposers to this Bible truth use as their main defense

the 15th verse of I Corinthians 11 where it says: "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. Paul is in no wise saying that the woman's hair is a sufficient covering for her head while in the church services. He is stating that a woman's hair is honourable to her. I might also add, while on this matter of long hair, that a woman is not to wear her hair the same length as a man's. We're told in Revelation 9:8, "And they had hair as the hair of women, and their teeth were are the teeth of lions." The locusts during the tribulation period will have hair like women. Notice that there is a difference between the hair of men and women. The woman's hair should be long. God gave her that for her glory. That's all Paul was saying.

Returning to I Corinthians 11:5, "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." Now if Paul were speaking of a woman's hair as being a proper covering, we will substitute hair for the word covering in this verse and see how ridiculous it sounds. "But every woman that prayeth or prophesieth with no hair on her head dishonoureth her head: for that is even all one as if she were shaven. For if the woman has no hair on her head, let her also be woman to be shorn or shaven, let her have hair on her head." Now, you who oppose the head covering, can you honestly believe Paul would say, under the leadership of the Holy Spirit, the preceding statement? No, beloved, the Word of God is teaching without a doubt that a woman is to have a veil, hat, or covering over her head.

In the tenth verse of I Corinthians, chapter eleven, we read the following: "For this cause ought the woman to have power on her head because of the angels." The word "power" is this verse is translated from the word exousia, which means token of control, delegated influence, authority. Thus we find that the covering is a sign, token, or symbol of being under authority or subjection. Notice now as we read the seventh through the tenth verses of this chapter: "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels." A woman is to have her head covered in the services because she is under subjection to the man, and not only this but because of the angels that are present in the worship services. Many women think this to be a degrading thing, but this is only because of our old sinful nature. Beloved, women have always been under subjection of man. If they haven't been, it's because they have gone contrary to the Word of God. Listen to what God told woman in the garden of Eden: Genesis 3:16, "...and thy desire shall be to thy husband, and he shall rule over thee." Peter wrote in I Peter 3:1, "Likewise, ye wives, be in subjection to your own husbands;..." Now don't argue that only married women

have to wear the covering because the woman still wears it because of the angels. No, beloved, women shouldn't feel degraded having their heads covered, but rather feel honored and thankful that God saved them and that they can properly serve Him. Please, sister, don't deprive yourself of this blessing. Not only does the uncovered woman lose blessings, but she shows the wrong picture of the Lord and His church. Notice in Ephesians 5:22-24, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." A church full of women with their heads uncovered is openly saying that they have no use for God's ordained headship and they could care less how they distort the picture of the Lord Jesus Christ and His bride.

Now the above reasons are plenty enough reason for a woman to cover her head, but there is still more. Let's read our text again: I Corinthians 11:5, "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." A woman with an uncovered head in the worship service brings dishonour to herself. Notice in Numbers 5:11-19, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, and a man lie with her carnally, and it be hid from the eyes of her husband, and he kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner; And the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. And the priest shall bring her near, and set her before the Lord: And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water: And the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse: And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse." We find during this time when a woman came before the Lord at the place of worship, with her head uncovered, it was because she was suspected of having illicit

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sex. Her character was being questioned. Now I'm not saying that a woman who does not wear a head covering today is guilty of being a whore. I'm not so foolish to say this, but what I am saying is those who went before the Lord with their heads uncovered did so because their character was in question. Her head was dishonored when it was uncovered. Now don't argue that this was only for the Old Testament women. Paul said in our text that an uncovered head dishonored a woman's head. Paul told the Corinthians if a woman didn't wear a covering, to shave her head, and if to shave her head was a shame (which it is), then she should wear a covering.

In closing, I would like to say that there are no inconsistencies in the Word of God. There is no room for argument on this subject. I think the pastor who does not teach and exhort this to his flock has left out a very important Bible doctrine. To the member of the church whose pastor disagrees with this matter of a head covering; you go ahead and wear it. He'll have to answer for what he teaches, you go on and serve your Lord properly. May this be received in love in which we have a common bond in Christ Jesus!

REVIEW OF CURTIS HUTSON'S BOOKLET ON CALVINISM

by Joe Wilson

The title of the booklet I am reviewing is, "Why I Disagree With All Five Points Of Calvinism." The author of the booklet is Curtis Hutson, the editor of "The Sword of the Lord", a religious bi-weekly. I will use the term "Calvinism" in the title of my review, but will not be using it elsewhere. Let it be clearly understood that what Mr. Hutson calls "Calvinism", I will be referring to as "The Doctrines of Grace." Though we will be using different terms, we are both referring to the same doctrines. Let me list those doctrines: 1. Total Depravity (though Mr. Hutson uses the term "Inability" instead of "Depravity"). 2. Unconditional Election. 3. Limited Atonement. 4. Irresistible Grace. 5. Perseverance of the Saints. Now, please understand that we are both referring to these five doctrines, though we use different terminology.

I object to calling these doctrines "Calvinism", though I recognize that they have long been identified by this term. I object for the following reasons. 1. They are Bible doctrines and not the doctrines of John Calvin. 2. These doctrines were taught by true Baptists hundreds of years before Calvin was born. Instead of Baptists getting them from Calvin, Calvin got them from the Baptists. 3. There are many things which John Calvin taught that we Baptists utterly repudiate. It would be far more appropriate to call these doctrines "Biblicism" or "Baptistism" than to call them "Calvinism." Let it be clearly understood that we believe these doctrines are taught by the Bible, and that we do not profess to have received them from John Calvin. Frankly, I feel that it was a master stroke of Satan when he manag-

ed to get the label "Calvinism" attached to these glorious Biblical truths. This label has caused many to turn away from these Bible truths, thinking they were derived from some man. It is a mistake to call these doctrines "Calvinism". They are nothing other than the clear, prominent, repeated teaching of the Word of God. This will be clearly shown in this series. Understand that I am charging Curtis Hutson, not with rejecting some man-made doctrines, but with rejecting the teachings of the Word of God on these matters.

I freely confess that in the past, I, along with many others, used the term "calvinism" in referring to these doctrines. I confess that many who defend these doctrines still use this term. But I do confess that many who defend these doctrines still use this term. But I do confess that we were wrong in doing this. Most of our kind of men are no longer guilty of this misuse of terminology. I daresay that Mr. Hutson knows that many men who presently teach the doctrines he attacks in his booklet do not use the term "Calvinism" to denote such. Of course, Mr. Hutson is not going to use the term "Doctrines of Grace" to refer to these doctrines, for he professes to believe in salvation by grace. You see, the word "grace" is so frequently used in the Bible that no man, who professes to be a Bible believer, can afford to discard it. Therefore, men who do not believe these truths, will use the word "grace" while they oppose all that the Bible teaches about the saving grace of God. Now, do understand that what I am referring to as "The Doctrines of Grace" are the same doctrines to which Mr. Hutson refers as "Calvinism."

John R. Rice was an inveterate enemy of the doctrines of grace. Throughout his ministry, he vehemently opposed such. Curtis Hutson was hand picked by Mr. Rice to be his successor at The Sword of the Lord. I will say that Mr. Rice could not have found a man more like himself for this job. However, I hastily add that Mr. Hutson "out-Rices" Rice in his hatred of the doctrines of grace. Frankly, I never thought I would see such, but I have. Please understand that I am passing no judgment whatsoever as to the matter of these men being saved men. Truthfully, I expect to meet them both in heaven. However, by then they will have learned the truth of God's sovereign, saving grace will no longer be enemies of these precious truths; but will join the glad song of all the redeemed giving all the glory for salvation to God. They will no longer be Arminians as they have been in this life. The God who washed them from their sins in the blood of Jesus will by then have washed their minds in the truth of His Word, and they will be adamant believers in the doctrines of grace which they so opposed in this life. Let me further say that I am most happy to make such a statement as this. I am glad that I do know that many people are truly saved who do not see the doctrines of God's Word exactly as I see them. One does not have to be a Baptist to be saved. One does not have to be a Sovereign Gracer to be saved. All who truly repent of sin and believe in Jesus Christ for salvation are eternally saved. One does not have to be a correct theologian to be saved. One only has to tru-

ly believe in Jesus Christ, receiving Him as personal Lord and Saviour. There will be no one in heaven who then believes false doctrine. There will be many in heaven who did believe false doctrine in this life.

As we review Mr. Hutson's booklet we will see what we see in all the writings of men who oppose the doctrines of Grace. We will see that they are either unable or unwilling (or both) to honestly face these doctrines. We will see that Mr. Hutson repeatedly misrepresents these doctrines. He then tears down the straw man of his own misrepresentation (which no one truly believes), and goes forth as if he had demolished these glorious truths. His followers, who are as ignorant of the truth as he is, will laud him as their champion who has defeated their enemy. I said many years ago that the world has yet to see an honest representation of the doctrines of grace by an Arminian. That statement is still true. Mr. Hutson does not honestly represent the doctrines he is attacking in his booklet.

I plead (but usually plead in vain) for honesty in controversy. Let us honestly and fairly state the position of our adversaries, and then let us do our best to demolish that position, and erect truth in its place. I do try to be completely honest in controverting what I consider to be the false doctrines of others. Now, it bothers me that men like John Rice and Curtis Hutson just will not give a fair and honest statement as to what we believe. The truths of the doctrines of Grace have been around a long time. Multitudes of men have set them forth. It is very easy to learn what these men mean by such teachings. There is really no excuse for misunderstanding or misrepresenting these doctrines. Let me illustrate. Opposers of what we believe are constantly saying that we believe only a few will be saved. They know, or can and should know, what we believe the elect of God are a great multitude that no man can number. They say that we teach that a man can want to be saved, but cannot be saved because he is not one of the elect. They know, or can and should know, that we believe that the desire to be saved is a gift of God and a work of the Holy Spirit in the heart of the elect, and that we teach that anyone who wants to be saved can and will be saved. Now, these things are not matters of honest dispute. Sovereign Grace men are on record repeatedly on these points. Still, men such as Mr. Rice and Mr. Hutson will misrepresent these matters. Oh how I would like to read one man who would honestly present our doctrines and then seek to combat them. Let me say this. I do believe that, if a truly saved man would honestly face our doctrines, he would come to believe them. His enmity would dissolve in the recognition that what we teach is the very truth of the Bible, witnessed to by his own salvation experience.

Now, I call on Mr. Hutson to come out honestly and openly with an answer to the question: What has been the historic position of the majority of Missionary Baptists on these doctrines? Mr. Rice and Mr. Hutson both claim to be Baptists. However, they are a long ways from being true Baptists. Baptist people have believed and preached the doctrines of grace. I speak of the majority and I speak of historically. I know

that, in this awful day in which we live, a large number of so-called Baptists deny the doctrines of grace. But this was not true in the years gone by. Check the history of Baptist people. Read their Confessions of Faith. Read the theology books of Baptist authors of days gone by. Read the sermons of Baptist preachers in the past. I call on Mr. Hutson to face honestly this matter. Tell us Mr. Hutson: Is your doctrinal position the position of Baptists of the past, of the vast majority of them? Tell us if you agree with Spurgeon, B.H. Carroll, John Bunyan, Broadus, Graves, Boyce, etc.? Come on now, be honest with us on this matter. I admit honestly that your position is that of the majority of those today who call themselves Baptist. Will you admit that it is contrary to a vast number of Baptists of the past? Then, I call on Mr. Hutson to tell us why he calls himself a Baptist when he is so adamantly opposed to the majority historical position of Baptist people. Mr. Hutson is much closer to John Wesley and the Methodists on these doctrines than he is to past Baptists. I do not know where others may stand on this subject; but for my part, I do not desire to recognize individuals or churches holding the doctrines of Mr. Hutson as being Baptist people. (comments welcomed).

I have stated that I do not plan to use the term "Calvinism" in this review series. But I must make this exception. When I am quoting from Mr. Hutson's booklet, I will use whatever term he uses. Otherwise, when I use the term "doctrines of grace" I will be referring to the same thing as Mr. Hutson calls "Calvinism."

Mr. Hutson says on p. 18, "I am neither Arminian nor Calvinist." Well, his saying this does not make it so. As to the doctrines which divide these two schools of doctrine, one must believe one or the other. Mr. Hutson believes in Eternal Security. On the other doctrines of grace, he is in total agreement with the Arminian. He is most definitely an Arminian. I ask Mr. Hutson to tell us if he agrees or does not agree with the Arminians on the first four points with which he deals in his booklet. Then, this being true, why does he deny the name, Arminianism?

Well, Mr. Hutson explains this for us when he says on the same page, The Arminian system does such violence to the grace of God..." Now, Mr. Hutson please explain this to us. You say that the Arminian position does such violence to the grace of God. Yet, in your booklet, you agree with the Arminian on four of the five points you discuss. Mr. Hutson then says on the same page, "I believe in salvation by grace..." Now I want to know how Mr. Hutson gets these statements together. He tells us that Arminianism does great violence to the grace of God. He tells us that he believes in salvation by grace. But his whole booklet shows that he agrees with the Arminian in four of the five points. Mr. Hutson, I agree with you that Arminianism does violence to the grace of God. But I also state that you, being the Arminian that you are, that your booklet shows you to be, likewise do great violence to the grace of God. Mr. Hutson can say all he wants to that he believes in salvation by grace, but his booklet proves that he does not believe this as it is

taught in the Bible. Once more, Mr. Hutson tell us how you can agree with the Arminian on four of five points, than say that Arminianism (with which you mainly agree) does violence to the grace of God; and still profess that you believe in salvation by grace?

Mr. Hutson, answer a few questions for us. Do you believe that the grace of God does the same thing for all men? Yes you do. Then, do you believe that the difference between the saved and the unsaved is what the individual does or what the grace of God does? You know that you believe the difference is what man does. Now, come on Mr. Hutson, print it right out in The Sword of the Lord that you believe that the grace of God does exactly the same thing for all men, and that it is what man does that makes the difference. Come on and tell your readers that the difference between the saved in heaven and the lost in hell is not the grace of God, but is the work or decision of man. Tell us, Mr. Hutson, according to your doctrine, who is to get the credit for salvation. You teach that God does the same for all men, and that man's doing makes the difference. Now tell us that, to be honest and fair, man must get at least part of the credit for salvation.

Tell us another thing, Mr. Hutson. You teach that one should pray that God would save the lost. Tell us what we are to ask God to do. You teach that God loves everyone. That Jesus died for everyone. That the Holy Spirit is trying to save everyone. Now, please tell us what else we are to ask God to do to save the lost. You teach that God is doing all He can do and that it is now up to man. If God is doing all He can do, what else are we to ask Him to do in our prayers? Come on now. Be honest. Tell us how you and your kind can, in harmony with your doctrines, ever pray for God to save a lost soul.

Mr. Hutson says on p. 19, referring to the doctrines under discussion, "It is not a Bible doctrine, but a system of human philosophy, especially appealing to the scholarly intellect, the self-sufficient and proud mind." One would think Mr. Hutson was speaking of his beloved Arminianism. It is Arminianism that appeals to the proud mind of the natural man. Arminianism tells man that it is all up to him. That God cannot save him unless he will do the final and decisive thing himself. Arminianism leaves proud man room for boasting. Mr. Hutson can say, "God did all He could do, but that was not enough. I added the finishing touch. I was the master of my fate. All that God could have done would not have saved me unless I had done my part. God was helpless without me. I, I, I, I." Mr. Hutson's doctrine leaves much room for the boasting of proud man. But Mr. Hutson is saying that the doctrines of grace appeal to the proud mind. Tell us how this is, Mr. Hutson. These doctrines tell man that he is so vile, depraved, and helpless that he can do nothing to save or help save himself. Tell us, Mr. Hutson, how that appeals to the self-sufficient, proud mind. These doctrines tell man that God elects some to salvation without considering anything in the man

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HABIT is a cable. We weave a thread of it every day, and at last we cannot break it.

TUNE IN TO THE CALL TO CALVARY

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as the reason for such election. These doctrines tell man that there is nothing in him to merit, earn, or attain salvation. That he is totally dependent upon the free grace of God. Tell us, Mr. Hutson how that appeals to the proud mind. Rather is it your doctrine that God elects because of something He sees in man — it is that doctrine that appeals to the proud mind.

The doctrines of grace tell man that Jesus died for His sins died effectively for them, so that all for whom He died will be saved. These doctrines tell one that he must give all the credit for salvation to the blood of Jesus Christ. Mr. Hutson, how does that appeal to the proud mind? Your doctrine is that the blood of Jesus is utterly powerless, that it cannot save one soul unless man adds something to it to make it effective. It is your doctrine that appeals to the pride of man. The doctrines of grace tell us that the Holy Spirit irresistibly and effectually causes one to repent of sin and believe in Jesus Christ — that no man would ever do this if it were left to him. Tell us, Mr. Hutson, how does that appeal to the pride of man? No, no, Mr. Hutson, it is your doctrine that appeals to the pride of man. You teach that the poor, pitiful, it'sy bitsy Holy Spirit cannot do anything with man unless man will let Him do it. You tell great, big, powerful, almost almighty man that God cannot make him get saved. You teach the Holy Spirit is powerless before the castle of man's free will. It is your doctrine of a little Holy Spirit, and a Great Big Man that appeals to the pride of man.

The doctrines of grace put man in his place — lost, undone, doomed, helpless, totally dependent upon the free mercy and almighty power of God. These doctrines speak of God in His place — on the throne, almighty, doing according to His will in all things. Now, tell us, Mr. Hutson, how the doctrines that exalt God and minimize man can appeal to the proud mind. Our doctrine gives God all the glory for salvation. Your doctrine divides that glory between God and man. Now, which doctrine would appeal more to the proud mind of the natural man?

There are no doctrines in all the Bible that appeal less to the pride of man than the doctrines of sovereign grace. This is the major reason these doctrines are hated. These doctrines give all the glory to God. These doctrines debase man, put man down in the dust, give man no room at all for boasting. No, Mr. Hutson, the doctrines of grace do not appeal to the proud mind. Everything they teach puts down the pride of man and exalts the God of the Bible. Mr. Hutson, it is your doctrine, that

doctrine that gives man something to do towards his own salvation, that doctrine that makes the final decisive factor in salvation to depend totally upon man — it is that doctrine that appeals to the proud mind.

Mr. Hutson says of these doctrines, "Brilliant, philosophical, scholarly preachers are apt to be misled on this matter more than the humble-hearted, Bible-believing Christian." Well now, I will certainly agree with Mr. Hutson on this statement, though not on what he meant by it. Mr. Hutson's doctrine of "man doing his part, and God being helpless unless man does that part" will certainly appeal to the brilliant and scholarly more than to the humble, Bible-believer. The truth of the matter is that the only reason any man believes in the doctrines of grace is because he finds them taught in the Bible. These doctrines are so offensive to the proud mind of the natural man that it takes a work of God within his heart to cause one to believe these humbling truths. Let me say that every humble-hearted, Bible-believing Christian is a believer in the doctrines of grace. Let me say that no humble-hearted, Bible-believing Christian can possibly believe the doctrines taught by Mr. Curtiss Hutson. You will say, "Mr. Wilson, you are saying that Mr. Hutson and John Rice, and John Wesley and those who believed as they did were and, if living, are not humble-hearted, Bible-believing Christians." Well, I will not say that such do not have any humility of heart. I surely will not say that such are not true Christians. I will most emphatically say that no man who believes the doctrines that Mr. Hutson teaches in the booklet under review is a Bible-believer. The Bible teaches the doctrines of grace. The Bible teaches the doctrines that Mr. Hutson denies in his booklet. Therefore, on these doctrines, Mr. Hutson is not a Bible-believing man. I have come to believe most adamantly that it is not enough for a man to say, "I believe every word in the Bible, I am a Bible-believing man, I believe the Bible from cover to cover", when he does not believe some things that are taught in the Bible. The baby sprinkler claims to be a Bible-believer, but, on that point, he is not. Mr. Hutson claims to be a Bible-believer, but on the doctrines of grace — on the doctrines he opposes in his booklet — Mr. Hutson is not a Bible-believer.

I will review Mr. Hutson's booklet as to the five points in future articles. This article is just to get the matter clearly before the reader. Mr. Hutson, and The Sword of the Lord are not Biblical — are not Baptist, are not truthful, are not to be believed on the subject of the doctrines of grace. This paper and its editor (The Sword...) belittles the God of the Bible, and exalts depraved man with its false doctrines as to how God saves sinners. It is not the Sword of the Lord, it is the teacher of false doctrines, it is the teachings of Satan on the points discussed in Mr. Hutson's booklet which I am reviewing. May God bless you all.

ANNOUNCEMENT

The editor will be holding a week's meeting for the Grace Baptist Mission in Blichton, Georgia April 22 through 28. Services will be held nightly at 7:30 p.m., Sunday night at 6:30 p.m. The meeting place is just off Hwy. 119 in Blichton. For information and directions call Reggie Moore at (912) 823-3293. This mission is under the authority of Landmark Baptist Church in Charleston, S.C. The church is pastored by Elder David West. The mission is directed by Elder Aaron West. The mission is to be organized into a church on Saturday morning, April 27th. There will be an all-day service on that day with many preachers. I would like to meet many friends of The Baptist Examiner during this meeting. Pray for these services.

The editor will be in a meeting with the Memorial Heights Baptist Church of Perry, Georgia June 29 through May 1. The church is located at 521 Carroll Boulevard, Perry, Georgia. The pastor of this church is Elder Gordon Buchanan. The editor hopes to meet many readers of the Baptist Examiner during this time. For further information contact the pastor at 818 Forest Ave. Perry, Ga. 31069 or call him at: Church phone, (912) 987-0724; Home phone: (912) 987-5486. Pray for this meeting.

"THANKSGIVING"

When summer time has come and gone,
And autumn days begin to dawn;
When green leaves turn to red and gold,
And days grow short and a little cold;
Then comes my favorite time of year--
The time when Thanksgiving Day is here.

I know that Thanksgiving time should be
Every day of the year for you and me--
We who love the Lord Jesus Christ,
Who has given to us eternal life;
But I'm glad we have this special day,
To thank God for blessings sent our way.

Now, to the world, Thanksgiving Day
Is just another holiday--
A time to feast and watch football
And scarcely think of God at all!
Merchants can't wait to advertise
And sell their Xmas merchandise.

Oh, I really think 'tis the devil's scheme,
To crowd Thanksgiving from off the scene,
For I believe that he knows full well:
When nations forget God they'll be turned into hell;
And it seems this nation is headed that way,
For they fear not God, nor His laws obey.

Yet, this nation, when it was young,
Wisely based it's laws upon
The Word of God. And gratitude they tried to show
To Him from whom all blessings flow,
When they set aside a special day,
For the nation to pause, give thanks, and pray.

Thank God for our forefathers, wise and discreet,
Gave us freedom to worship and freedom of speech;
Thank God that our lovely flag still waves
O'er the land of the free and the home of the brave;
Thank God for the Christians who stay God's hand,
For they are, truly, the salt of this land.

Kathryn Parrish

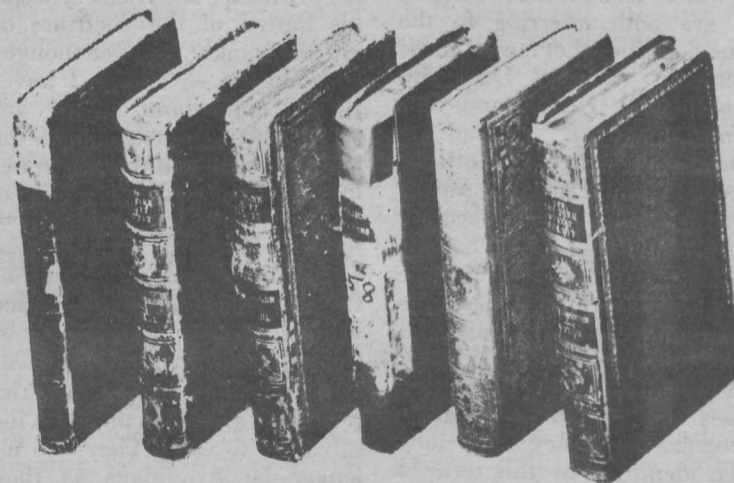


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