

*You can't fool God, but thousands die trying.*

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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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## OUR BAPTIST FAITH CONTESTED

**EDITORS NOTE:** The following article (of which we are not in agreement) appeared in "The Alabama Baptist" under the date of May 6, 1993.

In order for our readers to get the whole story, we are quoting it in full, then this is followed by Elder Glenn C. Shoults' excellent reply, which we feel presents the true Baptist position on this subject. You may write to Brother Shoults at P.O. Box 857, Lithia, Florida 33547.

### Grace, Election, and the Church

by Herschel H. Hobbs

God's purpose of grace involves the doctrine of election. Some see this to mean that God has elected certain people to be saved; all others will be lost. If this be true, then all biblical invitations to receive Christ are without meaning.

God's purpose is not to save as few but as many as He can.

Frank Stagg notes that the doctrine of election is not a "rigged television show."

Election involves the sovereignty of God and the free will of man. Both are taught in the Bible. Some say they cannot be harmonized. But when properly understood they can be.

Ephesians is Paul's treatment of the doctrine of election. In short he says that a sovereign God has elected a plan of salvation (Eph. 1-2) and a people to propagate the plan (Eph. 3-6). Man is free to accept or reject them. But he is responsible to God for the choice he makes.

Paul says that in love God has "predestinated" us (Eph. 1:5).

The Greek verb is *proorizo*, to set a boundary before hand. Note our word "horizon," the limit or boundary of our vision from where we stand. In Ephesians 1:3-10 Paul uses "in Christ" or its equivalent 10 times. It is as if God built a fence about an area. The fence is Christ. He did this beforehand or before the foundation of the world.

Then He said that all inside the fence, in Christ. "Believed" in Ephesians 1:13b expresses man's free will. All in Christ will be eternally saved; all outside Christ will be eternally lost. Thus God's sovereignty and man's free will do harmonize.

The word of "church" *ekklesia* note "ecclesiastical" appears in the New Testament 115 times.

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### AKIN TO GOD?

One cold winter morning a minister's wife walked down the street to do some shopping. Standing with his bare feet on the grating of a hot-air vent outside a bakery was a small boy with newspapers under his arm. Seeing his bare feet, chapped and red from the cold, she was struck with sudden pity. "Son," she said, "Where are your shoes?" "Lady, I ain't got no shoes." was the simple reply. "Well, you

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## REFRESHING

The pause that refreshes is the pause for prayer. It is the quiet time we spend in communion with God in the secret of His presence. This pause for prayer always brings seasons of refreshing from the presence of the Lord. It is assumed that Christians pray. Jesus said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." This closet that Jesus speaks about may be a church sanctuary, your own private room, a garden, or the holy of holies of your own soul. Wherever you talk with God the Father in prayer, you must commune with Him in the secret chambers of the heart.

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

The Scriptures speak of the "office" of a "bishop" and the duties thereof in several places. The tenor of God's Word is this: a pastor is an overseer of God's

heritage (sheep). The pastor has been entrusted by God with the souls of men and women. His duties are tremendous and carry with them a big responsibility.

God's Man Is A Watchman

If you have ever served in the military you know that its leaders divide the night into different watches for the safety of the camp. In ancient times the Greeks, Romans and Jews also established watches. I am told that at first, the night watch con-

## WHAT GOD SAYS ABOUT HOMOSEXUALITY

By Dr. Richard Lee

I want to raise the question, "What does God think about homosexuality?" There may be some reading this today who may be in the chains of homosexuality. I have the best news for you that you could ever hear. Jesus Christ can set you free! So, we are going to understand how God feels about it, but we are also going to understand how a person who is gripped by it can be set

free.

Homosexuality Is A Sin

Let's think first about God's case against homosexuality. What does God say in His Word about it? There is no ambiguity about it: there is no cloudiness, it is very clear. First of all, God says homosexuality is a sin. In Genesis 19, we see the story of Sodom and Gomorrah, twin cities that were involved in homosexu-

(Continued on Page 3, Col. 2)

## STUDIES IN JUDGES

by C.T. Everman

14:1-20

In chapter 13 we have the record of the events concerning the birth of Samson, how he was born and grew to adulthood, and the Spirit of the Lord empower-



C.T. Everman

ing him with special power to do the work of which God raised him up to perform, "begin to deliver Israel out of the hand of the Philistines". In chapter 14 we have the first ac-

count of Samson's acts as an adult. In this first record we need to see three themes which run through out the entire record of Samson's life. First we need to note the potential under God which Samson possessed, second the weakness of Samson, to fully use that potential, and third, we need to note how God, through His providence worked His eternal purpose in the life of Samson.

Verse 4 gives us the situation in Israel, "for at that time the Philistines had dominion over Israel". Not only was Israel under the control of the Philistines but through their compromise of intermarriages and social integration Israel was slowly but surely losing their identity as God's chosen people. Samson was God's man for that day. God had prepared him to do great things for Him. He was

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## THE A BOMB

The original Greek of Luke 21:25,26 where Jesus, Christ speaks of the "...distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear..." If you read the line that follows: "...for the powers of heaven shall be shaken," in the original Greek, you will find that it says: "for the powers of uranium shall be shaken," since the Greek for "heaven" is *ouranos*. In the Greek the plural "powers of the heavens" is used. Our nuclear scientist tell us that atomic energy is the power by which the whole cosmos (the heavens) is kept together, and is different from any "power" we have on this earth, all of which is stored up from the sun's rays.

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## The Baptist Examiner Pulpit

A Sermon by Pastor John M. Alber

## THE NEW TESTAMENT PASTOR

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

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heritage (sheep). The pastor has been entrusted by God with the souls of men and women. His duties are tremendous and carry with them a big responsibility.

God's Man Is A Watchman

If you have ever served in the military you know that its leaders divide the night into different watches for the safety of the camp. In ancient times the Greeks, Romans and Jews also established watches. I am told that at first, the night watch con-

sisted of three different watches, and then, during the Roman supremacy, that number increased to four. Those who were given the responsibility to watch (guard) in the night had a great duty and charge. If, during their watch, there was any sign of danger, the watchman was to give an alarm and wake the military men so that they could properly



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## THE NEW

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defend their territory.

The Word of God teaches that the pastor is a watchman in the house of God; therefore, he has a duty and responsibility to guard and protect the flock of God that has been placed in his charge. If the pastor is doing his job right, he is looking out and making sure that the enemy of God does not attack and destroy the flock of God. The pastor is also busy helping the weak and weary ones, too.

1. The pastor must watch for the enemy:

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29-30).

There are many in our world

who would sneak into the fold and destroy those within, if given half a chance. The world is full of "Jim Jones" and "David Koresh's."

There are, however, a few signs to identify such: (1) A leader who claims to receive direct revelation from God; (2) A leader who in-



John M. Alber

sists that his "unique" revelation is superior to the Scriptures; (3) A leader who insists that his writings are not only authoritative, but equal to the Word of God; and, (4) A strong belief that insists that their religious institution is the only true church of God. (James Combs).

Many times the enemy of God and of the church of God may attack from outside the walls of the church; however, the most dangerous attack comes from within the walls of the church of God. For that reason we had best be careful whom we allow to teach and train our people. It is also a word of warning to pulpit committees to check out the man whom they are considering.

Therefore, it is the duty of the pastor to watch the enemy within and without the walls of the church of God. The pastor must at all cost protect his little flock-yes, even to the giving of his own life.

The pastor and people should look for the following: (1) openness; (2) A strict adherence to the Word of God; (3) A proper attitude toward civil authorities; (4) A proper understanding of the Messiah-Who the Lord Jesus Christ is; (5) Good moral character and (6) Humility. (James Combs). Those who would bring in doctrine that is opposed to the plain teaching of the Word of God are grievous wolves-preachers and teachers who love the praises of men more than the praise of God. From such, we are told, to turn away and have nothing to do with them.

The Scriptures are clear as to how we should deal with those who are "false prophets" and "false teachers." Understand, however, that we are speaking of those who would bring in their heresy and pervert the truth of God's Word. We are not speaking of personality or differences of opinion within Christendom.

(1) We should mark them that do not walk according to Biblical

standards. Philippians 3:17-18, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

(2) We should not bid them God speed or invite them into our home-2 John 10, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

(3) We should identify them-I Timothy 1:20, "Of whom is Hymenaeus and Alexander; I have delivered unto Satan, that they may learn not to blaspheme." 2 Timothy 1:15, "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." 2 Timothy 4:14, "Alexander the copper-smith did me much evil: the Lord reward him according to his works."

(4) We should avoid them-Romans 16:17-18, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

(5) We should turn away from such-2 Timothy 3:5, "Having a form of godliness, but denying the power thereof: from such turn away."

(6) We should reprove them-Ephesians 5:11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

(7) We should have no fellowship with them-2 Corinthians 6:14-16, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

(8) We should not be unequally yoked with them-2 Corinthians 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

2. The pastor must watch and look for signs of weakness and spiritual decay within the body.

It has been said, "an ounce of prevention is worth more than a pound of cure;" indeed how true that is.

For that reason it is important that the pastor look for and apply the needed remedy to his flock before it is too late. This may not be an easy or enjoyable job, but it is most necessary part of the pastor's work.

As a pastor, according to the instructions and requirements of the job, the man of God must look for indifference, laziness, careless behavior and signs of weakness before they destroy those under his charge.

Understand, it is far easier to help a brother or sister before they fall, than to lift them up after they have fallen by the way side. A word of caution, however, if the pastor approaches one of his members with a haughty spirit, he will do more harm than good.

God's Man Is A Preacher

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Timothy 4:2).

If the pastor is God's man, then, by all rights he must preach the Word as found in the sacred pages of the Bible. The Bible will be his tools. Though he may use other tools, the Bible must be center of his study; and Christ,

the central figure of his message. A man of God will not present ideas, opinions and various philosophies of men as truth, but exalt the Christ of God and His divine record, the Holy Scriptures.

1st. As the pastor presents his message, indeed it must be with the attitude of longsuffering and a gentle spirit. There is no way the pastor can expect to teach or equip the flock of God without this attitude.

A. The pastor must be patient.

B. The pastor must be one that Endures.

C. The pastor must be steadfast. (consistent).

2nd. As the pastor presents his message, it must be the doctrine our Lord instructed His Church to proclaim.

3rd. The pastor must preach "The Word" at all costs. It is imperative! Forget all other matters, but never forget God's Word!

4th. The pastor must proclaim the Word-LOGOS-The pastor should never preach any other message! Jesus Christ is the "Living Word."

5th. The pastor must be diligent in his studies and proclamation of God's Word. It is most imperative that the pastor stand with the principles found in the Bible.

7th. The pastor must be willing to reprove the flock of God if necessary. A. To correct any errors. B. To refute any false doctrine. C. To admonish God's people. D. To call God's people to account for their actions. E. To chasten God's people if needs be.

8th. The Pastor must exhort the flock of God

A. To be ready to call and instruct those under his charge.

B. To be ready to address or speak to problems.

C. To be ready to comfort those who are hurting.

D. To be ready to console or encourage God's people.

E. To be ready to strengthen and teach those who are under his care.

9th. The pastor must be willing to preach.

"For if I do this thing willingly, I have a reward: but if against my will, a dispensation the gospel is committed unto me". (I Corinthians 9:17).

10th. The pastor must see his obligation to preach the Word as an absolute necessity.

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (I Corinthians 9:16).

11th. The pastor must be willing to die to preach the Word of God.

"But none of these things move me, neither (Continued on Page 3, Col. 1)

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## THE NEW

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count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

12th. The pastor must, of necessity, be careful about what and how he preaches the Word of God. Much harm is accomplished by a vindictive spirit and attitude. You may be right, but lose the battle because of your spirit.

God's Man Is To Be A Pattern Unto His Flock

"In all things shewing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Titus 2:7-8).

The pastor is, perhaps, the most influential person in the Church of God; therefore it is most necessary that they set forth a proper pattern for one and all to follow.

It has been said: "No fountain rises higher than its head." If the man of God is going to train and teach his people, he must do it not only in word, but in deed as well.

1st. The pastor must first lead and partake of the fruit before he can pass it on to his flock.

"The husbandman that laboureth must be first partaker of the fruits" (2 Timothy 2:6).

The pastor leads in giving his tithe and offering to the Lord.

The pastor leads in living a holy life before all.

The pastor leads in his duties and in being prompt in his obligations.

The pastor leads in his preaching and in the exercise of his faith.

The pastor leads in his sincerity as he goes about his duties.

2nd. The pastor must be an example to others, so that when he says, "follow me," they know that he has not asked them to do something he has not already done himself.

"Be ye followers of me, even as I also am of Christ" (1 Corinthians 11:1).

Our text indicates that Paul set an example that he was not ashamed to say, "follow me."

Likewise, the pastor today should set forth a similar example. (1) While the pastor should set the example before the congregation, he should not use his actions, or lack of actions, as an excuse not to do his part. (2) The New Testament pastor is aware of his duty and responsibility; and

## WHAT DO YOU SEE?



Naturally you're going to say that you see a black spot. And of course this is true. Why don't you see the white space all about it? There's probably 100 times as much of the white space as there is of the black spot. You know why you see the black spot though: It is just human nature to see the black spots. You can see the black spot of one's character far better than the purity of one's life. This certainly illustrates our own depravity.

thus for that reason, he challenges the flock of God to obey the Lord's simple commands.

Again, our text would indicate that the pastor should be careful and closely watch his speech, and in sincerity, love those whom the Lord has placed in his charge.

Conclusion

The job of pastoring one of the Lord's Churches is a solemn duty whether paid accordingly, a full time job. The man of God should never enter the Lord's work unless God has called and placed him in the ministry. The work of the ministry is an unlimited task and responsibility.

## WHAT

(Continued from Page 1)

ality. Those cities were committing many sins, but among those, the predominant sin was of homosexuality. Remember when the angels came to visit Lot? The men gathered at Lot's door, and they said, "Send us out those men that we may know them." In a terrible compromise, Lot said, "No! You cannot have them, take my daughters!" They said, "No, we don't want your daughters; we want those men!" When God had enough of that, the Bible says that God rained down fire and brimstone from heaven to destroy Sodom and Gomorrah, because of the sin of homosexuality, as well as their other sins.

The Book of Leviticus, chapter 18, verse 22, says this: "Thou shalt not lie with mankind, as with womankind: it is abomination." Another translation says it this way, "You shall not lie with a male, like a female; it is an abomination." Scripture goes on in that chapter to talk about sex with animals and talking about the perversions that the children

of Israel should not involve themselves in. You may say, "But that is the Old Testament!" Yes, and I could talk about a lot more in the Old Testament! You say, "What about the New Testament? What about Jesus? What about the apostles?" Listen to what Jesus said in Matthew 5:17, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." He did not reject the moral law of God. In fact, He promised every joy and title of the law will one day be fulfilled.

Paul, as he talked about the law, wrote to young Timothy (1 Timothy 1:9), and said, "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for the sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;"

Paul wrote to the church at Rome in Romans 1, and talked about the wrath of God. He says, "The wrath of God is going to be poured out against women who lust after women, and men who lust after men." What did he say the results of the wrath of God were going to be? Notice verse 27. "They (the homosexuals) received in themselves due penalty for their perversions."

Homosexuality Is An Abomination

Secondly, God says that homosexuality is an abomination. In Exodus 16:50, He talks

about Sodom and Gomorrah, and why He destroyed those cities.

He said, "They committed abomination before Me, therefore I took them away". In Leviticus 18:22 He said, "When a man lies with a male, as he does with a female, it is an abomination." Now, what does that word "abomination" mean in Hebrew? It means: "The object of Divine abhorrence;" to abhor means that you loathe something, God loathes homosexuality; it makes Him sick! If you are an astute American, an adult American, and you understand the perverted acts that are involved in homosexuality, it will "loathe" you as well. God abhors it; it is an abomination to Him! The third thing that the Bible tells us is this: There is not going to be a homosexual allowed into heaven. Where do we see that? I Corinthians 6:9-10 says, "...neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." He gives a list of those who are not going to inherit the kingdom of God, who are not going to heaven, and among those are the effeminate, or homosexuals. So, homosexuals are kept out of heaven. What is homosexuality? It is a sin, sin of the rankest sort. It is also an abomination in the eyes of God, and in the eyes of God's people. Thirdly, it is a sin that, in its ultimate, will keep the homosexual out of heaven. So, we know God's case against it; it is clear, and it is plain. Secondly, what is the real cause of homosexuality? Why is a person homosexual? Before we talk about that, though, let's talk about what homosexuality is not.

First, it is not a biological phenomenon! People are not born gay! We see that being propagated upon us by the media today; the homosexual community is pushing that on us, saying, "Well, any enlightened mind would understand that men are born gay, because of scientific studies that have proven that!" I want to share with you in just a moment those "scientific studies." Why do they want us to believe that? Think about it. One, if our society accepts the erroneous fact that homosexuals are born gay, they immediately receive minority status, because they would be a minority in our society. So, all of the rights and privileges that we granted minorities in our nation would go immediately to the homosexuals.

Secondly, churches and pastors could not stand and preach against an activity that God had created someone to commit. Therefore, no pastor could say, "It is a crime against God, just like all other sin." Nobody could say, "It is a perversion," because God would have created an individual that way.

The third thing is this: they could tell your little children, as they taught them in school, "Listen, don't you know that you just have this inborn trait within you that you need to just release, and be free for self-expression in your sexual orientation in which you were born."

Fourth, in their minds, they would tell those who are already ensnared, "You can't get out of it. There is no hope for you. The Christian faith, the cross of the Lord Jesus Christ, the blood of Jesus Christ can't help you because you were born to be that way." Not true!

Where do they base this great "scientific data?" Let me share it with you. A neuroscientist by the name of Simon LeVay, of the Salk Institute in California, performed a study in which he took 41 cadavers, men who were dead, and studied their brains. Nineteen of those cadavers were of homosexuals, 22 were not homosexual. As he was exploring in his scientific research into their brain, he came across the hypothalamus, a part in the lower portion of our brain. It is about the size of a snowflake, scientists tell us, and he said that his findings indicate the size of the hypothalamus is much smaller in the brain of the homosexual man than it is in the brain of the man who is not homosexual. This led LeVay to conclude the homosexual man was born to be gay. So, as a result, everyone went wild!

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## WHAT

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"We have found out the reason why!" Therefore, the media started jamming it down our throats, and the homosexual community said, "Oh, yes! We are what we are, and the way we are, not by choice, but because we're born to be the way. There is true genetic difference, therefore, we are biologically made that way!" Wrong!

Let's examine so-called "scientific" evidence, with thinking minds, this study of Mr. Simon Levay. First of all, look what Newsweek magazine says about his study: "Measuring the brain structures is notoriously and enormously difficult, and controversial. Even neuroscientists cannot agree on whether the meaningful gauge is the volume of the region, or the number of neurons in it." A psychiatrist at the Columbia School of Medicine, William Bums, said this concerning that study. "If you look at any one piece of the 'born gay' evidence, it is inconclusive; it is like trying to add up 100 zeros, in order to get to 1!"

Ann Sterling, an eminent biologist at Brown University said, concerning that work, "That study is so weak, that my freshmen biology students know enough to sink that study!" It also came out in this Newsweek article that Mr. Levay admitted, "I'm a homosexual. My male lover recently died of AIDS, and I have made the determination to find an inborn cause for homosexuality." Newsweek went on to say that "His quest was so important, that he was willing to give up his scientific career if he did not find it". Guesswork of best.

Do you know what gets all over me? May I tell you? When they come to the American public, and say, "You dummies! We are going to take this shred of evidence, and we are going to cram it down your throats, and we are going to accept it, and you are going to accept it as truth!" No, we are not! Why? Because we are simply not that dumb! We are not as dumb as they think we are! Now, if you want to bring some empirical evidence, that has been proven over a series of scientific studies of many years, we will consider it. But they don't have it, and they won't have it. Why? Because homosexuality is a choice, just like any other sin! It is a choice that someone makes and, listen to the good news—because it is a choice that someone

makes, it is also a choice that someone can choose to get out of.

Now, let's look at the consequences of homosexuality. We live in world of cause and effect. The Bible says this, "...the wages of sin is death..." There are wages. You choose to involve yourself in homosexuality, and there are going to be wages that are going to be paid; there are things that are going to happen in your life. The first consequence is debased lifestyle! See, God created you to love, and be loved. There is nothing wrong with sexual urge that God put within you; it is beautiful, it is wonderful. It is to be used in the confines of a marital relationship, one man with one woman, and one woman with one man, God designed it that way; that is His eternal design. But what homosexuality does, is that it debases the whole thing, and robs you of the joy of knowing what a heterosexual relationship, as God intended it, is all about. You are robbed! You may say, "Well, I know some homosexuals that are so happy together, they smile all the time, they kiss one another, and they hold hands, they seemingly have this joy in their lives." Well, let me tell you what Psychology Today said: "The average male homosexual has at least 500 partners in his lifetime." Friend, there is nothing happy about that! There is no joy in that. That is a debased lifestyle.

Secondly, it leads to a diseased body. In the book, The Homosexual Network, they estimate that as many as 50% of homosexuals now have venereal disease, and we know that many of the diseases that they have, of course, one of which is AIDS, is very fatal. It also leads to a dangerous attitude. What is that attitude? An attitude of anger, and hatred. Have you ever noticed how incensed they are, or how angry they are? I've tried to talk to them. I've had them curse at me, spit at me, and even throw things at me. It is this vehement attitude of anger the boils up within them. The Bible says that it is a hateful abomination, in the Old Testament. Why is it called that? Because it is associated with hatred. There is just something in the heart of many homosexuals, that make them hate society. In the book, True Sexuality, over the past 17 years in mass murders that dealt with sex in our United States, 518 people have been killed; out of those 518 people, 68% dealt with homosexuality. Why? It is an angry spirit. It is a dangerous attitude.

The last consequence is this: a demanding spirit. "You are going to have it our way, or you are not going to have it any way at all! We are just going to do it, like we want it." That is exactly their

attitude. Because of this demanding "You are going to do it our way, you are going to accept us, or if you don't reach out and embrace us, you are wrong and we are right." Attitude or spirit, has caused politicians to sort of bow down and say, "Whatever you say." And our weakened theologians, who belong to dying denominations and dying churches, as a result of having nothing else to preach, and nothing else to stand for hang on to that attitude, and say, "Maybe we can survive, maybe we can twist the Scriptures, we can be liberal in our view, and deny the true meaning and the basis of the Scriptures, maybe they will accept us." They are cowering down to the homosexuals. Let me give you an example: USA Today, just prior to election last November, indicated that 92% of the homosexual vote would be for Bill Clinton. They had given him, at that time, \$3 million for his campaign. You remember Ted Kennedy? Barney Frank? You know who those men are? They co-authored a bill; in the Senate, it is Senate Bill #574, in the House, it is House Bill #1430, and they are right now before the U.S. Senate and U.S. House of Representatives. Do you know what the bill states? It states basically four major things: (1) It gives sodomy legal protection throughout the entire United States. (2) It will make teachers teach in our public schools that homosexuality is the norm in our society. (3) It will grant homosexuals the right to adopt children. (4) It could force churches to hire gays and lesbians. In the church! Now that shouldn't surprise us, with Ted Kennedy, should it? That is right down his alley. But what is the attitude of the homosexuals? Let me tell you. Michael Swift, a leading activist and speaker for homosexuality, says this, "All laws banning homosexual activity will one day be revoked, all churches who condemn us will be closed; our only 'gods' are the gods of handsome young men." Nine hundred and twenty-nine homosexual men were interviewed, and the question was, "Have you ever had sex with boys age 15 or under?" 240 of them said that they had! Do you understand what I am saying? The ultimate consequences are Sodom and Gomorrah, the judgment of God upon our people, and our nation!

But I want to share with you the best news that I can share with you today; the cure for homosexuality is the cure for any sin. You know, when Paul talked about those who would not enter heaven in I Corinthians 6, he concluded his statement by saying this, "And such were some of you..." He is saying, "Yes, some of you were idolat-ors, some of you were homo-

sexuals, some of you were these various things, some of you were like that; but now you are washed, you are sanctified, you are justified in the name of the Lord Jesus, and by the Spirit of God!" That is the good news! You can be washed! You can be sanctified; that means placed in the family of God in purity! You can be justified by the power of the Holy Spirit of God!

You say, "Pastor, I'm a homosexual. Do I have rights?" Yes, you do! Let me tell you what rights you have: you have the same rights that anybody else has. You have the right to come to the cross of Jesus Christ. You have the right to confess that sin to God. You have the right to repent of that sin. You have the right to be forgiven, and you have the right for that sin, after it is under the blood of the Lord Jesus Christ, to be washed away and forgotten forevermore! And you have the right for a loving God to reach out to you with arms of love, and show you what love is really all about, and accept you into the family of God!

(copied from Target, May 1993 issue)

## JUDGES

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born through the direct intervention of God. He was born of godly parents. They knew God and in that day of compromise where all round them their neighbors and friends had turned to false gods, they stood firmly upon the Word of God. Samson was from his birth a Nazarite, all the days of his youth he observed the vows required of a Nazarite. The Spirit of the Lord empowered him with the strength to perform that which he was sent to do. Yes, Samson had all the potential to do that which God had raised him up to do.

As the story of Samson unfolds we see that Samson did not live up to the potential which he possessed. The reason for this is seen in this chapter 14. While he was empowered by the Spirit with great physical strength Samson had a great weakness that prevented him from living up to his potential. His great weakness was at least two of the three things, if not all three, which the apostle John wrote was of the world, "the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:16).

While Samson failed to accomplish what he could have because of his moral weakness yet cause of his moral weakness yet God in His providence used Samson to bring glory to His name.

"AND Samson went

down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. Then his father and his mother unto him, is there never a woman among the daughters of thy brethren, or among all my people that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me: for she pleaseth me well." (14:1-3).

Samson now a young man took a trip down to the city of Timnath which was only a short distance from his home. There he saw a Philistine woman and as one has said "It was lust at first sight". He rushed home and told his father and mother that he had found the woman of his dreams. He told them that this woman was a Philistine. His parents knowing that this was wrong, tried to reason with him asking him why did he have to go to the "uncircumcised Philistines" to get a wife rather than from among his own people. They knew that God's purpose in Samson's life was for him to begin to deliver Israel from the power of the Philistines. For him to go and marry one of the enemy was unthinkable. Samson, in marrying a Philistine woman was in direct disobedience to the Word of God for God had forbidden the Israelites to marry any of the pagan people (Deut. 7:3-4). His parents pleaded with him, yet Samson refused to listen to their reasoning. It was very clear that Samson's aim in life was to do that which pleased him. In Judges 17:6 and 21:25 we are told, "In those days there was no king in Israel, but every man did that which was right in his eyes". This was what Samson was doing, "for she pleaseth me well". If Samson were living in America he would be right at home, for is not this the phase, "Everyone is doing what is right in his own eyes", describe conditions today? "If it feels good do it" is the common expression. There are many who profess to be Christians that hold to this view, "believe on Christ but go on in your own way. Live as you please. Do what is right in your own eyes." The sad thing about this is that while we as Christians, like Israel, are unaware of the danger into which we have fallen. We refuse to listen to those who warn of the danger which face us. We do not like to

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## JUDGES

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hear of the sad conditions which now exist in our nation. We have shut our eyes to the evils of the day and all the while we are surely losing our identity as a Christian nation.

Samson's reply to his father shows us that he was a son who rebelled against all authority. It was the custom of that day for the father to choose the wife of the son, but Samson in his lust for this woman said, **Get her for me: for she pleaseth me well** (14:3). Samson was a man that was controlled by his passions. Outwardly he may have kept the Nazarite vows, yet this meant nothing when he let his lust rule his life.

**"But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel"** (14:4).

Despite Samson's disobedience, God's purpose was not side-tracked, **"He"** (God) **"sought an occasion against the Philistines"**, tells us that God had a purpose in this. God did not cause Samson to sin but this did not change His purpose. In fact Samson's sin was used as an occasion against the Philistines. We are accountable and responsible for our failures, our sins, but God in His providence can and does use those to bring about His purpose. Our failures can never frustrate the purposes of God.

In studying the remainder of chapter 14 we can see the downward trend of Samson's spirituality. Samson's parents not being able to convince him to change his mind concerning the woman went down to the city to arrange the marriage. In verses 5-7 we are told that he went down to Tim-nath. This downward was more than the geographical description. But also downward of Samson's spiritual condition. On this trip down he met a young lion and **"the spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid"**. This is the first account of Samson's strength which came from the Lord. Some time later, on the way to the marriage Samson stopped by where he had killed the lion and found that bees had made honey in the Caracac of the lion. Taking of the honey he ate of it and gave some to his parents, not telling them where he obtained it (vv 8-9).

The father having made the necessary arrangements for the marriage. Samson made a feast as was the custom for the bridegroom to do. (v.10). This feast lasted for seven days and during this time Samson gave his thirty

companions (groomsmen) who were Philistines, a riddle with a wager that if they could give the answer to the riddle in the seven days he would give them thirty sheets and thirty changes of garments. If they could not give the answer they were to give him the thirty changes of garments and the sheets (vv 11-14). The riddle which He gave them was, **"Out of the eater came forth meat, and out of the strong came forth sweetness"** (v. 14).

After three days the men had not come up with the answer to the riddle and on the seventh day they went to Samson's wife and told her that unless she got the secret from Samson and tell them they would **"Burn thee and thy father's house with fire"** (v. 15). The woman went weeping to Samson saying, **"Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me"** (v. 16). After much weeping and pleading Samson told his wife the riddle and she told the men. The men in turn told Samson the answer to the riddle saying, **"What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle"** (vv 17-18).

Samson, **"the Spirit of the LORD came upon him."** went down to Ashkelon and slew thirty men, taking their garments and paid off the wager which he had made (v.19). But Samson's anger was so great over this that he left his wife and went back home to his father's house. His wife being deserted by Samson was given to one of his companions, (his best man).

This whole account of these events in the life of Samson show us the downward trend of Samson's spirituality. He disobeyed the Law of Moses in marrying the Philistine woman. An Israelite was not to marry any one from the other nations. He broke at least one of the vows of a Nazarite in the wedding feast. The Hebrew word used for feast means a drunken feast. The Nazarite was not to drink strong drink. As the bridegroom, no doubt, he drank the strong drink which he had provided. He broke another of the Nazarite vows when he touched the dead bodies of the thirty Philistines which he had killed and removed their garments.

While we can see the failure of Samson in this account we can also see the providence of God, how he uses Samson's failure to work for His glory. Remember in verse 4 we are told, **"But his father and his mother knew not that it was of the**

**Lord, that he"** (the Lord) **"sought an occasion against the Philistines"**. While Samson can not be excused for his wrongs, yet God used him to bring about His purpose. The same can be said of our mistakes, yes, our sins, we are accountable for them and can not be excused for committing them. But God in His providence will accomplish His purpose. We do not and can not frustrate the purpose of God!

## FAITH

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Yet according to the record Jesus only used it twice: once in the institutional sense (Matt. 16-18) and once in the local sense (Matt. 18:17). This word is also translated "assembly" (Acts 19:41). Literally, it means the "called out ones."

"A New Testament church of the Lord Jesus Christ is a local body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth," Article VI of the Baptist Faith and Message declares.

Jesus is the foundation of the church (I Cor. 3:11). In Matthew 16-18 He said, "Upon this rock I will build my church" or ekklesia. In the Greek text the emphasis is upon "my", which suggests that there were other ekklesias. And that is true.

It was used in the political sense as in Acts 19:41. The Roman empire rewarded cities which had rendered some special service to the empire by making them free cities. Among other things they were permitted self rule, but it had to be within the framework of the laws of the empire. So in Acts 19:41 "assembly" ekklesia is used of a local political body operating through democratic processes under the laws of the Roman empire. This word was also used to translate the Hebrew Quahal. This denoted the assembly of Israel before God in the wilderness and under His direct theocratic rule.

In effect, Jesus said "I will build my church," and it pertekers of the nature of the other two. In the New Testament, "church" is used a few times, especially in Ephesians and Colossians, to refer to the body of Christ composed of all the redeemed of all the ages. Thus it is all the people of God assembled before Him and under His direct theocratic rule.

But 93 out of 115 times it refers to the local church. Thus a

local New Testament church is a body of baptized believers operating through democratic processes under the lordship of Jesus Christ.

Neither a local church nor an individual can do as it or he pleases. They must do as Christ pleases or wills. The two ordained officers of a local New Testament church are pastors and deacons. They are not positions of authority but of service.

The local church is not a membership but a fellowship of sharing koinoia. This means that each of us shares in both the privileges and responsibilities of the fellowship.

It is through His churches that God's redemptive purpose runs to share the gospel with every person on earth (Eph. 3:10-11).

The two ordinances of a New Testament church are baptism and the Lord's Supper. Neither is sacramental nor has saving power. Both are symbolic of that which Jesus Christ did to provide redemption for lost souls.

Baptism symbolizes Jesus' death, burial, and resurrection.

Also it symbolizes what He does in us when we believe in Him as Saviour. We die to the old life, it is buried, and we rise to a new life in Christ.

Two things are necessary for New Testament baptism—a proper meaning and a proper mode to portray that meaning. Only immersion in water and emersion from water as symbolic do this. This is why most Southern Baptist churches do not accept immersion administered by those who to any degree regard it as sacramental. We do not regard that as New Testament baptism.

The Lord's Supper symbolizes Jesus' body and blood given for man's salvation. Its observance also symbolizes our faith in the return of the Lord (I Cor. 11:26).

### Elder Glenn C. Shoults Excellent Reply

Mr. Hudson Baggett, Editor  
"The Alabama Baptist"  
P.O. Box 59685  
Birmingham, Al. 35259-9685

Dear Editor Baggett:

This letter is a reply to the article on page 16 of "The Alabama Baptist" of May 6, 1993, by Herschel H. Hobbs. I have been requested to make a reply to this article by one who receives your paper. One who, in my opinion, is a Baptist in heart and spirit, not just a Baptist in name only, and one who is a lover of truth.

It is evident that Mr. Hobbs is caught up in the Pelagian heresy which destroys the grace of God and sets up the power of free will. His article is a diatribe of shame and disgrace. He holds back the truth in unrighteousness to manipulate the minds of his

readers. He certainly has to know better than what he wrote. He lies on God and spreads pernicious doctrine when he says: "God's purpose of grace involves the doctrine of election. Some see this to mean that God has elected certain people to be saved, all others will be lost." Then he speaks like the serpent to Eve, "Yea hath the Lord said?", when he says "If this (personal election to salvation, heaven, and immortal glory) be true, then all biblical invitations to receive Christ are without meaning." Without question Mr. Hobbs advances the false Arminian theory of universal atonement and the universal free offer of the gospel. I should like Mr. Hobbs to give reference of the so called biblical invitations to receive Christ and show where either Christ or salvation is offered to the dead alien sinner. His is another gospel, as Paul warned of, for the theory of universal atonement is a gospel that teaches men that the Lord Jesus accomplished nothing more in His death, burial, and resurrection than to make salvation possible, or probable, leaving the act of securing that salvation up to the sinner. Is it not? That makes faith and repentance the cause of the new birth instead of being the results and effect of the quickening of the Holy Spirit. Is faith the act of the creature, or the fruit of the Spirit? (Galatians 5:22) If faith is the fruit of the Spirit, can it be a condition to be complied with in order to receive the Spirit? Hebrews 12:2 states, **"that Christ looking unto Jesus is the author and finisher of our faith."** It is evident that He does not author and/or finish faith in every man, because all men have not faith. (II Thess. 3:2) His conclusion is wrong because his premise is likewise erroneous.

He then states, "God's purpose is not to save as few but as many as He can." But Scriptures reveal God's purpose is to save ALL (many, not a few) that were given to Christ in covenant agreement as a result of sovereign, eternal, personal election before the foundation of the world (Eph. 1:4), their names written in the Lamb's book of Life. (Rev. 13:8) For it was agreed to by the Son of God, as the surety of the elect, to come in the fulness of time and redeem ALL that were chosen in Christ and given to Him. Matthew 1: 21 states, **"Thou shalt call his name Jesus: for he shall save his people from their sins."** He did not "try" to do so and accomplish nothing more than becoming a possible, or probable, Saviour. Luke 19:10, **"For the Son of**

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## FAITH

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man is come to seek and to save that which was lost." He did not come to seek and try to save, or to save those that would seek Him. The Lord Jesus is an actual Saviour! Mr. Hobbs has trouble counting and cannot distinguish few from many. It remains an eternal truth that not one soul for whom Christ died shall perish outside of Christ.

Mr. Hobbs states further "Ephesians is Paul's treatment of the doctrine of election." How conveniently he simply ignores the book of Romans. And why? Because it clearly affirms what he denies. That being the eternal purpose of God as stated in Romans 8:28-30, for whom God foreknew He did predestinate, "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." Oh yes, I can see why he has a lapse of memory, it proves his doctrine false. God works ALL THINGS after the counsel of his own will (not the sinners). (Eph. 1:11) I ask Mr. Hobbs, who hath resisted his will? (Romans 9:19) God is totally sovereign. He does not offer salvation, but works His salvation in the elect as Paul stated in II Timothy 1:9-10; "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel". Our salvation is according to His own purpose and grace. The fact is Mr. Hobbs does not believe the inspired Holy Scripture, and if a man does not believe the inspired revelation of God he does not believe God.

He then says, "Election involves the sovereignty of God and the free will of man." I don't know where he got that from, but it is clear, it did not come from God by His inspired revelation. Election has nothing to do with the will of man, but everything to do with the sovereignty of God. Election took place before man sinned. Yea, before Adam was created, so it could hardly involve man's will. "Who hath directed the Spirit of the LORD, or being his counselor hath taught him?"

## HOW DO YOU ACT WHEN ALL BY YOURSELF?

"David M. Newell, editor of Field and Stream, said in that magazine: Now, if deep down in your heart you are dishonest, you can get around nearly any law--particularly a game law. For game laws perforce leave a man pretty much on his own. Generally there isn't a game warden present.

So when you go afield, buddy, it's up to you. Maybe your dog will point a convey of quail, and as you walk up you will see the birds huddled there on the ground. Perhaps you could kill eight or ten or a dozen at one shot. Who's know the difference? You're all by yourself.

Maybe you're in a blind all by yourself and a dozen teal sneak in and light in your blocks. If Jim or Ed or Joe were there, you'd stand up and yell--there's nothing sportier than bluewings climbing out. But it's so easy to line up their necks there on the water--when you're all by yourself.

So the man who wants a deer and doesn't care how he gets it can use a spotlight, and the man who wants only meat and not the thrill of a bird stopped cleanly in full flight can shoot a grouse out of a tree. But he remains a meat hunter, and there is no place in the future of America's wildlife for meat hunters. This goes particularly for the guys who lounge around a card table while the guide kills the game.

Our wildlife can survive only if given a break by sportsmen. Are you a sportsman? How do you behave when you go into the woods...all by yourself?"

Was not Eve all by herself when she took the forbidden fruit at Satan's suggestion and in disobedience to the will of God? (Genesis 3).

Was not Cain all by himself when he spied Able in the field and engaged him in conversation and murdered him? (Genesis 4).

Although Achan was in the army of Israel, was he not all by himself when he saw and took "...a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it" (Joshua 7:21).

On the other hand, Daniel was all by himself--and could have omitted praying--but he prayed nevertheless, knowing just what it was going to cost him (Daniel 6:10).

Police detectives and game wardens cannot be everywhere at the same time because they are not omnipresent--but God is present everywhere--hence He sees us when we are all by ourselves and when we are with others.

He knows all about our secret sins as well as our public ones--and has made provisions for their forgiveness through faith in the Lord Jesus Christ, who died for them on Calvary's cross.

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

The only remedy for sins whether committed all by yourself or in the society of others is the precious shed blood of the Christ of God.

--Now.

With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" Isaiah 40:13,14, read also Isaiah 46:9-10. That grand old prophet, Isaiah, stated: "O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth." (25:1) That could hardly be true in what Mr. Hobbs tries to hobble his readers with by saying election involves the free will of man.

Both, says he, are taught in the Bible. Both what? The

sovereignty of God and man's free will? What Bible has he been reading? Free will is a myth and figment of natural men whom the Spirit has never called. The inspired scriptures teach no such thing. It is evident that mankind, since the fall of Adam, has a will that is depraved and is in violent opposition to God and His holy law. Mr. Hobbs is no Baptist. He is a Methodist, for that is their doctrine. Adam, himself, had no free will for he was "made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." (Romans 8:20) God did not consult Adam's will, before he had a will, to see if he would be willing to be created in the way and manner that

God had purposed to create him. When God placed this creature in the garden and warned "in the day that thou eatest thereof thou shalt surely die" (Genesis 2:17), he did not say "if" but "in the day" meaning "when". Surely, Mr. Hobbs knows the difference. The fall of mankind, in Adam, did not creep up on a blind side of God and take place without God's notice. It did not take place because God was powerless to stop it. It did not happen against God's will or purpose, for if that be so, God is not sovereign at all. If He could not stop it He would be impotent not omnipotent. God purposed the fall and it came to pass as He purposed and the elect were affected by the fall just like the reprobate, "and were by nature the children of wrath even as others." (Eph. 2:3) However, the elect were never appointed to wrath, but to obtain salvation. (I Thess. 5:9)

Mr. Hobbs gospel is "God's purpose is not to save as few but as many as He can." This is the same gospel as another so called Baptist preacher who said, "Hell is a monumental blunder of God. All the souls in hell He wanted to, and tried to save, but they would not let God save them. He did all He could do to save them but they refused." That, Sir, is rank heresy. Another gospel, another Jesus, another spirit as Paul states in II Cor. 11:4. If all scripture be equally inspired and is profitable for doctrine for reproof, for correction, for instruction in righteousness as Paul states in II Timothy 3:16, then those scriptures that teach eternal reprobation are just as true as other scriptures. Spot inspiration, where higher critics like Mr. Hobbs pick and choose what they like and ignore what they don't, is nothing more than practical atheism. Jude writes of some who "crept in unawares, who were before of old ordained to condemnation." (verse 4) Peter speaks of them "as natural brute beasts, made to be taken and destroyed". (2:12) Does God love all men equally alike? When the Scripture states "Jacob have I loved, but Esau have I hated," before they were born, "neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth". (Romans 9:11-13) Did God love Pharaoh when He raised him up that He might show His power in him a vessel fitted to destruction? (Romans 9:17-22) What if God, willing to shew His wrath, and make His power known on reprobates, hath "mercy on whom he will have mercy, and whom he will he hardeneth?" verse 18. "But thou

he had done so many miracles before the, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him." (John 12:37-41) "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." (Matthew 11:25&26).

Then Mr. Hobbs says, "God has elected a plan of salvation." What folly is this; perhaps he should go back and read some of the founders of The Southern Baptist Convention. For though they be not inspired men yet they held to the true doctrines of grace. I have before me a copy of "Abstract of Systematic Theology" by J. P. Boyce, professor of systematic theology in the Southern Baptist Seminary, written in 1887 in which he would disagree with everything Mr. Hobbs has stated. The idea that Mr. Hobbs put forth by saying "He left man free to decide to be in or outside of Christ", then cites Ephesians 1:13 as proof, is a neat trick of twisting and turning. He "by good words and fair speeches deceive the hearts of the simple", as Paul states in Romans 16:18. For Paul says in Eph. 1:4 that the elect were chosen in Christ before the foundation of the world. Now how he can get "free will" into that is quite a trick, is it not? If that is not blasphemy it is mighty close to it.

To title the article "The Baptist Faith and Message" is a misnomer to say the least, for his gospel is that which true Baptists must contend against. For he has a gospel of an atonement that is contingent upon the acceptance of the sinner, which in reality is no satisfaction for sin, and therefore no atonement in reality. The masses are deceived into thinking and imagining they are saved when they "accepted" the false Christ preached to them, when in reality they have not received the Christ of God. The gospel of God is a proclamation of an accom-

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## FAITH

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plished work, not a proposition to a dead sinner to exercise his free will and save himself. "God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." (II Thess. 2:11&12) This is what the apostle Paul had to say about the deceived multitude.

The word of "church" ekklesia--appears in the New Testament 115 times. He stumbled across this and got it right, but then he's back to his carnal self when he states, "Jesus only used it twice (correct): once in the institutional sense (Matt. 16:18) and once in the local sense (Matt. 18:17)." Now pray tell me what that is supposed to mean. The true Church of Christ is a local Baptist assembly, the only institution Christ ever established. Does he mean the Southern Baptist Convention is the "institution", or what was such an ambiguous term supposed to mean? Men of his caliber love ambiguity for it makes them appear mysterious and deep to their readers, when in reality he is guilty of handling the Word of God deceitfully. He appeals not to men's conscience, as did the apostle Paul, but rather to their emotions. (II Cor. 4:1-4) The only institution God recognizes on this earth is the assembly Christ called His assembly, which is none other than a local Baptist Assembly. that assembly will be holding and proclaiming the doctrines of grace, the gospel of accomplished redemption. It will have the one Lord, one Faith, and one Baptism (Eph. 4:4&5) and keep the ordinances as they were delivered unto Christ's Baptist assembly.

Then I must make reply to what Mr. Hobbs says about the officers of a local New Testament church being pastors and deacons. His statement "They are not positions of authority but of service" is false. Again he simply ignores what Scripture teaches about the calling and qualifications of an elder or bishop. God must call and God must qualify His ministers. Note what I Timothy 3:4, 5 says: "One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) then Hebrews 13:17, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls. as they that must give account,

that they may do it with joy, and not with grief: for that is unprofitable for you." That is speaking of the ministry. Deacons are not to rule over the bishop, their position is ruling in their own homes as I Timothy 3:8-15 teachers. He has no rule over the Assembly but is responsible to behave himself in the house of God.

Both bishops and deacons are to be MEN, for God only calls to His ministry and the ministry IS a position of authority as the Scriptures teach.

As for the impertinent remark of Frank Stagg, The doctrine of election is not a 'rigged television show "reveals the fact that his brain is scrambled. He needs to turn of his TV and read his Bible. A statement off ignorance, to be sure.

There are other points of contention that I shall be happy to fill up several more pages to expose Hobbs heresies, if so desired.

Sincerely, His by grace,  
Earnestly contending for the faith once delivered unto the saints,

Glenn C. Shoults  
P.O. Box 857  
Lithia, FL 33547

## AKIN

(Continued from Page 1)

come with me and I will see if we can't do something about it."

Into a department store they went, and she bought him some heavy shoes and stockings. As the little boy looked down at his shoes, he was so proud that he ran out of the store without even thanking the lady. Non-plussed, she paid the bill and went her way. Pretty soon the little boy ran up and said, "Lady, I forgot my manners; I want to thank you for these nice warm shoes and stockings." The good woman said, "That's all right, sonny, you are welcome to them." Then the little boy said, "Lady, I want to ask you a question: Are you God's wife?" Greatly startled, she finally answered, "No, I'm just one of His children." "Well," said the little boy, "I knew you must be some kin to Him."

How about you?

Copied

## SABBATH DESECRATION

by Chuck Sandelin

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy

manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it" (Ex. 20:8-11).

The Word "Sabbath" Means Rest

It doesn't mean Saturday nor does it mean Sunday: just plain "rest" (cease from your labor). The Almighty has put this down in the Ten Commandments as one of His great importances to be observed by His creatures. One day out of every seven -- His creatures are to cease from their



labor so as to think, meditate, worship, and consult the Thrice Holy God.

Desecrate Means "To Profane"

Now we have come to an hour in this sinful old world where the profaning of God's Sabbath is a customary thing. The world thinks nothing of it today and it has worn off on many a Christian to the point that they have no remorse for their actions. We have many a would-be preacher who have done their part in promoting this by telling the congregations that it is okay for them to go home and work; go out fishing or hunting, go to the races, etc.; as long as you went to a church service Sunday morning. Blasphemy! It is not okay, that is, in the eyes of God. If it is a rest, then it is to be observed as a rest. God labored six days and then He rested. Before the Mosaic Law was the Sabbath. In typeology and anti-type throughout the Bible is to be found the Sabbath. Fourth on the list of God's commandments written with His own finger in stone, will one find those eternal words, "Remember the sabbath day, to keep it holy..." Yes, desecrate means to have no reverence for. Why do you think America is sinking? it's not politics, it's not politicians, it's not government! That's what God uses to bring about His decree of justice to a nation who no longer wants the God of Israel. The Bible speaks of King Nebuchadnezzar of Babylon as His servant. Why? To take Israel captive, and punish them. Read the books of Isaiah and Jeremiah and tell me you can't see America

between the lines. Sabbath desecration!

Worldly Pleasure -- For Sunday The world has everything going on Sunday. That's their day to have pleasure. The rodeos, the horse shows, the football games, (or all other ball games), the car races, the motorcycle or snowmobile races, or you name it -- brother, it's on Sunday (the new Testament Sabbath). Today you can see a person at a church in the morning, and after services they are right out in the middle of the pleasure-seeking crowd at some worldly event. God's saints are not to use the Lord's Sabbath as doing their own pleasure on His holy day (read Isaiah 58:13 in your Bible and circle it with red ink). You may know this verse and several others about desecrating the Sabbath, but you would do well to heed this one.

Doing Thine Own Ways

What God means here is to go do the things you like to do. Maybe it isn't pleasure -- maybe it is work. We know people who like to work (on things of their own) so much they work every Sunday there is in a year. God

said to rest. These people need to discipline themselves to obey God and keep His Sabbath holy. We've seen slothful people who we tried very hard to make them work so they could be right with God and His church. That is the extreme on one side -- the person who desecrates God's Sabbath with their continual work is the extreme on the other side. When your own things become so important that God can "go jump in the lake," brother, you mark it down -- there's going to be a wreck, and you're gonna lose.

Have To Work To Make A Living

That is the world's oldest excuse for not keeping the Sabbath. Beloved, if you are so down and out that you think you have to work the Sabbath -- you need to know that it is the Lord who is not pleased with your life and has made circumstances to appear thus. You are "riding on the low places" of the earth and God says, that if you will keep His Sabbaths "...I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob..." (Isa. 58:14). It's like tithing. I can't afford not to tithe. I can't afford to desecrate the Sabbath.

The farmer says, "I have crops to harvest." Oh, I guess God doesn't know where every drop of rain is falling and places every snow flake exactly on the spot He wants! Let's look at a passage of Holy Writ from Exodus 34:21, "Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest." Some say, well, that was Israel -- same God,

brother, same God. He has not changed. The Apostle Paul said that "...these things (Old Testament) were given for our admonition." It's a matter of obedience, prayer, and faith. Let the person who thinks he has to work on the Sabbath read Exodus 35:2.

Remember --Keep It Holy

We are to "Remember the sabbath day to keep it holy..." (Ex. 20:8). The word remember is put there so that preachers can bring again to your memory, that God's day is to be kept holy. Some may get upset at this message, some may get upset at me, but either way it effects me not, because my Master has told me to bring this Sabbath desecration to your memory and in obedience we do so.

We are to keep it holy. It is God's day, it is to worship the Lord Jesus Christ in Spirit and in truth. Man is selfish! God knows man is selfish. Man spends six days for himself, then he wants the seventh for himself, also. The Lord knew this, that's why He plagued the unregenerate sinner with a law to show him his need of a new nature (the new Birth) and left an unbent arrow tip, constantly pointing to His saved, reminding (remember) them that one of those seven was to be kept, "...in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15). That's where God meets His people, He doesn't meet them in the hunting woods, the fishing streams, the horse shows, etc. God has a place where He meets His people and it's His church, that's what church means, "assembly." It's where His assembly meets to worship and serve Him. If you are not baptized you are not a church member. If you are not saved and Scripturally baptized and do not attend the services of a Scriptural New Testament Baptist church, but do as you like; you are not keeping God's day holy, but profaning it; and if attending Protestant religious services, you are committing Spiritual harlotry. God is a Holy God, and wants His Sabbath (rest) kept holy unto Him.

The First Day Of The Week

The New Testament Sabbath

1. The Lord Jesus gave the Great Commission (John 20:19).
  2. The apostle met (John 20:19).
  3. The disciples break bread (Acts 20:7, 8).
  4. The Apostle Paul told the churches to meet (I Cor. 16:2).
- Where are you on the first day of every week?

"Remember the sabbath day, to keep it holy."

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## STUDY OF VARIOUS MUSICAL INSTRUMENTS IN GOD'S WORD

There are more than ninety verses between Genesis 1 and Revelation 22 that make mention of musical instruments, or that which accompanies the voice. If placed consecutively these verses would make a very long chapter. The many kinds of musical instruments mentioned in Scripture can be classified into three general groups, namely, stringed, wind and percussion instruments, and in each of these groups were many varieties, some having specific purposes such as supplying the bass or the treble, etc.

The first mention of musical instruments is in Genesis 4:21, "And his brother's name was Jubal: he was the father of all such as handle the harp and organ." With verse 20 and 22 concerning Jubal and Tubal-cain, we are given some information as to how mankind was to occupy his time while on this earth. In a broad sense, Jubal may be said to represent rural life with its occupation with cattle, and the dwelling in tents suggests the nomadic life necessary to find pasture for the flocks. Tubal-cain may be said to represent urban life with its manufacturing, commerce and institutions. Jubal may represent the social, cultural and what may be termed the religious life of both of the former.

God Himself is the creator and originator of the sounds that produce harmony and melody and made man's ear the receptive organ of sound. He also placed in man the ability to understand, use and develop the laws of melodies and harmonics. He had created, and Jubal was the first recorded human to do so. The fact that these brothers are the descendants of Cain does not stigmatize their occupations or inventions as sinful; they merely produced and invented ways and means of using the gifts and abilities God Himself had placed in them. All the descendants of Cain, Adam's other sons and daughters, and of Seth, with the exception of Noah and his family, perished in the

flood. All the inhabitants of the world since the flood are therefore the descendants of Adam through Seth and they have continued on in the same sort of earthly occupations.

After the flood, the next reference to music, Genesis 31:27, is found in connection with Abraham's relatives and descendants. Laban and Jacob were on extremely unfriendly terms culminating in Jacob secretly leaving with his wives, family and possessions. Laban pursued him, rebuked him for stealing away secretly for, if he had told him, said Laban, he would have sent him away "...with songs, with tabret and with harp." There would have been a farewell festival, but there could be no fellowship in song and music when there was only strife and dissension between the men, for song and music are a symbol of joy, harmony and fellowship.

Several centuries pass by during which the descendants of Abraham, Isaac and Jacob grow to a great nation in the land of Egypt, and as the book of Exodus opens they are living lives bitter with hard bondage and nothing is said about songs and music in their lives. But the great day of deliverance came and in Exodus 15, they are singing songs of praise on the eastern bank of the Red Sea with their enemies drowned in the sea. In verse 20, Miriam, the prophetess, and all the women took timbrels and went out in happy response and accompaniment to the song of redemption, such as only the redeemed can do and when harmony and fellowship prevail.

In I Samuel 10:5, the newly anointed Saul is told by Samuel that he would meet a company of prophets with a number of named musical instruments before them and they would prophesy. These prophets were under Samuel's direction and the instruments of music were used in connection with prophesying other things of God. Thus the use of musical instruments in this way was familiar before the time of David.

The first introduction to David, after his anointing by Samuel, is in connection with his ability as cunning in playing the harp, I Samuel 16:16, 18, 23, and the recommendation concerning him was that the Lord is with him. In contrast, the Lord had departed from Saul and he was rejected by the Lord. Each time David played with his hands before Saul, his life was in jeopardy, but it is repeated three times in I Samuel 18 that the Lord was with him, hence Saul's attempts on David's life could never succeed.

David had gained the great victory over Goliath, and when he "...returned from the slaughter of the Philistine, that the women came out of all cities of Israel singing and dancing... with joy and with tabrets and with instruments of musick" (I Sam. 18:6,7). Musical instruments were not only used by the prophets but were also in common use among the people of Israel on occasions of joy and thanks giving.

The next mention of musical instruments is in connection with the Ark of the Lord. It had been in Abinadab's house for twenty years and David desired to bring the Ark to his own city. II Samuel 6:5 and I Chronicle 13:8 state that "...David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with symbols, and with trumpets." and all manner of instruments made of fir wood. The flaw which caused the judgment upon Uzza, was not the bringing of the Ark from Kirjath-jearim, or the joyous musical service accompanying, but the fact that they had ignored God's instructions regarding the method of carrying the ark-- a new cart instead of with staves on the shoulders of the priests. The Ark was then carried aside to the house of Obed-edom. David returned to his city to prepare a place for the Ark of God and pitched for it a tent, and three months later the Ark was brought from Obed-edom's house, now in the proper manner, and with the accompaniment of joy, shouting and musical instruments as on the former occasion (I Chron. 15:28 and II Sam. 6:15).

## ANNOUNCEMENT

Calvary Baptist Church's mission in Hagerstown, Maryland is in hope of finding a man in agreement with what they have been taught that would be interested in pastoring them, so that they could be organized into a church.

Any minister of like faith and order who would be interested, please write to: Mr. Rodger Lewis, 316 So. Mulberry Street, Hagerstown, MD 21740-6135 or phone him 301/797-4714.

\*\*\*

The Myrtle Tree Missionary Baptist Church, south of Grayson, Kentucky will be holding their annual Homecoming Services August 16-21 at 7:30 p.m. nightly, with Elder Harold Harvey, speaker.

The Homecoming Dinner will be on Sunday, August 22nd at noon in the Community Building on Route 7, just out of Grayson.

For further information, phone Pastor Robert Asbury at 614/776-7643.

**WE COVET  
YOUR  
PRAYERS**

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