

God is in the cleansing business, not the whitewashing business

"...Where the Spirit of the Lord is, there is liberty"—2 Corinthians 3:17

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 67, NO. 10 ASHLAND, KENTUCKY, OCTOBER 1, 1995 WHOLE NUMBER 2708

THE LOCAL CHURCH AND FUNDAMENTALISM

By Berlin Hisel
(Now with the Lord)

(Editor's Note: The following article appeared in *The Baptist Examiner* on May 14, 1977. The truth expounded by Brother Hisel is needed even more today than it was in 1977. Brother Hisel was one of my teachers at the Lexington Baptist College and a personal friend. He taught me so very much.)

It is amazing to see all the adjectives, before the name "Baptist" today. In a desire to be Scriptural or maintain identity, Baptists have "dressed up" their name. Calvinistic Baptists abound. Evangelical Baptists abound. These are not names given to the denominational Baptists. These are adjectives that most non-affiliated Baptists have taken unto themselves. It is an attempt to say, "Look at me. See how sound I am." We have Missionary Baptists. We have Independent Baptists. We have Bible Baptists. We have New Testament Baptists. Really, there is no end of adjective that describe Baptist churches.

Are all these good? Are they necessary? Can any harm come from these terms? Will not just "Baptists" do? Do we have to label ourselves? In many cases the Baptists, who take to themselves all these extra names, are sound in the faith. In a holy desire to be what old time Baptists were, descriptive terms are applied. Any one today can tell you that most Baptists are not what the "old time Baptists" were.

This writer believes that taking to yourself these titles carries with it a great many dangers. We do not propose to examine all the titles. This article will be concerned with just one of them. It will deal with Fundamentalism. If you claim to be a Fundamental Baptist, please give an honest answer to what shall

follow.

What is Fundamentalism?

According to Baker's Dictionary of Theology "the term denotes a movement in theology in recent decades designed to conserve the principles which be at the foundation of the Christian system, and to resist what were considered dangerous theological tendencies in the movement calling itself Modernism. Its tenets are not those of any Protestant denomination, but comprise the verities essential to the Christian gospel as inherited from all branches of the Reformation."

This is a good definition. What Baptists must note is that this is the definition of Fundamentalism that is accepted in our world today. We, as Baptists, believe that the doctrines of the Word of God are to be preserved from the attacks of Modernism. Yet, under this definition Billy Graham would comfortably sit. Baptists must go a little further and ask, "What do Fundamentalists consider as fundamental doctrines?"

What are the Fundamentals?

Again we quote from Baker's Dictionary of Theology, "Organizationally, Fundamentalism took shape as a consequence of the World Conference in Christian Fundamentals which convened at Philadelphia in May of 1919. Taking the name, the World's Christian Fundamental Association, the organization required of its members adherence to nine points of doctrine, namely: (1) the inspiration and inerrancy of Scripture, (2) the Trinity, (3) the deity and virgin birth of Christ, (4) the creation and fall of man, (5) a substitutionary atonement, (6) the bodily resurrection and ascension of Christ, (7) the regeneration of believers, (8) the personal and imminent return of Christ, and (9) the resurrection and final assignment of all men to eternal blessedness or eternal woe. W. B. Riley was president of the association until 1930, Paul W. Rood from 1930 to 1952, at which time it merged with the Slavic Gospel (Continued on Page 6)

The Baptist Examiner Pulpit

A Sermon by Pastor Eugene P. Helton

THE HYPERCRITICAL ARE HYPOCRITICAL

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine



eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:1-5).

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the (Continued on Page 2)

THE UNITY OF THE CHURCH

By Pastor Robert Barkman, Landmark Baptist Church,
Collinsville, Illinois

"So we, being many, are one body in Christ, and every one members one of another" (Rom. 12:5).

One of the most basic Scriptural truths we find is the importance of unity within the church. Despite the emphasis God's Word places upon unity, we find that many churches seem to minimize or perhaps even ignore the need for oneness.

In our above text, we find two basic truths about church unity. First of all, we find that although there can be many members within a church, each church is a unified body "...so we, being many, are one body in Christ." This phrase is a description of a church's harmony. "Harmony" refers to peace and unity in working toward a common goal. How precious a truth! Even though members are of different vocations, races, social standings, personalities, intelligences, etc. they can join together into one unit. How can this be? How can such diversity be brought into harmony? Our Lord answers these questions in our text; they can become unified "in Christ." Yes, Christ is the basis of a church's oneness. Although there can be differences in many areas of the members' lives, as long as they share a love and submission to Christ, they can have oneness in their church.

"For God is not the author of confusion, but of peace, as in all churches of the saints" (I Cor. 14:33). Secondly, our text reveals to us that "every one (are) mem-

bers one of another." This truth can be described as the fellowship that a church possesses. "Fellowship" alludes to a sharing of one's life. A church should experience unity not only in harmony, but also a unity of fellowship. Our trials and sorrows, as well as, our joys and victories should be shared one with another. We should hurt for the pains and rejoice in the blessings of our fellow church members. This is a true privilege, and responsibility we have been given.

"That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular" (I Cor. 12:25-27).

What is the ultimate goal that a church should be striving for? Perfect unity in faith and knowledge of Christ. When a church progresses in unity of faith and knowledge it becomes a greater reflection of its Head and closer to God's ideal for a local assembly. This is why the Lord has given pastors and teachers to the church. Under their ministry a church should "grow up" and become more Christlike.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13).

Finally, let us examine how the Lord's Supper symbolizes the church's unity. Notice this verse from First Corinthians: "For we being many are one bread, and one body: for we are all partakers of that one bread" (I Cor. 10:17).

Here, we find that the one loaf (of unleavened bread) used in the Lord's Supper is an outward symbol of the unity of the church. As each individual member partakes (Continued on Page 3)

THE BAPTIST EXAMINER

Eugene P. Helton

Editor

Office Phone 606-325-2012

(USPS #042-340) (ISSN #1082-1147)

Owned, authorized and published by Calvary Baptist Church, Ashland, KY Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 60, Zip Code 41105-0060.

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

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

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

PUBLISHED EVERY MONTH at 3339 13th St., Ashland, KY, with paid circulation in every state and many foreign countries.

Subscription rates are \$5.00 per year.

PLANNING TO MOVE? - Notify us three weeks in advance. The post office will only forward second class mail for 60 days at no charge to us. After this time the paper is returned to us at a 50 cent charge for each paper returned. Please save us this expense and the post office time.

Second Class Postage paid at Ashland, Kentucky.

POSTMASTER: Send address changes to The Baptist Examiner, P.O. Box 60, Ashland, Kentucky 41105-0060.

HYPERCRITIC

(Continued from Page 1)

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" (Rom. 16:17-18).

Introduction

Let me begin by saying "I am a Baptist." I am a Sovereign Grace Baptist. I am a local church Baptist. I am a missionary Baptist.

Most Sovereign Grace Baptists are kind people with a good heart. Most are zealous to take the Gospel to the lost; i.e. they are missionary. Most are understanding of

THE BAPTIST EXAMINER

OCTOBER 1, 1995

PAGE TWO

Editor's Update

By Pastor Eugene P. Helton, Editor

Greetings in the name of our Lord Jesus Christ! "Isn't He wonderful! Isn't He wonderful! Isn't Jesus my Lord wonderful!"

At this writing, it is the afternoon of August the 15th and the temperature outside is approaching 100 degrees. That's the way it has been here in Ashland, Kentucky since the second week in July. Still the work goes on at the Calvary Baptist Church.

We're continuing to see visitors in almost every service. We're trusting the Lord to give us more laborers to work the tremendous harvest field that He's already given us. The Lord never gives a church or a Christian a job to do without providing sufficient resources needed to carry out the assigned task. For that reason, we believe the Lord will give us more laborers to help in the work. We have an abundance of other resources to use to further the work; it is people that we need. God saved, God loving, God fearing, and God serving people; people willing to work.

At this juncture, permit me to shift gears a bit. I've been pastor of the Calvary Baptist Church and editor of The Baptist Examiner for almost two years. Since assuming this position, I've heard and read the wonderful words "Sovereign Grace" hundreds, possibly thousands of times. My God is sovereign! My God is a God of grace! As wonderful as these words are, many times I am distressed in the way and the spirit in which they are used. Many folks hide behind these words and use them as an excuse not to do anything positive and constructive in service to our Lord Jesus Christ. Many so called "Sovereign Grace Baptists" have forsaken ministries of love, compassion, and concern for ministries of hardness, coldness, criticism, and judgment. Ministries that would rather try to teach the TULIP to a lost person than tell them of a Saviour Who bled and died; a Saviour Who conquered death; a Saviour Who is powerful to save anyone who repents of sin and believes in Him. A Saviour that is a SOVEREIGN KING. A Saviour that saves by giving to a helpless sinner, deserving of a devil's hell, His marvellous GRACE. These kinds of ministries are committed, not to earnestly contending for the faith, but instead they often times arrogantly go about defending their own perceived righteousness and the correctness of their understanding of God's Word. As they minister in this fashion, they trumpet to the world the message "we are Sovereign Grace Baptists." Friends, as a true Sovereign Grace Baptist, I believe we should minister as Jesus Himself ministered. We should minister with love, compassion, and concern. We should have a Christlike spirit. Those who yell "I'm a Sovereign Grace Baptist" and try to prove it by being hard, cold, critical and indifferent; why they're not Sovereign Grace Baptists at all. The people who conduct these cold, hard, critical indifferent ministries; ministries devoid of love, compassion, and understanding, are nothing but modern-day Pharisees.

May our Lord bless you as you serve Him!

and practice the doctrine of love according to the principle set forth in I Corinthians 13. Most adhere to the teaching of the apostle Paul in Ephesians 4:31-32 "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

I have just described the vast majority of all the people known as Sovereign Grace Baptists. However, this description does not fit all who call themselves Sovereign Grace Baptists. Some are only

using these words to hide behind to further their own prejudices and to promote some few pet doctrines and sometimes doctrines of private interpretation. It seems these have a good head knowledge, but are lacking in heart knowledge of the Word of God. Are they not modern-day Pharisees?

They Preach Against Hardshellism

They preach against hardshellism and so do I. Hardshellism goes to the extreme on the doctrines of grace to the extent that they see no need to obey the Lord's admonition to take the Gospel message to the whole world. A

church must be missionary. A pastor must be missionary.

These few Sovereign Grace Baptists, of which I am speaking, condemn hardshellism for not being missionary, and they themselves would not walk across the street to take the Gospel to a lost person. They are so busy finding ways to be critical and someone to criticize that they completely ignore the Great Commission. If they can win an argument, their day is complete. They would rather win an argument than win a soul to Christ. "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30). Sovereign Grace Baptists from the beginning have been ordained to be missionary. Anyone not missionary could not possibly be in spirit and in truth a true Sovereign Grace Baptist.

They Preach Local Church

They preach local church and so do I. The book of Acts is full of examples of local churches established to function in their own local community as autonomous bodies of called out and baptized believers.

These few Sovereign Grace Baptists, of which I am speaking, deny in doctrine and in practice the Scriptural principle of the local New Testament church. They critically proclaim that there is a great absence of doctrinally sound churches in most areas. Their standard for making this judgment and this proclamation is: "If a church doesn't agree with us on everything, then it must not be doctrinally sound." People are convinced that they should put their membership in some good doctrinally sound far away church because there is not a good church near by where they live. One person told me that there was not a good sound church in the whole state of their residence. Some build churches with members located so far from the church building that they can never attend services; never partake of the Lord's Supper; and never participate in the business of the church. They are however expected to send their tithes to the church. There are a few situations when membership can and should be maintained even though some distance lies between the member and the church building. We have one family in the membership of the Calvary Baptist Church that lives in our state, but about three hours away. Their circumstances justify their membership in Calvary. They attend services more often than some who live near by their churches. They support the

ministry of their church and their pastor in every way. However, they are the exception and not the rule. Generally speaking, the best policy for church membership is local church membership. Another obvious exception would be church members in the military.

Paul and Barnabas were missionaries out of the church at Antioch. They didn't tell all the new converts to maintain membership in the church at Antioch because they could never have as good a church in their own local community. No they didn't work to add to the membership rolls back at the home church; they started missions which were confirmed as churches; local churches that is. They helped the churches to ordain pastors and then went on their way to do the same work in another local community. "And when they had ordained them elders in every church...they commended them to the Lord, on whom they believed" (Acts 14:23). Some churches have as many or more non-local members as they have local members. How can a pastor preach local church truth to twelve people and have thirty more members spread out over eight or ten states. They preach long and loud the local church and then build memberships with people living from 500 to 2,000 miles away—sometimes further. Could it be their critical ministry won't result in a thriving, joyful, harmonious local membership, therefore they must recruit members who think and practice as they do. People who believe they must put their membership hundreds of miles from home, in a far distant state, in order to have membership in a good church is contrary to the Bible's teaching on the local church.

These few Sovereign Grace Baptists, of which I am speaking, sometimes meddle in the affairs of other local churches. This too is a clear violation of the local church concept. Each local church is autonomous and must answer to the Lord. Each pastor of a local church must answer to the Lord and respond to the will of his church as the church exercises church authority and responsibility as guided by the Holy Spirit and Holy writ. It is not my authority or responsibility to be involved in the affairs of your church, nor is it your authority and responsibility to be involved in the affairs of the Calvary Baptist Church. Those who practice involving themselves in churches other than their own church do not

(Continued on Page 8)



The Baptist Examiner Bible Study Lesson

By Clyde T. Everman, Deacon
Calvary Baptist Church • Ashland, KY

Direct All Questions & Comments to: Clyde T. Everman • 108 Burdsall Ave. • Ft. Mitchell, KY 41017

Lot in Sodom Genesis 19

This is one of the most gruesome chapters in the Bible. It reminds us of how deep in sin man can go if the restraints of God are removed. In Ezekiel 16:49, 50 we find the path by which Sodom traveled in this downward road of sin to destruction. **"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good."** Is not America traveling down the same path to destruction, pride, fulness of bread, abundance of idleness, committing abomination before the Lord?

As Lot is the central figure in this chapter let us look at certain facts which reveal his character. Lot was with Abraham when he left Ur of the Chaldees and accompanied him until they returned from Egypt. It has been said that "he went with the man who went with God." As long as he was with Abraham things were alright with him. We know he had faith for Peter refers to him as **"just Lot that righteous man"** (II Pet. 2:7, 8), yet there is not a single deed of faith recorded to his credit.

It was after he departed from Abraham that it was step by step

he came to the place the angels found him. First, he **"pitched his tent toward Sodom"** (Gen. 13:12). In chapter 14:12, we find him dwelling **"in Sodom"** and in 19:1 we find he has become a leading citizen of Sodom, maybe a judge, sitting **"in the gate of Sodom."**

While Lot lived in Sodom he had no joy. He never had a happy moment. Peter tells us **"that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds"** (II Pet. 2:8). The word translated "vexed" here is translated "tormented" in Rev. 20:10, **"The devil...shall be tormented day and night for ever and ever."** Every day that Lot lived in Sodom his soul was tormented by the unlawful deeds committed by the people of Sodom. Some one has said that "Lot's life in Sodom was literally hell upon earth."

Lot not only lost his joy, but he lost his testimony. When he warned his sons-in-law of the coming judgment, **"he seemed as one that mocked"** (v. 14). While he had gained much worldly influence he had lost spiritual power.

In I Corinthians 3:15 we read, **"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."** Lot was saved from Sodom but all his works were burned. Lot entered Sodom a

man of wealth, he left Sodom with only the clothes on his back. In Sodom, Lot was a leading citizen, a judge perhaps (v. 9), he left Sodom fleeing for his life.

The final act we have recorded in the story of Lot only bears out the truth that what the evil men do, lives after them. Lot under the influence of wine dishonored his two daughters and the results were two sons from which came the Moabites and the Ammonites. These two tribes became the most bitter enemies of the children of Israel.

In the fight against sin, the Christian has three great enemies: the world, the flesh, and the devil. In the Scriptures, we have examples of men who fell before each of these. David fell before the flesh (II Sam. 11); Peter fell before the devil (Matt. 26). Lot, like Demas of the New Testament, fell before the world. Paul said of Demas, **"Demas hath forsaken me, having loved this present world and is departed..."** (II Tim. 4:10). Both David and Peter repented and were restored, but as for Lot and Demas, there is no record of their recovery. They pass from the pages of the Scripture under a cloud.

Lessons from Sodom

From the city of Sodom, we see the depth to which human depravity can sink. As we stated, it is a reminder of the extent to which evil can overtake the human

nature. It reveals that there is no limit to human depravity when the restraints of God's laws are removed (Rom. 1:21-31; II Pet. 2:8; Jude 7, 8).

Another lesson we learn from this chapter is the certainty of Divine judgment. The **"cry of Sodom and Gomorrah is great, and because their sin is very grievous"** (18:20). This judgment will come upon all the wicked. **"The wicked shall be turned into hell, and all the nations that forget God"** (Ps. 9:17).

In this account we need to note the mercy of God. In reading about Lot it might seem that he was not worth saving. His weakness was sin, yet again and again God bore with him, waited for him, urged him, and finally had to pull him out of Sodom (v. 16). God would not visit Sodom with His divine wrath until Lot was safely out of the city.

What a comfort it is to have the mercy of God bestowed upon us. The mercy that waits for us, that follows us (Ps. 23:6), that builds a hedge around us (Job 1:10), and yes, sometimes by force keep us from self-destruction (Gen. 19:16). Cannot every child of God say with David **"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever"** (Ps. 23:6).

THE UNITY

(Continued from Page 1)

of a piece of that one loaf, it is an outward declaration of their harmony and fellowship. As the bread is broken, the members are declaring their harmony (each piece broken off symbolizes the individual member, while the loaf itself is a picture of the church as the body of Christ). The taking of a piece of bread from the loaf is a symbol that each member is a part of that church. The members proclaim their harmony, as well, by each sharing in the same goals and activity (partaking of the bread as a memorial of Christ and His sufferings). They proclaim their fellowship by sharing with one another the same loaf. Within the confines of the Lord's Supper, the church finds one of the greatest outward symbols of its unity.

Oh, how important it is for each of us to be in attendance for the partaking of the Lord's Supper, for this too, is a declaration of our unity. How sad it is when a church must observe the Lord's Supper with only a remnant of its members present. A member's absence during the observance of the Lord's Supper is an outward declaration of discord and disunity among the brethren. It turns the observance of the Lord's Supper upside down. It outwardly declares a lack of concern and desire for the unity of an assembly. I trust that each of us will never be found guilty of purposeful absence during our church's partaking of the Supper. The observance of the Supper is one of many opportunities we have to be able to show our concern for unity in our church. May each of us take full advantage of this opportunity to be an encouragement to our church and be obedient to our Lord.

The Bad Example

She whipped her daughter for lying...and her cheeks were flaming red...and of course there is truth in what she said...that a liar's always hated...But the little girl knew...that her mother often stated many things that were untrue...She caught her daughter cheating...and she sent her up to bed...and it's useless now repeating...all the bitter things she said...She talked of honor loudly...as a lesson to be learned...and forgot she'd boasted proudly...of the cunning tricks she'd turned...She heard the youngster swearing...and she punished her again...She'd have no girl as daring...as to utter words profane...yet the youngster could have told her...poor misguided elf...that it seemed unfair to scold her...when she often cursed herself...All in vain is splendid preaching...and the noble things we say...All our talk is wasted teaching...if we do not lead the way...We can never, by reviewing...all the sermons on the shelves...keep the younger hands from doing...what we often do ourselves. (Taken from "Poems for Sunshine and Shadow").

"As is the mother, so is her daughter" --Ezekiel 16:44

Nothing is
or can be
ACCIDENTAL
with
God



The Baptist Examiner Pulpit Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER, P.O. BOX 60, ASHLAND, KENTUCKY 41105-0060



Are the Scriptures in Isaiah 66:23-24 referring to the same time as Revelation 14:11?

CLYDE T. EVERMAN

108 Burdsall Ave.
Ft. Mitchell, KY 41017

DEACON:

Calvary Baptist Church
Ashland, KY



I believe a careful study of the events which are to occur in these prophesies will reveal that they refer to the same time. In Isaiah 66:1, the Lord said, "The heaven is my throne, and the earth is my footstool." In Revelation 14:1, the apostle John looked "and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

Isaiah is telling us that heaven and earth belong to the Lord and John tells us that the Lamb (Christ) has now come to take possession of His footstool, the earth. The time this is to take place, I believe is at the end of the Great Tribulation at which time Christ returns to earth to set up His kingdom, the millennial reign of Christ. Isaiah goes on to say that the Lord comes to bring judgment upon the unrighteous. "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many" (Isa. 66:15, 16). John describes this same event in Revelation 14:9, 10. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brim-

stone in the presence of the holy angels, and in the presence of the Lamb."

Both Isaiah and John show that this punishment of the wicked is eternal. Isaiah wrote, "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (Isa. 66:24). John said, "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:11).

JAMES E. HOBBS

Rt. 2, Box 182
McDermott, OH 45652

PASTOR:

Kings Addition Baptist Church
South Shore, KY



It seems fitting to me that Isaiah ends his book with references to the way things will be. Verse 22 speaks of the new heavens and the new earth that John saw in his vision and recorded in Revelation 21:1. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away...." As Isaiah speaks of the way things will be when our Lord has purged this earth he then ends with the verses of our question.

Verse 23 reminds us that we will be in a perpetual worship atmosphere. Instead of so many times a year or when there is a new moon, he tells us we will worship "from one new moon to another, and from one sabbath to another." It will be glorious then, nobody will be mad at the pastor or upset with a fellow member, nobody will be staying home to watch some television program. We will all just praise God continually (Rev. 5).

Verse 24 lets us know that we who spend eternity worshipping and serving our Lord will also be

able to see those who spend eternity in Hell. We know this is true from the lessons given us in Luke 16 concerning the rich man and Lazarus.

As to the relationship of these verses and Revelation 14:11, the only thing I see is that it simply shows in both passages of the terribly totality of the final judgment and punishment for the wicked.

JOHN R. LENEGAR

126 N. Washington St.
No. 5
Delaware, OH 43015

PASTOR:

Walnut Creek Missionary Baptist Church
Delaware, OH



"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (Isa. 66:23, 24).

I believe that the Scripture is here speaking primarily of the aftermath of the battle of Armageddon. As all people (Jews and Gentiles) come to worship at Jerusalem, they may look upon the unburied bodies of those who rejected God. They lay in the Valley of Hinnom (Gehenna) as a stark and sobering illustration of the final eternal destruction (ruin) of all sinners. Although I believe this scene is millennial in context, it also illustrates eternal punishment because of the reference made to undying worms and unending fire. Jesus made reference to these same features of hell three times in Mark 9:44, 46, 48. Abhorring just to read about it! This passage then is not referring to the same time as Revelation 14:11 for I believe that passage refers to the Tribulation time and the punishment of those who

receive the mark of the beast.

"And the smoke of their torment ascendeth up forever and ever: and they have not rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:11).

I believe that this passage is speaking primarily of those who receive the mark of the beast and worship him, while rejecting all that is truly God. The preceding verse tells us that they shall drink (experience) the unmixed, undiluted (without mercy) wrath of God. To make it worse, this shall be done in the presence of the holy angels and the Lamb. A horrible scene, but one that is worked for and deserved. The ultimate reward for sin and sinners is almost beyond complete human comprehension.

Although these two passages in Isaiah and Revelation are set in primarily two different time periods, they both convey the eternal (Continued on Page 8)

GEORGE R. SLEDD

920 Upsala Rd.
Sanford, FL 32771

PASTOR:

Jordan Missionary Baptist Church
Sanford, FL



"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord, And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (Isa. 66:23-24). "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:11).

In the first passage there is clear reference to the revealing of the kingdom of God. In the day all

wrongs will be righted. The righteous will be vindicated and sinners will be judged. God proclaims His purpose to build a "new heaven and new earth" (v. 22). The scene is truly glorious as all people in this final visible kingdom come to worship the Lord Jesus Christ. Yet there is also a grizzly scene. There in the plain of Armageddon are the remains of the armies of anti-Christ. They are instantly destroyed at the coming of Christ to the earth. I believe Ezekiel 39 gives a vivid depiction of this. God will call the ravenous birds and beasts of the field to consume this flesh and blood! "And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God" (Ez. 39:12-13). Now specifically it is said of these who perish, "Their worm shall not die, neither shall their fire be quenched." By the language, this must refer to judgment beyond their physical death. It refers to their eternal punishment in the lake of fire! In hell, the worm (conscience) is never eased. Their conscience will forever testify against them because of their hatred and rejection of the true God, Jesus Christ.

(Continued on Page 8)

JACK C. WHITT

4510 Garden Ave.
Portsmouth, OH 45662

TEACHER:

Calvary Baptist Church
Ashland, KY



"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the (Continued on Page 8)

TWENTIETH CENTURY HEALING FRAUDS

By Ray Waugh, Sr.

Introduction

Let us look first of all to the healings of which we read in the New Testament in the first century of our present millenniums. God tells us that **"Jesus went about all Galilee...healing all manner of sickness and all manner of disease among the people"** (Matt. 4:23). We could list these one by one and each instance noted would be an actual and complete healing, even to the raising of Lazarus.

Let us note secondly the physical healings that were effected or accomplished by the apostles of the Lord Jesus Christ. Concerning these healings and miraculous works of the apostles, God explains, **"Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds"** (II Cor. 12:12). We note, then, that the healings and the miracles that were effected or accomplished by the apostles were "signs of an apostle" and they were specific "signs, wonders, and mighty deeds."

Responsible Insight

Therefore, when the apostles passed from this

earthly scene, we can know that all of the apostolic "signs, and wonders, and mighty deeds" were ended forever. Consequently, all of the supposed "healings," all of the supposed "signs," all of the supposed "wonders," and all of the supposed "mighty deeds" in which mortal men (and tragically some women) have professed to indulge across the last 1,900 years have been and are wholly fraudulent.

All of those who have experienced fatal sicknesses and diseases during the last 1,900 years that could not be healed by some medical means have gone ahead and died and that without exception. All of those who have had physical disabilities that were beyond the capability of medical science to remedy likewise have continued on in their disability until God has brought an end to their mortality. Therefore, the truly sick or diseased and the truly disabled who make their way to "the healing lines" or "the healing services" or the "faith healers" who have dishonestly plagued Christendom since that first apostolic century have left in the condition in which they arrived.

All of the supposed "healings" and "miracles," as well as "signs" and "wonders" and "mighty

deeds" that men have indulged in the last 1,900 years have been fraudulent, and that without any exception. When men have claimed "healings" and "miracles" by means of their faith or by means of the faith of their subjects and their efforts have been investigated, they have been shown to be frauds. There has never been an exception. What then has our God been telling us?

Responsible Conclusion

The "signs, and wonders, and mighty deeds" were the "marks" or "signs" of the apostles. When the apostles departed from this earthly scene, the apostolic "signs, and wonders, and mighty deeds" were forever ended.

We can know, therefore, that all of the "healings," all of the "rolling in the aisles," all of the "raucous laughter," and all of the "guttural gibberish" that some mortals have indulged and presently indulge and attribute to "the Holy Spirit of God" really are manifestations of the fact that those who may seem to have been or who may seem to be religious have been and are without exception tragically-deceived men, women, and young people.

THE TRUTH UNHEARD OF

By Jack Whitt

"Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard" (Eccl. 9:16). I have often thought as I listen to good preaching each Sunday and Wednesday of each week, how so few people of our community and other communities where God's Word is published, ever benefit from the wisdom expounded by God's man at the pulpit. I think of the many Sunday School teachers who have studied and prepared lessons to encourage, strengthen, and mold character into the young and old alike. Sometimes I think of family members, friends and the multitudes of people living each day, facing heartaches and trials, if only they could have been here at our church, if only they could have heard the same teaching and preaching that I heard. Perhaps it would be a new beginning for their lives. Perhaps husbands and wives would be drawn closer together, perhaps children would learn to better appreciate their parents. More importantly, perhaps they would come to realize their need of Jesus Christ as their Saviour and Lord.

In further expansion of my thoughts, I think of the multitudes of lives that have been changed down through the ages at the preaching of the Gospel and I am reminded of the Scripture: **"As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"** (Rom. 10:15). I think of how privileged and blessed we are to be saved, and those of us who have a good church to go to, how we should appreciate those who labor in the Word of God to bring messages of good tidings. I think of the many missionaries, both at home and abroad, who often sacrifice their personal need to reach the poor, down-and-out, and underprivileged, to preach the Gospel of Christ, hoping to win souls to Christ. These men and their families have given up so much to be obedient to their Lord. May they find encouragement in knowing many of our churches appreciate their labors for the Lord. And may these words of Jesus sustain them: **"Verily I say unto you, There is**

no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting" (Luke 18:29-30). And I wonder if it be true that most of us take our blessings for granted! I think of those who because of illness and infirmities, and were faithful to their church in days past, but no longer are able to attend and what a sad contrast to many who are young, healthy and able but have little interest in church.

And so it is as I think of the much needed truth and wisdom presented from God's true churches and missionaries across our country, and yet how so few in comparison to the masses, gladly receive and benefit from them. I often think that those who most desperately need to be in church are never there. But then should we be surprised at this? The worldly-minded person will not find either joy or peace in coming to God's house, that is, until the Holy Spirit convicts through the Word of God. This is true both to the unsaved and to the backslidden Christian. Yet the Christian had best take heed. God chastens His own. **"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth"** (Heb. 12:6). Then again **"For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God"** (Heb. 10:30, 31). We must understand that while God's Word is a great source of comfort and consolation, it is also a warning of His judgment and vengeance upon all who reject and deny Him.

Again, our text verse that heads this message says: **"Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard."** The question may be asked: As a true church of God, are we doing our utmost in making our voice be heard in our community? Truth unshared is "truth unheard of."

Letters to the Editor

Dear Brother Helton,

The Calvary Baptist Church of Cincinnati, Ohio is looking for a pastor. Any interested, ordained minister should send a resume to Victor Cooper, 9838 Crusader Drive, Cincinnati, Ohio 45251 or call (513) 742-1651. A candidate must have previous experience, and be able to financially provide for his own support.

Dear Brother Helton,

I am writing to let churches know that I am available to do pulpit supply and/or interim work within a 50 mile radius of Cincinnati, Ohio. If I can be of help to anyone, I may be reached at (513) 742-1651.

In Christ's Name,
Victor W. Cooper

BE CONTENT

THE LOCAL

(Continued from Page 1)

Association."

As a Baptist I agree with all nine of the above articles and defend them as best I know how. But, then, so would John R. Rice or any good Campbellite, Presbyterian or Methodist. What Baptists who would call themselves Fundamentalists must recognize is that the above nine articles are the articles of faith for Fundamentalism today. If you say, "I am a Fundamentalist," any good Presbyterian would say, "I am, too. Let's get together." Baptists must go a little further and ask, "What does the Bible say as to the fundamental doctrines?"

Bible Fundamentals

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." (Heb. 5:12).

In order to see what the Bible fundamentals are we need to observe some definitions. Of the word translated "principles" in this verse Thayer's Greek Lexicon says, "Any first thing, from which the others belonging to some series or composite whole, take their rise; an element, first principle." Moulton and Milligan's vocabulary of the Greek N.T. gives the following concerning the word: "... the thought of 'elementary principles,' the ABC of a science, as in Heb. 5:12 ..." The idea of the first principles in Hebrews 5:12, is then the fundamental oracles of God. While those fundamentals are not listed in this verse, they are listed in this context. The early verse of Hebrews 6 lists them.

Hebrews 6:1-2

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Heb. 6:1-2).

Of the Greek word translated "principles" in verse one Vine's Dictionary of New Testament

Words says the following: "The first principles of Christ. lit., 'the account (or word) of the beginning of Christ,' denotes the teaching relating to the elementary facts concerning Christ." If we are truly interested in the elementary facts or the fundamentals of the faith, here they are listed for us by the Holy Spirit of God. Anything that falls short of these surely falls far short of being Bible fundamentalism.

Six Fundamentals

Verses one and two of Hebrews six lists the six first fundamentals or principles. They are (1) repentance from dead works, (2) faith toward God, (3) the doctrine of baptisms, (4) laying on of hands, (5) resurrection of the dead, and (6) eternal judgment.

There are many other doctrines that we are to believe and go on toward maturity but these are the six basic fundamentals. These six fundamentals are divided in our text into three pairs of two each. The first two fundamentals are those at the beginning of the Christian experience: (1) the doctrine of baptisms and (2) laying on of hands. The third pair of fundamentals are those at the end of the Christian experience in time: (1) resurrection of the dead and (2) eternal judgment. We propose to examine these three Bible pairs of fundamentalism and compare them with what those who are called Fundamentalists today believe. It should prove interesting.

The First Pair

A fact of the very first order and believed by most who profess Christianity is that repentance and faith are necessary in becoming a Christian. The Bible states: **"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."** (Acts 20:21). It is also stated in Acts 11:18, **"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."** Jesus said, **"I tell you, Nay; but, except ye repent, ye shall all likewise perish."** (Luke 13:3-5). The "from dead works" refers to any or all works done in the flesh in order to be saved or serve God (see Heb. 9:14). So then repentance is fundamental to life.

Faith toward God is also necessary to life. **"Verily, verily, I say unto you, He that heareth my word, and believeth on him that**

sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24). John 3:16 says also that believing (or faith toward God) is necessary to life.

On the fundamentals at the beginning of the Christian life, the Fundamentalists of today are in agreement with the Bible. Baptists believe them also so we are in agreement here with them. But what about the fundamental way of living the Christian life? We move on to pair number two.

Second Pair

After one has become a Christian, there are two fundamentals by which he must live his Christian life. Thus we have our second pair of fundamentals consisting in the doctrine of baptisms and the laying on of hands. Whatever can these fundamentals mean? What ever do they say or point to? Let us look at them one at a time.

Much is made in the commentaries about baptisms being in the plural. Some well-meaning men say this refers to baptizing three times so this is what they practice. Some of the Brethren (Dunkers) practice this along with others. Some say it means the inward baptism of the Spirit and the outward baptism (which makes two: plural) of water. Still others say it speaks of the baptisms of John and Jesus. Many say it is referring to the proselyte baptisms or the divers washings (Heb. 9:10) of the Jews.

Many well-meaning Baptists tell us it refers to the five baptisms: (1) water baptism, (2) Holy Spirit baptism at Pentecost and the house of Cornelius, (3) baptism of suffering, (4) baptism for the dead, and (5) baptism in fire. It is true that these five are mentioned in the Bible but they have nothing to do with our text.

That all the above explanations are wrong is very evident. There is no possible way for any of them to be the correct one for our text. Each one of them is a doctrine in itself. The word doctrine in our text is singular. So all of these solutions do not form one doctrine but a plurality of doctrines. It is "baptisms" that is plural.

Doctrine of Baptisms

Paul tells us in Ephesians 4:5, **"One Lord, one faith, one baptism."** There is no Holy Spirit baptism today. It is past. There is no baptism in fire today. It is future; at the end of the millennium. The one baptism of today

is water baptism. What is a baptism? Every time a Baptist preacher immerses a saved person in water by the authority of a Baptist church, to picture the gospel you have a baptism. Every time a Baptist preacher does that twice or more you have baptisms: plural. This is what our text is teaching.

Purpose of Baptism

What does a baptism do? It is an essential to church membership. The candidate, upon his or her profession of faith, and by the authority of the church, is immersed thus uniting with the said church in baptism. This means that it is a fundamental doctrine, that a believer should live his or her Christian experience as a member of one of the Lord's churches. That means that he is to support his local church in attendance, with prayers and with his offerings.

Today's Fundamentalists do not believe this. John R. Rice and the most of today's Fundamentalists want you to support them, not a local church. Billy Graham says that you may live outside the church, the Christian life.

Laying On of Hands

What is meant by the laying on of hands? Whatever it means, it is one of God's fundamentals. John Gill says it refers to the laying on of hands on an animal, symbolizing the transferring of sins to the animal. One can't help but wonder if he felt the animals ought to be baptized as the subject of both baptism and laying on of hands is the same.

Laying on of hands is done by the direction of the church to set apart men to a distinct office. Hands are laid on those chosen to be deacons (Acts 6...1-6). Hands were laid on Paul and Barnabas who were going to the mission field (Acts 13:1-3). Timothy laid hands on him (I Tim. 4:14) to set him apart for the ministry. Timothy is told by Paul to lay hands suddenly on no man (I Tim. 5:22). Let them first be proved.

The meaning of laying on of hands is evident from the above references. Churches authorize deacons to deek and preachers to preach. The whole of the Christian experience is to be lived within the framework of the Lord's churches.

Today's Fundamentalists reject this Bible fundamental. It would rule out all this free-lance evangelism and radio begging and bragging. It would put glory back in the Lord's church where it

belongs (Eph. 3:21). Today's (by their own definition) Fundamentalists are not Bible Fundamentalists.

The Third Pair

When the Christian experience is lived out in time, we come to the third pair of Bible fundamentals. They are the resurrection of the dead and eternal judgment. After this life is over all the dead (in two separate resurrections) will be raised. The purpose is that they might be judged. The first resurrection, that of the saved, will be for the purpose of judgment for reward at the judgment seat of Christ. **"... for we shall all stand before the judgment seat of Christ."** (Rom. 14:10). The second resurrection, one thousand years after the first, will be of the lost to be judged for the degree of punishment before the great white throne. (Rev. 20:11-15).

In this pair of fundamentals, the Fundamentalists of today, in general, are in agreement with us. This means that in two out of three we generally agree. Is this close enough that we may call ourselves Fundamentalists? Can we, in reality, surrender the second pair, and maintain our reason for existence? Can we lay aside church authority or church truth? If we do, we lay aside the pillar and ground (the fundamental truth) upon which all truth rests.

The Great Danger

One might say that this is making a mountain out of a mole hill. After all, you might argue, we are really the fundamentalists who believe all three pairs so let the others quit calling themselves after that name. What a simple solution but don't hold your breath until it happens.

Let me illustrate the danger: A well-meaning Baptist preacher who is truly fundamental by Bible standards, tells his congregation week after week that he is a Fundamentalist. After some time, in the providence of God, he is removed by death or a call elsewhere. The church is now seeking a pastor. They will seek a Baptist who is a Fundamentalist. There are many who belong to the International Fellowship of Fundamentalists who seemingly qualify. They say they believe in the local church. All the while they are Fundamentalists according to today's definition. They don't believe the middle pair or at least, not very strongly. The church calls them. Their true color begins to show. The church

(Continued on Page 8)

RETURNING HOME

By Pastor Robert Barkman, Landmark Baptist Church, Collinsville, Illinois

We began our ministry at the Landmark Baptist Church of Collinsville, Illinois in May of 1990. It was a marvelous privilege to be ministering to God's people in God's place. Over the next three and one half years the Lord blessed our ministry as the church experienced a time of peace and spiritual growth.

Many of these blessings were the direct result of the spirituality, love and understanding of the people at Landmark. They loved us and overlooked our many faults. They supported us spiritually through their prayers, encouraging words, and faithful attendance. We received their physical support as they gave self-sacrificially; which allowed us to be blessed with a full-time opportunity to be in God's Word, prayer and attending to their spiritual needs. Although we only had a handful of people, they were the "select of God's elect" who were dedicated to work as a unified body for the cause of Christ. No, Landmark was not a perfect church, each of us were of flesh and, at times, failed the Lord. None of us, at our best, could come close to living as we should. No, we were not perfect, but certainly we received added grace. To God be the glory, for what He had done at Landmark.

During this time of blessing at Landmark, we were faced with sorrow and loss. My father was diagnosed with terminal cancer which meant repeated trips from west Illinois to east Ohio to visit and care for him. Again, the understanding of the people at Landmark was shown. They not only allowed but encouraged us to take time from them to care for my father.

As time progressed, my father's condition worsened and his need for more help increased on a daily basis. The Lord sovereignly led us to take another larger pastorate in Marengo, Ohio, Gethsemane

Missionary Baptist Church. This, too, was a great blessing to us. By their grace and love, we could aid my father during his last months; as well as, serving in another of the Lord's assemblies. During this time, we had many experiences in the ministry we had never faced before which is invaluable for our future ministry. We worked with dear people whom we will never forget. It was of grace and we thank the Lord for those time of blessings. Clearly, the Lord used this time away from Landmark for His purposes and glory.

Throughout all of this, the Lord has clearly shown to us the tremendous blessing it is to receive a church's spiritual support of their pastor. Often, we fall in a trap believing that "supporting the pastor" simply involves paying him a salary to meet his physical needs. Any pastor worth his salt will tell you the physical support a church gives pales in comparison to the spiritual and emotional support a pastor needs.

Faithful attendance to the services of a church, words backed by actions in support of the pastor's ministry, a voluntary following of the pastor's leadership in every area (assuming his leadership is not violating Biblical principles), changed lives resulting from the application of the preached Word, a willingness to be open and honest with him; all are examples of the spiritual and emotional support a pastor MUST HAVE to be an effective minister to the people.

I am a living testimony to the fact NO PASTOR CAN COME CLOSE TO BEING PERFECT. It is because of this, that those in a church must have a self-sacrificial love for their pastor. Often he will fail, often the church won't understand him, often he will not perform according to expectations, and yes, there are times he will commit sin. These are all

reasons why a church must love him and overlook his faults and continue to be supportive of him, if he is to minister effectively.

(Likewise, a pastor has a great responsibility to be loving and self-sacrificial toward his church. He must overlook their few faults, and understand that there are



many different levels of spiritual growth and knowledge among the members of a church. He must "lead" them without being "lord" over them, he must always be willing to work with the people without compromising his stand on the truth, he must continue to set the example, both in word and deed for the church to follow. Anything less is failure on the part as the pastor; he is failing both his Lord and the wonderful people the Lord has placed under his ministry.)

The title of this article is "Returning Home." Following much prayer and the sovereign intervention of the Lord, the people of Landmark have graciously called us to return to serve with them. We have, once again, been given the privilege of pastoring the "select" at Landmark.

Why do we equate returning to Landmark as returning home? Biblically, home is the place where we find love, understanding and sanctuary from the sinful world. This is what we once again are experiencing at Landmark. An outpouring of God's grace continues in our midst. To God be the glory, GREAT THINGS HE HATH DONE.

A Woman's Touch

By Wendy Barkman



Dinah

Genesis 30:21, 34:1-31, 46:15

General Information

Genesis 30:21 - This is the account of the birth of Dinah, the only daughter of Jacob by his wife Leah. She was also the sister of the twelve sons of Jacob—*Reuben, *Simeon, *Levi, *Judah, Dan, Naphatali, Gad, Asher, *Issachar, *Zebulun, Joseph, Benjamin. [* Denotes Dinah's brothers by the same mother, Leah (full brothers)].

Genesis 46:15 - This is a reference to her as the daughter of Jacob and Leah, born in Padanaram.

Genesis 34:1-31 - Dinah was raped by Shechem, son of Hamor the Hivite, prince of the country. Jacob and his family had moved to Shechem (city of Shalem). He had purchased land from Hamor the prince of Shechem. Dinah, one day, set out on her own to seek the company of the young girls of the land of Shechem. Dinah went to take notice of their dress, for she wanted to mimic their behavior, emulate their customs. Most likely, Jacob and Leah were unaware of the actions of their impetuous daughter, though it has been suggested that Leah encouraged her daughter's youthful curiosity. It has been conjectured, by some, that Shechem, having taken notice of Dinah, tricked Dinah into "going to bed" with him. Shechem raped Dinah. We are told that Shechem loved Dinah, that is, he had more than just a mere passing lustful desire for her. He wanted to marry her and made plans to do so and asked his father to help him. Now Jacob's sons, specifically Simeon and Levi, were very angry at what had happened to their sister. Simeon and Levi deceived the Shechemites, killing Hamor and Shechem, also killing all the other Shechemite males, whom they had deceived and tricked into submitting to circumcision; for while these heathen Shechemites were weak and therefore, unable to defend themselves, Simeon and Levi went in and massacred the whole city. They also removed Dinah from the house of Shechem,

evidence of the fact that she must have already been married to Shechem. In Genesis 49:5-7, we find that Jacob cursed Simeon and Levi, while he was blessing his other sons, at this time, on his death bed. Jacob, it appears, never forgave these two sons.

* Note: Dinah was a careless, vain girl of about 15 years of age. Her curiosity got her into trouble. She left the familiar surroundings of home, which included her loving, God-fearing parents, and went seeking companionship with the world (Gentiles). This led to her rape, which led to the total ruin of a city, by the killing of all the men in that city. Because of Dinah's carelessness, women were made widows and children were left fatherless.

* Another thought: Hamor and Shechem wanted their people, the Shechemites, to become one people with the Israelites (Gen. 34:21-23). Hamor and Shechem may or may not have had honorable motives for it does appear that they wanted to make amends for the crime committed against Dinah, but were also interested in the cattle and other valuables (gold, silver, etc.), owned by the Israelites. Whatever the motive of these Shechemite men, the Lord used the sin of Simeon and Levi to protect his chosen nation, Israel. Just as the Lord wanted the physical nation of Israel to remain separate, so should we, as spiritual Israelites, remain separate from the world, the nation of Israel being representative of those who are saved.

Name Study

Dinah - (feminine of "Dan") justice, one who judges, vindicated, judgment: from root word meaning doon, to rule, to judge, strive, deen, judgment, strife, a judge or advocate: translated contend, execute, judge, minister judgment plead, at strife, strive, cause, judgment, plea, strife: Gen. 6:3, 15:4, 30:6, 49:16; Deut. 17:8, 32:36; I Sam. 2:10, 24:15; II Sam. 19:9; Ezra 7:25-26; Esther 1:13;

(Continued on Page 8)

CHURCH IN NEED OF A PASTOR

Morris Street Baptist Church of Hobbs, New Mexico is in need of a pastor. For more information please write to the search committee at P.O. Box 5193, Hobbs, New Mexico 88241 or call Jeff Reagan at (505) 393-6431.

THE BAPTIST EXAMINER

OCTOBER 1, 1995

PAGE SEVEN

HYPERCRITIC

(Continued from Page 2)

understand local church truth.

They Rip the Heart Out of the Bible

These few Sovereign Grace Baptists, of which I am speaking, seemingly ignore the doctrine of love taught by the apostle Paul in I Corinthians 13. It is as if they use Bibles that leave this chapter out. They have become just another "sounding brass," just another "tinkling cymbal." The sound that comes forth is the screeching sound of ongoing and never-ending criticism. It is a hard sound that not only deadens the senses of the hearer, but the speaker as well. It is a cold sound because it's dead.

You take away the doctrine of love and nothing else works. Why can't they see this!

Conclusion

I have described these, of which I have spoken, as "these few Sovereign Grace Baptists." There are only a few of them. They sound like more because they make a lot of noise. They are inept and ineffective in everything except criticism. Most Sovereign Grace Baptists are good, kind, and tenderhearted people. Thank God for Sovereign Grace Baptists who have the spirit of Christ. Thank God for Sovereign Grace Baptists who have compassion and concern. Thank God for Sovereign Grace Baptists who have a message, not a critical message, but a message of Christ; a message of victory in Jesus. Please! Please! Tell someone the good news of salvation in Jesus Christ before time runs out! May our Lord bless you as you commit to Him in service.

FORUM

(Continued from Page 4)

LENEGAR

state of the lost. A place where the worm dies not, the fire is not quenched, and the smoke of their torment rises unto ages of ages. That final state is ENDLESS. How terrifying that should be. I realize that movies, TV, etc. portray all manner of horrors to the hardening of belief. It should be remembered, however, Hollywood is only fantasy; God is not. Hell is no fantasy. The picture God gives us in these two pas-

sages is REALITY. May we rejoice in Him Who has delivered us all the more.

SLEDD

The passage in Revelation 14 also refers to all who hate Christ, those who give their allegiance to the man of sin. They will also be punished in the lake of fire forever. I feel both passages refer to the same judgment upon all the lost. Certainly it is a terrible thing to think about. Imagine, spending eternity in hell with no rest or comfort. The torment never ceases, an awful eternity of woe. We ought to rejoice that we have a great Saviour in our Lord Jesus Christ. He died on the cross for us so that we might be saved and escape this terrible judgment!

WHITT

Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (Isa. 66:22-24).

These verses should be compared and understood along with the other verses of this chapter and as well chapter 65:17-25. In so doing, it would seem Isaiah is describing the millennial kingdom and including the eternal state—the new heavens and new earth—with no distinction even though they are separated by 1,000 years. After all, in God's sight, 1,000 years is but a short time.

In chapter 66:22, we learn that Israel will be as enduring as the new heavens and new earth. Verse 23 indicates that all mankind (i.e. people from all nations) will worship the Lord, bowing down before Him. These are to include those who become believers through the witnessing of the 144,000 Jews during the time of tribulation, a testimony to the truth prophesied in Genesis 12:3 as God spoke to Abraham: **"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."**

As Isaiah had frequently written, these righteous ones in Christ will contrast greatly with those who rebelled against the Lord. This most awesome way in which Isaiah concludes this book (v. 24) revealing God's severe judgment on all who rebel against him, may be compared to Revelation 14:11: **"And the smoke of their torment ascendeth up for ever and**

ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Forever and ever in 14:11 means throughout eternity. Thus ends the last rebellions, the last sins, and the last deaths ever to occur on this earth. Are these prophecies of Christ's second coming to be taken literal? Were not the prophecies of His first coming literal?

The picture thus given should speak to the great need of unrepentant sinners today to turn to the Lord and give sobering thoughts to these words of God: **"Seek the Lord while he may be found, call ye upon him while he is near"** (Isa. 55:6).

THE LOCAL

(Continued from Page 6)

either begins to accept alien immersion or splits. This writer can show you plenty of both.

Conclusion

My dear Baptist friend, be satisfied with being just a plain old Baptist. The people called "Baptists" have never chosen their own name. They have always been named by their enemies. Our enemies cannot stand what we stand for. When some who go by the name Baptist, join the ranks of our enemies, they will keep the Baptist name and rename us. We have not always been called Baptists. If the Lord tarries, I do not think we always shall be called Baptists. It is a grand old name. Let's keep it until providence gives us another that will best describe our doctrinal beliefs.

A WOMAN'S

(Continued from Page 7)

Job 19:29, 35:14, 36:17, 31; Ps. 7:8, 9:4, 8, 50:4, 54:1, 68:5, 72:2,

76:8, 96:10, 110:6, 135:14, 140:12; Prov. 20:8, 22:10, 29:7, 31:5, 8, 9; Eccl. 6:10; Isa. 3:13, 10:2; Jer. 5: 28, 21:12, 22:16, 30:13; Dan. 4:37, 7:10, 22, 26; Zech. 3:7.

Personal Application

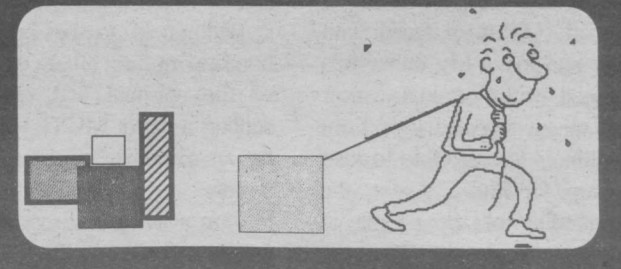
Simeon and Levi, in haste and in anger, took it upon themselves to judge the situation and to

avenge the wrong done to their sister.

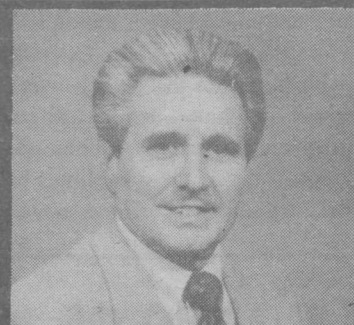
Practical Application

The following verses tell that vengeance belongs only to the Lord, also those on whom the Lord will execute his vengeance: Deut. 32:35; Ps. 94:1; Eze. 25:17; Mic. 5:15; Na. 1:2; Rom. 12:19; II Thess. 1:8; Heb. 10:30.

We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, in pity to our little strength, He sends first one, and then another, then removes both, and lays on a third, heavier, perhaps, than either; but all is so wisely measured to our strength that the bruised reed is never broken. We do not enough look at our trials in this continuous and successive view. Each one is sent to teach us something, and altogether they have a lesson which is beyond the power of any to teach alone. --H.E. Manning



Listen to the "Midnight Cry" with Pastor Carl Morton every Sunday night, 12 midnight eastern time, 11P.M. central on WSAI 1530 AM dial



**The Nationwide radio ministry of the First Baptist Church of Alexandria, KY
104 Washington St.
Alexandria, KY 41001**

**When in the Cincinnati-Northern Kentucky Area
Stop by and worship with us.**

**For more information, call Pastor Morton at
(606) 635-5923 or (606) 635-9029**

**Listen to the "MIDNIGHT CRY" - A Nationwide Radio Ministry
of the First Baptist Church of Alexandria, Kentucky**