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Voice of Baptists

"The Voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."
Isaiah 40:3

VOL. 2

HUNTINGDON, TENN.

JANUARY, 1980

NO. 10



THE DUAL JUDGMENT OF THE BELIEVER'S SINS

By W. T. Russell
Bowling Green, Ky.

God can no more ignore the sins of the believer (the saved) than he can ignore the sins of the unbeliever, even to the smallest sin. We who believe the Bible truth of the security of the believer are often accused of being double-tongued. They who do not believe this doctrine infer that we teach with one tongue that the believer cannot sin, and in another tongue we teach that he does. The source of these accusations originate from ignorance concerning the teaching of the Scriptures that man is a two-fold being, the inward or spiritual man and the outward or natural man. The inward, or spiritual man, is that which is born again of an incorruptible seed which seed remaineth in him and he cannot sin, because he is born of God 1 John 3:9. This man is sealed by the Holy Spirit. This man hath (present tense) everlasting life, and shall not come into condemnation (judgment), but is passed from death unto life. This man hath the witness of the Holy Spirit that he is a child of God. This man possesses the nature and purity of God, because he is born of God and not the corruptible seed of man.

There are those who do not accept the doctrine of the security of the believer while teaching, that God is merciful and will overlook the faults of those who are saved. To say this is a gross error is to put it mildly, for this teaches nothing less than that God compromises His own righteousness. On this ground could he possibly be God? Since this outward man is not born again, then he must still possess the same carnal nature and is entirely dependent upon some force not inherent by nature to guide him in the way of righteousness, which no man except Jesus Christ has ever been able to follow to the letter. Therefore the outward man is subject to sin and does commit sins that God does not and will not ignore but must deal with according to his will.

THE JUDGMENT OF THE BELIEVER'S SINS TWO-FOLD

By two-fold, I mean the judgment is PENAL and CORRECTIVE. The penal judgment of the believer is to satisfy, fully and completely, the demands of his righteousness. The corrective judgment

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CHURCH DOCTRINE

By John A. Keen, Jr.
Brownsburg, Ind.

"BUT SPEAK THOU THE THINGS WHICH BECOME SOUND DOCTRINE:" Titus 2:1

When you hear the words "church doctrine", what thoughts come to mind? Perhaps you believe church doctrine to be confusing and mysterious, to be revealed only to the scholarly. Maybe you think it is unimportant, of secondary importance, or just a game for the preachers to indulge in. It is this writer's observation that many of God's people hold these or similar negative attitudes about "church doctrine."

WHY?

Certainly the reason can not be that this attitude is supported by Scripture. The Apostle Paul wrote in I Timothy 4:13, "Till I come, give attendance to reading, to exhortation, to doctrine." In verse 16 he continues, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." The importance the Lord gives to church doctrine is obvious.

Let us look further into the Scriptures to find an example of doctrine in action. The first six chapters in Acts are a record of an infant church that was very effective in preaching the Gospel, in winning souls for the Lord, and in training men and women for our Lord's service. The reason for their effectiveness is hinted at in Acts 5:28. The Apostles had been arrested and brought before the Sanhedrin Council. The Jewish high priest charged them as follows: "ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Since the high priest refers to the blood of

(Continued on next page)

PRAYER REQUEST

Your prayers are requested in behalf of a pastor for Bethel Missionary Baptist Church of Corvallis, Oregon. This little church, numbering 22 members, was planted in the early sixties through the leading efforts of Elder Calvin Perrigo and a few faithful ones, some of whom continue until this time. Anyone desiring to offer encouragement or do supply preaching may correspond by writing the church in care of: Bro. W. T. Swanson, 2145 Salem Avenue, Albany, Oregon 97321. You may telephone the same address as follows: (503) 928-8996.

* * *

"I WOULD RATHER WALK WITH GOD IN THE DARK THAN GO ALONE IN THE LIGHT."

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FUNERAL SERVICES HELD FOR ELDER E. C. BUTLER

Funeral services for Elder Elton C. Butler, age 79, a Missionary Baptist preacher of the Winkler's Community, were held Wednesday afternoon (May 16, 1979) at Bethany Missionary Baptist Church (Macon Co., Tenn.) by Elder Gordon Wheeler and Elder William Johnson. Burial followed in the Bethany Cemetery. Elder Butler passed away suddenly Monday Morning (May 14) of a heart attack.

He was a native of Macon County, the son of the late Byrd and Amanda Turner Butler. He was married to the former Nettie Bethel Owen, who died January 10, 1976. He was a farmer and a member of the Bethany Missionary Baptist Church.

Survivors include two daughters, Mrs. Emma Dean Smalling and Mrs. Hilda Wilson, both of Red Boiling Springs, Tennessee; five grandchildren and six great-grandchildren.

(Editor's note: Our brother was a notable asset to God's Cause, his family, the community in which he lived, and to his many friends. Bro. Butler served as pastor of several churches, before poor health came his way. He will be long remembered as a peacemaker, who went about doing good. Please forgive the delay in this announcement.)

CHURCH DOCTRINE

(Continued from first page)

Christ, it is clear he considers their "doctrine" synonymous with "teachings about Jesus." This young, energetic, enthusiastic church in Jerusalem had filled this city with teachings about Jesus. This is abundantly clear in verse 42, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Jesus was their doctrine!

We were not told to substitute doctrine as the years passed by but instead we were commanded to keep those things that had been committed to us. Has our doctrine changed from what the early churches had 1900 years ago? No! The truths we proclaim today are the same scripturally pure truths the Apostles proclaimed. Something has changed, however, and the net effect is a declining interest in "church doctrine."

WHAT HAS CHANGED?

Several hundred years ago the Protestant Reformation was spewing out counterfeit churches as fast as Satan could manufacture them. Shortly after this our church forefathers deemed it necessary to put on paper a collection of articles of faith to distinguish us from the counterfeits. Surely an admirable goal. Is it possible we have taken this collection of beliefs and made an idol god out of it? This could happen if we segregate these statements from their very heart, their common theme, which is Christ Jesus. Certainly the Apostles preached the great doctrines of Repentance, Faith, Justification, Sanctification, Perseverance, Church, Baptism, and the Lord's Supper. But always these doctrines were interwoven into the person of Jesus. They always pointed to Him. Never were they preached as separate, independent entities. The truth is that without Jesus all these doctrines crumble and fall. They are dependent on Him as we are dependent on Him.

Those who love church doctrine and strive to uphold and defend it are often tempted to think that those who do not share their views are just not as dedicated to Christ as they should be. Not so! Ask any of them what they think about Jesus and you soon discover the dedication you thought was missing. What is the reason for the negative attitude about church doctrine? Part of the answer must be that church doctrine is presented separate and apart from our Saviour. When we do this we are in effect making it an idol god. As ministers of the Gospel of Jesus Christ, we must never get trapped into presenting "church doctrine" with the heart cut out of it. We must with careful hands take these precious delicate

threads of doctrinal truth and deftly weave them into the strong fabric of our Redeemer. We must not stop teaching and preaching Jesus Christ daily.

LOOKING FOR A NEW YEAR'S RESOLUTION?

Just for today I will try to live through this day only, and not set far-reaching goals to try to overcome all my problems at once. I know I can do something for 12 hours that would appall me if I felt that I had to keep it up for a lifetime.

Just for today I will try to be happy. Abraham Lincoln said, "Most folks are about as happy as they make up their mind to be." He was right. I will not dwell on thoughts that depress me. I will chase them out of my mind and replace them with happy thoughts.

Just for today I will adjust myself to what is. I will face reality. I will try to change those things I can change, and accept those things I cannot change.

Just for today I will try to improve my mind. I will not be a mortal loafer. I will force myself to read something that requires effort, thought and concentration.

Just for today I will exercise my soul in three ways. I will do a good deed for somebody-without letting them know it. (If they find out I did it, it won't count.) I will do at least two things that I know I should do but have been putting off. I will not show anyone that my feelings are hurt; they may be hurt, but today I will not show it.

Just for today I will be agreeable. I will look as well as I can, dress becomingly, talk softly, act courteously and speak ill of no one. Just for today I'll not try to improve anybody except myself.

Just for today I will have a program. I may not follow it exactly, but I will have it, thereby saving myself from two pests: hurry and indecision.

Just for today I will have a quiet half hour to relax alone. During this time I will reflect on my behavior and will try to get better perspective on my life.

Just for today I will be unafraid. I will gather the courage to do what is right and take the responsibility for my own actions. I will expect nothing from the world, but will realize that as I give to the world, the world will give to me.

Just for today I will seek God's help in all that I do. Remembering these words of Jesus, "without me ye can do nothing."

CHURCH MEMBERSHIP WHAT IS IT?



By Kenneth W. Massey

"FOR WE ARE MEMBERS OF HIS BODY, OF HIS FLESH, AND OF HIS BONES." Ephesians 5:30

Every born again, regenerated child of God is a qualified candidate for membership in the local church as established by Christ during His personal ministry. The ordinance of baptism is the initiative act of admission to the church. While baptism has no regenerating powers, it has been so closely connected in scriptural teachings (Mark 16:16 and Matthew 28:19), to teach us God's will for all disciples to clothe themselves in the uniform of that holy nation. To hold membership in the body of Christ, which is the church of the living God, carries with it life's greatest responsibilities and earth's highest privileges.

SEPARATION

"Wherefore come out from among them, and be ye **separate**, saith the Lord, and touch not the unclean thing" (2 Cor. 6:17). The first evidence of the new life in Christ Jesus and especially the committed member to His body (local church), is witnessed in his separation from the old life of sinning for pleasure.

The same Greek word for **separate**, (aphorizo), meaning to border off, was used in Galatians 1:15, "But when it pleased God, who **separated** me from my mother's womb." As obvious as a child being born, so is the life placed on the candlestick identifiable. Let's look a little deeper into the analogy of these scriptures (2 Cor. 6:17 and Gal. 1:15). Just as utterly impossible as it would have been for Paul to return to his mother's womb, so is the impossibility of God's child apostatizing himself into hell. The **separated** are God's children: God's children are the **separated!** To be most Christlike, one must place his light with the light of this world (local church). Then, if his life measures above reproach, he may be recognized by the title sinners applied to members of the Antioch Church; "and the disciples were called Christians first in Antioch" (Acts 11:26b).

As a result of neglecting to teach the **separate** life, many young church members lead a Dr. Jekyll-and-Mr. Hyde-type-life. Monday thru Saturday, they serve the lusts of the flesh, and Sunday they attempt to serve God with an immense feeling of hypocrisy. We should never attempt to worship God nor serve others without first having received forgiveness of our own sins. Remember - "Ye are of God, little children, and have overcome them (those of the world): because greater is he that is in you, than he that is in the world" (1 John 4:4). **IN THE WORLD, BUT NOT OF THE WORLD.**

SOUL-WINNING

The primary prerequisite for soul-winning is the soul-winners possession, in his deepest soul, of experimental knowledge of Jesus Christ as his Saviour and Lord. Doubters do not make good witnesses. Only those who know they are saved, sealed, safe and secure will be able to point blind sinners to God's Lamb. "And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety" (Job 11:18).

The world has millions of deceived and thousands of deceivers. Could the Lord use one more true disciple willing to witness for Him. This world full of sinners is looking for help from someone who is saying: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

SACRIFICE AND SERVICE

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living **sacrifice**, holy, acceptable unto God, which is your reasonable **service**" (Rom. 12:1). In other days, God required and accepted burnt offerings and sacrifices. Noah built an altar unto the Lord immediately following the assuagement of the waters, and offered burnt offerings with one of every clean beast and clean fowl (Gen. 8:20). Jacob and his father-in-law, Laban, made a covenant and sealed it with an heap of stones as witness. "Then Jacob offered sacrifice (killed beasts) upon the mount, and called his brethren to eat bread" (Gen. 31:54). The heathen people even offered their own sons and daughters as sacrifices to their gods.

"But now once in the end of the world (last days) hath he (Christ) appeared to put away sin by the sacrifice of himself" (Heb. 9:26b). Christ is our Sacrifice! He is our Passover! His life is our Pattern! God's people should lay themselves on the cross of sacrifice as Paul. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by

whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

Where are your priorities dear church member? Is a new home so important that you labor overtime to pay for it, while sinners are dying next door to you damned for an endless hell. Can you truthfully say, "the world is crucified unto me?" Does this world hold all charm for me? Jesus said, "my kingdom is not of this world" (John 18:36).

"No servant can **serve** two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot **serve** God and mammon" (Luke 16:13).

"If any man **serve** me, let him follow me; and where I am, there shall also my servant be: if any man **serve** me, him will my Father honor" (John 12:26). Are you looking for honor? **Serve God!**

"Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all" (Phil. 2:17).

It is my prayer that all saved people will find their way into the membership of a true Baptist church. Let us seek for our campfires to become brightened by the Spirit of prayer, praise and preaching as we continue in this great mission. May we **serve** Him faithfully until we behold Him.

ELDER F. W. LAMBERT JOINS VOICE STAFF

We are very happy to announce the addition of Elder F. W. Lambert to the staff of the Voice of Baptists.

Elder Lambert has faithfully served as an ordained minister of the gospel for more than 52 years. He presently serves Pleasant Hill Missionary Baptist Church of Sumner County, Tennessee as full-time pastor.

Elder Lambert and his wife, Tennie, reside at Route 4, Westmoreland, Tennessee.

Our appreciation is offered to Elder Lambert for all the wonderful articles he has already submitted, as we look forward to many more in the future months.

* * *

"THE MAN WHO WALKS WITH GOD ALWAYS KNOWS IN WHAT DIRECTION HE IS GOING."

DUAL JUDGEMENT

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is to manifest and satisfy his everlasting love. Read Jeremiah 31:3.

This dual judgment of the sins of the saved is manifested in the advocacy of Christ and the chastening of the Father. This is in demonstration of the provision that God has made to keep the saved one from being lost on account of sins committed after he has been saved. The proof of such provision should be sufficient to settle the case of the believer ever being lost, because every cause that has ever been offered as a condition by which one may be lost is, in fact, sin.

1. THE ADVOCACY OF CHRIST

We approach this doctrine on legal ground. Sin, the violation of God's law, is being judged. The sinner has an Advocate Who is righteous in the sight of the law. The Advocate pleads the case on the basis of a PROPITIATION. Propitiation means that the law has been satisfied by the penalty having been paid. In simple terms, we think of an Advocate as an attorney, and an attorney always pleads a case before a judge. The judge of the believer is God the Father. Therefore a son is being judged. There must be an accuser to bring the charge, which must be Satan.

But let us not overlook the fact recorded in Revelation 12:10, that he who had accused the believers before God day and night was cast down as the result of the war in heaven between Michael and his angels and the dragon and his angels, and the place of the devil and his angels was not found anymore in heaven. So what is the principle behind the penal judgment of the sins of the believer? Simply that God could not condemn the sinning angels on account of their sins and ignore the sins of believers without judgment to satisfy his righteousness.

There is therefore an essential need for an Advocate, which the devil did not have. And if the believer did not have Christ as his Advocate, he would of necessity be judged on his own merits and be forever lost. In the face of 1 John 1:10, "If we say that we have not sinned, we make Him a liar and His Word is not in us," what plea does the sinning saint have to offer? Thank God! The believer has an Advocate. It is Jesus, the only hope of the believer. It all depends on Him. He never broke God's law. He is perfect in its sight. He and He alone is able to plead successfully the case of the sinning believer on the basis of his shed blood for the sins of the whole world. It is He Himself that he points to before the judge and pleads: "I am that Lamb without blemish and spot" (1 Peter 1:19). "I

am the just One dying for the unjust" (1 Peter 3:18). "I was bruised for his iniquities" (Isa. 53:5) "I bore his sins in my body on the tree" (1 Peter 2:24) "I have redeemed him from the curse of this law under which he is now being tried, because I was made a curse for him." (Gal. 3:13). "I, the Righteous, was there made sin for him, that he might be made righteous in the sight of this holy law." (2 Cor. 5:21) Hear 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The above is the picture of the sinning believer and his advocate, and on the basis of that plea both the holy law and the righteousness of the Judge are held inviolate. Hear Paul in Heb. 7:24, 25, "But this Man, because He continueth ever, hath an unchangeable priesthood, Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

2. CORRECTIVE JUDGMENT

God has provided a judgment for sin which is not judged by one's self. This is Chastening. To chasten has the purpose of purifying morally and spiritually by God's visitation through distress and affliction and other ways. Paul explains God's purpose in chastening in Hebrews 12:11, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Another purpose of God's chastening is that the one chastened shall not be condemned with the world. "For if we would judge ourselves, we should not be judged, But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (1 Cor. 11:31, 32)

If we look to the Old Testament we will find in unmistakable words that this is part of God's unconditional covenant with David: "I will set up thy seed after thee...and I will establish his kingdom... and I will establish the throne of his kingdom forever...I will be his Father, and he shall be My son, If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee." 2 Sam. 7:12-15 Saul was not a saved man was the difference between him and David.

Also let us note Psalm 89: 27-36, "Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with

him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me.

The above is very definitely a part of God's mercy toward the saved. The unsaved are objects of God's mercy, but there is no corrective chastening in that mercy. Now if God exalts his grace as being greater than the sins of one of His children, how dare any one condemn the one who glorifies God's grace. It is one of the most serious of all matters to criticize the exaltation of the grace of God when this is the very purpose of salvation. It is "to the praise of the glory of His grace" (Eph. 1:6)

All who oppose the doctrine of the security of the believer say that God will take His grace away from the sinning saint. Are they not doing the very opposite to praising the glory of the grace of God? Is this not sin? If it is possible to become lost, what is their position? Are they not advocating their own condemnation?

Most surely has God made ample provision by the Advocacy of Christ and the rod of correction to secure the life of the saved one. How can it be possible for anyone to accept at full value God's revelation of these provisions and still say that the believer is not eternally secure. If God could fail, then our faith in His promises is in vain.



BLUSHES

A group of women was talking together. One lady said, "our congregation is sometimes down to thirty and forty on Sunday night."

Another said, "That's nothing, sometimes our group is down to six or seven."

An old maid added her bit, "It's so bad in our church on Sunday night that when the minister says, Dearly Beloved, "it makes me blush."