

# The Baptist WATCHMAN

INDEPENDENT \*\*\* DISTINCTIVELY MISSIONARY \*\*\* PREMILLENNIAL

Volume 2014, Number 3

Terry Basham II, Editor

July 2014

## It's Not a Franchise

*At least it's not supposed to be... or is it?*

When you're traveling this great land called America and you see the golden arches of McDonalds (I know you're salivating), you basically know what to expect! They will have Big Macs, fries, Coca Cola, bad Coffee and apples pies—there will be some variables in the size and amenities of the restaurant itself but you'll basically get what you've come to expect when you visit McDonalds. The reason for this predictability is that it is a Franchise. Every franchise location is held to the same 'rigorous' standard, a standard established by corporate research and perfected by test restaurants. The most incredible thing is that when you eat a Big Mac on the eastern seaboard or here in lovely Lawton—it tastes basically the same.

As you are traveling the nation you will find advertisements for Independent Baptist Churches; these may be internet listings or the results of a Google search. One thing is certain about visiting Independent Baptist Churches, you *never* know what you'll FIND IN ONE! They are all different; Musical styles, dress styles, preaching styles and even the décor can be anything from high church formal to bluegrass and bib overalls!

What are the franchise marks of an independent Baptist church? It seems to me that they are found in Acts 2.42 "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

\* The apostolic doctrine. A true church of Christ will give due attention to the doctrines laid out for us by Christ and the Apostles. Systematic doctrinal teaching is vital to the health of a church. There are basically ten major doctrinal headings and from time to time

it doesn't hurt to haul off and preach a series on one of them! Don't fall into the trap of taking perpetual pot shots at false teachers. (I'm not too sure I practice this like I should.) Rather take up a point of doctrine and teach what WE DO BELIEVE!

\* Fellowship. Too often we do not have time to fellowship. John MacArthur in the opening session of the Shepherds Conference 2014 gave a lecture on "Fellowship" and how that this modern culture has made it possible for people to exist in a virtual world, with perceived fellowship not real physical fellowship. To have fellowship, there must be interaction with people, Real people, people who are present and connected one to another by Christ.

\* Breaking of Bread. In my mind this is Communion. I don't know what you think about the frequency of Communion but I feel like more is better than less. Communion offers to us a time of personal examination, congregational examination and a corporate reminder that we are ALL here, **together** because of the Death of Christ!

*continued at Franchise, page 7*

## Interesting Statistics

People born...

pre-1946	65%	say they are Christians
1946-1964	35 %	say they are Christians
1964-1976	15%	say they are Christians
1977-1994	4%	say they are Christians

from Michael Wells, Freedom Baptist in Smithfield, NC



The Baptist Watchman is an outreach ministry of

## Bethel Baptist Church

1902 NW Columbia Ave

Lawton, OK 73507-5609

(580) 353-8014

<http://www.bbc-lawton.org>

# Closed Communion

by Adam Nixon

Part 2 of 3 Parts

## *Closed communion governs effective discipline*

Every parent knows the sobering effect that being excluded from family activities can have on a disobedient child. After spending the required amount of punitive time alone in his room, the child misses the rest of the family, and is willing to repent and return to resume normal family life.

1 Corinthians 5:11 instructs this same type of separation for disobedience. It says not to keep company, (i.e. not ‘assemble’), with any brother who is actively sinning.

*“But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no, not to eat.”*

Paul is not referring to fellowship with unbelievers in this verse: He already dealt with them in the previous verse. But in verse 11, Paul says “brother”, so the object of this verse is fellow Christians (i.e., members or would-be members) within the church. Paul then reinforces this ruling in verse 12: “Judge them that are within (the church)”, and in verse 13: “Put away (‘expel’) from among yourselves (‘yourselves’ meaning ‘the church membership’) that wicked person”. Thus, the church member under discipline should not be allowed to attend any church meetings and services, and that naturally and especially includes the Communion Supper. In this way, the member under discipline should be fully reminded of what it used to be like to be a stranger from the covenants of promise, having no hope, and without God in the world.

*“A man that is an heretic, after the first and second admonition, reject”.*

*“Instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, that they may recover themselves”.*

He needs to be brought to a state where he remembers his first love, remembers Christ his saviour, and the fellowship in the gospel, and repents and does the first works, and returns to his brethren, repentant and recommitted. But an

open communion table nullifies this discipline, because it misrepresents the church as something that a Christian can walk into, and walk out of, any time they feel like it.

Paul’s teaching emphasizes that church members are not intended to be interchangeable between different local churches. Because that would allow no meaningful or effective method for the enforcement of admonition and rejection through the communion table which Paul teaches in 1 Corinthians 5:7-11, 2 Timothy 2:25 and Titus 3:10. An open communion table corrupts Christians visiting your church into forgetting that they have a disciplined responsibility to their own church. And churches who extend fellowship and admit to their communion table a visiting Christian who is under discipline from his own church for heresy or ungodly living, commit the same crime as that wayward member himself, in the same way that “whosoever marrieth her that is put away from her husband committeth adultery” (Luke 16:18). Amnesty can only be granted by the original church of which the member was in communion. But for a member under discipline to run away instead to another church where his heresies or sins are either unknown, condoned, or forgiven, is like unto a man beholding his natural face in a mirror: He beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was (James 1:23-24).

## *Closed communion governs the identification of sheep from wolves*

Christ’s local church is not a ‘drop-in centre’ for Christians on the road. It isn’t a diner on the interstate, put there so that you can just top-up with spirituality when and where it suits you. However, the world is full of ‘spiritual gypsies’ who drift from church to church, picking up here and there what seems to them to be the cream of the teaching they want to hear, and rejecting what they don’t like. And in doing this, they become their own judge, and

far from being the mature, well-travelled and experienced Christians they consider themselves to be, are in fact more likely to be immature, intractable and selfish Christians, refusing to be bound by any accountability to any locally assembled body of Christ. And by and by, they arrive at your church, ready to lick the cream from your teaching, or to spread their dissent among your people. They 'encamp' in your church just long enough to feel their conscience pricked... And then they move on, without ever having conformed themselves to membership in Christ's body. But the closed communion table will effectively screen out this type of person, because it allows you to say "we'd like to get to know you a bit better first". Church membership is a simple and easy to understand contract: *'No commitment – No communion!'*

The spiritual gypsy hates that contract, and if such a visitor gets tired of waiting to be admitted to the communion table, and leaves, then, don't worry, he never really wanted to commit himself to membership anyway. The communion ban on newly arrived congregants is the acid test of commitment. And closed communion makes it easier to spot wolves, because the wolf will often be the first to object to closed communion, because an open communion table allows him an instant guise of respectability.

This is not to imply that every Christian visiting your church is a heretic. And churches who refuse communion to visiting believers, or even to visiting preachers, are not judging such visitors: We are simply setting up and maintaining absolutely fair, logical, blanket, equal and impartial conditions to prevent a little leavening the whole lump.

### ***Closed communion correctly governs the method of self examination***

*"Let a man examine himself, and so let him eat of that bread, and drink of that cup."*

1 Corinthians 11:28 says that a person should examine himself before eating the Lord's Supper. If you are a member of a club, or association, or a military order, or fraternity of some kind, and if there is an injunction in the club rules that you must regularly examine yourself, at an appointed date, in the light of your personal performance as a cooperative member of that association, then how can it

make any sense at all to sit down as a mere visitor in some *other* association and examine yourself in the light of your performance in your *own* association when you aren't even *present* in your own association? Or how can it make any sense to let people in from outside the association with the implied logic that your self-examination is based on your relationship to the stranger who has just walked in the door, and that the stranger's self-examination is based on their relationship to you? Not even a golf club would allow that, for it makes no sense, because you have no relationship with someone who has just walked in. The self-examination Paul prescribes in 1 Corinthians 11:28 can only be done properly in the context of your service as a fellow member within the particular local assembly of Christ's body which God has been pleased to set you in, that is, within your own church. That is how a Christian matures. Thus it is a pointless exercise to attempt such examination in a church of which you are not a member. This is why Paul instructs us not to forsake the assembly of the local body of Christ which God has called you to membership of.

The common, mistaken view of the Lord's Supper today is that *everyone* should be *allowed* to partake, but that *individuals* can choose *not* to partake. But that is the exact opposite to what the Bible teaches. The Bible teaches that *only* local church members *can* partake, and all of their members *must* partake, after self-examination. Obviously, open communion makes a nonsense of this.

### ***Closed communion governs the value you place on Christ's atonement***

*"He hath chosen us in Him before the foundation of the world"*

A Christian cannot fully understand who should be excluded from the communion table until you understand why you could graciously be allowed inclusion in it. In pondering this, we should see the communion table as a grave and sacred place, a privileged place of unparalleled value, because the reproach of Christ is greater riches than the treasures in Egypt, therefore, the communion table is a treasured, and exclusive, and private, and honored place.

And the communion table is also a secluded place. Not exposed, high up and open, like the cross on the bare hill, where the suffering Christ was lifted up and made a spectacle to those who

jeered and hated him. No: the communion table is hidden, as it were, in a valley, far away from public gaze, far away from the broad way that leadeth to destruction. It's found instead only by a few, those who pass through the narrow gate and find the path through the forest that leadeth to life, under the old cedar tree, under the cross, under the thorns, under the ivy, *there* sits the communion table, cold and silent under the shadow of death, still stained black with blood, the unremoveable evidence of the necessary horror that was ordained in the fullness of time by the preordained will and counsel of God the Father, to redeem such as He will call. *There* is the communion table, and to sit on Christ's right hand, or His left, is not even His to give, but it shall be given to those chosen before the foundation of the world by the Father to receive the propitiation of the Son's shed blood. (Mark 10:40, Ephesians 1:3-5). So is the communion table for every Tom, Dick and Harry who comes in the door? No! It is exclusively for the redeemed of Christ!

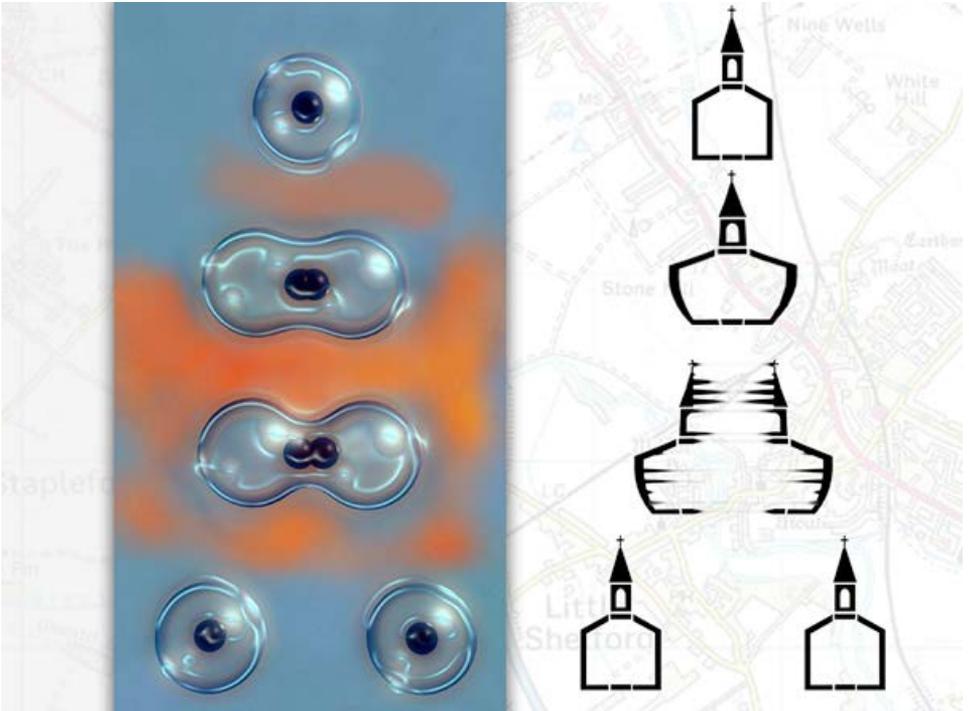
Who are we then, to cheapen the blood of Christ by opening up the guest list at this table so widely that we cannot be sure we are not offering it to the lost, or to those eating

unworthily and eating damnation to themselves, not discerning the Lord's body? It is clearly the responsibility of the administrators of the Lord's Supper to discern the Lord's body, and keep the communion table closed, lest we risk giving that which is holy unto dogs.

### *Closed communion governs the correct size of a local church*

The practical numerical limitations of running a closed communion table actually dictate the ideal church size at an absolute maximum of perhaps only a hundred, or a hundred and fifty members, because for any number larger than that, it is difficult and cumbersome, to administer the elements of the Lord's Supper. It takes a lot of cups and plates, and a lot of time, to administer the Lord's Supper to five hundred people or more. A huge flock of that size cannot be effectively taught, disciplined, matured and mobilized on the necessary personal level.

Leaders of today's giant 20th century 'super-churches' claim that the difficulties of administering the Lord's Supper to such large groups are overcome by splitting the assembly



**Figure 4: The natural logic of church division**

into smaller sub-groups designated perhaps by surname, or by age group, or into specialized ministry councils, or by holding several services every Sunday, scheduled at different times of the day. However, if church leaders think it practical and permissible to split the church into several new sub-groups, why not then split the church into several new *churches*, in new *locations*, indeed in *different* locations? The logical necessity for such a scheme demonstrates that closed communion governs correct missions strategy.

### *Closed communion governs correct missions strategy*

It logically follows that if the practical constraints of closed communion dictate that church membership should not rise much above one hundred members before difficulties in administering the Lord's Supper arise, then any members surplus to that one hundred should be deliberately split off and set apart to begin a new church.

Just like cell-division in a healthy specimen of God's created *human* body, the mark of a healthy church (i.e., *Christ's* body) should be that it grows to a maximum size, and then naturally and willingly divides itself. A 50:50 split may prove an impractical oversimplification, but it is feasible that an 80:20 or a 70:30 split, that is to say, 20% or 30% of a church's members could be successfully split off to found a new mission, a new manifestation of Christ's body assembled in the next street, or neighboring area. This new church would then grow again and repeat the process, so that instead of only one five-thousand strong 'super-church' locked in one location and dubiously serving an entire region, town or county, we would instead see the Christian population cumulatively mushrooming into a great many small and perfectly functioning autonomous churches evenly distributed across, and infesting the nation! A new little church in every neighborhood, in every village, and some in urban areas only a street apart, each distinctly reaching into, touching, and influencing the lives of local unbelievers with whom they exist in close proximity.

Notably, in the 18th and 19th centuries, this is in fact precisely what we *did* see! Two hundred years ago there was a small church of some description in every street and village of Britain, and because of it, revival-borne Christ-

ianity and Christian morality was the base culture of the nation. This historical reality evidences that small local church missionary activity springing from the scriptural model of closed communion, *works*. It worked in the past, and it will work again. Except for the fact that Satan is working hard to *stop* it happening.

### *"We've analyzed their attack, and there is a danger"*

So successful would the local church be (and indeed used to be!) at evangelical mission, that Satan's chief strategic target against Christianity is precisely the local church, i.e., *The Local Assembly*, the *ekklesia*. The *ekklesia* is what Satan hates above all other things. The *ekklesia* is 'Kryptonite' to Satan, the thing he has no defense against, other than to remove it at source. *Big* (mega-church) assemblies serving under a man-made creed or manifesto, Satan can handle. But he cannot handle a *small local church* taking direction from scripture alone as its only rule of faith and practice, therefore, the local church is Satan's primary target. This is why Paul stresses "Do not forsake the assembling of yourselves together", because it is the local assembly which gets things done, in contrast to lone, dispersed Christians who simply wither and die and kill the local church by their nonattendance. Satan has therefore expended considerable effort in the 20th Century towards removing the task of mission from the local church. He has devised a new and fashionable, yet fake and destructive way of 'doing missions', in order to make local churches redundant: There is no coincidence in the fact that the national *decline* in church numbers, church attendance, domestic evangelistic activity, and Christian culture and morality over the last fifty years has coincided with the *rise* of parachurch missionary organizations: Specifically, parachurch missionary organizations are a tool of Satan to kill the local church and rebrand missions as 'something which only happens overseas'. Thus today, parachurch organizations send out representative agents to sneak their influence into local churches, and bewitch pastors with fallacious sales talk such as: "Your little church doesn't have the tools, or the 'infrastructure' to do proper mission work". They tell local churches that "A small church can't reach the world for Christ without the help of a missionary organization".

*continued on page 8*

# The Watchman Press

1902 NW Columbia Ave ~ Lawton, Oklahoma 73505

~a ministry of Bethel Baptist Church~

580.353.8014

[www.bbc-lawton.org](http://www.bbc-lawton.org)

Please use the following postage schedule when ordering books from the Watchman Press.

Orders of \$ 5.00 or less	add \$2.50
Orders of \$ 5.01 to \$10.00	add \$3.25
Orders of \$10.01 to \$20.00	add \$4.00
Orders of \$20.01 to \$30.00	add \$4.75
Orders of \$30.01 to \$40.00	add \$5.50
Orders of \$40.01 to \$50.00	add \$6.50
Orders over \$50.00	add 15% of total

<b>ABC'S OF YOUTH GUIDANCE</b>		\$1.00
<i>Forrest L. Keener</i>	20 pages	
<b>BASIC BIBLE CHARACTERS</b>	Volumes 1–4, (each)	\$2.25
<i>Forrest L. Keener</i>	54 pages per volume	
<b>Basic Bible Character Coloring Sheet CD</b>		\$6.00
<i>Coloring Sheets for all four volumes in PDF for you to print out!</i>		
<i>It's a great addition to the material.</i>		
<b>BASIC TRUTHS ABOUT STEWARDSHIP</b>		\$1.00
<i>Forrest L. Keener</i>	16 pages	
<b>CAREFUL STUDIES IN ROMANS</b>		\$4.00
<i>Forrest L. Keener</i>	80 pages	
<b>CHRISTIAN STEWARDSHIP IN DOLLARS AND SENSE</b>		\$0.75
<i>Forrest L. Keener</i>	12 pages	
<b>CREATION VERSUS EVOLUTION?</b>		\$0.75
<i>Frank Godsoe</i>	39 pages	
<b>GOD'S MONEY</b>		\$0.75
<i>Forrest L. Keener</i>	16 pages	
<b>GRACE NOT CALVINISM</b>		\$8.00
<i>Forrest L. Keener</i>	289 pages	
<i>Addressing the some of the misinformation that exists among Baptist about the Doctrines of Grace. A Classic book from a non-reformed view point.</i>		
<b>MAJOR BIBLE EVENTS IN THE OLD TESTAMENT</b>		\$4.50
<i>Forrest L. Keener</i>	114 pages	
<b>MAJOR BIBLE EVENTS IN THE NEW TESTAMENT</b>		\$4.50
<i>Forrest L. Keener</i>	135 pages	
<b>MYSTERIES OF THE KINGDOM</b>		\$12.00
<i>Forrest L. Keener</i>	318 pages	
<i>A fabulous setting forth of the premillennial and pre-tribulation rapture of the Saints. No stone is left unturned, and it offers to the reader a balanced biblical view of the return of Christ.</i>		

<b>THE PERPETUITY OF THE CHURCH</b>		\$2.00
<i>Forrest L. Keener</i>	36 pages	
<b>SALVATION FROM START TO FINISH</b>		\$0.75
<i>Forrest L. Keener</i>	18 pages	
<b>SCRIPTURAL GIVING</b>		\$0.60
<i>Forrest L. Keener</i>	8 pages	
<b>SERIOUS STUDIES IN JOHN</b>		\$4.00
<i>Forrest L. Keener</i>	110 pages	
<b>THE SPIRIT OF STEWARDSHIP</b>		\$0.75
<i>Forrest L. Keener</i>	10 pages	
<b>THE WISDOM OF FAITHFUL STEWARDSHIP</b>		\$0.75
<i>Forrest L. Keener</i>	12 pages	
<b>The Reformers and their Children</b>	<i>Leonard Verduin, Franklin Little</i>	\$20.00
<b>Roman Catholicism</b>	<i>Lawrence Justice</i>	\$4.00
<b>Forgotten Spurgeon</b>	<i>Ian Murray</i>	\$7.00
<b>Universal Exploded</b>	<i>Roy Mason</i>	\$3.00
<b>The Church that Jesus Built</b>	<i>Roy Mason</i>	\$3.50
<b>Premillennialism Defended</b>	<i>M. L. Moser</i>	\$4.00
<b>Tongues</b>	<i>Raleigh Campbell</i>	\$2.00
<b>Trail of Blood</b>	<i>B. H. Carrol</i>	\$2.25

## **CD's and MP3's**

<b>Grace not Calvinism</b>	12 CD set, \$36.00 / MP3 disk, \$16.00
<i>12 sermons on the Doctrines of Grace. A classic presentation of what these doctrines are, and are not.</i>	
<b>Mysteries of the Kingdom</b>	36 CD set, \$100.00 / MP3 disk, \$40.00
<i>36 sermons on the Second Coming of Christ, a power teaching series on the Premillennial return of Christ delivered with the spirit of mercy. These lectures were turned into a book of the same title with over 300 pages.</i>	
<b>The Security of the Believer</b>	6 CD set, \$18.00 / MP3 disk, \$6.00
<i>6 sermons on the sweetest fact of the gospel message: SECURITY!</i>	

### *Franchise, continued from page 1*

\* Prayers, praying together. A prayer meeting? Yes and the voicing of prayers by the men of a church. Churches should pray and pray often. They should be sure to Pray to God. I have heard so many little "Prayer Sermons" that now they make me sick. Pray to God, seek his face and help! Do not pray for the benefit of the congregation. I met a man once who told me that he visited a church for a while, and they called on him to pray week after week. After a month or so, a man came and said to him, "We want to make you a deacon!" He asked them

why? "Because we love the way you pray!" That is so stupid. Prayer is talking to God—praising Him and beseeching Him to extend His power to the meeting of God's People.

I think these are about all we can expect from our "Franchisees". While there may be localized variants, these are the constants. But if you find them to be absent, then they are probably not "Franchisees". They are just pretenders, riding on the name of another.

~ Terry Basham, II

But it's not about reaching the *world*: It's about reaching the next *street*. And the street after that. And the street after that. And the street after that...

It's not about reaching Timbuktu: It's about reaching those new subdivisions on the edge of town, and the projects over across the tracks. That's how we take back the world: One street at a time! We certainly have the tools! Christ gave them to us. The closed communion table is one of those tools: It is the guiding template. However, centralized parachurch, denominational, and so-called 'missionary' organizations persist with their unscriptural propaganda and are thus now *draining funds* from local churches, *draining motivation* from local churches, and *undermining the God-mandated authority* of local churches to conduct autonomous local missions in the correct Biblical method. They leech off the participation and will of local church members to instead involve themselves in fashionably centralized 'global' activities, tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness, instead of members remaining responsibly in place to serve as fitly joined together and compacted limbs in Christ's locally assembled body. By eroding and destroying the small local home churches, there will soon be no more home churches to send or support missionaries overseas anyway. Parachurch missionary organizations will then be free to become self-serving charitable trusts and corporations tied only to the liberal megachurches which support them, and once solvently established, parachurch ministries' usual pattern is to diversify operations into so-called 'Christian' publishing houses and socialistic-style or ecologically-favoring and politically correct overseas aid projects to third-world countries which pander to the unsaved world's agenda in order to retain government-sanctioned charitable tax status, but which have little or nothing to do with preaching a Biblically saving gospel to spiritually benighted cultures. The role and authority of the local church has also been further undermined in the last few decades by the rise of television ministries, Internet ministries and Christian blogs, and even Christian books and magazines: Anything which negates a Christian's self-perceived need to actually attend and join a local church, and which re-

places that activity with private worship and independent religious investigation, that is to say, anything which purports to supply Christian knowledge, as long as it is *not* a local church, is fine with Satan. Thus when almost anyone in the Western World today in the generation aged under 50 years old is challenged with the gospel, the clichéd rhetorical mantra they trot out is almost always: "I believe in God, but I don't like organized religion". And where did this attitude come from? It came directly from Satan, who has worked hard, using the mass-media tools and technology of the 20th century, to sow this weed of slander and distrust of the local church into the human mindset, in order to sideline the local church, not just from national culture, but from within Christendom itself, as something to be ridiculed and maligned as an archaic, irrelevant and even socially harmful institution. This is devil's work indeed. The correct Biblical method for evangelization is 'Mission first to the local neighborhood, and charity first to the household of faith'. But the Satanically inspired denominationalism and parachurch missions of this modern age have reversed this to a perverted strategy of 'Charity first to the local neighborhood, and mission first to overseas'. The error has consequently left large swathes of our home nation without a locally evangelizing church. Socially stigmatized and thus afraid to evangelize in their neighboring streets, local churches simply donate cash to overseas missions instead, having been falsely taught by two generations of parachurch propaganda that that is the correct way to engage in missions.

For if the rules of the communion table can be slackened, and if its inbuilt teaching and purpose (as a governor of discipline and bonded inter-responsibility between members of the same local church) can be reinterpreted and reclassified as something else, it follows that the bonds of the local church can be swiftly broken, and its role easily redefined as something other than God's intended purpose for it as the proper (and thus only truly effective) source of evangelical witness.

We can now therefore clearly see how doctrine which is not tied to a closed communion table has taken the authority, the autonomy, the purpose, and even the mission of the local church, *out* of the local church's hands.

*Territory is gained for Christ, not by joining together in one giant centralized huddle, but by dividing and spreading out.*

But scripture teaches us that we can accomplish everything that Christ requires of us by sticking to the format of a local New Testament church that is alone, autonomous, separated, consecrated and closed in communion to members only. Because then, all we need to do is preach, reap, teach, discipline, and divide. Yes, divide!

are on earth in this church age, it is obviously a practical impossibility and therefore meaningless to attempt to gather and join the whole church of God all over the surface of the earth into one assembly, to simultaneously partake in the Lord's Supper.

We cannot physically assemble with all Christians on the other side of the world, in

*The success of this devilish wounding is directly attributable to the doctrinal confusion of the role of the local church that has followed the deliberate derestricting of the communion table in evangelical church culture.*

**Closed communion governs correct understanding of God's timetable for the church**

To repeat, our scriptural mandate in this church age is not to unite churches, but to divide and spread out. At the moment, while we

Australia say, to share one cup and one loaf. Instead, Christ comes down to our local assemblies whenever two or more of us gather to locally manifest his body as a local church to the local communities of this lost world. However, the Bible tells us that there is a future appointed time for a universally shared Communion Supper to take place.

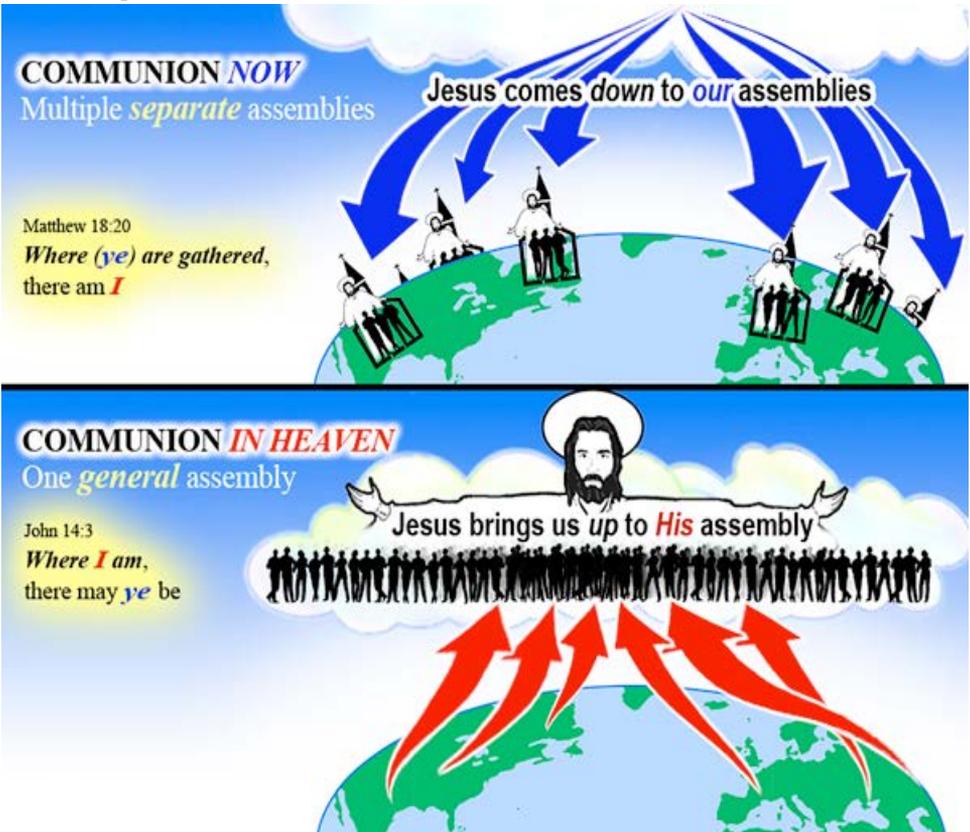


Figure 5: This diagram is not an illustration of the Rapture (though it could partly serve as such). It is simply a comparison between the order of things now, and the order of things to come.



toward God and if you're not baptized—you must not have it!" Now, consider this question,

***"Can a Homosexual be saved?"***

I have heard yes and no. You probably have too, and in an era of increased militant homosexual activism we need to think about it. More and more people who used to sneak around in the dark to commit this lewd sin; are now emboldened in this sinful practice, and we are forced to consider it. IS there hope in the Gospel for these sinners? Are they in a salvation-proof state? These are questions that we will need to find answers for more and more in the coming days.

I want you to know something about the Lesbian Gay Bisexual Transgender community. They will not be silenced; they are driven by the *shame* of their sin not to repentance. Instead, they are driven by this *slave master of iniquity* to do whatever it takes to be considered **Normal**. Where do they get this courage? In my opinion, they've gotten it from the Heterosexual fornicators and adulterers. (I'm not discounting man's fallen nature, and its desire to excuse his sin.) In this country, Heterosexual sex outside the bonds of Marriage is NOW NORMAL. The sexually immoral have achieved that, and now the digression of sin is taking us to the next level and its *down, wa-a-ay down*.

***What's the solution?***

The Gospel. The Gospel is a wonderful thing. Have you considered how the gospel of Jesus Christ has saved your soul and life? Not only from Hell's torment, but from the pathetic and pitiful reality of a life dominated by sin? Sin's path leads continually downward, and Romans chapter 1 tells us that!

Only the Gospel of Jesus Christ can turn the tide. **If** it is preached everywhere, done boldly and correctly it will make the difference! But can it make a difference for the Homosexual? Or are they beyond hope? The letter to the Corinthians plainly says no. Such were some of you... If you were (past tense), then you must have been 'that' at one time! The Church at Corinth was made up of a people who had been involved in the grossest sins that an American can think of! We really are unable to comprehend the depth of wickedness that encompassed that city! But they had been made new—I Corinthians 5.17! I make no excuse for the dark sin of sodomy AKA homosexuality, it is of a particularly disturbing nature but **it is not the unpardonable sin!** In fact, I'm intrigued by how often what the that sin is changes!

***Do not be caught up in fleshly feelings about this particular sin!***

Even a lost man feels very strongly about homosexuality, and will say some potent things about it. By potent, I mean things that are hateful and harmful. A few years ago a Pastor in West Virginia was called on the carpet by the Homosexual Community for some things he said in a Sermon from his youth. That sermon was at a Pastors Conference, and the saddest thing is that his remarks were not booed, they were applauded! Someone should have rebuked him for it, but no doubt if anyone had, they'd have been accused of being soft on sin. Such is our hatred for this sin above all others!

There is a natural repulsion that we have about this sort of sin that we don't have about other sins and we can easily fall into an unholy hatred for the people who live in this sin. A hatred that we don't have for others in sin. Typically it is because we've never committed *that sin!* I myself when talking with people about their struggles have empathy for those who struggle with things that I have struggled with! My friends, to quote a cliché: the ground at the cross is level!

Most men feel very differently about the man who has dozens of female conquests versus the man who is a committed Homosexual! Both are equally damning, and both will answer to God, but we respond differently because of our repulsion over Sodomy! Just last week Christians and non-Christians were outraged by the picture on Twitter of the Gay football player who gave his boyfriend a celebratory kiss! It is so contrary that even a heathen is bugged by it.

***Do preach that this is a sin!***

Warning people that a thing is a sin, is only part of the job! We must preach the JUDGMENT of God upon mankind for sin and the GRACE of God found in CHRIST JESUS! We warn people of the Wrath to Come. Christ Himself did not come to condemn men, he came to save them because *they were condemned already!* Don't be intimidated by the idea of hate speech. In the words of John McArthur, "Warning someone about the consequences of their actions is not hate speech, it is love speech."

***The world needs to HEAR the Gospel.  
Let us consistently be found guilty of  
preaching the Gospel to every  
creature!***

*The Baptist WATCHMAN*

A ministry of

**Bethel Baptist Church**  
1902 NW Columbia Ave  
Lawton, OK 73507

The Baptist Watchman is published quarterly by

**Bethel Baptist Church**

1902 NW Columbia Ave, Lawton, OK 73507

(Pub. No. **118130**)

**PERIODICALS**, Postage paid at Lawton, OK

Postmaster: Send change of address to

1902 NW Columbia Ave, Lawton, OK 73507

**ADDRESS SERVICE REQUESTED**

**PLACE LABEL HERE**