

The Baptist WATCHMAN

INDEPENDENT *** DISTINCTIVELY MISSIONARY *** PREMILLENNIAL

Volume 2014, Number 4

Terry Basham II, Editor

October 2014

Supporting Missionaries

by Terry Basham, II

1. Should we...
2. How should we...
3. What should we expect...

1. Should we support missionaries?

The answer is YES. How do we know that we should, is there a text of holy writ that says we should? Not explicitly, but I think in the sending of Paul and Barnabas and in Paul's letters to the churches it is obvious that churches sent money to them. They probably also gave food, clothing and shelter to them.

Support is not just financial aid. It can be books, food, computers, tracts, study guides and virtually anything else the missionary needs! A common, non-financial support that missionaries desire is Prayer. I do not think the Apostle Paul ever asked for money in any of his letters. He thanked people for it, but he only asked directly for prayer. If anyone knows differently, I welcome your comments at

terrybashamii@gmail.com.

It is a no brainer that people need money to live on, and the book of God tells us that those who preach the gospel should live from that. People who have been saved and sat at the feet of the teachers of the Word of God should compensate, as they are able, the teachers. It is an indicator of spiritual apathy in a church when the teacher of the Word of God is considered a welfare case or as not important in his work. A church that holds the word of God in high esteem will generally be very gracious in their compensation of a minister—in my humble opinion and experience.

Those who go out in the world to preach the gospel, baptize and organize churches (not

plant) will not immediately receive pay for their work. So, we who are the churches of Christ should give to these brothers as we are able to, and we may need to do what the Macedonians did—give even though we are poor—for the Lord God can bless and does bless the smallest of offerings.

2. How should we do it?

Should we send our money to the Missionary? Should we send it to the Mission agencies (and by that I mean a Missions Board) or some other Para-church group? Or should we send it to the Church that has sent out the Missionary?

I think and believe that a church should give its money only to another church. We only send letters of recommendation to another church. We do not send them to individuals. Now, what that church chooses to do with that money is up to them. We have no oversight of their activities: Christ is the head of that Church. The only expectation we have is that the money we give for support goes to the Missionary.

3. What should we expect from a Supported Missionary?

One Missionary I heard said in a church where I was a member; "Every church should win and baptize seven people a week or it is not a real church." Some people are crippled too high for crutches...

continued at: Missionaries, page 9



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 3 of 3 Parts

Three common objections to closed communion, refuted

Objection 1:

Travelling Christians

'What about travelling Christians or Christians on vacation, or missionaries on furlough, whose church home is far away, or even on the other side of the world? Isn't it our duty to make them feel at home in our church by sharing our communion table with them? Wouldn't it be abominable behavior to turn a weary faithful traveler away from the Lord's Supper?'

No, it would not be abominable. Turning someone away from the communion table is not the same as turning him away from Christ. We're not turning him away from the family of God. We'd give him the right hand of fellowship. We'd greet him with a brotherly kiss (if we were Italian). We would share our food with him. We might even give him money, if the Spirit moved us to give practical help to this brother on the road. But he is not a member of our local body of Christ, therefore, admitting him to our communion table would have no doctrinal meaning or spiritual value whatsoever.

The Lord's Supper is not a sacrament. We are Baptists. We are not Roman Catholics who think that a Christian needs to top up his salvation and spirituality with the transubstantiated body and blood of Christ wherever we go. The elements of the Supper (bread and wine) impart no grace. Scripture teaches 'once saved, forever saved!', and no human activity can nullify that state, or enhance it. So if you're out of fellowship with the lord, topping up with crackers and Kool-Aid at our communion table isn't going to help your condition one jot. There is no benefit to you in us opening our table to you, because we don't have what you need. What you need is communion with your home church. Go home and take communion there, back where it has a meaning for you. It has no meaning for you here.

It is true that missionaries often need to be away from their mission field (that is, their communion church), for long periods, for deputation, medical reasons, other complications, or furloughs of half a year or more, and

sometimes several years. In such circumstances, a missionary should either re-unite with his sending church, or temporarily join whatever available likeminded local church is most conveniently located during this interruption to his usual work on the mission-field.

But what is a missionary? Is a missionary an evangelist who constantly jets around the world spending only a few days or months evangelizing a place, and then rapidly moving on to somewhere different? No, it cannot be, because that would mean that the missionary had no local church to take communion in. A missionary, like any other Christian, must also be a church member. He is not above that stipulation. A missionary is someone who assembles a church, and having assembled it, joins it, and subjects himself to the service and love and responsibility and discipline of membership in that local body of Christ. We can see in this then, another facet of how the correct Biblical administration of the Lord's Supper dictates the correct Biblical way of doing missions. A communion table open to travelling missionaries would (and sadly does) only engender missionaries who are not really church-assembling missionaries at all, but perhaps only mere parachurch travelling evangelists with no responsibility or obedience to a correctly functioning local body of Christ.

What about Christians who are visiting your church because they are on vacation? The answer is again no. No communion Supper is necessary or should be granted to the Christian tourist. The travelling vacation is a relatively modern phenomenon. People have only been doing it for about two hundred years. In Paul's day, people didn't just jet off to another part of the world or the country for two or three weeks every year. They were too busy, or too poor, many of them were slaves, and the technology for high-speed travel didn't exist. Just because the world changes its customs and technology, is no reason for the church of Jesus Christ to change its doctrines. Remember, Christ called us out of this world, to serve him (John 15:19, John 12:25-26).

Certainly it is good for travelling Christians to make a point of visiting a local house of the Lord on the Lord's day, for no Christian should ever think that we could ever be on vacation from the Lord. Therefore, it is even more important that Christian tourists should be made to feel homesick for their own church. When they are excluded from the communion table in the church they visit while on vacation, it should remind them of the bonds of fellowship they have left behind in their home church, and this should encourage them to pray for their home church, because they are still responsible to that body of Christ which they have left behind for two weeks in the pursuit of leisure, and they are indeed ambassadors for it. Membership of your church should be more important than where you take your vacation, or even where you live, or where you work.

There's a popular idea going around in evangelicalism today, which says that "God uses the circumstances which human culture arranges, as opportunities for us to work God's purpose". That idea is *wrong*. Instead, Christians should be using the instructions in the Bible to *conform human culture* to God's purpose.

Christians have the power to reverse the status quo, and to influence and govern human culture. Historically, we've accomplished this before: In the 19th century, by refusing to compromise doctrine, we Christians established a widespread western Christian culture over half the planet. And there is doctrinally nothing to stop us accomplishing it again. There is nothing in the Bible that says "now is not the time to do that". There is no prophecy that says "in the 21st Century, Christians need to shut up and tow the humanist line". There's no verse in the New Testament that says "stop handing out gospel tracts when the ACLU tell you that its racist". We should therefore *start influencing circumstances*, instead of letting circumstances influence us. Instead of Christians saying "Oh dear, people have to move around so much these days because of modern employment trends, that we'd better have an open communion table", we should say, "Be not conformed to the image of this world" (Romans 12:2) and *close* our communion table, *stop* moving around, *stay* with our church, *wait* upon The Lord, and *watch* what happens next. We would see a change! The Bible repeatedly records how God accomplished extraordinary things through the lives of believers who served

him by *the Book*. And God does not change. If in the Last Days, God repeats His *modus operandi* as He did in the days of Noah, we can be sure that He has maintained His policy and His promises and his prescriptions for correct and fruitful Christian living for all of the years in between, and that means *now*. Correct policy on church membership, activity, and missions, flows from the correct procedure of a closed communion table.

Objection 2: 'Good Standing'

'Why should we refuse communion to local Baptist friends of good standing, or guest preachers? How can we justifiably close our table to a man who's just preached for us?'

Some Baptist churches offer communion to visiting pastors and preachers, because they say they are 'in good standing'. By that, they mean that by reputation they consider him to be a pretty good fellow, who, to their knowledge, hasn't got drunk or committed adultery lately, and isn't a Roman Catholic. But if you think about it, that's a double standard. Why should a visiting preacher they hardly know be automatically judged of good standing, while an actual church member may be being placed under discipline and excluded from the table that same week? I've preached as a guest preacher in churches where in fact they knew next to nothing about me. Just because I'm a preacher, doesn't mean I'm a godly Christian. I hope that I am, but the point is, the church I'm visiting doesn't know that. They have no way of knowing for sure. I could be working hard at hiding very secret sins. Yet they would share the elements of Christ's blood and body with me, a stranger, and not with a member of their own local body of Christ who is under discipline and going through a difficult time genuinely and hopefully trying to reconcile himself back to God at that moment? Wrong. Thus, it is far better, safer, and fairer, to exclude *all* visitors from the communion table. But instead, rather than offend anybody, many churches today have decided that it is far better and safer and fairer to include *all* visitors. But that's even more wrong. Because having an open table means that in fact, you have an open church. And an open church, as we have already seen from scripture, is no church at all! Churches who hold an open communion, are saying of visitors "We assume he's in good standing with his home church, so we'll give him communion". But in fact, a correctly functioning

church operating a closed communion table should say: “*Because we assume he’s in good standing with his home church, we will not give him communion. We don’t need to give it to him, because we know that he can freely have it when he gets back to his own church*”. By refusing you communion when you visit our church, we are not judging *you*. We are judging *ourselves*. We wouldn’t want to drag *you* into *our* affairs. We want you to enjoy your visit with us. You are our honored guest. We don’t want to drag you into a disciplinary procedure. You’re nothing to do with us, and we’re nothing to do with you. And we’re nothing to do with your church. If you are out of fellowship with the Lord, then your own church should be dealing with you. Not us. We’re certainly not judging you. We don’t have time. We’ve got our own affairs to get on with here. Thus, closed communion that is restricted to members-only is not an exclusion of committed believers. Rather, it is the opposite!: It is an invitation to *uncommitted* believers to become *more* committed believers, more committed to responsible participation in a local assembly of the body of Christ. Committed to actually permanently *join* our assembly, instead of sitting on the sidelines, or alternatively, more responsibly committed to their own *home* church. We exclude you from our communion table because *we want you to want it more*. Absence makes the heart grow fonder, fasting makes the body hunger, being *out* of communion should make you want to be *in* communion, back in your home body of Christ, the home church where God has placed you.

Objection 3: False Unity

‘Doesn’t closed communion make us look divided and unattractively schismatic in the eyes of the world, and therefore without credibility, because we show no brotherly love? Shouldn’t we make more of a show of unity, that the world may believe that God sent Jesus, according to John 17:23?’

No. Because in John 17:23, Jesus is not commanding his churches to make any artificial show of ‘unity’ towards the outside world. We are not to pander to the unbelieving world’s idea of what the church of Jesus ought to look like. We are simply to preach the gospel. If every church in the world simply looked tightly to its own affairs, refused to compromise with doctrines of other religions, and made its sole priority the preaching of the gospel, the unbe-

lieving world would soon see that us Christians were indeed “one”. They would say to us “Ah, yes! I know who *you* people are: You’re the people who simply look tightly to your own affairs, refuse to compromise with doctrines of other religions, and your sole priority is preaching the gospel”.

It follows then, that in fact the only churches who are disrupting Christian unity are the ones who are not preaching the gospel. *They’re* the ones who are sending a confused message to the world. But J.C. Ryle said: “Let your Christianity be so unmistakable, your eye so single, your heart so whole, your walk so straightforward, that all who see you may have no doubt whose you are, and whom you serve!”

To the world, yes, you may look foolish. Popular culture today has put churches under immense pressure to trade in our apparent foolishness, in exchange for the wisdom of this world. But scripture promises that our foolishness will confound the wise. If a church is worried that turning away so-called like-minded Christians from the communion table will deplete its numbers, they should go out and evangelize to harvest a new crop of Christians to fill their pews instead. Scripture tells us to redeem the time, because the days are evil. Pastors should not exhaust time cajoling and bargaining for the loyalty of pernicky church members who aren’t even bothering to wear the wedding garment.

Instead, we should go out into the highways and hedges and find new guests who really *are* hungry and thirsty for righteousness. Correctly narrowing the strait gate to the communion table will result in fewer but better church members. God Himself pruned down Gideon’s army from 32,000 men to only 300 who were worth taking into battle. The figure would probably be about the same today: Out of 32,000 professing Christians in your state or nation, there are perhaps only 300 worthy to march in formation behind the Sword of The Lord. Divide them into fifties and we could have six good churches across the state that would accomplish more than the other five hundred churches in the state put together. If there is one thing abundantly clear from countless Biblical events, God’s actions have never been restricted by low numbers of human volunteers. Quite the opposite.

An even worse sin than admitting ‘like-minded’ people to the communion table, is the new trend of inviting entire ‘like-minded’ local

churches to the table: The gimmick of ‘joint-communion’, that is to say, two Baptist churches from neighboring districts, perhaps churches pastored by buddies from the same Bible School, or maybe even two or more evangelical churches under the broad spectrum of the ‘World Council of Churches’, uniting for a communion service together, “In a spirit of love”. It seems harmless, but for two things:

1. It defies the definition of the local church as an autonomous body of Christ, and carries no value or force necessary for membership discipline and nurturing.

2. It destroys both churches concerned from within.

We can look to an example from human biology to illustrate how this destruction occurs. Inside the human body, the routine chemical process known as ‘digestion’ occurs on a daily or almost continual basis:

The purpose of digestion is to break down the many types of bulky and diverse foodstuffs on your dinner plate into the final chemical synthesis required for easy absorption into the human bloodstream, to feed your body...

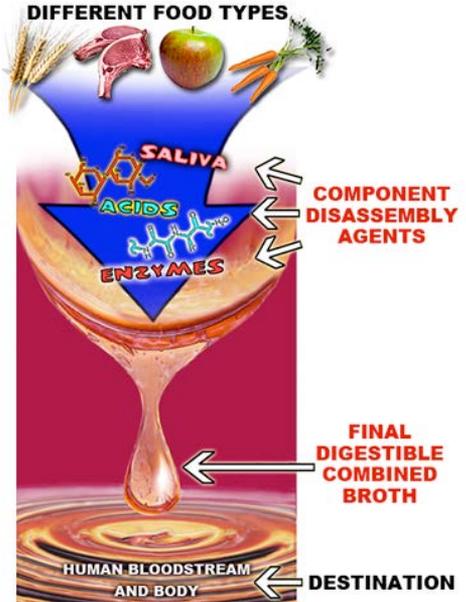
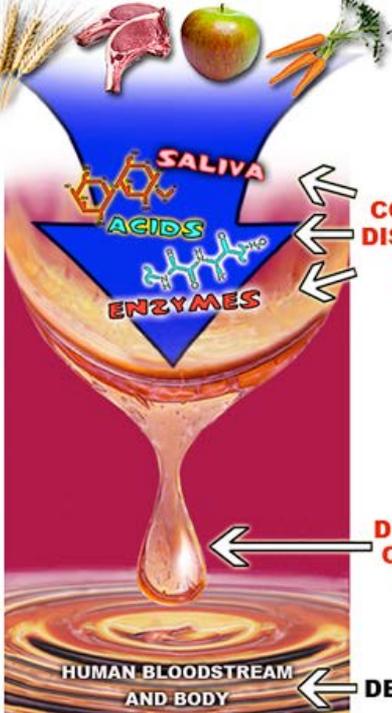


Figure 6: Digestion in the human body

DIFFERENT FOOD TYPES



DIFFERENT CHURCH TYPES

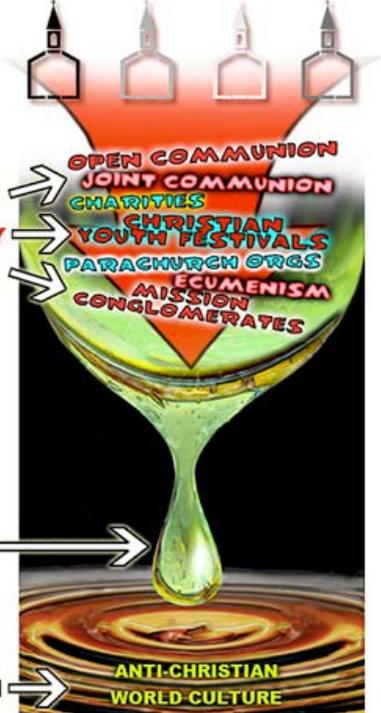


Figure 7: Inter-church communion is the same process

Inter-church communion is always touted as an exercise in ‘discarding our differences’ and ‘affirming a common faith’. *This is exactly what Satan wants!*

Satan wants all the different shades of evangelical Christian churches broken down and liquified into a manageable and easily digestible solution suitable for *easy absorption* into the mass anti-Christian culture of today that is the precursor of his abominable one-world religion. Just as biological digestion works by using enzymes to *break the chemical bonds* of foodstuffs into *individual* unassociated molecules ready for absorption into the body, in other words, *disassembling* the molecular assembly, Satan’s plan likewise works by undermining and *breaking the membership bonds* of local churches into *individual* Christians, unassociated, and without loyalty, to any local church.

Satan is *disassembling the assembly*, and just like a digestive enzyme, open communion is the key initial catalyzing mechanism and step which breaks off Christians from the bond of church membership, rendering them vulnerable and primed for absorption into the anti-Christian world culture: Satan’s culture.

Thirty years ago, a government which picked on only certain churches, or certain denominations, and told them to curtail certain doctrinal activities and distinctions, would have been denounced as despotic. We would have expected it in Soviet Russia. But a British or American government attempting that, could not have got away with it thirty years ago. The legislation did not exist within the national constitution for a western government to be able to transgress free speech rights to gag churches. But if a way can be found to first get all the different denominations and shades of evangelicalism to wear *each other* down, that is to say, if the churches themselves would agree a single universal creed among themselves, it saves the government a lot of work, because then, they can gag the whole religion at a stroke, with just one law. This is what is happening now, in the 21st Century. It is the reason why government can railroad homosexual marriage equality clean through the Christian community with little or no opposition, because in the last twenty years, the majority of the Christian community have already united themselves *in a common doctrine designed to be inoffensive to the unsaved world*, and have been digested and accepted, and absorbed by this world, as a harmless lukewarm syrup. The prognosis of this

is that the more the world *absorbs* the church, the more the world can *control* the church. The situation as it stands in the year 2013 is that in the past fifty years, churches have thrown away so much doctrine to make themselves so palatable to the unsaved world, that the unsaved world is now the major consumer and stockholder in the church, and once the unsaved world owns a controlling interest, it can take over the church and close it down. The unsaved world will always be the majority, and a majority controlling interest cannot be beaten.

Therefore, the Christian church can only survive by not merging. Local churches merging with each other is the first dangerous step towards the whole church merging with the unsaved world. We are clearly warned in scripture about the hunger and methods of Satan “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8), unfortunately however, so quiet and stealthy has Satan’s recent infiltration and destruction of the professing church been, that many of the last few remaining evangelicals do not even realize that the enemy has now surrounded us, and is now circling for the kill! It’s almost too late.

Oh, what music in the Shepherd's ear!

From Octavius Winslow's
“Green Pastures”

**From His own infinite and boundless
sufficiency, the Shepherd supplies
all the needs of His flock.**

Christian, you have...

not a **sin** His grace cannot pardon;
not a **corruption** it cannot subdue;
not an **infirmity** it cannot help;
not a **burden** it cannot sustain;
not a **sorrow** it cannot soothe;
not a **difficulty** it cannot surmount.

Oh, what music in the Shepherd's ear

is the feeble bleat of the lamb,
or the plaintive cry of the sheep,
appealing in times of sorrow,
danger, and need;
to His sympathy, power, and
protection!

Therefore, as we stressed earlier:

In separatism is our strength

A government cannot round up and exterminate Christianity as a whole while there are still motley bands of mavericks spread up and down the country who refuse to join in the parlor games of modern so-called Christianity. We preach the blood of the Lamb, and the all sufficiency of scripture as our only rule of faith and practice, and that is what Satan hates most, because he cannot work with those *indigestible* elements of the pure gospel.

Therefore, it does not matter if Baptists keep contention between ourselves over the truly hard questions, such as millennialism, the precise workings of election, or “how many Jews will be saved?”. But we should never throw away the truth which separates us, in exchange for a falsehood that unites us!

Never throw away the truth which separates us, in exchange for a falsehood that unites us.

Let us instead keep our convictions, exhort our flock to love the Lord and none other, stay assembled, and close our communion tables. For it is better to hinder entry to the doubtful and the disputer, to test his motive and resolve, and make him knock on the door to life more earnestly, than to fling open the door wide for Satan to just stroll in, only to steal, to kill, and to destroy. Narrow is the gate, so let us keep it that way, for the advantages of closed communion far outweigh the pitfalls of open communion.

Closed Communion preserves the church

Some readers' conclusions may differ. We do not claim this to be a scholarly work, but wherever there were gaps in the writer's Biblical knowledge, or fuzziness in theological thinking, they were filled in with the substance of things hoped for and the evidence of things not seen, and the result of this study, observation, and experience of a lifetime, is that a closed communion table is one of the most vital, successful, and God-honoring strategies for preserving and prolonging the existence of the church against the gates of Hell in these evil days we now live in. At time of

writing, it may be too late to recover what remains of the evangelical church in the western world from the apostasy which now overruns it and the consequent persecution threatening to break out upon us, but if there is a Christian equivalent to the boy who keeps his finger in the dike to delay the deluge ere the rescuer draweth nigh, it is surely he who maintains a closed communion table. *“There's no discouragement shall make him once relent”* (Bunyan).

© Adam Nixon 2012~~

Franchise Variations

In a previous article, I wrote about the Franchise of the Independent Baptist Churches, and what you can expect in one. In every church there will be variations, and many of them are no big deal, at least not to me. I may not tolerate them in our fellowship, but in yours, it is your business...

I think we all expect variations—they keep it interesting! However, there are things we should seriously consider, and avoid. I offer these for your consideration.

1. Avoid plurality of Elders in leadership.
God's Word is clear on this: a Bishop overseeing the congregation, assisted by the Deacons.
2. Avoid more than one version of the Bible endorsed and used by the Church.
I hope that one is the Authorized Version.
3. Avoid the exaltation of music.
This can be avoided by staying with Congregational singing and limited instrumental accompaniment.
4. Women in prominent roles of leadership.
Spiritual women will not have problems with submission and those who do are... you know... not spiritual.
5. A prolonged absence of Gospel Preaching.
It's possible to neglect this—don't! Preach to men with an earnest pleading to look to the Lamb of God!
6. The lack of genuine congregational government.
The voting on of an issue took place within 10 days of the ascension. We vote and God's will is revealed.

Terry Basham, II

Biography of Oswald Chambers (1874-1917)

by Evangelist Tim Green, Day Heights, Ohio

In downtown Cincinnati nestled among hospitals, the mansion of William Howard Taft, abortion clinics, blighted ghettos, Fanny Crosby's one-time home and brand new condominiums sits a holiness Bible college. Oswald Chambers taught within its portals and spoke at their annual camp meetings a couple of years near the dawn of the 20th Century. I have entered the room (now called Chamber's Room) on several occasions and have done so with awe. Many of the books he wrote are there on a shelf (about fifty titles) and some of his handwritten outlines are framed and adorn the walls. It feels like sacred ground and an holy, hushed atmosphere envelopes one, like an intruder must feel in entering other special places.

Oswald Chambers' mother and father were both baptized by Charles H. Spurgeon and Chambers' father pastored several Baptist churches in England. When O.C. (initials used hence) was fifteen his father had to leave a church due to illness—they were sick of him! Moving to London he took O.C. to hear the famed Baptist pastor, C.H. Spurgeon. As they walked home that evening O.C., greatly moved by the message, asked his father if he could be saved here and now. Under a gaslight, on a London street, the glorious light of the Gospel illumined O.C.'s heart and he was converted. He was baptized on December 2, 1890 in the Rye Lane Baptist Chapel.

A gifted artist and brilliant student, he entered the University of Edinburgh to study art. His desire was to be a graphic portrayer of the Gospel. His talent as an artist is breath-taking. (A few samples can be seen in the biography by David McCasland). However, God had a higher purpose in mind—the call to preach—period! He left the university and enrolled as student/tutor/teacher at a small Bible college in Dunoon, Scotland. Here he spent nine years in Christian service and some spiritual frustration. The Lord moved him in the direction of his life's purpose and theme of ministry while in Dunoon—Total Abandonment to God! (see Romans 12:1-2).

Chambers, after travelling the world for a year or so, and meeting the love of his life, Bidy, a girl some years younger than him, and surely sent from God (As a mere teenager she was gifted to write shorthand hundreds of words a minute, and she really is the one re-

sponsible for all the published works of her husband). O.C. started the Bible Training Center in London and when World War I broke out he went to Egypt with the Y.M.C.A. preaching and ministering to 400 men a day transiting through the camp at Zeitoun near the Canal Zone. He preached to Kiwis, Brits and Aussies as these young soldiers marched through the sand dunes and into battle and many into eternity. O.C. faithfully proclaimed the Gospel and Bidy provided tea and biscuits to these young men until O.C.'s untimely death in the fall of 1917. He succumbed to complications from an appendix operation at just 43 years of age.

His most famous writing, *My Utmost For His Highest*, is a classic daily devotional read by millions. It has inspired me, as the editor of the daily devotional, *The Baptist Bread*, to keep on keeping on these nineteen plus years of my job as editor of that publication. I have read everything O.C. ever wrote that has been published (that I know of) and the theme that runs through his writings is that the Christian must be abandoned to God. (He faced this crucible of decision in his life as a young student/teacher at Dunoon). His quotes and sayings penetrate to the depth of the soul and seek out the dross; pride, envy, ambition, hatred, variance, etc. (You know, the 'respectable' Baptist sins that we seemingly condone and cover, while denouncing the sins we don't commit, that are quite evident in others; cussing, drinking, smoking...) We must give up our rights to ourselves and surrender to Christ... Christ alone! Why? Because we have been bought with an high and holy price, the precious blood of our Lord (I Corinthians 6:20)

One of the most penetrating and profound statements he made was; "Too much of me erases Him, but enough of Him erases me." I believe John the Baptist said it this way, "*He must increase, but I must decrease*" (John 3:30). The pride and arrogance paraded publicly by many preachers and saved folk is utterly appalling and surely grieves the Holy Ghost. May God give us a new spirit of humility and yielding to Him in every phase of our lives and ministry is my personal plea.

Remember: "...*God resisteth the proud, and giveth grace to the humble*" (1 Peter 5: 5b).

God bless you and stay in the dust at His nail-scarred feet!

Missionaries, continued from Page 1

I think we can expect only two, or three things from a missionary not sent out from our church.

1. Doctrinal integrity.

We vet the missionary before support to see if we are in agreement on what we believe are the most important of doctrinal issues.

2. Reasonable Communication.

Not every missionary can offer a report every week or month but many can. We expect to hear from a missionary at least 3-4 times a year. Most of our missionaries communicate with us as many as 12 times a year and some actually report in dozens of times a year! Reasonable communication is giving the benefit of the doubt to workers on the field because we do not know their situations.

3. We have begun sending out a questionnaire to missionaries that we support.

It has seven questions and is only for the purpose of getting reacquainted with ministries we will never see and people we only see maybe once or twice a decade. It's vital to keep communication with the Missionaries on the field

Brothers and Sisters, we hope these words are a blessing to you.

~ Terry Basham, II



A Joke



Bill and Ned go out to lunch and nearly everyone in the restaurant stops to say hello to Ned. "Ned, you're pretty popular!" says Bill. "I'm the most popular man in the world," says Ned. "Now Ned," says Bill, "you're pretty popular, but you're not the most popular man in the world."

"Oh yeah?" Ned replies, "I'll bet you a thousand dollars that I'm friends with anybody you can name!"

"That so?" answers Bill, "How about the President of the United States?"

"Let's go!" says Ned. The two fly to Washington and knock on the front door of the White House. The president answers, "Ned! How are you doing? I haven't seen you in ages!" The three go play a round of golf and then leave.

"That was luck!" says Bill, "Two thousand says you're not friends with the Queen of England!"

"Let's go!" says Ned. The two fly to Buckingham Palace and, sure enough, are greeted by the Queen. "Hello Ned, my boy! What have you been up to these days?" They enter the palace, have some tea and leave.

Frustrated, Bill says, "Double or nothing, you don't know the Pope!"

"Benny?" says Ned, "Let's go!" When they get to the Vatican, Ned instructs Bill to wait outside and he will come out on the balcony with his arm around the Pope.

After a while, a crowd gathers to hear the Pope speak, and as Ned said, when the Pope came out, Ned's arm was wrapped around him. Ned looks down from the balcony and sees Bill passed out on the ground. He rushes down and wakes him up.

"Bill! Bill! Wake up!" Bill opens his eyes and says, "Ned, you're the most popular man in the world."

"I told you that, Bill," says Ned, "but you didn't faint when I knew the President! You didn't faint when I knew the Queen!"

"Well, I was shocked that you knew the Pope," says Bill. "But I just couldn't take it when the guy next to me tapped me on the shoulder and said, *Who's that up there with Ned?*"



Bible Institute of Correspondence



We are very excited to announce that the BIC program has been converted to MP3 format! Now it can be listened to on a digital player, PC or put on disk for playing in your car! This was a dream of Pastor Keener and we are very happy to be able to offer this to you in an up to date format.

The BIC program offers you 96 semester hours of Theology, Soteriology, Eschatology and Bible Survey. This course will put you on the cutting edge of Bible knowledge and far ahead of many other programs.

Contact us at
 (580) 353-8014 or
 bethelbaptistlawton@gmail.com
 for enrollment and pricing information.

Idiots Catching Flies!

By C. H. Spurgeon

The following is from Spurgeon's sermon, "Hope, Yet No Hope. No Hope, Yet Hope"

Isaiah 57:10. Most people are not seeking to escape from the wrath to come— they are busy in worldly things while hell is near them.

They are like idiots catching flies on board a ship which is in the very act of sinking! We see many people busy about their *bodies*, decorating themselves, when their *soul* is in ruin. They are like a man painting the front door, when the house is in flames!

Men are in a restless pursuit after satisfaction in earthly things. They will hunt the purlieu of wealth, they will travel the pathways of fame, they will dig into the mines of knowledge, they will exhaust themselves in the deceitful delights of sin, and, finding them all to be vanity and emptiness, they will become very perplexed and disappointed. But they will still continue their fruitless search.

Though wearied, they still stagger forward under the influence of spiritual madness, and though there is no result to be reached except that of everlasting disappointment, yet they press forward with much ardor. Living for today is enough for them— that they are still alive, that they possess present comforts and present enjoyments, this contents the many.

As for the future, they say, "Let it take care of itself." As for eternity, they leave others to care for its realities; the present life is enough for them. Their motto is, "Let us eat and drink, for tomorrow we die." They have no forethought for their eternal state; the present hour absorbs them. Carnal minds pursue with all their might earth's vanities, and when they are wearied in their pursuit they but change their direction, and continue the idle chase. They turn to another and another of earth's broken cisterns, hoping to find water where not a drop was ever discovered yet.

Farewell 2014

This year is almost over. They say time never speeds up or slows down, but it sure seems like it is going by pretty fast. This is a good time of the year to look back and see what God has done. No doubt as you look back you will see the hand of providence in your life. Isn't it wonderful to be able to look back and see the hand of the Lord? We go along asking Him to help us, and trusting Him to provide or guide, but we do not really see the evidence because we are right on top of things. However, when we get a little distance between us and tough times, we can look back and see Him.

2014 has been a good year for the Church of Christ at 19th and Columbia. We have enjoyed the hand of the Lord and are very near the completion of the Renovation Project at the church. The people in the church have worked hard at local evangelism, and we are waiting to see how God blesses the seed of His Word.

We have published four editions of the Watchman this year, and we have been able to send several hundred copies to the UK for distribution among the Strict Baptists of England. We have gotten many notes and emails from people saying how much they enjoy the paper—we are very happy to hear this! We sent out, via email, over 1500 digital copies of the Watchman. If you would like to receive it that way instead of via the US mail drop us a note at bethelbaptistlawton@gmail.com.

In 2015 we are going to publish in serial form a biography of John Thomas, the first Baptist missionary to India. He is the man who took William Carey over. We hope to have this entire biography in a booklet form for your own use. We also will have in print the following:

A Study of Proverbs 31 by Valerie Basham, *31 days of spiritual thinking on the role of the wife*.

A 13 Week Study of the Reformed and Covenant Theology by Terry Basham, II, covering the *Solas of the Reformation, and giving the Biblical view of The Covenants*.

We still have a full line of tracts and books and study guides for your use. You can view the online catalog, or write and we can send you one.

God bless you and yours in the upcoming New Year!



~ Terry Basham, II

Index of Articles
for
The Baptist Watchman
Volume 2014

<i>Title</i>	<i>Author</i>	<i>Issue</i>	<i>Page</i>
Backsliders	Basham, Terry II	2	1
Bio of Pastor Terry Basham, II	N/A	1	4
Biography of Oswald Chambers	Green, Tim	4	8
Birth of Bethesda, The	Smith, Jared	1	2
Can Homosexuals Be Saved?	Basham, Terry II	3	10
Cat in the Church, A	Robinson, Darwin	1	7
Closed Communion, Part 1 of 3	Nixon, Adam	2	2
Closed Communion, Part 2 of 3	Nixon, Adam	3	2
Closed Communion, Part 3 of 3	Nixon, Adam	4	2
Divine Hammer, The	Unknown	4	11
[Donkey in a Well, A]	McGahan, Troy Delano	1	7
Dormant Season, A	Basham, Terry II	1	1
Farewell 2014	Basham, Terry II	4	10
Franchise Variations	Basham, Terry II	4	7
God Needs No Improvement	Green, Tim	1	4
Honest – I’m Just a Preacher	Robinson, Darwin	2	15
Idiots Catching Flies	Spurgeon, Charles	4	10
It’s Not a Franchise	Basham, Terry II	3	1
Joke, A	Anonymous	4	9
New Year – Another Chance, A	Basham, Terry II	2	1
Oh, What Music in the Shepherd’s Ear	Winslow, Octavius	4	6
Sixty Second Sermon, A	Unknown	2	11
Stereotypes	Hayden, Ryan	2	1
Straighten Out Or Get Out	Oyen, Bruce	1	8
Supporting Missionaries	Basham, Terry II	4	1
What Happened to Those Walls?	Basham, Terry II	1	1
Why I Am Still a Baptist	Basham, Terry II	2	12

The Divine Hammer!

“Preach, Preach, Preach Everywhere” Mark 16:15–16

You do not know who the elect are. You do not know whose heart will be broken by the divine hammer of truth. But it is your responsibility to use the divine hammer on the hard heart. And as the gospel is preached it will attract to itself, by its own power, through the Holy Spirit, those whom God has ordained unto eternal life.

“Is not my word like as a fire,” declares the Lord, “and like a hammer that breaketh the rock in pieces?” Jeremiah 23:29

Preach, Preach, Preach!

The Baptist WATCHMAN

A ministry of

Bethel Baptist Church
1902 NW Columbia Ave
Lawton, OK 73507

The Baptist Watchman is published bi-monthly by
Bethel Baptist Church
1902 NW Columbia Ave, Lawton, OK 73507

Postmaster: Send change of address to
1902 NW Columbia Ave, Lawton, OK 73507
ADDRESS SERVICE REQUESTED

PLACE LABEL HERE