

The devil enjoys hearing a prayer that is addressed to an audience.

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The Church, By Bob L. Ross—

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

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## "The Gehenna Of Fire"

By the late  
H. Boyce  
Taylor, Sr.

Born  
1870

Died  
1932



The final abode of the wicked is Gehenna. Several things are taught in the New Testament about it.

1. It is a prepared place (Mt. 25: 41, Rev. 20:10). Prepared for the most depraved and dangerous prisoners — the devil and his messengers.
2. For a fitted people (Rom. 9:22). Gehenna is a specially prepared place for vessels of wrath specially fitted for perdition. The word translated "destruction" in

Rom. 9:22 is translated "perdition" in I Tim. 6:9, 2 Pet. 3:7, and Rev. 17:8-11. It never means annihilation. Isa. 66:24 and Dan. 12:2 seem to teach that a part of the preparation of the lost for hell is in their resurrection bodies. These bodies if anything like the bodies of the saints will be flesh and bones (Lu. 24:39). They will also be incorruptible if like the saints (1 Cor. 15:58). They shall be such as to bring shame to the wicked and awake everlasting contempt and abhorring to all beholders (Isa. 66:24).

3. Gehenna is a place where the damned are tormented by fire and brimstone day and night forever and ever (Rev. 20:10, 14:11).
4. This fire will be unquenchable (Mr. 9:43-48). Think of it! Imperishable bodies of flesh in unquenchable fire.
5. An undying conscience (Rom. 2:15). Always an accusing consci-

ence — a worm that dieth not. A gnawing, burning conscience on the inside and unquenchable fire on the outside. No wonder God says they have no rest day nor night forever and forever (Rev. 14:11).

6. The wicked live in Gehenna as long as God lives. The strongest expression in the Bible for that which never ends is "forever and ever." That expression is found twelve times in Revelation. Eight times it is used of God "who liveth forever and ever" etc. Once (22:5) it is used of the righteous. Three times it is used of the conscious suffering of the wicked (14:11, 19:1-3, 20:10). As long as God lives, that long will the wicked suffer.

7. But some man says, "I do not see any justice in that." Well, note that the righteous in heaven shout over God's justice in His judgment (Continued on page 7, column 1)

### Chapter II

## AN EXAMINATION OF SCRIPTURES OFTEN CITED AS REFERRING TO A "UNIVERSAL, INVISIBLE CHURCH"

(Continued)

### Hebrews 12:22-24

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and the church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

The usual interpretation put upon this passage by universal, invisible church theorists is that "the general assembly" and "church of the firstborn" (v. 22) are the same and that the universal, invisible church is referred to. Others who do not hold to the invisible church theory teach that the reference is to a "church in prospect" which they often call the "Glory church." Following the interpretation of such men as B. H. Carroll, Jesse B. Thomas, and H. B. Taylor, Sr., the writer acknowledges that he himself accepted the latter teaching until recently giving the verses in Hebrews 12 a more careful examination. Having thoroughly studied the matter he is fully persuaded that there is no reference here to a "Glory church" or a "church in prospect," much less a universal, invisible church. Here is why he so believes:

The "general assembly" and "church of the firstborn" (literally "first-born ones") are not synonymous but refer to two different groups. This is evident from the following facts:

1. Two entirely different Greek words are used for "assembly" and "church." The Greek word for "assembly" is "panaguris" and the word for "church" is the usual "ekklesia." We have before seen what "ekklesia" means and in contrast "pane-

(Continued on page two)

## Eternal Life And The Case Of Peter

By WILLIAM CRIDER

Pastor, Tabernacle Baptist Church  
Tulsa, Oklahoma



Pastor William Crider

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." —John 10:27-30.

"Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples." —Mt. 26:31-35.

Jesus said that Peter would

deny Him before the cock crew three times. Let's see if Peter did deny him. In the book of Matthew we read:

"Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another said saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betray-

eth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly." —Mt. 26:69-75.

Now that is three times that Peter denied the Lord, and the last time he denied Him, he began to curse and to swear. Now, beloved friends, was Peter lost when he denied the Lord, and if so, had he died right there, would he have gone to Hell? I contend that he was just as much saved (Continued on page 7, column 1)

## The Devil's Counterfeit "Visible Churches"

By ROY MASON

Buffalo Avenue Baptist Church  
Tampa, Florida

The devil's biggest church counterfeit is his "Universal Invisible Church" with which he deceives multitudes. This is a counterfeit that will not bear investigation any more than a clumsy counterfeit five dollar bill will stand investigation.

Satan's phrase concerning "visible" churches is, "It doesn't matter which church you belong to, one church is just as good as another, we are all headed for the same place." Let a man say that one woman is "just as good as another" and that some other woman would have done as well as the one he married, and the chances are he will get a rolling pin bounced off of his head.

Jesus started a church, and He promised that it would continue to exist without a break through the centuries. (See Matthew 16: 18). The church He started was a visible church, and it must have continued in existence through the centuries, or else He didn't tell the truth. Baptists are the only people who qualify to meet the claim of Jesus, for no other religious group has had unbroken history from the time of Jesus until now. The Roman Catholic Church would dispute this claim, but the truth is that church did not materialize fully till centuries after Jesus. The first pope was Gregory the Great (590-604 A.D.).

The truth is the Roman Church developed from apostate Baptists —not Baptists from the Roman Catholics. Besides Roman Catholics claim that their church is built on the primacy of Peter, but Peter disclaimed being anything more than an "elder" (just a simple Baptist preacher). See I Peter 5:1.

There are scores of institutions claiming to be churches today. Are they? They are not to be identified with what Jesus started unless they were started in Palestine during the ministry of Christ, and have had continuous history since that time. None can make such a claim and prove it historically save the Baptists.

What About The Protestants? (Remember that Baptists are NOT Protestants). The Protestant churches originated out of the Protestant Reformation of the sixteenth century, and were man originated. What does the Lord (Continued on page 8, column 1)

## The Baptist Examiner Pulpit

### "THE CONSOLATION OF CHRIST"

By JOHN R. GILPIN

#### SALVATION

"Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." John 6:65.

Most folk think Christ's work is that of trying to save the world. They think His ministry is a failure because so few are being saved. To the average man God is a "disappointed God," or a "defeated, broken-hearted God." Well, such a God is no God at all. God isn't trying to save the world. He is saving His elect. He is taking out of this world a people for His name. By this message I want you to see this truth and be encouraged thereby.

I.  
CHILDREN OF GOD BEFORE

I'd like to show you by inspiration that unsaved people are called the children of God even before they are saved. Listen:

"And not for that nation only, but that also he should gather together in one the CHILDREN OF GOD that were scattered abroad." —John 11:52.

Here unsaved people are referred to as the children of God even before they are saved. Now in what sense can we say that an unsaved person is a child of God? In this sense only—that he is a child of God in the elective purposes of Almighty God.

Now, beloved, if that be true, then it logically follows that that

individual who is a child of God in God's elective purposes is going to hear God's voice.

"My sheep HEAR MY VOICE, and I know them, and they follow me." —John 10:27.

In other words, a sheep has a hearing ear and a following foot.

I grew up on a farm where we used to raise a lot of livestock. Sometimes we marked the stock. Sometimes we would take a knife and cut a crop out of the sow's ear. Maybe we would put a button into the ear of the sheep or the ear of the cow. Maybe we would punch a hole in the web of the duck or the chicken's foot. Thus you see that the favorite method (Continued on page 2, column 3)

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# The Baptist Examiner

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Editor

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## The Church

(Continued from page one)

gurus" means "a festal gathering of the whole people to celebrate public games or other solemnities" (Thayer). Hence, the two words of so great a difference in meaning could not refer to the same thing. We shall show that "ekklesia" is here an abstract reference to the church and the "paneguris" is referring back to the "innumerable company of angels."

2. The "general assembly" is connected to "church of first-born ones," by the conjunction "and." Throughout Hebrews 12:22-24 this conjunction always precedes the introduction of each object. Notice it:

"and unto the city of the living God, the heavenly Jerusalem,"

"and to an innumerable company of angels, to the general assembly,"

"and (to) the church of firstborn ones, which are written in heaven,"

"and to God the judge of all,"

"and to the spirits of just men made perfect,"

"and to Jesus the mediator of the new covenant,"

"and to the blood of sprinkling, that speaketh better things than that of Abel."

There are here seven objects referred to and all are preceded by the conjunction "and." The "general assembly" evidently refers back to the "innumerable company of angels." This is the view advocated by a great host of leading commentators and scholars. Here are the statements of a few:

Berry, in his *Interlinear Greek-English New Testament*, renders the passage so as to leave no doubt whatsoever about the matter. His rendering reads: "And to myriads of angels, (the) universal gathering [paneguris]; and to (the) assembly [ekklesia] of (the) firstborn (ones) in (the) heavens registered." This rendering places a semicolon after the "universal gathering" ("general assembly" in KJV), distinctly separating it from "assembly (church) of the firstborn ones." This makes it clear that the "general assembly" refers back to the angels, not to the church.

Alford in his *New Testament for English Readers* says: "The difficult question of the punctuation has been dealt with in my Greek Testament. The matter would be unintelligible to the English reader. It is enough to say that the writer begins with the innumerable company (literally myriads), in order afterwards to say of what these myriads consist. Adopting then this arrangement, the verse will stand—and to myriads (the word commonly used of the angelic company surrounding Jehovah), the festal host (so the word imports) of angels, and the assembly of the firstborn which are written in heaven." (In loco.).

Vincent: "On this whole passage (22-24) it is to be observed that it is arranged in a series of clauses connected by kai. Accordingly to myriads or tens of thousands stands by itself, and festal assembly goes with angels." *Word Studies*, page 553).

H. A. Ironside, himself an advocate of the invisible church theory, states: "The expression translated 'general assembly' undoubtedly refers to this angelic company and not that which follows, and is better rendered 'a full gathering.'" (*Hebrews and Titus*, page 163).

The *Jamieson, Fausset and Brown Commentary* states that the arrangement of "general assembly" and "church of the firstborn" as being the same is opposed " (1) by 'and' always beginning each new member of the whole sentence: (2) 'general assembly and church' form a kind of tautology; (3) 'general assembly,' or rather, 'festal full assembly,' 'the jubilant full company' (such as were the Olympic games, celebrated with joyous singing, dancing, etc.) applies better to the angels above, ever hymning God's praises, than to the church, of which a considerable part is now militant on earth." (In loco.).

*Pulpit Commentary*: "And to myriads, the festal host of angels." (In loco.).

Adam Clarke: "Ye are come—to the general assembly of innumerable angels: and this is probably the true connexion." (Commentary, in loco.).

*American Commentary on the New Testament*: "And to myriad ones, a festal host of angels, and a congregation of first-born ones, who are registered in heaven. Such is, perhaps, the best construction of these difficult and disputed words." (In loco.).

Arthur Pink: "There is no 'and' between the 'innumerable company of angels' and the 'general assembly,' as there is in every other instance in these verses where a new object is introduced. Personally, we regard this third expression as in apposition." (Continued on page three)

## "Consolation Of Christ"

(Continued from page one)

of farmers in marking their stock is by a mark in the ear or a mark in the foot.

Now, beloved, the Lord Jesus Christ has marked us both ways. He said, "My sheep hear my voice." That's the mark in the ear. "And they follow me." That's the mark on the foot. To me this is most interesting to note that God's sheep are doubly marked. We have a hearing ear and a following foot. I believe that when a man objects to any teaching of the Word of God, fights against it, preaches against it, and goes on thus over a long period in rebellion against it—I believe that proves that he is not one of God's sheep. Jesus said, "My sheep hear my voice, and I know them, and they follow me."

Several years ago I was to preach for a Sunday School Convention. I got to the meeting just before the noon hour and they sent all the delegates and visitors to various homes in the community for the noon meal. I was entertained in a very gracious home. Just after we had had prayer at the table, the lady of the house, who was seated on my left, said, "Brother Gilpin, do you believe that when a man is saved, he is saved forever?" I said, "Yes, I do, sister. If a man is drowning and I swim out and take hold of him and then let him loose, and let him drown, you wouldn't say that I was his saviour. I just prolonged his agony in the water a little longer. I said to this dear lady, "If the Lord would take hold of a man and hold on to him for a little while, and turn him loose, and let him go to Hell, the Son of God would not deserve to be called a Saviour. He's not a Saviour. He is merely prolonging a man's agony here in this world." She said, "I used to believe that too before our present pastor came, but he has taught us better." I said, "Lady, aren't you a member of this Baptist Church where we are having services?" When she said, "Yes," right then and there I understood what I was to preach about that afternoon. They had assigned me a subject that in

## To Hold Meetings In Georgia



ELD. FRANK B. BECK

Bro. Frank Beck of Millerton, New York, will be in a revival meeting in Georgia the first part of April, and we would like to recommend him and ask that other churches use him when travelling to and from this meeting. In a recent letter, Bro. Beck says:

I have been invited to conduct the Spring revival and evangelistic campaign in The Sovereign Grace Baptist Church in Gordon, Georgia, beginning April the 7th or 8th; and if God leads any Baptist Church to have me preach for them in an evangelistic or doctrinal series of meetings, or possibly on a Sunday, as I travel to, or return from Gordon, Georgia, I shall be very grateful. The doctrines I preach shall be in accord with those upheld by THE BAPTIST EXAMINER, which I believe to be true to the Word of God.

## "I Should Like to Know"

### 1. Was John the Baptist ever baptized?

There is no Bible evidence that he was. He was sent of God to baptize, but we do not find that he himself was ever a subject of baptism.

### 2. Please give list, giving name and denomination, of outstanding Christians of the past who believed and preached the Calvinistic doctrines as you do.

This would take a lot of space, so since we are only asked for "outstanding" ones, we will give just a few: John Gill (Baptist), Abraham Booth (Baptist), C. H. Spurgeon (Baptist), John Bunyan (Baptist), Alexander Carson (Baptist), Augustus Toplady (Church of England), John Owen, Stephen Charnock, Thomas Manton, Thomas Goodwin, John Howe, all Puritans and, we think, independents. Matthew Henry (Presbyterian), Jonathan Edwards (Congregationalist), George Whitefield (Church of England, later a Calvinistic Methodist), William Carey (Baptist), Charles and A. A. Hodge (Presbyterian), John A. Broadus, B. H. Carroll, J. P. Boyce, J. R. Graves, J. B. Moody, J. M. Pendleton, all Baptists. We could go on with this list, but will have to stop. We refer the querist to the February 1, 1959 issue of TBE for a longer list (See article on page 3 of that issue entitled "Calvinists.")

### 3. What about the teaching of J. C. O'Hair?

We don't know much about it, except that he denies baptism and is a hyper-dispensationalist.

### 4. What is the difference between Primitive Baptists and

length was about four lines across the page. I never did know what they wanted me to preach on, but I had prepared a sermon anyway. When I got there that day and learned the circumstances, although there wasn't a word in that subject about security, I knew I was supposed to preach on it just the same.

Well, that afternoon when I got up to preach on security, a woman from the choir got up and came down in front of me, stomped her feet and ran down the aisle. I didn't think too much about it. It was right after noon and I thought she had been eating too much maple syrup or something, and I went on with the preaching. Pretty soon back in the audience another woman got up and instead of going out the door, came up, snorted, wiped her feet and ran down the aisle and out. I didn't know what was wrong, but I went right on preaching until I came to Job. I said that the first book of the Bible ever written was the book of Job, and that the purpose of the book of Job was to prove the security of the saved. God demonstrates in the book of Job that when He saves a man, He saves him forever, and the devil can't take him out of God's hand. I said that the very first preacher who preached falling from grace was the devil, and that every man who has preached falling from grace since is preaching the same lie the devil preached in the book of Job. About the time I said that a man jumped up back in the audience, snorted, stomped both feet, and ran out. I found out after the service was over, that this man was the pastor of the church who had "taught them better," the woman who had gotten up out of the audience was his wife, and the one that left the choir was her sister.

One dear soul came around and said, "Brother Gilpin, I've been listening to you on the radio for a long time and I appreciate your messages. I don't want you to think too badly about our pastor. He is a good man. He just doesn't understand things like you do. He is a Godly man." I said, "Sister, he is a child of the devil. He

### tween Primitive Baptists and ordinary Baptists?

The Primitives are not primitive, dating back to early part of the 19th century. They practice feet-washing, not do New Testament missionary work, do not believe the Gospel has any place in the effectual calling of the elect to Christ, do obey the Scriptures as to supporting the ministry, many are similar to Holy Rollers in emotionalism and generally are twisters and perverters of plain Scriptures. Their most heretical doctrine, the idea that the Spirit of God gives life apart from a revelation of Christ to the sinner. They teach that a man may have spiritual yet never have even so much as heard of Jesus Christ. (See J. 17:3).

### 5. Should Baptists receive Primitive Baptist immersion?

If Baptists endorse the abovementioned heresies, yes, go ahead and receive it. But if Baptists stand opposed to these heresies and for the truth, then they should not accept it.

### 6. Who started Primitive Baptists?

The arose from among Baptists during the early years of the 19th century. They were the group that drifted into one ditch of extreme views while the machine-minded Baptists of that day went into another ditch. The machine-minded Baptists developed into modern day Boardism and Conventionism and the other group developed into "hardshellism." Some Baptists did not drive into either ditch.

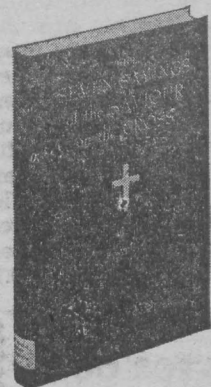
has never been saved. I read verses of Scripture on security this afternoon and your paper walked out and rejected Scriptures. He's not even a man, or he wouldn't have it."

Years passed by, and I did not see this preacher anymore. A few years ago a young man from Pennsylvania was called to preach, and he asked that I come and assist in his ordination. It was four hundred miles from my home. I got together with other brethren and the six of us drove there for the ordination service. On the way, about twenty miles north of my home there's a big roller dam in the

(Continued on page 3, column 1)

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sition (the placing together of two nouns, one of which explains the other) to the former, thus: 'unto the innumerable company of angels—the general assembly.' (Op. cit., in loco.)

It is clear, then, that the "general assembly" has no reference to the church; rather, it refers back to the angels.

It is rather strange to this writer that such a great scholar and advocate of the true meaning of the word "ekklesia" as B. H. Carroll should have overlooked this distinction and understood this passage to refer to a prospective general assembly of all the saved in Heaven. Carroll explains his view in harmony with the word "ekklesia," showing that when all the saved get to Heaven they will then compose an assembly, and that there is no assembly of all the saved now; but we marvel that he failed to see that the "general assembly" of Hebrews 12:23 is distinct from "church of the firstborn."

3. The present tense of the passage rules out the idea that a future church is referred to. The apostle says, "Ye are (have) come," etc. These people had already come to these things mentioned. J. R. Graves says, "Now, if this referred to a church invisible, and ultimately to be gathered in heaven, or one already in heaven, the apostle could not have said, 'ye have come to it,' but ye are going to it. It must have been a church which those whom Paul addressed were then members of . . . Paul addressed these Hebrew Christians as belonging to local churches." (Intercommunion, pages 132, 133).

Notice what they had come unto:

(1) Mount Zion, and the city of the living God, the heavenly Jerusalem. John Gill gives this masterful exposition of these words: "By Mount Zion, and the other names here given, is meant the church of God, under the Gospel dispensation, to which the believing Hebrews were come: in distinction from the legal dispensation, signified by Mount Sinai, from which they were delivered; and this is called Mount Zion, because like that, it is beloved of God; chosen by Him; and is the place of his habitation; here His worship is, and His word and ordinances are administered; here He communes with His people, and distributes His blessings; and this, as Mount Zion, is a perfection of beauty; the joy of the whole earth; is strongly fortified by divine power, and is immovable; and is comparable to that mountain, for its height and holiness: and to come to Zion is to become a member of a Gospel church, and partake of the ordinances, enjoy the privileges, and perform the duties belonging to it: and unto the city of the living God; the Gospel church is a city, built on Christ, the foundation; and is full of inhabitants, true believers, at least it will be, in the latter day; it is pleasantly situated by the river of God's love, and by the still waters of Gospel ordinances; it is governed by wholesome laws, of Christ's enacting, and is under proper officers, of His appointing; and is well guarded by watchmen, which He has set upon the walls of it; and it is endowed with many privileges, as access to God, freedom from the arrests of justice, and from condemnation, adoption, and a right to the heavenly inheritance: and this may be called the city of God, because it is of His building, and here He dwells, and protects, and defends it; and who is styled the living God, to distinguish Him from the idols of the Gentiles, which are lifeless and inanimate, no other than stocks and stones. The heavenly Jerusalem: the church of God goes by the name of Jerusalem often, both in the Old and in the New Testament; with which it agrees in its name, which signifies the vision of peace, or they shall see peace: Christ, the King of it, is the Prince of peace; the members of it are sons of peace, who enjoy a spiritual peace now, and an everlasting one hereafter: like that, it is compact together, consisting of saints, cemented together in love, in the order and fellowship of the Gospel; and is well fortified, God Himself, and His power, being all around it, and having salvation, for walls and bulwarks, and being encamped about by angels; and it is a free city, being made so by Christ, and, through Him, enjoying the liberty of grace now, and having a title to the liberty of glory in the world to come; as Jerusalem was, it is the object of God's choice, the palace of the great King, and the place of divine worship: it is called heavenly, to distinguish it from the earthly Jerusalem; and to express the excellency of it, as well as to point out its original: the members of it are from heaven, being born from above; their conversation is now in heaven; and they are designed for that place; and its doctrines and ordinances are all from thence." (Commentary).

(2) An innumerable company of angels—the general assembly. These angels are "encamped about the church" and are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Hebrews 1:14). "Saints are now brought into a state of friendship with them" (Gill). "Those who by faith are joined to the gospel church are joined to the angels." (Matthew Henry). "We are come," in other words, into blessed association with the entire gathering of elect angels whose delight is to do the will of God, and who are themselves learning that will through His church." (Ironsides).

(3) Church of firstborn ones which are written in heaven. This is an abstract, generic reference to the institution of the church. Alford's conclusion as to this phrase is: "There is no way left but to see, in the words, the assembly of the firstborn written in heaven, THE CHURCH BELOW. And this view, far from being a last refuge, is justified by every consideration. For 1) thus ecclesia is explained, which everywhere, when used of men and not of angels, Psalm 89:5, designates the assembly of saints on earth: (2) the adjunct written in heaven is accounted for, indicating as it does the heavenly character of the church below, the invisible side of their sonship and citizenship (see I John 3:2), with which in this description of heaven we are mainly concerned: (3) we get an explanation of the choice distinction between first-born and later-born Christians, but all Christians as such are called firstborn because of their inheritance of the heavenly inheritance." (Op. cit., in loco.).

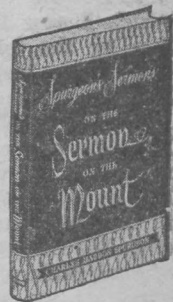
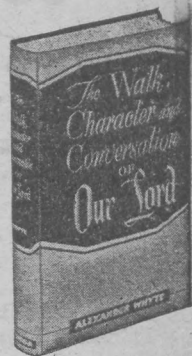
Notice that the verse states that the names are written in heaven, not that the firstborn ones are in Heaven themselves. The being enrolled in the book of life is the token to us, while here below, of our heavenly citizenship and seems to lose all

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## "Consolation Of Christ"

(Continued from page two)

Ohio River, the first one ever built in the Ohio River, and I wanted to see it as we were passing by. After we had stopped for a few minutes and were coming back to get into the car, I looked across the road, probably fifty yards from me, and there sat the preacher who had walked out on me seventeen or eighteen years before. He recognized me as I recognized him, and called to me. He said, "I want to tell you an experience. Brother Gilpin, I've been an awfully sick man. They say I'm going to die." He said, "You remember when I walked out of the service, I thought I was doing right, but I was unsaved. I was saved only about a year ago."

You see what I'm saying, beloved. "My sheep hear my voice." I tell you, I have a very, very definite conviction that there are a lot of people who have not yet been saved that are truly God's sheep. They are not goats. A sheep was never a goat, and a goat never will become a sheep. I have a very definite conviction that there are many of God's sheep who have never been saved, but they will be. They are children of God in the elective purposes of God, and will ultimately hear His voice and will follow Him.

### II.

#### WHAT CHRIST PREACHED.

It is true that we who preach sovereign grace many times have small congregations. Many times we don't have the results that other folk have. Many times, apparently in the eyes of the world our work looks like a failure, whereas some Arminian heretic on the other hand looks like he is "setting the woods on fire." Beloved, if you want to measure my ministry, I wish you would measure it not in the light of the yardstick of some man that I know who is a heretic, but by the Lord Jesus Christ Himself.

One day the Lord Jesus Christ fed 5,000 men, not counting women and children. The next day, this crowd which He had fed reflected over the free lunch of the preceding day: "Oh, that was the best fish fry we had yesterday. And it was free! Didn't cost anything at all. If He could take a boy's lunch yesterday and multiply it so we could have a free fish dinner, He could do it again today. And if He could do it today, He could do it tomorrow. Let's hold on to Him. Let's not let him get out of the community. This is the best thing that's ever happened. Free fish. Free lunch. Never have to work anymore." So, beloved, they went to Jesus and threw out a hint. They said, "Our fathers did eat manna in the desert," as if to say, "That was a pretty good dinner you gave us yesterday, but Moses gave our fathers manna in the

wilderness for forty years, and continued it for forty years, too."

Beloved, the Lord Jesus Christ didn't come into the world to take care of the bodies of devils. That's why I'm not in favor of Baptists being in the hospital business. I'm not in favor of Baptists being in the humanitarian business. I'm not in favor of doing things on a humanitarian basis. Jesus never came to deal with the bodies of devils. He came to draw out His elect. He sent us into the world to preach the Word of God, and He gave us the Holy Spirit, not to save the world, but to call out a people unto Himself, for His glory. So the Lord Jesus Christ showed them by His actions that He wasn't concerned with giving another fish dinner that day. Instead, He was concerned about preaching to them, and He did. He preached four great truths that day and the people rejected these truths.

First of all, He preached to them on complete, total inability and depravity. Listen:

"No man CAN COME TO ME, except the Father which hath sent me draw him: and I will raise him up at the last day."—John 6:44.

Now there's depravity. You can't come to the Father except as you are drawn.

How much did you have to do with your birth when you were born into this world? Well, beloved, you had just as much to do with your second birth as you had with your first birth. Not a bit more.

The fact of the matter is, you are dead spiritually in the sight of God. Bring a casket in here and you walk around and look

in the face of the individual therein and you will say that this one is dead. He is dead physically. Now listen, beloved, that man who is physically dead can get up unassisted and without any effort on the part of anybody else, can lay aside the shroud within which he is encased, can close the casket lid and walk down the aisle and out of the building unaided and unassisted, all by himself, just as easily as a dead sinner can save himself apart from the Spirit and Word of God.

I say to you, beloved, every man outside of the Lord Jesus Christ is totally unable to come to God. He has total inability from a spiritual point.

I can tell an unsaved man how he can gratify his lust. He can understand that. I can tell him how that he can advance in worldly wealth. He can understand that. I can tell an unsaved man about the geography, history, and literature of the Bible and he can understand that. But let me talk to that man about spiritual verities and, beloved, he will get a faraway look in his eye pretty quickly. He is not concerned. He simply can't understand it. He is dense spiritually. Why? I'll tell you why. "No man can come to me, except the Father which hath sent me draw him." Spiritual inability belongs to all outside Jesus Christ.

The second thing that the Lord Jesus Christ preached to them was that they couldn't save themselves by their own works, for they said unto Him:

"What shall we do, that we might work the WORKS of God?"—John 6:28.

Notice, it has the hiss of the serpent every time you talk about works. Every time a Campbellite or a Methodist or a Holy Roller talks about work, his message has the ring of the serpent. These people thought they could do some works for their salvation. Jesus answered and said unto them:

"This is the WORK of God, that ye believe on him whom he hath sent."—John 6:29.

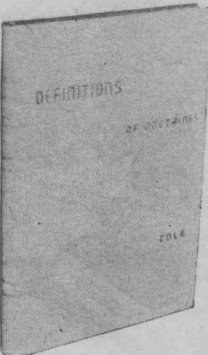
Notice, not "works," but "work." Not plural, but singular. Man puts the "s" on it, but God cuts the "s" off. Now when you get with that individual who talks about salvation by works, or maybe salvation by the city's water works, just mark it down that that man needs to read John 6:28, 29, where Jesus says that there is just one work; not works, just one work—the work of faith, that you believe on Him whom He hath sent. I tell you, beloved, no one was ever saved on the basis of works.

We read where the Lord Jesus says:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many

## Definitions of Doctrines

By C. D. COLE



179

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The primary purpose of this book is to present the doctrine of God. Such subjects as the Being of God, His decrees, attributes, grace, love, will, providence, etc., are discussed. This book is needed by many who do not recognize God as the Sovereign, immutable Person that He is. We recommend it most highly.

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"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

## Baptist Youth Witness

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psalm 71:17

### THE "BY-FAITH" LIFE

"I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."—Gal. 2:20.

The Christ-life is a by-faith life. We are not only saved by faith but we walk by faith and live by faith. Every forward step in the Christian life is a by-faith step. We only "walk in the steps of that faith of our father Abraham" as we step out on God's promises and obey God, oft-times like Abraham "going out, not knowing whither we go."

Contrasted with the by-faith life in God's word are the by-works, by-reason and by-sight lives.

The by-works life is legalistic, has a name to live but is dead, often has a zeal for God but not according to knowledge, is in bondage to fear and to law and ends as foretold by the Lord Jesus in Matt. 7:22.

The by-reason life is rationalistic. The one who lives it may be a worldly Christian, walking in the wisdom of this world which God declares is "earthly, sensual (soulish or psychic,) devilish;" or a higher-critic who won't believe anything he can not understand; or an agnostic, who doesn't know anything for certain because his reason can not fathom and he can not explain all about it. Satan is the god of this world and all worldly wisdom originates with him.

The by-faith life is a life in which "every thought is brought into captivity to obedience to Christ." The by-faith life is the crucified life, in which not only our lusts and passions, the things of our baser self, but our so-called good thoughts and purposes, are crucified; and our wills, purposes, plans and affections are so completely yielded up to Christ that we can say with Paul "for me to live is Christ."

If I make my own plans, think thro' my own problems, work out my own purposes then for me to live is Taylor. But if I take all

my plans from Christ, yield up my plans to Christ, yield up my will to Him so that He works in me to will and to do, accept His thoughts as revealed in His Word by faith and bring my thoughts into bondage to Him, and wait upon His Spirit to guide, not running before Him, but like Israel waiting for the pillow of cloud and fire to lead the way, then for me to live is Christ. The by-faith life is the Christ-controlled life; the Christ-controlled life is the Spirit-filled life; the Spirit-filled life is the life of power and peace and purity.

The by-sight life may be that of an Epicurean, a sensualist, a materialist, a pleasure-monger, a "rich fool" (Lu. 12:13-21) or a "saved-as-by-fire" Christian (I Cor. 3:11-15) who in trying to save all loses all in the final test. The by-sight life is a life lived of and for this world. The by-faith life is the far-sighted life like Moses, who "endured as seeing the invisible," who thought not so much of the temporal as the eternal, "accounting the reproaches of Christ greater riches than the treasures of Egypt." He balked not at present loss if it meant eternal gain. Paul said he "walked by faith not by sight" and for that reason was always of a good courage—never discouraged. The by-faith life is often a take-the-next-step life and wait till God shows the next one.

"One step I see before me;  
Tis all I need to see.  
The light of heaven more brightly shines,  
When earth's illusions flee;  
And sweetly thro' the silence comes  
His loving "follow Me."

So on I go not knowing;  
I would not if I might.  
I'd rather walk in the dark with God,  
Than go alone in the light;  
I'd rather walk by faith with Him,  
Than go alone by sight."

—H. B. Taylor, Sr.

### Who Is A Christian?

A Christian is a man who is born again—"Born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever." — 1 Peter 1:23.

A Christian is a man whose sins are forgiven for Christ's sake. "Whosoever believeth in Him shall receive remission of sins." — Acts 10:43.

A Christian is a man who has had enmity to God taken out of his heart. "You that were sometimes alienated and enemies in your mind by wicked works, yet now hath He reconciled." — Col. 1:21.

A Christian is a man who does not seek for salvation through works. "Not of works lest any man should boast." — Eph. 2:9. "God imputeth righteousness without works." — Rom. 4:6.

### Atonement

There is a beautiful Oriental custom that tells the story of Christ's Atonement on the cross very clearly. When a debt had to be settled, either by full payment or forgiveness, it was the custom of the creditor to take the canceled bond, and nail it over the door of him that owned it, that all passers-by might see that it was paid. Oh, blessed story of our redemption! There is the cross, the door of grace, behind which the elect of God lie in hopeless debt to the law. See Jesus, our Surety, coming forth with a long list of our indebtedness in His hand. He lifts it up, where God and angels and men may see it, and then as the nail goes through His hand, it goes through the bond of our transgressions, to cancel it, forever "blotting out the handwriting of ordinances that was against us, which was contrary to us." He "took it out of the way, nailing it to His cross." — Unknown.

## The World's Greatest Jew—Who Is He?

By CHESTER E. TULGA

"Search the scriptures . . . they testify of Me."

Jesus was a Jew, as the Record clearly reveals.

He was born a Jew (Matt. 1:1-23), of the family of David (Rom. 1:3), in Bethlehem, the city of David, where Micah said the Messiah was to be born (Micah 5:2).

He was born of a virgin, as Isaiah had foretold (Isa. 7:14), His mother a Jewish maiden, the flower of her race, a young woman of whom any people could be proud.

He became a Son of the Covenant by the rite of circumcision on the eighth day (Luke 2:21), a rite which made Him a Jew in the religious sense of the word.

Upon arriving at the proper age, Jesus went up to Jerusalem with His parents (Luke 4:43, 42), visiting the Temple in obedience to Jewish religious custom.

He was a constant visitor to the Temple (Mark 13:1; John 18:20), and did everything else that a faithful Jew should do in obedience to the law of Moses. Matt. 5:17, 18).

When the scribes asked Jesus: "Which is the first commandment?" He replied by quoting the Jewish credo: "Hear, O Israel, the Lord our God is one Lord" (Mark 12:29).

He was the most remarkable Jew that ever lived.

Men were amazed at His power over disordered personalities (Mark 5:20). The great stir in Capernaum was caused by the appearance of a well-known character who had been controlled by evil spirits. He had been living amidst the tombs, cutting himself with stones, making the nights hideous with his cries and stalking abroad unclothed by day. But when Jesus met him and cast out the evil spirits, the people found him sitting, clothed, and in his right mind. Here was a man whom men could not tame. The medical men of the day had no power over him. But Jesus transformed him. No wonder all men marvelled. He was a remarkable Jew, indeed.

Men were amazed at His profound learning. They said, "How knoweth this Man letters having never learned?" (John 7:15). He had no academic degrees. His speech did not have the stamp of any institution of learning. He referred to no great teacher at whose feet he had sat. He came quoting only the word of God as found in the Old Testament scriptures (Matt. 4:1-11). His knowledge of the spiritual world was a constant surprise to the people who listened to Him. His power of spiritual discernment caused them to wonder. The keenness of His intellect astounded them. His ability to speak compelled them to say, "Never man so spake" (John 7:46). The people could not account for Him. He still stands supreme among all the teachers of the world. He was a remarkable Jew, indeed.

Men were amazed at His power over the elements. "What manner of Man is this, that even the winds and the sea obey Him?" (Matt. 8:27). Jesus and His disciples are riding in a little boat across the placid Sea of Galilee when suddenly a storm arises and the boat is tossed hither and thither by the angry winds and boisterous waves. Through it all the great Teacher, tired and weary, sleeps. They awaken Him. Looking out over the turbulent waters, He lifts His head to the howling storm and rebukes the winds and the sea, and there is a great calm. They had seen nothing like this before. He was a remarkable Jew, indeed.

The people were amazed at the authority which He claimed and used. The incident occurred in Capernaum. Jesus healed the body of the palsied man and forgave him his sins. When the mul-

titudes saw it they were amazed and glorified God because He had given such authority unto him (Matt. 9:8).

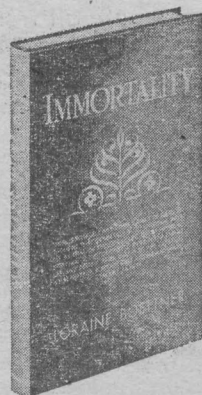
The multitudes were equally impressed when He taught them for He taught as one having authority and not as the scribes (Matt. 7:28, 29). The Sermon on the Mount was a truly remarkable sermon. It has gripped the minds and hearts of men for nineteen hundred years. Men still marvel at that sermon. When the people heard it, they sensed the difference. Other messages they had heard were mere quotations of the law. There were new arrangements of old thoughts. The scribes continually tried to trap Him on many an occasion, but especially in His speech. But He never spoke a wrong word or did the wrong thing. No man ever convicted Him as so much of sin. He stepped over the law laid for Him and came away unscathed. Every other man made mistakes both in speech and deed. They hoped to trap Him when they said, "Is it lawful to give tribute unto Caesar, or not?" He then uttered those words that have passed into our common speech and into the religious thinking of all people: "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." He was a remarkable Jew, indeed.

Pilate was amazed at His power when attacked by His accusers (Matt. 27:14). His accusers flung their charges against Him. Hearing all this, Pilate said: "Hearest thou not how many things he witness against thee?" But Jesus answered not a word. At this Pilate wondered, for what prisoner who ever stood there had refused to defend himself? Jesus did not lose His poise or composure. He was undisturbed, although His enemies were howling for His blood. He was totally indifferent to the dangers which beset Him. He had no unkind words to speak. He showed no resentment. His calmness, the quiet demeanor of Jesus caused Pilate to marvel. He was a remarkable Jew, indeed.

Jesus was more than a Jew. He was Israel's Messiah and the Son of God. (Continued on page 6, column 2)

### IMMORTALITY

By Loraine Boettner



161

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There are three general headings to this book: physical death, immortality, the intermediate state.

Under physical death, such things as prayer for the dead, cremation, the three kinds of death (spiritual, physical, eternal), etc. are discussed.

Under immortality, the discussion centers around life after death.

Under the intermediate state, the author discusses sheol, the idea of second chance, "soul-sleep," annihilation, purgatory, and spiritualism.

This is a very helpful book on one of the most interesting themes of mankind.

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### THE ONLY TEACHER OF THE BOOK





## Prayer

Lord, what a change within one short hour  
Spent in Thy presence, can prevail to make  
What heavy burdens from our spirits  
What parched grounds refresh us with a shower?  
We kneel when all above us seems to lower,  
We rise and all the distant and the near  
Stand forth in sunny outline brave and clear.  
We kneel how weak, we rise how full of power.  
Why therefore, should we do ourselves the wrong  
And others, that we are not always strong,  
That we should ever weak and heartsick be,  
Anxious or troubled while with us in prayer  
And strength and joy and comfort are with Thee.  
—Selected.

timental mush. A man who preaches thus does not know "straight up" about the Bible.

I tell you, beloved, the Holy Spirit never begins a work in a man and later leaves him to go to Hell. God never begins to do a thing and leave it unfinished. A man may start to build a house, and for lack of funds, or because he changes his mind, never finish that house. A man may start out to battle and because of a lack of ability to meet the enemy he may not go forward into the battle. He may change his mind. But not so with God. When God begins to do a thing, He finishes it. Listen:

Sometimes in the process of human life, in the birth of a child, there takes place what is called a miscarriage. According to the laws of nature for some reason a child was conceived, but never was born. We say that a miscarriage has taken place so far as nature is concerned. Beloved, listen, there never was a spiritual miscarriage, and there never will be a spiritual miscarriage. Everyone that God chose — everyone that God begat, will be born.

As I have said, I don't want anyone to measure my ministry by any man. Rather, I'm going to have my ministry measured by the ministry of the Lord Jesus Christ. What did He preach? He preached just what I preach.

Now what was the result of His ministry that day? When He started out that morning, he had 5,000 men, not counting the women and children. The next day they wanted a repetition of the day before. They wanted another feed. Instead, the Lord Jesus Christ gave them a sermon. There might have been a possibility that He would have given them a dinner later, but they were so disgusted with His ministry that when He had finished His sermon, He looked roundabout on the crowd that was there and it says that petticoats and shirt-tails were going in every direction.

At that time, many of his disciples went back and walked no more with Him. A disciple means "a learner," not "one that is saved." From that time on many of his learners walked no more with Him. There were 5,000 men that morning, not counting the women and children, who wanted to take dinner with Him, but He preached and how many men does He have left? He has only twelve left and one of them is a devil. The we read:

"Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."—John 6:67-69.

How does the Lord Jesus Christ console Himself when He lost His congregation? He consoled Himself on the basis that He had chosen twelve and one of them was a devil. He consoled Himself on the basis that the crowd that had stuck with Him, with one exception, was the crowd that was chosen.

(Continued on page 6, column 3)

## The Church

(Continued from page three)

its significance, as soon as we have entered the heavenly city and need no assurance of our citizenship either for ourselves or for others . . . these persons written in heaven being not yet citizens of heaven who have taken up their full citizenship by passing through death, but persons to whom their citizenship is assured, they being as yet here below." (Alford, *Ibid.*, in loco.)

(4) *And to God the judge of all.* Since God is here referred to along with the church as being an object to which these people had come, we believe that this coming to God is a coming to Him in His "house," the church. He is the Head of this "house," having authority over all things thereof and those who come unto it. He grants them the rights of church privileges and commands them how they are to walk. They have access unto Him and may come without fear. "The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." (Isaiah 33:22). In the Old Testament, the Jews could not come unto God the Judge of all; they brought their sacrifices, but priests performed for them. But now, the saint comes unto God for himself through the "way" made by Christ. Whereas the Jew could not enter God's "house," (the tabernacle) the saint of God is a "lively stone" in God's "house" (the church) today.

(5) *And to the spirits of just men made perfect.* Gill explains this as referring to "the saints on earth, who are just men; not naturally . . . but by the imputation of the righteousness of Christ unto them . . . they are completely righteous through his righteousness; and the spirits or souls of these are only mentioned, because the communion of saints in a Gospel church-state lies chiefly in the souls and spirits of each other, or in spiritual things relating to their souls." (Commentary, in loco.) The spirits of saved people have been perfected by Christ's righteousness, so there is no necessity of understanding this verse to apply to those who are dead. A saved person is just as perfect in his spirit (by imputed righteousness) as a person who is disembodied.

(6) *And to Jesus the mediator of the new covenant.* Moses was the mediator at Sinai. Later, the priests acted for the people. But Jesus Christ is the Mediator of the new covenant. Coming into the church, we submit ourselves unto Him as our Advocate and Mediator. It is the earthly church, still distressed by the flesh and the devil, that needs Christ as Mediator (1 John 2:1, 2).

(7) *And to the blood of sprinkling.* This language again takes us back to the typology in the Old Testament which finds its fulfillment in Christ. This work is performed in behalf of those on earth. As the Israelite of old would take his offering unto the priest and the priest would sprinkle the blood before God, so today the saint of God comes to Christ whose blood is sprinkled for the satisfaction of God's Law.

Adam Clarke's concluding remark on the passage is: "I see nothing, therefore, in these verses, which determines their sense to the heavenly state; all is suited to the state of the church of Christ, militant, here on earth: and some of these particulars cannot be applied to the church triumphant on any rule of construction whatsoever." (Commentary, in loco.)

## I Corinthians 12:13

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

A false interpretation of this verse is the citadel for at least two heresies: (1) the modern notion as to Holy Spirit baptism, and (2) the "mystical Body" or invisible church heresy. We shall show that the verse teaches neither.

1. First, the proper translation of the Greek should be noted. The **English Revised Version** reads: "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." The **American Standard Version** reads the same.

The significant thing about this rendering is the use of the word "in" to translate the Greek preposition "en." It is not "by one Spirit," as in the King James Version, but "in one Spirit." **Arthur Pink** says: "The preposition translated 'by' in I Cor. 12:13 is 'en,' which is translated in the N. T. 'among' 114 times, 'by' 142, 'with' 139, 'in' 1,863 times. Comment is needless. 'In one spirit were we all baptized' should be the rendering of I Cor. 12:13." (From an article appearing in **News and Truths** magazine years ago.)

This correct rendering of the phrase is a death-blow to the idea of the invisible church advocates. To the very man (so far as we know) they say that it is "by" or "with" the Spirit that we are baptized into a mystical "Body." For instance, **Scofield**, in his note on I Cor. 12, says: "The baptism with the Spirit forms the body," etc. On Hebrews 12:23, his note is similar: "The true church, composed of the whole number of regenerate persons from Pentecost to the first resurrection (I Cor. 15:22), united together and to Christ by the baptism with the Holy Spirit (I Cor. 12:12, 13), is the body of Christ of which He is the Head (Eph. 1:22, 23)."

Pink's remarks on these notes is: "It is to be noted that in both places the brother speaks of 'the baptism with the Spirit,' but in I Cor. 12:13 there is no mention made at all of any baptism 'with' the Holy Spirit, either in the English or in the Greek; such is merely a figment of his imagination." (*Ibid.*)

2. We now shall call attention to the two views held as to the word "pneuma," the word for "Spirit." Some hold that the Holy Spirit is not here referred to. Pink, for instance, points out that there is no capitalization in the Greek except at the beginning of a book or paragraph (which forbids the idea of basing an argument on the capital "S" as it appears in our English version) and also that this word is used of other spirits besides the Holy Spirit. Those who hold that the Holy Spirit is not here referred to understand the phrase "in one spirit" to be similar to or the same in meaning as "in one spirit" in Philippians 1:27: "Stand fast in one spirit." Pink defines the

(Continued on page six)

## Consolation Of Christ

(Continued from page three)  
**WONDERFUL WORKS?**—Matthew 7:22.

There are going to be lots of teachers come up to the judgment bar of God to say, "Lord, this haven't we preached big sermons, say in your name cast out devils, kable Jesus in your name done many wonderful works?" Beloved, the Lord Jesus Christ listens to those saved preachers when they any one on the basis of the preaching in that they have done. He listens to them when they tell about how the wrote have cast out demons. But He'll pick that man up and move him some place where there's a preacher who will preach to him the Word of God.

I tell you, beloved, these Arminians have a God that is so powerless that he can't run his business. They have a God that they can put in a peanut shell and every once in a while take him out and say, "My, what a pretty little God I have." Then they'll close the shell and put it back in their pocket. They have a God that is impotent and powerless.

Beloved, the God that I read about in the Bible is a God that says to us through His Son, "All that the Father giveth me shall come to me."

Jesus also preached to this crowd security, for He said: "Him that cometh to me I will in NO WISE CAST OUT."—John 6:37.

Notice, the Lord Jesus Christ preached that when God saves a man, he is saved forever. When God saves a man, that man's going to Heaven. A man can be baptized and go to Hell. A man can be a preacher and take an active part in church work and go to Hell. However, when God saves a man, that man's going to Heaven, for Jesus said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

Jesus also preached justification by faith.

Jesus said: "He that believeth on me hath everlasting life."—John 6:47.

III.  
**HOW CHRIST CONSOLED HIMSELF.**

Notice, Jesus preached the total inability of the sinner. He preached the doctrine of sovereignty — that God saves those whom He gave to Christ as a love gift before the foundation of the world. He preached that man is unable to do anything in the realm of salvation by his works. He preached the security of the saved. He preached justification by faith. This was just a good old Baptist sermon. The fact of the matter is, every Baptist preacher ought to follow the Lord Jesus Christ in preaching these same doctrines. He never said a word to this crowd about making a decision. He didn't call His message, "The Hour of Decision." He didn't say a word to this crowd that they had better decide now.

Sometime ago a Baptist preacher on the radio told the story about the two men who had been to a meeting. One was saved and the other one wasn't. They got on their horses and were riding home. They came to the forks of the road and one went to the right and one went to the left. The one who went to the left was saved. Pretty soon he heard the other one calling, "Come back, come back." When he hurried back to his friend, the other said, "No, I didn't call you. I was calling upon God. The Holy Spirit has left me and I am doomed for Hell." This radio preacher insisted that sinners had better decide now ere the Holy Spirit leaves them forever.

That type preaching is just sentimental mush. A man who preaches thus does not know "straight up" about the Bible.

I tell you, beloved, the Holy Spirit never begins a work in a man and later leaves him to go to Hell. God never begins to do a thing and leave it unfinished. A man may start to build a house, and for lack of funds, or because he changes his mind, never finish that house. A man may start out to battle and because of a lack of ability to meet the enemy he may not go forward into the battle. He may change his mind. But not so with God. When God begins to do a thing, He finishes it. Listen:

Sometimes in the process of human life, in the birth of a child, there takes place what is called a miscarriage. According to the laws of nature for some reason a child was conceived, but never was born. We say that a miscarriage has taken place so far as nature is concerned. Beloved, listen, there never was a spiritual miscarriage, and there never will be a spiritual miscarriage. Everyone that God chose — everyone that God begat, will be born.

As I have said, I don't want anyone to measure my ministry by any man. Rather, I'm going to have my ministry measured by the ministry of the Lord Jesus Christ. What did He preach? He preached just what I preach.

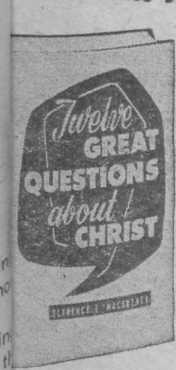
Now what was the result of His ministry that day? When He started out that morning, he had 5,000 men, not counting the women and children. The next day they wanted a repetition of the day before. They wanted another feed. Instead, the Lord Jesus Christ gave them a sermon. There might have been a possibility that He would have given them a dinner later, but they were so disgusted with His ministry that when He had finished His sermon, He looked roundabout on the crowd that was there and it says that petticoats and shirt-tails were going in every direction.

At that time, many of his disciples went back and walked no more with Him. A disciple means "a learner," not "one that is saved." From that time on many of his learners walked no more with Him. There were 5,000 men that morning, not counting the women and children, who wanted to take dinner with Him, but He preached and how many men does He have left? He has only twelve left and one of them is a devil. The we read:

"Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."—John 6:67-69.

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## The World's ...

(Continued from page four)

Son of God. He declared Himself to be greater than Abraham the father of the nation. They said to Him, "Art thou greater than our Father, Abraham, which is dead? And the prophets are dead: whom makest thou thyself? . . . Jesus answered . . . Your father Abraham rejoiced to see My day; and he saw it and was glad." Then said they unto Him, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said unto them, "Verily, verily I say unto you, before Abraham was, I am" (John 8:53-58).

Here Jesus definitely lifted Himself above all human categories, even nationality. He claims Deity. He claims pre-existent life in some other sphere. The people rightly thinking this claim to be a claim of Deity, took up stones to stone Him for blasphemy. The conclusion is inescapable: Jesus was either what He claimed to be, or He was a blasphemer, subject to delusions of grandeur. He was more than an ordinary Jew. He is Israel's Messiah, and the Son of God.

He declared Himself to be greater than Jacob, one of the fathers of Israel. The Samaritan woman said to Him, "Art thou greater than our father Jacob, which gave us the well?" (John 4:12). In mystical language, Jesus made the very claim. He said to her, "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall be in him a well of water, springing up into everlasting life" (John 4:13, 14).

This, indeed, is an amazing claim. He says that He is able to give men and women a draught that will quench their soul thirst, that will be a fountain within them, springing up into everlasting life. He claims here, by implication, to be greater than Jacob who could only dig a well. He, Himself, is a Fountain through which flows the very water of life from God. This is a Messianic claim indeed. He is Israel's Messiah and Savior.

He declared Himself to be greater than Moses, the great law-giver of Israel. Moses proclaimed the coming of One greater than himself in these words: "I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him" (Deut. 18:18, 19). Jesus declared that He was the fulfillment of that prophecy. He told the Jews of His day, "For had ye believed Moses, ye would have believed Me: for he wrote of Me" (John 5:45). There were Jews who accepted this claim, for we read that Philip found Nathanael, and said to him, "We have found Him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the Son of Joseph" (John 1:45). What a solemn thing it is, then, for any to fail to "hearken" unto Him!

John, in the introduction to his gospel, declares Jesus to be superior to Moses: "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). John was a Jew who accepted the Messianic claims of Jesus.

Jesus was a Jew. He was the world's greatest Jew. But He was more than a Jew. He is Israel's Messiah and the Son of God. His day was greater than the day of Abraham. His water of life was more thirst-quenching than the water from Jacob's well. His new law of love was greater than the law of Moses, great as that was. On the Mount of Transfiguration (Luke 9:28-36) Moses and Elias were seen standing with Jesus, but the Voice from heaven instructed them to hear Jesus, not Moses.

He declared Himself to be greater than David, Israel's great king. Speaking to the Pharisees,

Jesus said, "What think ye of Christ? Whose Son is He? They say unto Him, the Son of David. He saith unto them, How then, doth David in spirit call Him Lord, saying (Psa. 110) The Lord said unto My Lord, sit thou upon My right hand till I make thine enemies thy footstool. If David, then, called Him Lord, how is He his Son?" (Matt. 22:41-43). Jesus goes further and boldly claims to be David's Lord. He was a Jew. He was the Son of David. But He was more than a Jew, for here He claims to be the fulfillment of the Messianic prophecies in the Psalms. He is Israel's Messiah and Savior.

He declared Himself to be greater than Solomon, Israel's most glorious king. He told His hearers on one occasion: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: For she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here" (Matt. 12:42).

This was an amazing statement for it was made by a man from an obscure village with a mere handful of followers. He asserts that He is greater than Solomon, a king known all over the world for his great power, his worldly glory and his royal magnificence. The Messiah insists that His kingliness far exceeds that of Solomon; and just as far did His wisdom tower above the wisdom of the wisest of men. Again, Jesus was either an impostor or blasphemer, or He was what He claimed, the Messiah of Israel and the Savior of men.

He declared Himself to be greater than Jonah, Israel's great missionary prophet to the Gentiles of Nineveh. He told the people of his day, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: Because they repented at the preaching of Jonas; and behold a greater than Jonas is here" (Matt. 12:41).

Jonah was the great missionary prophet of Israel, justly famed because of his unique experience in the fish, and his preaching that brought a great city to repentance. Jesus here refers to Jonah's experience in the fish as a type of His own death and resurrection, and then asserts His superiority to Jonah. Jonah was received by Gentile Nineveh. The Messiah, greater than Jonah, is more largely received by Gentiles (Isa. 53). Jesus was a remarkable Jew, indeed, but more than a Jew. He is Israel's Messiah and Savior.

He made a still greater claim: He affirmed His identity with God. This is a claim no mere man can make without being guilty of blasphemy. The scribes and Pharisees recognized this, and rejecting His Messianic claims, they charged Him with blasphemy. But how account for Him on any other grounds than His own claims? He said, "I and My Father are one" (John 10:30).

His followers did not hesitate to claim equality with God for Him. Paul says of Him that He "thought it not robbery to be equal with God" (Phil. 2:6).

This Jew, so remarkable in His powers and influence upon men, not only claimed to be superior to all the great worthies of Israel, but He also claimed equality with God. He was a remarkable Jew, but He was more than a Jew. Jesus must be recognized as the Son of God and the Messiah of Israel. If His claims are rejected how can we account for His remarkable influence upon the centuries and His redemptive power in the lives of countless millions of people?

While it is true that Jesus was a Jew, as well as the Son of God, salvation for the Jew is not on the basis of physical kinship. Ties

"If you have so much business to attend to that you have no time to pray, depend upon it, you have more business on hand than God ever intended you should have."

of blood are not sufficient. John the Baptist told his hearers pointedly: "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham" (Matt. 3:9).

The Messiah was once told: "Thy mother and thy brethren stand without, desiring to see thee. And He answered and said unto them, My mother and My brethren are these which hear the word of God, and do it" (Luke 8:20, 21). Christ, therefore, rejects mere ties of blood; He demands the tie of faith, the hearing of the word of God. We can only be united to Christ by a living faith in Him. The Old Testament relationship is founded upon the ties of blood and the rite of circumcision; the New Testament relationship is based upon faith in His redeeming work. So salvation is not based upon the Jewishness of Christ, but upon His vicarious work on the cross. Jews and Gentiles, therefore are saved by faith in the Messiah, the Son of God. "For there is none other name under heaven . . . whereby we must be saved."

## "Consolation Of Christ"

(Continued from page five)

You say, "Brother Gilpin, the man who preaches sovereign grace doesn't usually have a big audience. He doesn't have a very easy time. He doesn't have a big following." Beloved, I wish you would look at the ministry of Jesus. He didn't have a big following. He preached sovereign grace, and the crowd left Him.

When He fed them fish, they stayed with Him. You can give folk today barbecues, hot dogs, hamburgers, and you can have a watermelon feast in the summertime and give them skating parties in the winter, and you can hold the young people. Hold them for what? To go to Hell. The average preacher is just a nursemaid to a bunch of young devils who are on the road to Hell.

Beloved, the Lord Jesus Christ took courage when His congregation left Him, for He said, "Have not I chosen you twelve?" They were His by elective purposes.

Beloved, we need to preach just like the Lord Jesus and find our consolation just the same way that He found His consolation. He preached God's message and His crowd vanished; yet He was satisfied, for all that God had given Him, remained with Him. This was satisfaction enough. It was consolation enough.

In prophecy, we hear it said of Jesus: "He shall see of the travail of his soul and shall be satisfied." Isaiah 53:11. Well, Jesus was satisfied, and the human nature of Christ found its consolation in that truth that all God's elect had come to Him.

May God help us to find our consolation in like manner.

What did Jesus have to show for His ministry? Only 120 after three years of toil. Why, some of these Fundamentalists, or Arminians, or mourner's bench crowd would have done better than that in one two weeks revival meeting. It is true they would have fallen away as fast as they "jined," but it would have been wonderful for the preacher to have such to tell about in his next revival. But Jesus spent three years, and His success was thus meagerly measured at 120.

Looking at it from the standpoint of the world, the ministry of Jesus Christ was a colossal failure, but from God's angle He was a great success. All the elect of God who had been given Jesus, who had been chosen from the foundation of the world, had been saved. Beloved, everyone that God gave to you to be saved under your ministry is going to be saved. When you come to the end of the way, you can have the assurance that those who have been saved under your ministry are those whom God gave to Christ as a love gift from before the foundation of the world to be saved through your preaching.

## The Church

(Continued from page five)

phrase to mean "in one mind, purpose, accord." According to this view, the "body" is not invisible but is the institution of the church and the baptism is water baptism into the church. The author is in full accord with this view as to the church, but is not certain that the reference is to the Holy Spirit.

The other view is that "in one Spirit" does refer to Holy Spirit and that the meaning of the phrase is "to be baptized by the power of, be actuated by, inspired by, the Holy Spirit" under the power of the Spirit, moved by the Spirit" (Thayer). An example of this meaning is Galatians 5:25, "If we live by the Spirit, let us also walk in the Spirit." To walk in the Spirit is to be under His influence, power, and leadership. If the apostle is referring to the Holy Spirit in 1 Cor. 12:13, he no doubt means that it was under the influence, power, leadership of the Holy Spirit that folk were baptized into one body, Christ's church.

The reason why this writer is inclined to believe that the apostle does refer to the Holy Spirit is as follows: Writing a **divided** church (see 1 Cor. 1:10-13, 2:1-4, 11:18) Paul **phatically** stresses **unity** in chapter 12. He names several "gifts" and says that though they are different and are given to different persons, yet all is from "the **same** Spirit . . . the **same** Lord . . . the **same** God which worketh all in all." One member was given the "word of wisdom" and another the "word of knowledge;" what were these two members to think that one Spirit gave one gift and another Spirit the other? Paul adds, "by the **same** Spirit." He names other gifts and says, "But all these worketh that **one** and the **selfsame** Spirit, dividing to every man severally as he will." (12:11).

After enumerating the gifts which were all from the **one** and **selfsame** Spirit, Paul turns to the church as the "body" of Christ to emphasize his theme of unity. He says it is in the Spirit that we were all baptized into one body. It wasn't many different Spirits that led the many different members to be baptized into the church, but **one** Spirit. All those led to baptism were under the influence and power of the **one** Spirit, just as the gifts were of the same Spirit.

So this writer believes that Paul's emphasis is on unity and that that is the reason for his use of the terms "same," "one" and "the same" before Spirit. The writer cannot see how Paul changes his meaning in verse 13 of his use of "pneuma" when his thought is still on the same theme—unity. The word "For" at the beginning of the verses 12 and 13 indicates that he is still continuing his emphasis on this theme.

3. That baptism in or into the Spirit (as the element) is here referred to is evident from the fact that it is "into the body" that the people were baptized, not "into the Spirit." It was "in" or under the influence or power of the Spirit that they were baptized into the one body. When the Bible speaks of baptism in or into the Spirit (as the element), it does not mean that the Spirit does the baptizing, but rather the baptism is performed by Christ. John the Baptist said: "He (Christ) baptize you with (Greek: **in**) the Holy Spirit and fire." (Matthew 3:11). This happened on the day of Pentecost when the Holy Spirit was sent from God and filled all the house where the disciples were sitting. The disciples were truly baptized (immersed) in the Holy Spirit on this occasion. But 1 Cor. 12:13 is not speaking of such a baptism. The baptism is "into one body."

The Bible never says that the Holy Spirit baptizes anyone. The Spirit filled all the house on Pentecost and the church was immersed in Him then, yes; but the baptizing is attributed to Christ. Furthermore, **it was a baptism of persons who had already been saved.** This is a serious matter for Holy Spirit-baptism theorists to consider: how can they reconcile their idea of Holy Spirit-baptism at the new birth with the fact that Pentecost those baptized in the Spirit were already saved?

There was only one baptism promised with regard to the Holy Spirit; that was fulfilled on Pentecost when the church was immersed in the Spirit. There is no hint in the Bible of the fact that each person, at the point of the new birth, is baptized into the Spirit into a mystical "Body." Such an idea is based entirely upon two assumptions: (1) That such a "Body" exists, and (2) that the Spirit baptizes. Neither of these is taught in the Bible, thus they must be assumed.

4. With regard to the "one body," we have already discussed this previously in this chapter. So all that need be said in this respect concerns Paul's use of the pronoun "we," which is inclusive of himself. This is occasioned by the fact that he is speaking generically in verse 13. Paul had been baptized into the "one body," the Lord's church, the same as the Corinthians, so he includes himself in the generic statement. When he particularizes and leaves off his generic language he excludes himself, as in verse 27 where he says, "Now are the (a) body of Christ and members in particular." Notice he does not say "we" but "ye." We will give a simple illustration of this which will perhaps reveal the truth more clearly.

We could ask a person "Are you a member of the church?" He might reply, "Yes, and I have ten brothers scattered all over the U. S. and **we all** are members of the church." Now, this would not mean that he and his brothers belong to the same particular church, for he is speaking abstractly. So is Paul in 1 Cor. 12:13. Speaking abstractly or generically, he includes himself, but when he particularizes he excludes himself.

5. We have already previously commented about verse 12 of this chapter 12, but will repeat again here. In this verse Paul reads: "And whether one member suffer, all the members suffer with it; or one member is honored, all the members rejoice with it." Now could this be true of a universal, invisible "mystical" church? Certainly not. If a "member" of such a "church" suffers in China, do all the members in Heaven and in earth "suffer" with that member? No; but this could be so in a particular church. The same thing is true with regard to a "member" being honored; the whole body could rejoice with him. But so in the universal, invisible church.

(Continued on page eight)



## Gehenna

(Continued from page one)

ents (Rev. 19:1-6). They see it whether you do or not. Again a man in one minute kills his fellow man. He goes to the prison a life sentence. Suppose he is fifty years. His offense was committed in one minute; he is punished over twenty six million minutes for one minute's sin. Multiply that by an innumerable number of offences, not against a man, but against Holy God and you see that from the viewpoint of earthly courts the wicked ought to suffer eternally. Add to that the fact that he sins eternally (Rev. 22:11) and you will know in part the why of eternal punishment. Down here it is given us to know only in part. (Cor. 13:12).

8. Who goes to Gehenna? (Rev. 18:8). The unbeliever as well as great sinners. How shall you escape the damnation of Gehenna, if you reject Jesus Christ, man's only Saviour? (Acts 4:12, Heb. 2:22). "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31).

"There is life for a look at the crucified One

There is life at this moment for the 'lost' soul.

Eternal, non-forfeitable, unending, non-losable life is given, O man, to all who receive Christ (John 1:12, 6:37, 10:27-29).

et me be faithful to my trust, telling the world the story.

ness on my heart the woe,

in my feet to go;

et me be faithful to my trust, and use me for Thy glory."

## "Eternal Life"

(Continued from page one)

When he denied the Lord as he has before he denied Him. Peter was out of fellowship with the Lord but not out of sonship.

The reason I believe this is because of what the Scriptures teach. In Isaiah we see that Peter was one of whom the prophet prophesied:

"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. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."—Isa. 40:3-5.

That is a prophecy of Isaiah concerning some people to whom a certain person was going to preach, and prepare them for the coming of the Lord. Peter was a part of that group of people, for we see recorded in the Word of God that John the Baptist did come to preach.

"In those days came John the Baptist, preaching in the wilderness of Judaea. And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight paths. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins."—Mt. 3:1-6.

John the Baptist was the one who was spoken of by the prophet Isaiah, saying, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight paths." That is what the prophet said. John is just repeating it.

In the book of Acts we see that Peter himself reveals unto us that he was with the group that John baptized, and was baptized by

John. Notice these verses:

"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection."—Acts 1:21, 22.

Peter said they must select a man in the place of Judas. He said it must be a man who had companied with them all the time that Jesus went in and out among them, and he said it must be a man beginning from the baptism of John. Thus Peter was one of those men whom John baptized. So we see that he was a man of whom the prophets had prophesied — that John the Baptist would come and preach and would baptize some people. Here Peter says that he was baptized by John the Baptist, so we see that he was a man in prophecy.

Jesus had prayed for Peter before Peter denied him. We read: "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."—Luke 22:31-34.

Now that prayer was before Peter denied Him. Jesus knew that Peter would deny Him, so Jesus prayed for him that his faith fail not.

Now, friends, when the Lord Jesus prays, do His prayers avail anything? Do His prayers amount to anything? If Peter were lost and his faith failed, then I would say that the prayers of the Lord Jesus do not avail anything. But I don't believe that he was lost, because when Jesus prayed, God heard Him.

"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stood by I said it, that they may believe that thou hast sent me."—John 11:41, 42.

Now this is at the grave of Lazarus, and Jesus said that God the Father always heard Him. So when He prayed for Peter that his faith fail not, God heard Him.

In Luke 10:20, the Lord Jesus Christ is speaking to the seventy evangelists that He sent out and they are telling the Lord concerning the devils that are subject unto them in Jesus' name. We read:

"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

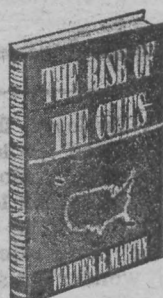
Now if the seventy evangelists' names were written in Heaven, don't you think that Peter's name was also written there? Of course it was.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev.

## Rise of the Cults

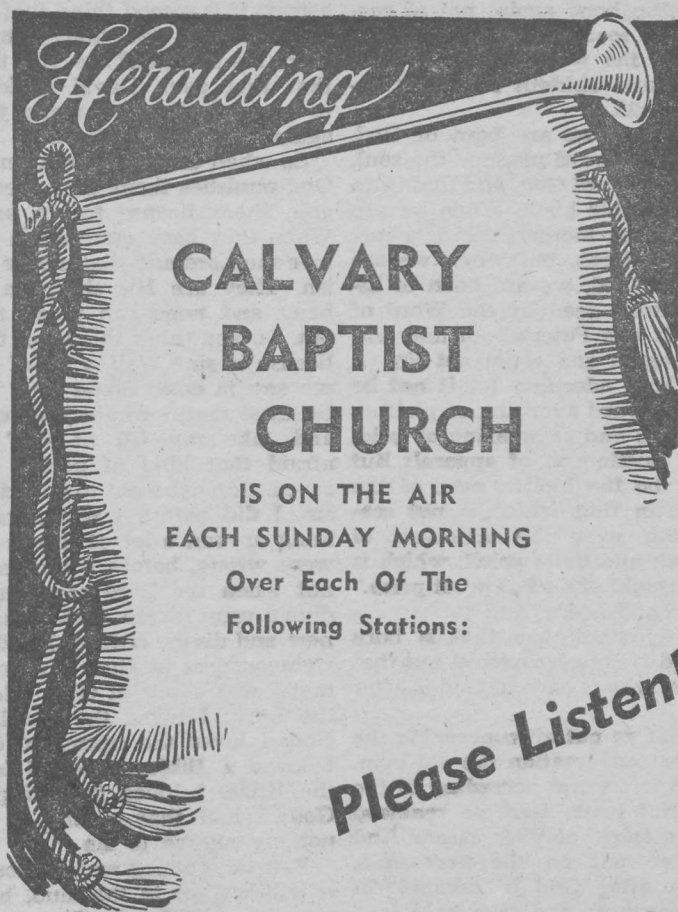
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Sunday—8:30-9:00 A. M.

WKIC—1390 ON THE DIAL  
Hazard, Kentucky  
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WLBK—1590 ON THE DIAL  
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WFLW—1360 ON THE DIAL  
Monticello, Kentucky  
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## ANOTHER NEW STATION THIS WEEK

WKMT—1220 ON THE DIAL  
King's Mountain, North Carolina  
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## Watch For Addition Of New Stations

13:8.

This tells us that Jesus Christ was slain from the foundation of the world, that there was a book of life from the foundation of the world, and that all whose names were not written in that Book in the day of the tribulation would worship the beast because their names were not written there. Well, my friends, you know that every child of God has his name written in that Book of Life of the Lamb from the foundation of the world, for we read:

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."—Rev. 17:8.

So the great Apostle Peter's name was written in the Book of Life along with the rest of them from the foundation of the world. The Apostle Paul tells us:

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

This tells us that the children of God were chosen in Him, the Lord Jesus Christ, before the foundation of the world. I'm so happy that they were chosen in Him before the foundation of the world. No wonder Jesus said:

"I told you, and ye believe not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and

I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John 10:25-28.

Now there were some people there that believed not. Why? Because they were not of Christ's sheep. They were not His. Their names were not written in the Book of Life from the foundation of the world. They were not chosen in Him before the foundation of the world. Therefore they did not believe. But He said, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life." Who can deny that Peter was one of the sheep that the Lord Jesus Christ was talking about? Well, certainly none could deny that.

We must remember also that God had given Peter to the Lord Jesus Christ, for in John 17:2 we read:

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

Jesus said that He gives eternal life to as many as God has given Him. God had given Peter to Jesus. He was one of them He was praying for. So then God had given Peter to the Lord Jesus Christ.

In John 17:6, He tells us again that Peter was one who was given to Him:

"I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word."

Then in John 17:9, again it tells us they were given:

"I pray for them: I pray not

for the world, but for them which thou hast given me; for they are thine."

Jesus said that God had given them to Him, for He said, "For they are thine."

Well, they are God's, and they are Christ's. No wonder Jesus said:

"My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:29.

When God gives eternal life, He gives eternal life, and they shall never perish, and none shall take them out of the hand of God.

In John 17:11 we read:

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

Jesus prayed that God would keep through His own name those whom He had given Jesus. Well, Jesus said in John 11 that God always heard Him, and here He prayed that God would keep those that He had given Him. So if God always hears Him, then He kept Peter, because Peter was in that group that He was praying for.

Jesus prayed again for Peter to be kept, for He said:

"While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition: that the scripture might be fulfilled." — John 17:12.

We read again:

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John 17:24.

Oh, I'm so glad for the prayer of Jesus. It is the will of Jesus, and He prays here that those whom God has given Him be with Him. Certainly, my brother, my sister, Peter was a man of God, because God revealed unto him who Jesus was (Matt. 16:13-17). It was a revelation from God. He was a child of God. We see then that Peter was given to the Lord Jesus Christ. When people are children of God, we thank God that they are sinlessly perfect in Christ's righteousness, and we thank God that they cannot sin.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." — I John 3:9.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." — John 3:6.

Now, why is it that they cannot sin? Because that which is born of the flesh is flesh and that which is born of the Spirit is spirit. When we are born of the flesh, we are born natural people. We are born of our mothers, flesh and blood. Certainly that carnal part of man can sin, does sin, and will sin. I don't have any confidence in this teaching that (Continued on page 8, column 1)

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## Satan's Counterfeits

(Continued from page one)  
call them? He calls the Roman Catholic Church "the mother of harlots." (Revelation 17:5). If the Roman Church is the "mother," then who are the daughters? Are they not the churches that came from the Roman Church? Think it over!

**Modern Sects.** A multitude of sects have sprung up during more recent times. Some of these calling themselves churches, deny the Lord himself. Christian Science for instance, denies that Christ ever lived in the flesh. (Note what the Scriptures say of this I John 4:2-3). Spiritualism manifests itself in the form of "churches"—yet the ban of God was on all forms of Spiritualism back in Old Testament times, and the penalty of death was imposed for dabbling in Spiritualism. Satan certainly "has his nerve" to palm off as a "church" an organization that practices things for which God had people put to death in times gone by. Yet—people still babble that stuff about "one church is just as good as another."

**Why Isn't One Church As Good As Another?** Because a church founded by some man, or woman, is not as good as the one that Jesus started. Because a church that teaches a false way of salvation is not as good as one that teaches the true way. The "Churches of Christ," for instance (and the name is a complete misnomer) teach salvation through baptism. They go back no further than Alexander Campbell, yet they pretend to be what Jesus started. Churches and denominations have multiplied through quarrels and splits. Self-seeking leaders have started a new sect so they could be the leader. The question is—who has a right to start a church? No one has a right to start one, when the one that Jesus started is still in existence. To start a new church is to start something that is a rival to the one that Jesus started. And the world is full of rival "churches" today. But praise God it is true that "every tree that my Father hath not planted shall be plucked up."

Jesus started the Baptists and Baptist churches have had continuous existence from the days of Jesus until now. Attempt is being made today to turn Baptist churches into a general Church, called "Denomination." Jesus started a church—not a denomination, and each church of like pattern is to be self-governing and independent and is under no obligation to take orders from any one save Jesus Christ Himself.



## "Eternal Life"

(Continued from page 7)  
people are sinlessly perfect here in the flesh. If they were, they wouldn't have sores on them, and if they were sinlessly perfect here in the flesh, then the law of gravitation would lose its force and they would go up to Heaven. So they are not sinlessly perfect. I preach the funeral every year of a lot of people. Because of sin, the body must die.

I am so glad that the Apostle Paul explained that for us. He tells us:

**"For that which I do I allow not: for what I would, that do I not: but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man."**—Rom. 7:15-22.

When we are born of God, it is the inward man that is born

of God.

**"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."**—I Pet. 1:23.

So when we are born of God, it is the inward man, or the soul, that is born of God, and that is an incorruptible birth. When we are born of our mother, that is a corruptible birth, but when we are born of God, we are born of incorruptible seed by the Word of God. It was Peter's soul that was born again and could not sin.

**"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."**—I Pet. 3:3, 4.

The inward man that is born of God is not corruptible, but that person who is born of God is after God.

**"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts: And be renewed in the spirit of your mind: And that ye put on the new man, which after God is created in righteousness and true holiness."**—Eph. 4:22-24.

In Isaiah 53:10, it said concerning Jesus when God should make His soul an offering for sin, that He should see His seed. Peter was of the seed of the Lord and Saviour, Jesus Christ. Therefore, it is of faith that it might be by grace that the promise might be sure to all the seed, not only to the circumcized, or to the Jews, but to those of the Gentiles who were not of the circumcision. The promise is sure. Thank God for something that is sure in these days of exploded theories and ideas.

In Colossians 3:10, it tells us that the inward man is created after the image of God or the image of Him that created Him: **"And have put on the new man, which is renewed in knowledge after the image of him that created him."**

After the righteousness of God, then, we are created the new man, or the inward man, after the image of Him that created him. And we see by the Word of the Lord that Peter's soul was saved and that his soul was kept.

Some will say, "Well, that gives people a license to sin. If they are always saved and always kept, and can never be lost, and none can pluck them out of God's hand, that gives them a license to sin."

Oh, no, that gives a license not to sin, because they are His, the Lord's. We are so glad that God loves them, and that He chastens His children who sin against Him.

**"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."**—Heb. 12:6.

It says that He does it for our profit (10th verse) that we might be partakers of His holiness, because we are sons, and because He loves us. Does that give people a license to sin?

In I Cor. 11:28-32, when the church there disobeyed the Lord and made foolishness out of the Lord's Supper, a lot of them were sickly and weakly, and many of them died. Did that give them a license to do that again?

When Jonah ran from the Lord in the opposite direction from whence God told him to go and the fish swallowed him, he was in the fish's belly three days and three nights. After three days and three nights when God put him out upon the earth, and the voice of the Lord came a second time and told Jonah to go to Nineveh, do you think that gave Jonah a license to go the other way a second time? Well, of course not.

David sinned against the Lord and his son died. Another son was murdered because he sinned against the Lord. Another of his sons rebelled against him and drove him out of Jerusalem, and that son was murdered by Joab, and David's body was afflicted. He said, "Before I was afflicted I went astray, but since God has

afflicted me, I haven't gone astray. It is a good thing that God has afflicted me that I might learn his statutes." Do you think that that gave David a license to go and do the same thing again? I'm sure it did not.

So when God's children sin and God punishes them, that does not give them license to sin again. When they have eternal life they love the Lord and shall never perish. They are His sheep in His hand and none can pluck them out. Do you think this gives them license to sin? Well, a lot of people say it does. Some say, "If I believed that, I would just go out and take my fill of sin." I'm afraid that kind of person isn't saved. I do not want to go out and sin. I did before I was saved. I hung around a lot of things that were wrong, before I was saved, but when the Lord saved me, I didn't want to do that. I had a new and divine nature; I had the righteousness of God imputed to me; I was a son of God; I loved the Lord; I loved the people of God; I loved the church of God; I loved a Bible school; I loved the Bible; I loved the things of God; I had that nature; it was not my nature to sin.

You take a hog and, of course, it will wallow in the mud, but a sheep won't do so. You put a sheep's heart in the hog and it won't wallow in the mud. So, you put a sheep's heart in an old sinner and he will not wallow in the mud of sin. If he does, God will punish him. And, brother, sister, if he does, his heart will be broken.

The Lord Jesus said concerning His apostles that they were hated by the world:

**"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world."**—John 17:14.

Peter was included in these apostles, so we see that Peter was not of the world.

**"They are not of the world, even as I am not of the world."**—John 17:16.

Peter was in that group which was to be sent into the world, and the Lord Jesus Christ is praying this prayer before Peter denied Him.

**"And the glory which thou gavest me I have given them; that they may be one, even as we are one. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."**—John 17:22, 24.

He prayed for them; He wanted them to be with Him.

**"While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."**—John 17:12.

Notice, He kept the ones that God had given Him. Now Peter was given to Him. Judas wasn't given to Him. If Judas had been given to Him, He would have kept him. Judas was the son of perdition. There was quite a difference between Judas and Peter. Remember Jesus said He had prayed for them that God had given Him. He prayed that God would keep them from the evil of the world. He also prayed that God would sanctify them through His Word. But Judas wasn't given to Him.

God loved them as He loved Jesus. How did He love Jesus?

**"I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."**—John 17:23.

God loved them as He loved Jesus, and Peter was included in that number. Now how did God love Jesus? We read:

**"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."**—John 17:24.

He said in the twenty-third

## The Church

(Continued from page six)

### I Timothy 3:14, 15

**"These things write I unto thee, hoping to come unto thee shortly: <sup>15</sup>but if I tarry long that thou mayest know how oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."**

Here Paul clearly shows the church of God is not an invisible something, but a "house" (or "household") in which are to "behave." He says that God's church is the **pillar ground** (or base) of the truth. The church thus occupies the most important position with regard to the propagation and defense of God's Word. Christ gave the commission to the church, and Paul here re-affirms the fact that the church is the steward of it.

Hort says, "Paul's idea is that each living society of Christian men is a pillar and stay of 'the truth' as an object of belief and a guide of life for mankind, each such Christian society bearing its part in sustaining and supporting the truth common to all." (Op. cit., page 174).

It is significant to note that Scofield does not tag the church as the "true Church." In his center-reference he tags "Churches (local)" and "Church (visible)." Evidently, Paul's language could not here be twisted to fit the "true Church" notion, which it no doubt would have been if it were a more abstract. This is said in view of the total disregard of Scofield of all the other abstract uses of "ekklesia" and tagging them with his notion of the "true Church."

Alford's comments on verse 15 are to the point: **"The house of God"** (see Heb. 3:2, 5, 6 and notes, I Cor. 3:16, II Cor. Eph. 2:22, I Pet. 2:5, 4:17—that congregation among God dwells, by His Spirit);—**for such** (the house of God) **congregation** (the word used commonly for church; but as Theodore of Mopsuetsia observes, 'he means, not the assembly where prayer is made [a material house], as many think, the assembly of the faithful) **of the living God** (thus designating the solemnity, and to shew His personal and active presence among them), **the pillar and basement** (it is a church, the pillar is the intermediate, the basement, the final support of the building) **of the truth.**" (Op. cit., in loco.)

### I Peter 2:5

**"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."**

In order for this to rightfully be used to apply to a universal invisible church, it should be shown that "a spiritual house" is elsewhere used in the Bible to designate such a church. There is no such church referred to here for these reasons: (1) The language is generic, abstract. (2) The figure "house" has been defined by Paul in I Timothy 3:15 to refer to a real church. (3) The only "house" of the New Testament in which Christians are to offer up spiritual sacrifices is the church: "Unto him all glory in the church." (4) There is no "house" when some of the material is in Heaven, some on earth, some unsaved, some not yet born. But this is involved in the universal invisible church theory.

B. H. Carroll states: "Peter's first letter was written to Jewish saints of the dispersion in Asia Minor, but not specifically to any particular church. Hence, when he says, 'Ye also, as living stones are built up a spiritual house,' he does not mean that all the Jewish saints in Asia Minor constitute one church. To say the least of it, that is certainly an unrealistic idea. It also contradicts the record in Acts showing the planting of many particular churches in this section, made up of Jews and Gentiles, and also ignores the seven churches of Revelation, all in the same section. But Peter means, the word 'house' in a generic sense, that whenever and wherever enough of you come together to form a particular church that will be a spiritual house in which to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Just as Ephesians 2:21, 22 (R. V.), the apostle in the same book converts the general or abstract idea of church into particular churches. Murdock's translation of the Syriac Peshito reads: 'And ye also, as living stones, are builded and become spiritual temples' in I Peter 2:5." (Op. cit., page 37).

A man once said to Carroll, "How dare you apply broad terms as 'The house of God,' 'The body of Christ,' 'temple of the Lord,' to your little fragment of a denomination?"

Carroll said, "I do not apply them to any denomination, to any aggregate of particular congregations of any or of many denominations, but the Scriptures do apply every one of them to a particular New Testament congregation of Christ's disciples." (Ibid., page 9).

We have now dealt with the Scriptures which universal invisible church theorists often refer to as teaching their theory. We have seen that none of them mention such an idea. The passages may be classified as generic language, as we have tried to point out, such language is not to be applied into realms that are foreign to the concrete meaning. In applying of abiding by this simple rule of interpretation, the universal invisible church theorists cast aside the concrete meaning they come to generic language and force their own ideas on the passages. This is their folly.

verse that He loved them as He all; and no man is able to love Jesus, and He loved Jesus them out of my Father's love before the foundation of the world. Therefore, He loved Peter as a child of God, as one of His before the foundation of the world. No wonder He said:

**"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than**

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