

Baptist Perpetuity

GOD'S WORD IS TRUE. CHURCH THAT JESUS BUILT STILL STANDS!

The church of the living God, the pillar and ground of the truth."—I Tim. 3:15.

By ROSCO BRONG
Lexington Baptist College

Recorded history often reveals the bias of historians' prejudices and the truth of actual events, and the history of Christianity has been

written mostly by the enemies of Baptists. Even so, there is historical evidence for the continued existence of what would now be called Baptist churches from the days when Jesus was on earth in the flesh down to the present time. This evidence is not beyond dispute, but it is more than sufficient if we are willing to believe the promises of God's word.

My purpose here is to show from the Bible, apart from all

historical evidence, that we must believe in Baptist church perpetuity if we believe that God's Word is true.

I. THE GATES OF HADES

"Upon this Rock," said Jesus, referring to Himself, "I will build my church; and the gates of hell (Hades) shall not prevail against it." (Matt. 16:18).

We may find various interpretations of this statement of Jesus,

but despite a great variety of ideas in detailed interpretation it is fairly clear to all that we have here a promise of our Lord that His church would not be overcome by the powers of evil. Whatever this church was, it could not fail if Jesus spoke the truth. We believe that this church was what would now be called a Baptist church, and anyone who will honestly examine the organization and doctrines of this New

Testament institution and doctrines of Baptist churches today will reach the same conclusion.

If the church that Jesus built was not a Baptist church, then we need to find out what kind of church it was, and join that church, if we want our service to be pleasing to Him. One thing we can be sure of; if Jesus spoke the truth—and what real Christian would deny this?—the church (Continued on page 5, column 4)

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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At This Thanksgiving Season What Does The Baptist Examiner Mean To You?

Here we are at another Thanksgiving season, a time when we, as Americans, are accustomed to especially remember particular blessings which God has given our nation. We think of our fathers who landed on this continent and brought with them the great principles which have blessed their posterity. We think of our religious liberty and thank anew that we live in a nation that is still religiously free. God has given us, as a nation, many things for which to be thankful. These are particular

blessings which we especially remember at this season called Thanksgiving.

We are wondering, however, what our readers — at this particular season — think of THE BAPTIST EXAMINER. What does the paper mean to you? To many it means . . .

A source of spiritual food. It is supplementary to the teaching received from the pastor and, in some cases, the only teaching received as many do not have sound churches to attend. Furthermore, many pastors look to TBE for

a spiritual lift.

A tie between fellow Baptists. Many churches and pastors are known to each other by way of TBE. It is somewhat of a "voice" for the faith of our kind of Baptists, though all do not agree on every detail of doctrine and interpretation. Without TBE, there would not be the degree of contact between various churches and brethren that now exists.

A missionary to preach and teach. What sometimes can't be accomplished in person is accomplished through the printed page. This has been the case many times over through TBE. One brother said that when he did all he knew to do in witnessing, he then put the person on to receive The Baptist Examiner and he has seen many results.

We are sure that TBE means much to those who love the truth. And because of this, we are sure that these brethren want the paper to continue. Right now, we want our friends to know we still need your support to go on.

At this Thanksgiving season — a time of year when many of our friends have through the years sent special offerings in appreciation and support of the paper — we ask you if this paper means enough to you that you will help it? Ask the Lord what His will (Continued on page 8, column 1)

Whole groups have reacted wrongly.

The Bible teaches election—no doubt in the world about that. Moreover it teaches the following things about election:

1. It is unconditional. It is "according to the good pleasure of HIS will" (Ephes. 1:5).

2. It took place in eternity. "Chosen . . . before the foundation of the world" (Eph. 1:4).

3. It is apart from any merit. "According to the riches of his" (Continued on page 8, column 1)

The Two Tangents Whereby Folk Greatly Err On Election

By ROY MASON
Aripeka, Florida

Penicillin is a wonderful drug, one that has magically saved many lives, but some people have the hard time taking it. They are allergic to it, hence they break out in a rash or they swell until their eyes are closed.

Election is a wonderful doctrine of the "strong meat" doctrines of the Word of God, but some people react wrongly to it.

SHIPPING A CAGED LEOPARD

The modern business often ships animals by air freight. Some time a leopard, well caged, was shipped from Java in the same compartment with a crate of bananas. The leopard, which usually preys on birds, "growled viciously all night, tearing at the cage, trying to get to the bananas." When the plane put down, every canary in the crate was dead—of fright.

The devil, as a "roaring lion," is always seeking whom he may devour" (1 Pet. 5:8). Let the Christian remember that the devil is a conquered foe (Heb. 2:14). He roars at us, and frighten us—he is chained and in a cage, and he can't harm us—actually harm us—if we walk (Continued on page 8, column 5)

Missionary's Letter Brings Good News Of His Blessings

Dear friends in Christ

Greetings to each of you. The last time I wrote I spoke of getting ready to spend a week to ten days at the upper end of the Tumbuda Valley. About a week before I was to leave, my wife got sick and had to be flown out to the Goroka Hospital. She spent a week in the hospital, but is back with us now and is all right. While she was gone, I had the 5 children to look after, along with my other duties. Each time my wife has to be away, which is not often, I learn to appreciate her more.

As for the work, God continues to bless in every way. People are coming to me from many directions now asking me to come and teach them the Word of God; however, I am limited as to what I can do and some of the requests have to go unheeded. We have three native preachers that are continually at the job of preaching, but their knowledge of the Bible in general is limited to more-or-less evangelistic work at this stage. They are doing the majority of this type of preaching now at all the out sta-



Eld. Fred Halliman

tions, and I am spending all the time I can on teaching the Word of God. I am following, as closely as I know how the Great Commission to the Church, as outlined in Matt. 28:18-20.

Sunday afternoon when the service was over some came to (Continued on page 8, column 3)

What Catholics Would Find If They Read Their Bibles

(When we say "their" Bible we have reference to the Douay Version published by John Murphy Company, Baltimore and New York with the approbation of James Cardinal Gibbons, Arch Bishop of Baltimore.)

Roman Catholics are taught many things. They are often told about the contents of their Bible. If they would study it for themselves, they would find that their Bible encourages investigation and reading.

They would find that they are admonished by Christ Himself

to "search the Scriptures" (John 5:39); that people are liable to make mistakes if they do not know the Scriptures (Matt. 22:29); that those are blessed who read the Scriptures (The Apocalypse 1:3); and that "all Scripture inspired of God is profitable to teach" (2 Timothy 3:16).

They would find that their Bible is the only rule of life and that no man has right or authority (Continued on page 6, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"NEVER MAN SPAKE AS JESUS"

"The officers answered, Never man spake like this man." — John 7:46.

I don't presume that there was ever any man who spoke like the Lord Jesus Christ. I am satisfied that there is no one whose message would ever equal the message of the Son of God. There are a number of Bible expressions that seemingly are "thrown in," that would indicate it was a marvelous message the Lord Jesus Christ preached. For example, we

read:

"And when he was come into his own country, he taught them in their synagogue, insomuch that they were ASTONISHED, and said, Whence hath this man this wisdom, and these mighty works?" — Mt. 13:54.

This was following the great messages that He had delivered in the 13th chapter of Matthew, which parables I think are mostly of a prophetic nature. Then He went into His own country, which

was Nazareth, and there went into the synagogue and taught. The Word of God says that "they were astonished, and said, Whence hath this man this wisdom, and these mighty works?" They just couldn't understand the message of the Lord Jesus.

Notice another verse that would indicate the marvel of the message of the Lord Jesus Christ:

"And all that heard him were ASTONISHED at his understanding." (Continued on page 3, column 2)

DEPENDENCE ON THE PSYCHIATRIST COUCH

Stanley High, roving editor of Reader's Digest, points out that eight million Americans are being treated for neurosis. "The increasing dependence on the Psychiatrist's couch is the mark of decreasing dependence of the Christian church." Oh, that these millions would trust Christ, not His Church; Jesus never fails!

High also calls attention to another disturbing fact: "How do you account for the fact that this year, when church membership is at an all-time high, public morals are at an all-time low?" —Light.

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord" (Jerem. 17:5).

Calvary Baptist Church Invites All Who Can Possibly Attend, To Be With Us For Our Thanksgiving Services. U All Are Welcome!

TIME: THURSDAY MORNING, NOVEMBER 26 — 8:30 A. M.

PLACE: VENTURA HOTEL BUILDING

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The Baptist Paper for the Baptist People.

JOHN R. GILPIN Editor

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"FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIOU
From "Fifty Years In The Church Of Rome"

Copied Specially for TBE by
L. E. Jarrell, Lordsburg, N. M.

Two day after my arrival at Kamouraska, I received a letter from the surrounding priests, at the head of whom was the Grand Vicar ailloux, expressing the hope that I would not try to form any temperance society in my new parish, as I had done in Beauport; for the good reasons they said, that drunkenness was not prevailing in that part of Canada, as it was in the city of Quebec. I answered them, politely, that so long as I should be at the head of this new parish, I would try, as I had ever done, to mind my own business, and I hoped that my neighbouring friends would do the same. Not long after, I say that the curates felt ashamed of their vain attempt to intimidate me. The next Sabbath, the crowd was greater than at the first. Having heard that the merchants were to start the next day, with their schoomers, to buy their winter provisions of rum, I said, in a very solemn way, before the sermon:

"My friends, I know that, tomorrow, the merchants leave for Quebec to purchase their rum. Let me advise them, as their best friend, not to buy any; and as the ambassador of Christ, I forbid them to bring a single drop of those poisonous drinks here. It will surely be their ruin, if they pay no attention to this friendly

THE SATISFACTION OF CHRIST

ON THE ATONEMENT

By

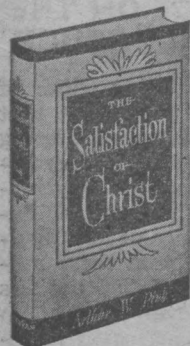
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Calvary Baptist Church
Ashland, Kentucky

advice; for they will not sell a single drop of it, after next Sabbath. That day, I will show to the intelligent people of this parish, wine and beer, are nothing else than disgusting, deadly, and cursed poisons."

I then preached on the words of our Saviour; "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh" (Matt. 24:44). Though the people seemed much pleased and impressed by that second sermon, they felt exceedingly irritated at my few warning words to the merchants to tell them not to mind what they had heard. "If our young curate," said they, "thinks he will lead us by the nose, as he has done with the drunkards of Beauport, he will soon see his mistake. Instead of one hundred tons, as you brought last fall, bring us two hundred, this year; we will drink them to his health. We have a good crop and we want to spend a jolly winter."

It is probable that the church of Kamouraska had never seen within its walls such a crowd as on the second Sabbath of October, 1842. It was literally crammed. Curiosity had attracted the people who, not less eager to hear my first sermon against rum, than to see the failure they expected, wished, and of my first efforts to form a temperance society. Long before the public service, at the doors of the church, as well as during the whole preceding week, the people had pledged themselves never to give up their strong drink, and never to join the temperance society. But what are the resolutions of man against God? Is He not their master? The half of that first sermon on temperance was not heard when that whole multitude had forgotten their public promise. The hearts were not only touched — they were melted and changed by God, who wanted to show, once more, that His works of mercy were above all the works of His hands.

From the very day of my arrival in Kamouraska, I had made a serious and exact inquiry about the untold miseries brought upon the people by intoxicating drinks. I had found that, during the last twenty years, twelve men had been drowned and eight had been frozen to death, who had left twenty widows and sixty orphans in the most distressing poverty. Sixty farmers had lost their lands and had been obliged to emigrate

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NOVEMBER 7, 1964

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to other places, where they were suffering all the pangs of poverty from the drunkenness of their parents; several other families had their properties mortgaged for their whole value to the rum merchants, and were expected, every day, to be turned out from their inheritances, to pay their rum bills. Seven mothers had died in delirium tremens, one had hung herself, another drowned herself when drunk. One hundred thousand dollars had been paid to the rum merchants during the last fifteen years. Two hundred thousand more were due to the storekeepers, three-fourths of which were for strong drink. Four men had been murdered, among whom was their landlord, Achilles Tache, through their drunken habits!

When I had recapitulated all these facts, which were public and undeniable, and depicted the desolation of the ruined families, composed of their own brothers, sisters, and dear children; when I brought before their minds, the tears of the widows, the cries of the starving and naked children, the shame of the families, the red hand of the murderers and the mangled bodies of their victims; the eternal cries of the lost from drunkenness, the broken-fathers and mothers whose children had been destroyed by strong drink; when I proved to them that there was not a single one in their midst who had not suffered, either in his own person, or in that of his father or mother, brothers, sisters or children — yes, when I had given them the simple and awful story of the crimes committed in their midst; the ruin and deaths, the misery of thousands of precious souls, the church filled with such sobs and cries that I often could not be heard. Many times my voice was drowned by the indescribable confusion and lamentation of that whole multitude. Unable to contain myself, several times I stopped and mingled my sobs and cries with those of my people.

When the sermon, which lasted two hours, was finished, I asked all those who were determined to help me in stopping the ravages of intoxicating drink, in drying

WANTED

In view of the fact that the book by Elder T. P. Simmons, "A Systematic Study of Bible Doctrine," is out of print, and since Brother Cox desires such for use in the new school at Woodlawn Terrace Baptist Church, I am wondering if there are any of our readers who would be willing to part with the same in behalf of the new school. If so, please let us hear from you stating the condition of the book and the price you would expect for the same.

the tears which they caused to flow, and saving the precious souls they were destroying, to come forward and take the public pledge of temperance by kissing a crucifix which I held in my hand, thirteen hundred and ten came. Not fifty of the people had refused to enroll themselves under the blessed and glorious banners of temperance! and these few recalcitrants came forward, with a very few exceptions, the next time I spoke on the subject.

The very same day, the wives of the merchants sent dispatches to their husbands in Quebec, to tell them what had been done, and not a single barrel of intoxicating drinks was brought by them. The generous example of the admirable people of Kamouraska spoke with an irresistible eloquence to the other parishes of that district, and before long, the banners of temperance floated over all the

"I Should Like to Know"

1. Who baptized Adoniram Judson?

Adoniram Judson and his wife, who went out as Congregational missionaries, became Baptists from a study of the Greek Testament on their way to India. They studied the Greek Testament to be able to meet the arguments of Carey, Marshman and Ward, three English Baptist missionaries, who were already on the field. The New Testament convinced them that the Baptists were right and they were baptized in the Baptist chapel in Calcutta, India, on September 6, 1812, by Wm. Ward.

2. What great revival speaks of the immersion of 10,000 people in a single day?

In the history of the Baptists by John T. Christian, Vol. 1 (out of print) on page 179, quoting from Fuller's Church History of Britain, it is said that 10,000 people were baptized in the river Swale one day in 597 or thereabouts. Patrick in the fourth or fifth century baptized 120,000 Irish, Scotch and Britons in 20 years, according to Christian's History of the Baptists.

3. Is it right to take money from people of every denomination to build a Baptist church?

That depends. If given voluntarily with no strings on it and with no squint towards unionism it is all right. Lots of folk, who are not Baptists, have absorbed enough Baptist doctrine, that they want to give for the support of the truth. If their giving is a bribe, however, to keep the pastor from preaching the whole truth, then their gifts should be scorned and rejected.

4. After being careless whose

populations of St. Pascal, St. Andrew, Isle Verte, Cacouna, Riviere du Loup, Rimouski, Matane, St. Anne, St. Roch, Madawaska, St. Benoit, St. Luce, etc., on the south side of the St. Lawrence, and the Eboulements, La Mallaye, and the other parishes on the north side of the river; and the people kept their pledge with such fidelity that the trade in rum was literally killed in that part of Canada, as it had been in Beauport and its vicinity.

The blessed fruits of this reform were soon felt and seen everywhere, in the public prosperity and the spread of education. Kamouraska, which was owing two hundred thousand dollars to the merchants in 1842, had not only paid its interest, but had reduced its debt to one hundred thousand dollars, when I left it to go to Montreal in 1846. God only, knows my joy at these admirable manifestations of His mercies towards my country. However, the joys of man are never without their mixture of sadness.

In the good providence of God, being invited by all the curates to establish temperance societies among their people, I had the sad opportunity, as no priest every had in Canada, to know the secret and public scandals of each parish. When I went to the Eboulements, on the north side of the river, invited by the Rev. Noel Toussignant, I learned from the very lips of that young priest, and the ex-priest Tetreau, the history of the most shameful scandals.

In 1830, a young priest of Quebec, called Derome, had fallen in love with one of his young female penitents of Vercheres, where he had preached a few day, and he had preached a few days, and he

money we take is it right to allow no one to preach but a Baptist?

The Scriptures forbid Baptists opening their doors to any kind of heresies and Baptists should obey the Bible regardless of whom it offends.—III John 1:9-11.

5. Does the Bible teach us to stand and pray?

The Bible gives examples of those who stood and prayed whose prayers were answered.—Luke 18:11.

6. Who is our neighbor?

The man who needs our help regardless of color, state, station, standing, nationality, blood, name, character or condition.

7. Whom did the Lord Jesus instruct to erect and look after His churches?

If the querist has reference to building a meeting house for a Baptist church, so far as the Master gave any instructions, were given to the church itself to build its own house. The worst curse that is coming on lots of churches today is coming because they are piling up big debts on houses they are not able to build or keep up or own. The Lord Jesus and the apostles lay great emphasis on self-support and that principle holds true in building church houses as in supporting pastors or anything else.

8. Does Kentucky need a missionary?

I do not know why the querist puts it in the singular. Every county in Kentucky needs a county missionary. Kentucky needs missionaries to the Catholics and to the Jews and to the Mormons and to the bootleggers and to the Campbellites and to the Holy Rollers and to the Adventists and to the Modernists and to all heretics in the State University.

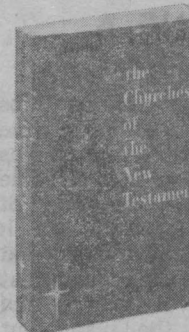
9. Were Enoch and Elijah the same man?

No.

10. Explain John 3:32-33.

What the Master saw and heard from God He testified to them truthfulness of; but naturalists, men, all of whom are modernists by nature, will not believe it. Those, who do not believe His word, set their seal of approval and testimony to the truth of God's inerrant and infallible book. Selah!

THE CHURCHES OF THE NEW TESTAMENT



By
George W.
McDaniel

299

pages

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This is a reprint of one of the outstanding Baptist books of this century. The author was an outstanding Southern Baptist preacher in the days when Southern Baptists were more generally sound in the faith than in recent times.

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Calvary Baptist Church
Ashland, Kentucky

We Are Grateful To Be Able To Edit TBE. Are You Thankful For It? Your Offering Will Be Most Deeply Appreciated At This Time.

We Pray That This Thanksgiving May Be A Special Thanksgiving In Your Life For The Blessings Of An Almighty Sovereign God.

THE BAR

The name of each salon's a Bar
The fittest of its names by far.
A Bar to Heaven, a door to Hell;
Whoever named it named it well.
A Bar to manliness and wealth,
A door to want and broken health;
A Bar to honor, pride and fame,
A door to grief and sin and shame;
A Bar to hope, a Bar to Prayer,
A door to darkness and despair;
A Bar to honored useful life.
A door to brawling, senseless strife;
A Bar to all that's true and brave.
A door to every drunkard's grave;
A Bar to joys that home imparts,
A door to tears and aching hearts;
A Bar to Heaven, a door to Hell,
Whoever named it named it well.

Fifty Years

(Continued from page 2)

the parsonage of Quebec. The water to conceal their iniquity from the public, he persuaded his victim to dress as a young man, and throw her dress into the river, to make her parents and the whole parish believe that she was drowned. I had seen her many times at the parsonage of Quebec, under the name of Joseph, and had much admired her refined manners, though more than once I was very much inclined to think that the smart Joseph was no one else than a lost soul. But the respect I had for the curate of Quebec (who was the coadjutor of the bishop) and his young vicars caused me to reject those suspicions as unfounded. However, many even among the citizens of the city had the same suspicions, and they pressed me to go to the coadjutor and tell him; but I refused, and told those gentlemen to do that delicate work themselves, and they did it. The position of that high dignitary and his vicar was not a very agreeable one. Their work had evidently drifted into dangerous waters. To keep Joseph among themselves was impossible, after the friendly advice from such high quarters, and to dismiss him was not less dangerous. He knew to well how the curate of Quebec with his vicars, were keeping their vows of celibacy, to dismiss him without danger to themselves; a single word from his lips would destroy them. Happily for them, Mr. Clement, curate of the Eboulements, was in search of such a servant, and took him to his parsonage, after persuading the bishop-coadjutor to give Joseph a large sum of money to seal his lips.

several years, till some suspicions arose in the mind of the sharp-sighted people of the parish, who told the curate that it would be safer and more honourable for him to get rid of his servant. In order to put an end to those suspicions, and retain him in the parsonage, the curate persuaded him to marry the daughter of a poor neighbour. The banns were published three times, and the two girls were duly married by the curate, who continued his criminal intimacies, in the hope that no one would trouble him any more on that subject. But not long after he was removed to La Petite Riviere, and in 1838 the Rev. Tetreau was appointed curate of the Eboulements. This new priest, knowing nothing of the abominations which his predecessors had practiced, continued to employ Joseph. One day, when Joseph was working at the gate of the parsonage, in the presence of several people, a stranger came and asked him if Mr. Tetreau was at home.

"Yes, sir, Mr. Curate is at home," answered Joseph; "but as you seem a stranger to the place, would you allow me to ask you from what parish you come?" "I am not ashamed of my parish," answered the stranger. I come from Vercheres."

At the word "Vercheres," Joseph turned so pale that the stranger was puzzled. He looked carefully at him, and exclaimed: "Oh! my God! What do I see here? Genevieve! Genevieve over whom we have mourned so long as drowned! Here you are disguised as a man!" "Dear Uncle" (it was her uncle): "for God's sake, not a word more here!"

(To be continued)

"Never Man Spake"

(Continued from page one)
ing and answers." — Luke 2:47.

This was when Jesus and His parents had gone up to Jerusalem at the time of the passover when Jesus was forgotten and remained behind in the temple. His parents went a day's journey without Him, spent a second day getting back to him, and on the third day they found Him in the temple. While they were away from Him, the Lord Jesus was sitting in the temple with the doctors of law and was teaching them, and hearing them, and asking and answering their questions. The Word of God says that all that heard Him were astonished at His understanding and His answers.

Then we have another hint at the marvel of the message of the Lord Jesus, for we read:

"And all bare him witness, and wondered at the GRACIOUS WORDS which proceeded out of

his mouth. And they said, Is not this Joseph's son?" — Luke 4:22.

There was something about the message of Jesus that was different to the message of everybody else. There was something about His ministry and the words that He spoke that was entirely different to the ministry of others. So they referred to his message as being "gracious words which proceeded out of his mouth."

Listen again:

"And it came to pass, when Jesus had ended these sayings, the people were **ASTONISHED** at his doctrine." — Mt. 7:28.

This is at the end of the sermon on the mount. In the fifth chapter of the Gospel of Matthew, we read that which is commonly spoken of as "The Beatitudes." Then He had told them of His relationship to the law. He had preached to them about divorce. He had talked to them relative to externalism in religion, how they were not to do anything just to be seen of men. He had talked to them about their anxiety, and how their trust in God would take care of all of their anxiety, and had encouraged them to pray, and had rebuked them for judging. In every respect, He had taught the people some marvelous things which they did not understand and had never heard before. Now when He finished His message, the Word of God says that the people were astonished at His doctrine.

As I have often said, the word "astonished" is an unusual word. It is the Greek word "ek-pleso." If I were describing a prize fight in the Greek language whereby one of the participants was slugged by the other to the extent that he was knocked out, I would use the word "ek-pleso" to describe it, for the word "ek-pleso" means "a knockout." Beloved, after finishing the sermon on the mount, the people were astonished, or they were "knocked out" by the message that the Lord Jesus preached. In other words, the Lord Jesus Christ delivered a spiritual knockout that day when He delivered the sermon on the mount.

Relative to His mighty words, His gracious words, and how the people were astonished at His Words, all this is but a fulfillment of prophecy, for it was prophesied that Jesus would speak in this manner. Listen:

"Thou art fairer than the children of men: **GRACE IS Poured INTO THY LIPS: therefore God hath blessed thee forever.**" — Psalm 45:2.

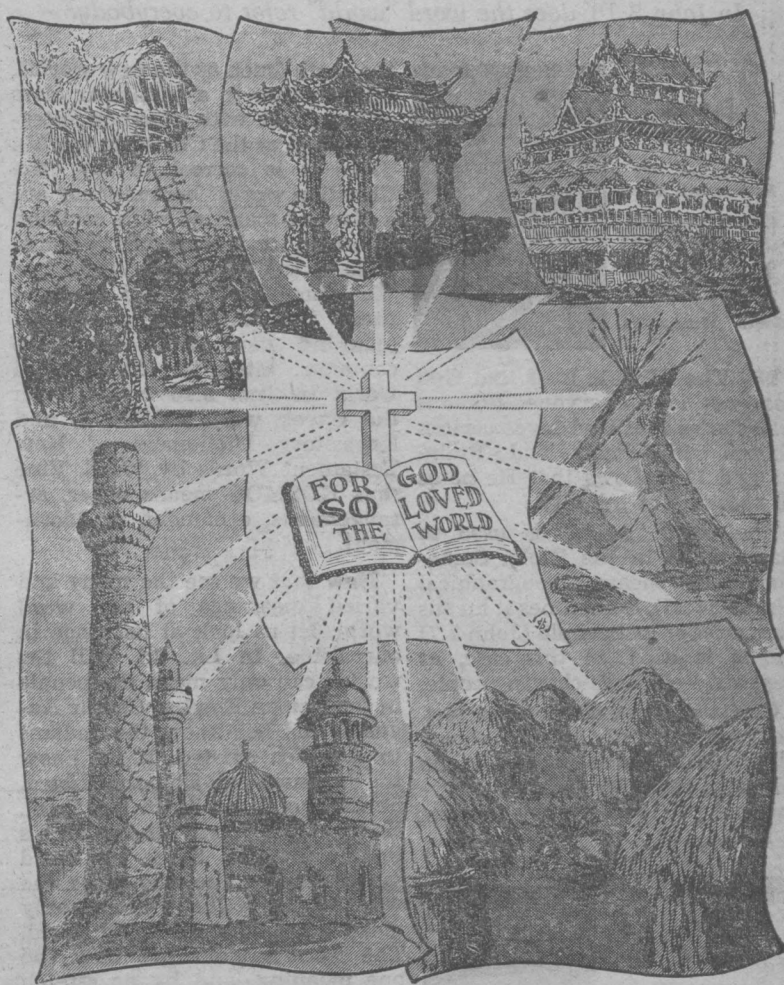
Certainly, beloved, when we hear, and speak, and read the message of the Lord Jesus Christ, we can come back to the words of the Psalmist, with the realization that grace has been poured into the lips of the Son of God. That is what our text, I think, would indicate to us when it says that "never a man spake like this man." The disciples and Jesus had been urged to go to the feast of the tabernacles, and the Lord Jesus Christ had preached some mighty things at the feast of the tabernacles in Jerusalem, but the people themselves sought out a way whereby that they might arrest Him. They had sent the chief priests and the Pharisees, and they said to the officers whom they had sent out to arrest the Lord Jesus Christ, "Why didn't you arrest Him? We gave you a commission; we gave you a task. We told you to bring Him unto us; now why didn't you do it?" They said, "Never a man spake like this man." In other words, they said, "We didn't dare to arrest Him because never a man spake like Jesus."

Tonight, beloved, I'd like to

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show you how that no man ever approached the words of the Lord Jesus Christ. I'd like to show you that in many instances, and in many respects, the Lord Jesus Christ spake differently from everybody else.

I.

IN CONDEMNING SIN AND SINNERS.

Surely we can say that the Lord Jesus Christ spoke some harsh and denunciatory words so far as sin, and sinners is concerned. For example, He said:

"Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." — Matt. 23:25.

There weren't any honeyed expressions on the part of the Lord Jesus Christ. Rather the Son of God looked at the crowd that was gathered before Him (the scribes and the Pharisees) and He referred to them again and again as blind leaders of the blind, and blind guides, and hypocrites. He condemned them for their externalism in religion, and how they had made clean the outside of their life, but the inside was filled with extortion and excess. Finally, He summed it all up by saying:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" — Matt. 23:33.

In the final analysis, when Jesus had finished calling His audience fools, and blind guides, and hypocrites over and over again, He finally summed it up by saying, "You look like a bunch of snakes to me; how are you going to keep out of Hell?" I say to you, no man ever spake like Jesus spoke in condemning sin

and sinners. Notice again:

"The Pharisees also with the Sadducees came, and tempting, desired him that he would shew them a sign from heaven: He answered and said unto them, when it is evening, ye say, it will be fair weather: for the sky is red. And in the morning, it will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" — Mt. 16:1-3.

This was just before Jesus first spoke of His church. The Pharisees and the Sadducees came with a temptation to the Lord Jesus Christ, and He said, "You know how to read the signs of the sky. You know how to tell whether it is going to be fair weather or foul weather. You would be able to tell spiritual things if it weren't for your hypocrisy—if it were not for the sin of your life." Beloved, I say to you, no man ever spake like Jesus, in condemning sin and sinners.

II

IN SALVATION.

The same Jesus who condemned sin and sinners, also had a message of salvation that was just as unusual. Listen:

"And he said to the woman, Thy faith hath saved thee; go in peace." — Luke 7:50.

This was spoken to a woman who had gone to the home of Simon the Pharisee where Jesus was being feasted, and this woman had washed His feet with her tears, and had wiped them with the hairs of her head. She had kissed His feet and had sobbed out her penitence at His (Continued on page 4, column 4)

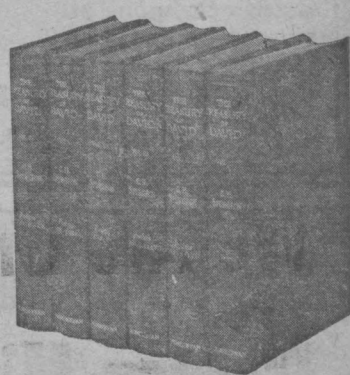
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The Baptist Examiner FORUM

In John 3:16, does the word "world" refer to everybody?

JAMES
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Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



No. The Bible tells us that God does not love everyone. Romans 9:13 shows that God loves certain chosen individuals and Psalm 5:5 and 11:5 shows that He hates all workers of iniquity.

The word "world" is used in many ways in the Bible. Sometimes it means geographical (Psalm 18:15). Sometimes it means the world of lost people (John 7:7) etc. It is used, in this case, as the world of God's chosen people.

Christ did not die for the lost. He gave His life for the sheep, John 10:11. There would be no salvation if Christ died for everyone and yet there would be some in hell.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Grace
Baptist Church
Birmingham, Ala.



This verse seems to be the last stronghold to be given up by those who are unable to see the doctrine of God's sovereign grace and election. There are many people who look upon you as a strange kind of infidel if you say this word does not include everybody. But, let us approach our question with an open mind for that is the only kind of mind that is capable of learning.

Why not start our search for the meaning of this word in our dictionary just as we would if it were some other word. After all that is where we always go for the definition of words. In Winston Simplified Dictionary we find some 11 different meanings of the word world. The large, two-volume New Century Dictionary gives some 19 different shades of meaning. One of them is, any indefinitely great expanse (such as a world of water). Another is, a particular division of

the earth (such as the new world). Still another is, a particular class of mankind with common interests (such as the Christian world). Since it is correct to say "the Christian world" because they are a class of mankind with common interests, it is certainly permissible to say "the elect world," or "the non-elect" world because these two different classes of mankind most assuredly have common interests. This word world in Jno. 3:16 comes from the Greek word KOSMOS, and Expository Dictionary of New Testament Words by W. E. Vine says KOSMOS means order, arrangements, ornament, or adornment.

Now that we see the many and varied meanings of our word world, let us look at its usage in our Bible. In Lk. 2:1 "All the world" can only mean the people in the Roman Empire. Caesar Augustus did not know the Indians in America existed. If he knew the Japanese and Chinese existed, he had no authority to tax them. He could tax only those in his Roman Empire. Since the word saviour means one who saves, the word world in Jno. 4:42 can only mean those who are being saved. The word saviour has only the one meaning, and by no stretch of the imagination can Christ be called the Saviour of those who were already in hell when He died on the cross nor of those who are still going there. In Jno. 17:9 our Lord says "I pray not for the world, but for them which thou hast given me." Then in verse 20 He adds to His prayer list "Them also which shall believe on me through their word." So, we see Him praying for the Saints who were living at the time of this prayer and for those who were to be saved after that time, but we also see Him refusing to pray for those who were not to be saved. Then in I Jno. 5:19 the "whole world" does not include the "we," that is, the saved people. And in Rom. 1:8 the "whole world" can only speak of the saved people in the several churches. The rest of the people on the earth knew nothing about this little band of Saints in Rome and cared less. They certainly were not going around speaking of their faith.

Then such Scriptures as Rom. 9:13, Psa. 5:5, Mal. 1:2-3 and Hos. 9:15 affirm that there are those whom God hates. If He hates them, and He says He does, He certainly cannot love them. In the

light of all this, how can we say any longer that the word world in Jno. 3:16 refers to everybody? If He loves everybody that would have to include Esau, but in Mal. 1:2-3 He says he hated Esau. Then in Rom. 9:13 He repeats it for emphasis.

ROY

MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



I do not think so. I believe that the word "world" is used in what might be termed an ethnic sense, rather than in the sense of every individual in the world. I mean by this, in the sense of all races of mankind. The Jews — and no doubt this included Nicodemus, regarded God as being concerned about them. They were the people who had a "corner" on God's love and concern. But Jesus corrected this by saying that "God so loved the world that he gave his only begotten Son." In the giving of his Son God had other races in mind, even those of the whole world.

AUSTIN
FIELDS

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



I know that the popular belief of this verse is that world means everybody or all mankind, but this really is in error for the word "world" has many and varied meanings.

John 15:18-19. In these two verses the word world means unbelievers, because believers do not hate their Lord.

Jn. 2:15-17. The word world here refers to the world system of religion which is opposed to God's way of salvation.

John 13:1. The word world refers to this earth also. Eph. 1:4 refers to the earth.

2 Cor. 4:3-4. The word world here means this age.

Rom. 11:12. Here the word world refers to the Gentile in distinction from the Jews.

John 6:33. Here the word world means the believer, for it is evident that not everybody has life, but all believers have this life

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which is given (not offered) unto the world. This is also borne out by John 12:47 and 2 Cor. 5:19.

From these verses we see that the word world has many different meanings. In John 3:16 Christ is speaking to a Jew (Nicodemus) telling him that God loved the Gentiles as well as the Jew. In this word "world" He is referring to his people or his elect among the Jew and Gentile.

Therefore the word world in John 3:16 does not refer to everybody but only to the elect. For God so loved the world (believers) that God gave his son to die for them that they (believers) should have everlasting life.

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PAGE FOUR

"Never Man Spake"

(Continued from page three)
feet, showing her love for the Son of God. The Lord Jesus said to her, "Thy faith hath saved thee; go in peace."

I say to you, beloved, no man ever spake like this man. Others would have said to this woman, "Leave us alone; don't bother us." Others would have said to Him, "If you knew what kind of a woman it was that is bowing here at your feet you wouldn't have anything to do with her. You wouldn't allow her to sob at your feet, and to wipe those feet dry with the hairs of her head." But Jesus said to her, "Thy faith hath saved thee; go in peace."

Let's notice a similar expression as to forgiveness of sin and salvation:

"When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. . . . is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house."—Mark 2:5, 9-11.

Beloved, whenever you read a Scripture like this, to realize that the Lord Jesus Christ forgave this man of his sins because of faith in Him, you realize that no man ever spake like Jesus concerning salvation.

Hear the Lord Jesus Christ saying to another woman:

"And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole: go in peace."—Luke 8:48.

This was on the day when Jesus started to the home of Jairus to heal his little daughter who had died, and as he was going to the home of Jairus, a woman who had an issue of blood for twelve long years came behind Him and said, "If I can but touch the hem of His garment, I shall be made whole." She slipped up in the crowd, and touched the hem of His garment, and the Lord ended the flow of blood, and her body was healed immediately. Jesus said, "Virtue is gone out of me," and He turned around and said, "Who touched me?" When this woman saw that she was uncovered by the Lord Jesus Christ, she cried out, and came before Him, in order that she might fall down, trembling in His presence. It was then that Jesus said to her, "Don't tremble; don't fall in my presence; don't prostrate yourself before me. Be of good comfort; thy faith had made thee whole."

Beloved, did you notice that in every one of these instances we have read, that these individuals were saved on the basis of faith? Not one of them was saved because of His works. Not one of them was saved because of baptism. Not one of them was saved because of church membership. Not one of them was saved because of his affiliation with the Jewish religion. Not one of them saved because of anything that he or she did. Rather, each of them was saved on the basis of faith in the Son of God.

Listen again:

"Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."—Mt. 23:23.

Jesus said, "You ought to tithe; you ought to have done that, but you ought not to have omitted judgment, mercy, and faith."

What did He mean? Beloved, nobody was ever saved unless he looked himself squarely in the eye and judged himself a sinner. Nobody was ever saved who omitted judgment — who failed to judge himself a sinner. Nobody was ever saved who bypassed the mercy and the grace of God, and who tried to get salvation on any basis other than the mercy and absolute grace of God. Nobody was ever saved who omitted faith in the Lord Jesus Christ. The Son of God said, "You ought to have tithed, but you ought not to have omitted judgment, mercy, and faith." I tell you, no man ever spake like this man relative to salvation.

III

IN STILLING LIFE'S STORMS

We read:

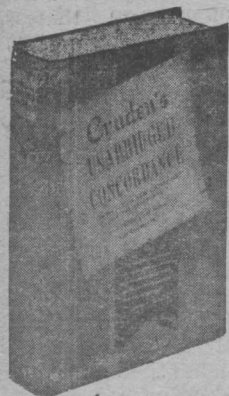
"And they came to him, and awoke him, saying master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, where is your faith? And they being afraid wondered, saying one to another, What manner of man is this: for he commandeth even the winds and water, and they obey him."—Luke 8:24, 25.

Beloved, Jesus Christ stilled the storm at that time. In crossing over the sea of Galilee there were a number of folk who were there, including the disciples. Jesus was weary and He fell asleep in the boat. While He was sleeping, a storm came, and it looked like that vessel was going to sink. It looked as though the winds were going to cause that little vessel to go down to the bottom of the sea. It was then that they cried out to Him, and the Word of God says that when they awoke Him, He spoke and said, "Peace, be still." The winds ceased, and the waves subsided, and all became calm; and when the storm was settled, the disciples began to speak among themselves and said, "What manner of man is this, for even the winds and the waters obey Him?"

Beloved, just as the Lord Jesus Christ stilled that storm on the sea of Galilee that day, and as He quieted the wind and the waves, so the Lord Jesus has been stilling life's storms for His children for the past two thousand years. I thank God that I have seen Him still many a storm in my behalf. Yes, beloved, I say that never a man spake like this man in the stilling of life's storms.

Do you ever have any stormy days? Do you ever have any times when it just seems that the storm has broken on you, or over you, and that it has settled completely about you? Do you ever have any experiences when it just seems to you there isn't any hope for you? Do you ever come to the place that you just feel

(Continued on page 5, column 1)



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Never Man Spake"

Continued from page 4)
throwing up your hands and
saying that there is no way out?
Thank God, there is a way
As I often say, when the
dark is dark, the uplook is al-
ways bright. The Lord Jesus
is a master in the stilling
of life's storms.
Many times as I look backwards
at my life's experiences, I see how
the Lord has stilled the storm
for me, and how He has
kept my little vessel safely
without any harm. Many
times I have been in the times when I
thought there was no hope, and
I was about to give up, when I had been
assured that my little vessel
was going to sink. But, beloved,
the Lord brought me safely
through. I say to you, that never
man spake like this man in the
stilling of life's storms.

IV THE DUTY OF CHRIS-

tians.
That individual has ever de-
cided and laid down duties for
children of God like the Lord
Christ? Let's turn to the
word of God and see some in-
structions as to the duties of
Christians.

"SEEK YE FIRST the king-
dom of God, and his righteous-
ness, and all these things shall
be added unto you."—Mt. 6:33.

The Arminian preachers in
the world say that this Scripture
is spoken to the unsaved, and
it is the unsaved man who
seeks first the kingdom of
God, that if he puts God's king-
dom first, that God will bless
him. Beloved, there is not one
word of truth in it. God never
said that to an unsaved man,
that you will notice in the pre-
vious verses He says:

"For your heavenly Father
willeth that ye have need of
these things."—Mt. 6:32.

Beloved, He is talking to the
man who have a Heavenly
Father; He is not talking to the
unsaved. He is talking to saved
men, and He is telling them
to seek first the kingdom of God,
His righteousness and that
all material blessings shall be
added unto them. In other words,
He is saying to the saved man,
put my kingdom first and I'll take
care of all of these things—name-
ly, the question of food, the ques-
tion of drink, and the question
of clothing.

Let me give an example as to the
duty of the child of God! We are
not to think of self, but we are
to think first of the Lord Jesus
Christ. If we do so—if we put
Christ first, the promise is that
He will take care of all the balance
of our needs.

Notice another Scripture as to
our duty:

"I say ye therefore the Lord of
the harvest, that he will send

forth labourers into his harvest."
—Mt. 9:38.

You'll notice how He refers to
those who are to go out as labor-
ers into His harvest. He doesn't
say a thing about sending people
out for a life of ease. He doesn't
say anything about sending peo-
ple forth for a lifetime of plea-
sure, but He refers to them go-
ing out, as a laborer into the
harvest.

I think most anybody will rec-
ognize the fact that the harvest
season is not an easy season. For
example, in the harvest season
weather has to be taken into
consideration, and the harvest has
to all be complete before stormy
weather, or before the rainy
weather may set in, and ruin the
crops. Harvest season is a season
of intense labor and effort on
the part of the individual. It is
a time when people have to work
hard; it is the season of long
hours of work.

Beloved, the Lord Jesus says
that He wants His disciples to
pray that the Lord will send forth
laborers into His harvest. Talk
about the duty of a Christian—
your duty is not just to warm
the church bench when you come
to the services on Sunday. You
are not just to come here, and
join in the singing. Your duties
are not just to take part in the
services of the Lord's house on
Sunday, but you are to be a
laborer in the harvest season of
the Lord Jesus Christ.

Listen to another verse as to
our Christian duty:

"Then said Jesus unto his dis-
ciples, If any man will come after
me, let him deny himself, and
take up his cross, and follow me."
—Mt. 16:24.

Here the Lord Jesus is laying
down the duty of Christians. Hear
Him when He says, "Deny your-
self, take up your cross, and fol-
low me."

Oh, how hard it is to deny
oneself. How hard it is to re-
nounce oneself. How hard it is to
get self out of the way and, yet
before you can take up your cross
and follow Him, you have to get
self out of the way. After self
is removed, then one may take
up the cross and follow Him.

Every once in a while some-
body will get up in the middle
of the night, and fall over a
chair in the dark, and maybe hurt
a toe, and he'll talk about it for
the next week or so—how he is
bearing his cross. No, no, beloved
you are not bearing your cross,
but you are suffering because
you were too stupid to take time
to turn on a light and you fell
over a chair in the dark. You are
not bearing your cross. There is
no cross there. The cross is the
symbol of Christianity. The only
man who is bearing the cross, is
the man who is doing his best,
to promote, and to push forward
the cause of Christ to the end
of the earth. Jesus said, "Deny
yourself, take up your cross, and

follow me." You are not to go
before Him, but to follow after.

Yes, beloved, Jesus' ministry
was unusual. As my text said,
"Never man spake like this man."
Certainly, in discovering the mat-
ter of doing our duty as Chris-
tians, no man ever spake like the
Lord Jesus Christ spoke.

If you would see duties that
He enjoins upon us as Christians,
hear Him as He says:

"Well done, thou good and faith-
ful servant: thou hast been faith-
ful over a few things, I will make
thee ruler over many things: enter
thou into the joy of the lord."—
Mt. 25:21.

Jesus pronounces a blessing
upon this individual who has been
faithful over a few things. He
promises to make him a ruler
over many things—you'll notice
that He refers to him not as a
boss nor as a supervisor, but as a
servant. I tell you, beloved, the
Lord Jesus Christ would give to
us an indication here as to our
duty as Christians, that we are
to be His servants.

You can also see how He has
given to us specific duties, when
He says to His church:

"Go ye therefore, and teach all
nations, baptizing them in the
name of the Father, and of the
Son, and of the Holy Spirit:
Teaching them to observe all
things whatsoever I have com-
manded you: and, lo, I am with
you always, even unto the end of
the world. Amen."—Mt. 28:19, 20.

Was there ever a man who was
interested in all the world? The
majority of folk, if they have any
interest at all, are only interested
in the country where they live.
Their only interest would be that
of the nation in which they re-
side. You wouldn't expect a
Frenchman to be interested in
the United States; nor would you
expect an Englishman to be in-
terested in Italy; nor would you
expect a German to be interested
in Russia. Beloved, we are only
interested primarily in the por-
tion of the world in which we
live.

The Lord Jesus Christ in sub-
stance said, I have an interest
that is bigger than Germany, and
bigger than Russia, and bigger
than the United States, and big-
ger than Italy, and bigger than
France: I have an interest in the
whole world. Go ye therefore and
teach all nations; and when you
have taught them, don't stop;
baptize them, and when you bap-
tize them, don't stop; but teach
them all things whatsoever I have
commanded you—not a portion of
them, but all things that I have
commanded, you are to teach to
the world.

Talk about duties, beloved, that
are enjoined upon the children
of God. You and I as God's chil-
dren, you and I as members of
the church of Jesus Christ have
the world wide task of missions
assigned to us. I say to you, never
man spake like this man as to
the duty of Christians.

V

AS TO HIS ENEMIES.

It is rather hard for us to look
at our enemies and pray for them.
It is mighty hard to keep from
rejoicing over their misfortunes.
It is mighty hard for us in life
to be at all Christ-like toward
our enemies. I am sure that I
speak from my heart, and I would
imagine if I were to take a peek
into your heart, that I would find
it to be the same, that the most
of us have a tendency to rejoice
when our enemy has a misfortune.
It ought not to be. We ought to
be ashamed of such an attitude.
We ought to feel grieved if our
enemy should have a misfortune.
The majority of us, I am afraid,
fail to be Christ-like.

What was the attitude of Jesus
as to His enemies. The Lord Jesus
on the cross said:

"Father forgive them; for they
know what they do."—Luke 23:34.

GOD'S WAY

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

"Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs
And works His sov'reign will.

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

"Judge not the Lord by feeble sense,
But trust Him for His grace,
Behind a frowning providence
He hides a smiling face.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

"Blind unbelief is sure to err,
And scan His works in vain;
God is His own interpreter,
And He will make it plain."

—COWPER, 1779.

When Stephen was stoned, the
Word tells us how he, too, thought
of his enemies. Listen:

"And he kneeled down, and
cried with a loud voice, Lord,
lay not this sin to their charge.
And when he had said this, he
fell asleep."—Acts 7:60.

I rather imagine that pray-
er pierced the heart of Saul who
was holding the coats of the
crowd the day that they stoned
Stephen. I rather imagine Saul
would have liked to have run
away from that experience. I
rather imagine that the words
that Stephen uttered in his dying
prayer were the words that haun-
ted Saul until he was saved. Be-
loved, I say to you that the spirit
of Stephen was but a reflection
of the spirit of Christ, and it
ought to be the spirit of every
one of God's children. Never a
man spake like this man as to
His enemies.

VI

AS TO THE FUTURE LIFE.

What would we know about the
future if it were not for Jesus
Christ? What would we know, I
say, concerning the future if the
Lord Jesus Christ hadn't told us?
We read:

"But they which shall be ac-
counted worthy to obtain that
world, and the resurrection from
the dead, neither marry, nor are
given in marriage: Neither can
they die any more: for they are
equal unto the angels; and are
the children of God, being the
children of the resurrection."—
Luke 20:35, 36.

Notice He says that when peo-
ple die, they have died the last
time that they'll ever die if they
are God's children. Isn't it won-
(Continued on page 8, column 3).



Baptist Perpetuity

(Continued from page 1)
that Jesus built has been in the
world ever since and will be here
till He comes again.

The popular Protestant dogma
in this connection speaks of an
"invisible" church to which all
Christians belong. More on this
as we go along, but for the pres-

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PAGE FIVE

ent note a few simple facts.

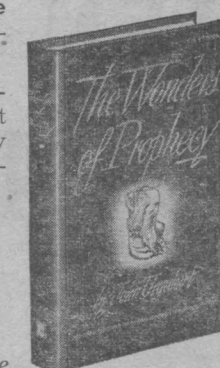
a. Neither the expression "in-
visible church" nor the idea of
such an expression can be found
in the New Testament.

b. The whole purpose of the
"invisible church" dogma is to
justify the Protestant splits from
Roman Catholicism. But since
Baptists are not Protestants and
were never a part of the heret-
ical Catholic system, we have
no need of any such dogma to
justify our existence.

c. Most Protestants and many
ignorant Baptists suppose that
Christ built two churches; that is,
two kinds of churches: the "in-
visible church" of their own vain
imagining and the organized as-
semblies that they cannot help
recognizing in the New Testa-
ment. Then, to add insult to in-
jury, they call their imaginary
monstrosity the "true" church!
But the Bible says that there is
only one body (church), that is,
one kind of body, just as there
is only one baptism, that is, one
kind of baptism. (Eph. 4:4, 5).

d. Since there is no just reason
to do otherwise, we must under-
stand that Jesus used the word
"church" (Greek "ekklesia") in
Matt. 16:18 in the same general
sense that it has everywhere else
in the New Testament: that is,
(Continued on page 6, column 1)

THE WONDERS of PROPHECY



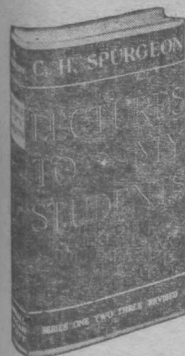
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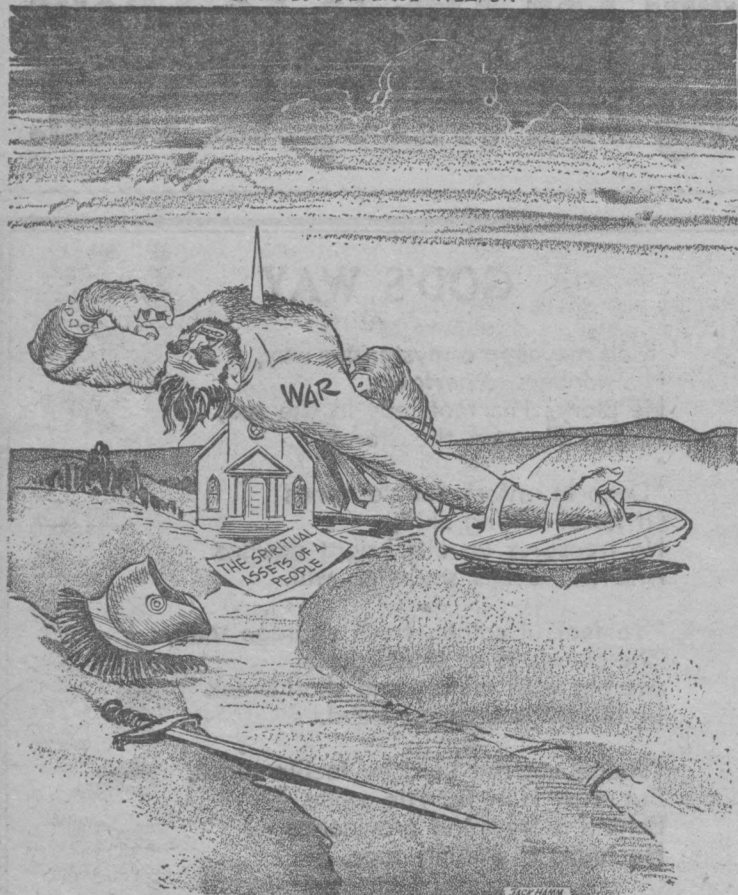
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Jesus attended Church. "As His custom was He went into the synagogue on the Sabbath Day."

GREATEST DEFENSE WEAPON



Baptist Perpetuity

(Continued from page five)
an assembly, almost always an organized assembly. The word here is used abstractly; that is, it expresses an idea whose realization is to be found in a particular organized assembly.

2. CHURCH DISCIPLINE

"If he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall have been bound in heaven; and whatsoever ye shall loose on earth shall have been loosed in heaven." (Matt. 18:17, 18, AV, with corrected tenses of verbs in verse 18).

This text suggests three simple questions that believers in an "invisible" church might try to answer:

a. How can a wronged brother tell his grievance to an "invisible" church?

b. How can an "invisible" church decide an issue, make known its judgment to a trespassing brother, or execute that judgment "if he neglect to hear"?

c. Is not the authority to "bind and loose," whatever this means, in verse 18 given to the same church that is in view in verse 17?

Obviously the reference here is to an organized assembly; and

obviously such organized assemblies must always have existed from that time to this in order that faithful followers of Jesus might obey His instructions here given.

3. BAPTIZED INTO ONE BODY

"For also in one Spirit we all were baptized into one body. . . . And ye are a body of Christ, and members in particular." (I Cor. 12:13, 27, corrected translation).

Verse 27 of this quotation tells what kind of body is meant in verse 13: the kind of which the church at Corinth was an example. I Cor. 1:13-17 shows what kind of baptism is meant: namely, baptism in water. In fact, there is only one kind of baptism recognized in the New Testament as an ordinance of Christ: all other so-called baptisms are figurative or symbolic, deriving their significance from this baptizing in water to declare the death, burial, and resurrection of Christ and all that this means to us.

Almost all Christians recognize baptism, or some substitute for it that they call baptism, as sprinkling or pouring, as a church ordinance. But if it is a church ordinance, then there must always have been churches to administer the ordinance. If the church to which Jesus entrusted the ordinance passed out of existence as an institution, then the ordinance lapsed with the church, and nowhere in the Bible is anyone authorized to start it

up again.

4. "TILL HE COME"

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (I Cor. 11:26).

Again, practically all Christians recognize the Lord's Supper as a church ordinance. But how could the ordinance be continued if at any time there were no true churches to observe it? Note that the Scriptures give no hint of any possible lapse or failure of our Lord's churches to declare or show forth His death by eating this bread and drinking this cup "till He come."

5. CHURCH OFFICERS

"If a man desire the office of a bishop, he desireth a good work. . . . They that have used the office of a deacon well purchase to themselves a good degree." (I Tim. 3:1, 13).

The context of the two verses shows that bishops and deacons are church officers, and to this fact practically all Christians agree, however far they may depart from Scriptural ideas of the duties of these offices. Even believers in an imaginary "invisible" church become at least temporarily realistic and operate in some kind of organized assembly in naming bishops and deacons.

But if bishops and deacons were officers in the kind of church that Jesus built, and if this kind of church passed out of existence as Protestants allege and as ignorant Baptists admit, then by whose authority are such officers named today?

6. A HOLY TEMPLE

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostle and prophets, Jesus Christ himself being the chief corner stone; in whom all the building (or better, every building) fitly framed together groweth unto a holy temple in the Lord: in whom ye also are built together for a habitation of God through the Spirit." (Eph. 2:19-22).

Paul was writing to the church at Ephesus and he reveals here the glorious fact that a true New Testament church is a holy temple in the Lord and that one purpose for which the Lord built His church at Ephesus, and, we believe, every other true New Testament church, is that God in the Spirit might dwell therein.

Can anyone believe that God, having chosen to manifest His presence in a special way in the churches of the Lord Jesus, allowed His purpose to be frustrated, so that for centuries He had no such habitation on earth? But Protestants do so declare, and countless Baptists, ignorant of or indifferent to their blood-bought heritage, are deceived by or are silent in the face of this monstrous lie!

7. A DEAD BRIDE?

"Ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead." (Rom. 7:4).

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it." (Eph. 5:25 — read on through verse 32).

These and other Scriptures compare the spiritual relationship of Christ and His church to the human marriage relationship. That the "wedding" is still future is shown by Matt. 22:1-13; 25:1-13; and Rev. 21:2.

THE BAPTIST EXAMINER

NOVEMBER 7, 1964

PAGE SIX

Was our Lord at any time betrothed to a dead bride? After He gave Himself for her, that He might sanctify and cleanse her by the washing of water in the word, that He might present her to Himself in glory—after all this, was there ever a time when nowhere on earth could be found a church that could be truly called His bride? Was there ever a time when the only "Christianity" on earth was the religion of spiritual harlots? Perish the thought! But if it be so, what are all the churches today but harlots and offsprings of harlots?

8. "I AM WITH YOU ALWAYS"

"Jesus came and spake unto them, saying All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:18-20).

Practically all Christians recognize that Jesus was speaking here to His church. The only real question is, what kind of church was it?

Of course an imaginary "invisible" church cannot go anywhere, it cannot disciple any nations, it cannot baptize anybody in any way, it cannot teach anybody anything, and, being nonexistent, it would not know the difference whether the Lord were with it or not.

But an organized assembly of baptized believers such as Jesus had constituted His disciples, can do what He commanded and in doing so can claim the promise of His continuing presence—and it is the only organization on earth that can do so.

Jesus promised this kind of church that He would always be with it, even to the end of the age. But He could not be with it unless it existed to be with. Therefore if Jesus spoke the truth He has had His churches in the world ever since and He has been with them all the time — and so it will be to the end of the age.

9. GLORY IN THE CHURCH

"Unto him be glory in the church by Christ Jesus throughout all ages world without end." (Eph. 3:21). More literally translated: "To him the glory in the church in Christ Jesus, unto all the generations of the eon of the eons."

We have here a Spirit-inspired declaration or prayer. If it was a prayer, as the KJ version indicates, it nevertheless declares an assured fulfillment, for the Holy Spirit does not inspire vain prayers. "He maketh intercession for the saints according to the will of God." (Rom. 8:27).

Therefore we understand that God gets glory in the church in Christ Jesus. This was true in Paul's day and it was to continue "unto all the generations of the eon of the eons," an expression of eternity beyond our comprehension. But He could not get glory in the church unless the church continued to exist. And of course He is far from getting glory in an imaginary "invisible" church whose advocates reject and deny the plain, simple, straightforward teachings and promises of His Word.

10. PILLAR AND GROUND

"These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God the pillar and ground of the truth." (I Tim. 3:14-15.)

Speaking of the church as an organized assembly, as the con-

text clearly shows, Paul here calls it "the pillar and ground of the truth." That is, the church not only, as a pillar or column upholds the truth, but it is the foundational support of the truth.

Here we have the explanation for the wholesale loss of Bible truth by false churches and unattached Christians. It has pleased God that His church should be the pillar and ground of the truth, and so it has been through the centuries.

When men reject Bible truth about the church, and refuse to recognize its rightful place as the body and bride of Christ, the house of God, the pillar and ground of the truth, they quickly lose other truth as well.

The truth of God's Word is still upheld in the world today because of the faithfulness of the martyrs' blood of the true churches of God through the dark ages, and this truth will still be upheld to the end of the age because there will be some churches, the true churches of our Lord, to serve as the pillar and ground of the truth.

Catholics

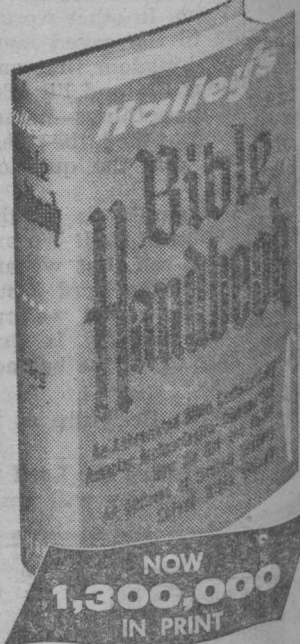
(Continued from page one)
ity to make any church laws contrary to it, nor dare they add to or take from it.

"For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of the prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book" (The Apocalypse 22:18, 19).

"Every word of God is tried: He is a buckler to them that hope in Him. Add not any words to His words, lest thou be reproved, and found a liar." (Proverbs 30:5, 6).

They would find that there is no Bible record of Peter being in Rome at any time, hence no apostolic succession. Paul never built (Continued on page 7, column 1)

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Catholics

(Continued from page 6)
any other man's foundation so that is evidence no apostle been in Rome before him the Romans 1:20). In writing to the Romans in A. D. 58 Paul mentions Peter. Peter writing from A. D. 60-63 was then in Babylon (I Peter 5:13). Paul writing to Timothy in the last of his life says "only Luke with me" (2 to Timothy 4:9). Not a word about the Apostle Peter. Finally, it is further shown that Peter was the Apostle of the circumcision and work among the Jews, while Paul the apostle to the uncircumcision and worked among the

not to himself.

"And Esdras the priest stood up, and said to them: You have transgressed and taken strange wives, to add to the sin of Israel. And now make confession to the Lord the God of your fathers." (I Esdras 10:10-12).

They would find that there is no mention made of purgatory or prayers for the dead, but that if men are ever fitted for Heaven, they must be before death or not at all.

"After death, the judgment" (To the Hebrews 9:27).

Abraham could not help the dead (St. Luke 16:19-31).

David knew it was no use praying for the dead (2 Samuel 12:16, 19, 22, 23).

They would find that their Bi-

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Why say ye not a word of bringing back the King
Why speak ye not of Jesus and His reign?
Why tell ye of His kingdom and of its glories sing.
But nothing of His coming back again?

Dost thou not want to look upon His loving face?
Dost thou not want to see Him glorified?
Would'st thou not hear His welcome, and in that very place
Where years ago me saw Him crucified?

Oh, hark! creation's groans—how can they be assuaged?
How can our bodies know redemptive joy?
How can the war be ended in which we are engaged.
Until He come the lawless to destroy?

Come quickly, blessed Lord, our hearts a welcome hold!
We long to see creation's second birth;
The promise of Thy coming to some is growing cold,
Oh, hasten Thy return back to earth.

Bringing back the King, oh, bringing back the King!
The angel choirs of heav'n their hallelujahs sing,
Hosanna!

Bringing back the King, oh, bringing back the King!
We ransomed, let your joyous welcome ring!

an advocate with the Father, Jesus Christ the just" (1 to St. John 2:1-13).

"Be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by Him this man standeth here before you whole. Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved" (The Acts 4:10, 12).

They would find that Christ is the only way of salvation and that no man-made system of religion can take the place or even assist God's way of salvation.

"Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by Me." (St. John 14:6).

"Him, who knew no sin, He hath made sin for us that we might be made the justice of God in Him" (2 to the Corinthians 5:21).

They would find that a person can be saved and know it in this life, that a person can realize and experience peace in his heart and have the assurance of his sins forgiven. These precious facts come to us only through faith in the Lord Jesus Christ and His shed blood on the Cross.

"In whom we have redemption through his blood, the remission of sins, according to the riches of his grace" (To the Ephesians 1:7).

"Knowing that you were not redeemed with corruptible things as gold or silver, from your vain conversation of the tradition of your fathers: But with the precious blood of Christ, as of a lamb unspotted and undefiled" (1 of St. Peter 1:18, 19).

Also read Isaiah 53:4-6; Galatians 3:13; St. John 6:37; 2 to the Corinthians 5:21; To the

Colossians 1:20-22.

They would find that when men and women die, they go to either Heaven or Hell and that it is an eternal place and state of conscious joy or torment from which there is no deliverance. (St. Luke 16:19-31; St. Matthew 25:41, 46).

They would find that the hope of the church is not earthly power and greatness, but a path of suffering as her rejected Lord suffered; and to wait for the return of the Lord Jesus Christ in a personal, visible manner as He once left this earth, and that He may come at any moment.

"And if I shall go, and prepare a place for you, I WILL COME AGAIN, and will take you to myself; that where I am, you may be also." (St. John 14:3).

"Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven" (The Acts 1:11).

"Watch ye therefore, because you know not what hour your Lord will come. Wherefore be ye also ready, because at what hour you know not the Son of Man will come." (St. Matthew 24:42, 44).

In conclusion, we would advise Catholics to read their Bibles and find the true way of salvation as revealed therein. The Bible itself declares the way is so plain that "fools shall not err therein" (Isaiah 35:8). We are more and more convinced that the need of the day is to search the Scriptures, which never change, to see if what bishops,

priests, ministers and teachers tell us is the truth or not. In apostolic days, this was done.

"Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the Scriptures, whether these things were so." (The Acts 17:11).

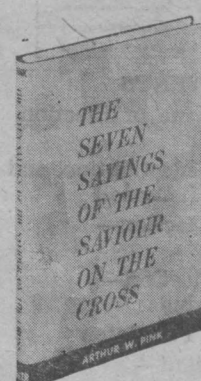
They who do not preach and teach the Gospel as it is found in the Scriptures are under the curse of God and should not be received into the house.

"But though we, or an angel from heaven, preach a Gospel to you besides that which we have preached to you, let him be anathema (meaning accursed)." (To the Galatians 1:8, 9).

"If any man come to you, and bring not this doctrine, receive him not into the house nor say to him, God speed you" (2 of St. John 10, 11).—The Convert.

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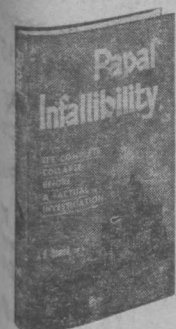
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(Continued from page one)
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Election

(Continued from page one)
grace" (Eph. 1:7).

4. It involves the election of all the means necessary to bring the thing to pass. (Ephes. 1:13). The word of truth is involved. Hearing the word is involved. Trust in Christ is involved, according to this verse.

Why People React Wrongly To This Doctrine

We don't know why people react wrongly to penicillin, but we do know why they react wrongly to election. It comes about through RATIONALISM. Rationalism—human reasoning—causes the Modernist to reject the supernatural, such as the Virgin birth, the deity of Christ, and other miracles. The Modernist "can't understand how such can be." That is the objection people make concerning election: "But I just can't understand how it can be true and such and such other things be true." Rationalism! The trouble is, men try to confine God within the limits of their human logic. Human logic breaks down when God is involved. Human logic holds that effects follow causes. Try that on God. Who caused Him?

Two Tangents People Go Off On

In seeking to reason election out whole groups of people have gone off in two different directions. Those who magnify MAN, have gone off AFTER ARMINIANISM. Arminianism magnifies the will of

man, and makes it superior to that of God. It holds that God makes a certain choice because He foresees that man will make a certain choice. This puts the CREATURE ahead of the Creator. The evils of Arminianism are legion. It makes for a little God. It makes for spiritual insecurity, for those who hold to this system believe in "falling from grace." Logically it would rule out fulfilled prophecy, since all prophecy is but events predestinated. It makes for tricky evangelism, since Arminian preachers trust human manipulation rather than the sovereign power of God.

The SECOND TANGENT IS HARDSHELLISM, and even fatalism. Where "means" are not recognized as predestinated as well as the end, then the logic is, "What is to be, will be, and there is nothing we can do about it." They argue that there is no use in doing personal work, no use sending missionaries, no use making urgent invitations to the lost.

Why Is Hardshellism And Fatalism Wrong?

1. God has cursed it with the curse of barrenness. God does not bless Hardshellism. It is a cold, heartless, barren heresy of the worst sort.

2. Jesus fervently invited men to come unto Him. "Jesus stood . . . crying, if any man thirst let him come unto me and drink." "Come unto me all ye that labor and are heavy laden and I will give you rest." Any preacher gets badly off when he ceases to plead with men to turn to Christ. Andrew DID PERSONAL WORK. "He first findeth his own brother . . . and he brought him to Jesus." So should we be ardent personal workers.

3. Paul labored untiringly to win people to Christ. "I endure all things for the elect's sake, that they also may obtain salvation." It didn't cut the nerve of his evangelistic efforts—not a bit of it. APPLY RATIONALISM to election and one will become slack in prayer, slack in personal work, argumentative and doctrinal for the sake of doctrine. This always results in barrenness spiritually.

Election is to be received as a blessed revelation from God, and no attempt should be made to rea-

son it out. If such is made, one will land among the Arminians or the Hardshells, and it is hard to know which is the worst fate. We should accept election, with the willingness to await God's own explanation in His own time. You can no more reason it out than you can reason out the Trinity or the Being of God.

Halliman

(Continued from page 1)

me and asked if I could find time to come on Sunday afternoons and teach them the Word of God (they are already having 3 services a week). They said before I started a work among them they had been to all the other missions in the area, and some they had visited far-afield, but none of them taught the Bible. They said they were eager to learn what God had to say in the Bible, and what He expected of them, and what they could expect of God. Believe me beloved, when I say, that when the Word of God is faithfully taught it is forceful, effective and leaves an everlasting imprint of God upon its hearers, for it cuts deeper than any two edged sword—even reaching the very thoughts and intents of the heart, whether it be taught to civilized and educated folk or to the wild heathen tribe folk of New Guinea. These folk that talked to me Sunday afternoon, in essence, said as much when they said "All we have heard is story book teaching of the Bible, but since we have heard it taught verse by verse, like you teach, this story book teaching no longer appeals to us." I promised to try to find a place for them to have a Sunday afternoon service.

UMING HAS BEEN SAVED

Until Sunday afternoon at the close of the service, I thought that Uming, the Solomon Island Native, was a true believer in Christ, and for that matter for many years he has been deceived. While we were living at Bulolo, he was regular in attendance at our services there. After we both left Bulolo we corresponded for about 2½ years, and then he came to join us here. Since being here he has been an excellent student of the Word, but not until recently had he realized that he had not trusted in the blood of Christ to save him. Sunday night he said that all these years he had known and trusted in nothing but works for salvation (he was 'brought up' in a Methodist Mission). His case is not alone, but could be multiplied by the thousands here in New Guinea, as well as elsewhere. Also there were 3 others that made professions of faith in Christ at the end of the service Sunday afternoon. One of these men I have had a special burden for, and have continually prayed for him since I have been here. We covet your prayers that God will strengthen and guide us as we serve on this field of labor.

Sincerely,
Fred T. Halliman

"Never Man Spake"

(Continued on page five)

derful when a child of God comes down to the end of the way and his body is lowered down into the grave and the mourners turn away from the grave, isn't it wonderful to know that that child of God has died for the last time? I have often said that if you are born once, you'll die twice; but if you are born twice, you'll die but once. The individual that has

STAND AND BE COUNTED

This is an ancient fable of a bat. His aimless circling was interrupted one evening by a bird who said, "Bat, the birds and beasts are about to have a great war. Will you join us?"

The bat shook his head sadly and said, "I cannot join you, for I am a beast."

Shortly afterwards a beast spoke to the bat, "We are about to do battle with the birds. Will you join us?" "No," said the bat. "I am a bird."

Just before the war began, to everyone's surprise, the birds and beasts reached a peaceful settlement of their dispute and there was no war. The bat flew to the birds and said, "How happy I am that we won without fighting." But the birds said, "You are not one of us," and they almost destroyed him with their beaks.

The bat then joined the beasts saying, "If there had been a war, I know we would have won." The beasts answered with growls and sprang upon him. The bat barely escaped with his life.

The modern version of the ancient moral would be something like this: No one respects a man who will not stand and be counted when the issue is drawn.

In view of the drift of Baptists everywhere, North and South—the editor wants the world to know that he is on God's side, and that he still believes the Bible from Gen. 1:1 to Rev. 22:21 as the inerrant, infallible, indestructible, all-sufficient Word of God. He wants to "stand up and be counted" on God's side. How many of you want to stand with him? You can help us greatly by sending us a liberal contribution toward our printed ministry. God grant that we may count on you.

As this Thanksgiving Season draws near, may we ask that you show your thankfulness to God for the ministry of THE BAPTIST EXAMINER with a worthy offering. If you can't make this offering equal to the blessings you have received through this paper, then may we ask you to make it as near this as you can.

WHOSE SIDE ARE YOU ON?

Are you standing with us or with those who deny the historical and doctrinal position of Baptists as to the Church, Baptism, and the Great Commission?

been born into this world and born into the family of God, that individual is only going to die one time. Yes, beloved, the Lord Jesus Christ spake marvelous words as to the future life.

Notice again:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." — John 14:1-3.

You can't read this without realizing that the Father's house is a tremendously large place. The Father's house is not a house of a few rooms; it is not a collection of houses; it is not a shanty town; rather, my Father's house contains many mansions. Jesus said that this was so. He also said, "I am going to prepare all it. I am going to get it all ready. I am going to put the finishing touches on it, and get everything complete, so that when you move in, it will be all ready for you."

The majority of people who build a house usually get impatient and want to get moved in before it is entirely completed, and most times when they move in, there are lots of little things yet to be done. Not so is that last move when we die. When we make that last move to the sky, we'll find a house that is fully prepared with all things ready for us. The finishing touches have all been taken care of, and we are going into that place that the Lord Jesus Christ has prepared for us. Never a man spake like this man as to the future life.

I come back to my text which says, "Never man spake like this man," and I would remind you that in condemning sin and sinners that never a man spake like

Him. In speaking of salvation and in the stilling of life's storms the child of God, never a man spake like Jesus. I would remind you in giving to us the words of Christians and in speaking to His enemies, never a man spake like Jesus. Certainly when He speaks about the future life never a man spake like the Lord Jesus Christ.

Oh, may the blessings of God be upon you as you go from this place tonight, and may you go realizing that never a man spake like the Lord Jesus Christ.

A Caged Leopard

(Continued from page one)
close to the Lord.

"Casting all your care upon Him; for He careth for you. Sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist steadfast in the faith" (1 Pet. 5:7-9).

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