

The Baptist Examiner

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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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DEBATING

By ROSCOE BRONG
Dean, Lexington Baptist College

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers."—(II Tim. 2:14).

A recent challenge to public debate supplies an occasion for reflection, not upon the proposed questions for debate, but upon the more fundamental question of debate itself. Is debate, public or private, debate in which the purpose on each side is primarily to win the logomachy (battle of words) a useful or profitable enterprise? Our text answers this question simply and in plain words; from the standpoint of truth such debate is unprofitable; the only thing it may accomplish is "the subverting of the hearers."

What Does It Prove?

Human nature being what it is, most listeners to a debate are more impressed by the personalities and abilities of the debaters than by the truth or falsity of their arguments. And what do qualities of personality have to do with whether or not a debated proposition is true?

Supposing that I engage in debate and am able to convince most of our audience that in general I am a better, wiser, more reasonable, more competent, and more trustworthy man than my opponent — does that prove the truth of my doctrinal position?

On the other hand, supposing

that I demonstrate that in general character, sense, education, ability, etc., I am far inferior to my opponent — does that prove that my doctrine is false?

Considering the matter this way, any thoughtful person will concede that debate is usually more indicative of the comparative character and ability of the



ELD. ROSCOE BRONG

debaters than of the merits of the propositions debated.

Getting An Audience

Sometimes, it seems, debates are arranged because the debaters hope for larger audiences than they might have otherwise. It is perfectly natural for public speakers, including preachers, to desire

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Between The Upper And Nether Millstone

The nether and the upper millstone." (Deut. 24:6).

Jesus' ecclesia has for nineteen centuries been the subject of human and Satanic onslaught. First the Romanists offering a visible universal church composed of all the faithful of the Catholic fold. To offset this, Protestants invented the universal invisible church, consisting of all the saved of all the world. God's New Testament church has been ground into powder between these, as between upper and nether millstones, to honor a particular assembly and its ordinances, one is thwarted either in part or in whole by objections arising from one or other of these erroneous views. The universal church has been assumed, asserted, and included on to the irrevocable dam of Jesus' ecclesia. It is our purpose now to show that the universal church is an inconceivable conception; an unsupportable position, and an unspeakable error.

is conceded in classic Greek

that the word "ecclesia" means a local assembly. In Mt. 16:18, Jesus used this word for the first time. Can it be believed that our Lord in using this word for the first time, would, without any explanation, give a meaning entirely different from what it would be understood to mean by those to whom He spoke? The writer is the editor of this paper. In our paper, and universally the word "grace" is understood to mean "unmerited favor." Surely, if I were using this word for the first time, and were intending to place a different meaning on it, I would pause to give a word of explanation. Jesus knew that His disciples would understand Him to mean a local assembly by His use of ecclesia. Knowing this, He used the word, without explanation. To say that He used it to mean other than a local assembly, is to charge Jesus with ambiguity in speech and a lack of candor and frankness. In the light of His character, such a charge is foundationless.

Our Lord used the word "ec-

clesia" twenty-two times. In Mt. 18:17, He said: "Tell it to the church." This could be nothing but a local assembly. In Revelation, one two and three, He uses the word nineteen times. Rev. 1:4, 11, 20; Rev. 2:1, 7, 8, 11, 12, 17, 18, 23, 29; Rev. 3:1, 6, 7, 13, 14, 22. The very words of the text and the context in each instance shows that He means nothing less than a local assembly. The same is true in Rev. 22:16. Thus in twenty-one of the twenty-two times in which Jesus used the word "ecclesia," He used it to mean a local assembly. The odds are 21-0 that He meant a local assembly in Mt. 16:18. Such odds no longer constitute a doubtful probability, but rather become an absolute certainty.

In this connection, we quote, "Suppose that one should hear a speaker use a certain term, the meaning of which seems doubtful. Later on in his address the speaker uses the same word at least a score of times, and in such a way as to be perfectly clear as

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GOD'S SOVEREIGNTY

Psalm 115:3.

But our God is in the heavens; he hath done whatsoever He hath willed."

The sovereignty of God is a time and difficult subject, yet an important and useful. Some of the divine perfections may, perhaps, appear to our selfish minds more amiable and attractive; but there is none in which obedience and submission to are more deeply concerned. One of His attributes may seem clearly to invite our confidence, and engage our affection; as creatures in a state of subjection and trial, we are peculiarly interested in the divine sovereignty. It is necessary that we should be well established in this doctrine, that we may with sinless prayer, "Thy will be done on earth as it is in heaven;" and in the hour of adversity we may be able to say—"It is the Lord, let Him do as seemeth Him."

Sovereignty signifies, in general, supremacy—the possession of supreme power—a right to govern without the control of another; or, as in our text, a power to do as one pleases. This right is ascribed to God, and can belong to no other in the same degree. Puny mortals, conquerors, and tyrants, have frequently assumed this right, and exercised it over a small portion of this globe, and over millions of their fellow-mortals; and history has awfully shown how unfit man is to be

entrusted with sovereignty unrestrained; for great men are too often the subjects of an infernal sovereign, and slaves of their own bad passions; they are proud, ambitious, cruel, selfish, and misinformed; therefore the common sense and common interest of mankind have led them to prefer limited monarchies, and to restrain human sovereignty within reasonable bounds; but the great, holy, and blessed God is incapable of any of these evils, and is perfectly qualified to exercise unlimited sovereignty over the whole universe, whatever worlds and beings it may contain, known or unknown to us.

Our present business shall be to establish and improve this great Scriptural doctrine, that the glorious God has a right to exercise dominion over all His creatures, and to do in all respects, as He pleases.

This right naturally results from His being the Former and the Possessor of heaven and earth. Who can dispute His right? He made all things; He supports all things; and is it not fit that He

should govern all things? "For His pleasure they are, and were created;"—may He then not do with them as He pleases? especially when we consider that—

He is infinitely wise. He perfectly knows all His creatures, all their actions, and all their tendencies. He is acquainted with the great plan which His own infinite mind projected before the beginning of time, and of which the wisest men know nothing, but that "He hath made all things for Himself, to shew forth His own glory." As little children, however acute, cannot comprehend the movements of a large machine, or the operations of a manufactory, or the affairs of government, so we short-sighted mortals, whatever be our attainments, are unqualified to judge of the management of the universe; but we know that He is wise and should rejoice to think that "the Lord reigneth."

He is also infinitely righteous. His sovereign rule is not that of a haughty tyrant; but of a most righteous and holy Governor. "Shall not the Judge of all the

earth do right?" Yes; He cannot do wrong. His ways may be to our apprehension, mysterious: His paths may be "in the sea, and His footsteps in the mighty waters," so that we may not be able to trace Him; "clouds and darkness may be round about Him," so that we may not clearly discern Him; but "justice and judgment are in the habitation of His throne." It is the pride of man that arraigns the divine procedure at the bar of his reason, and concludes that this is right, and that is wrong, according as it agrees or disagrees with human notions and practices. God's ways and thoughts may differ widely from ours, but they are all right. "Just and true are all Thy ways, O King of saints."

He is also infinitely good. We may not always be able to discern the goodness of God. In particular instances, His dealings with men may seem severe; but we are bound to believe, from the essential goodness of His nature, that none of His actions are inconsistent with it. In human affairs, the imprisonment or execution of a

criminal, may appear to an ignorant spectator a cruel action; but the intelligent observer knows that the general good of society is promoted by the punishment of evildoers. A child can hardly be prevailed upon to swallow a nauseous medicine, however necessary; but an adult person receives it as a benefit, calculated to restore his health and preserve his life; he will even submit to the amputation of a limb for the same purpose. Probably, those things in the course of Providence which seem the most severe, are equally necessary; and the destruction of whole cities or nations may be so, for aught we can tell: at least we may, with great propriety, say of God—

"Good when He gives, supremely, good
Nor less than He denies.
E'en crosses, from His sovereign hand,
Are blessings in disguise."

That the blessed God is not only perfectly qualified to exercise a sovereign rule over the universe, but that He actually does exercise it, has always done so, and will do so to the end of time, is absolutely certain and undeniable and is uniformly asserted in the Scriptures of truth. It is unnecessary to stop here, in order to produce formal proof; it will be sufficiently evident while we point out some of the distinct instances

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"PRESENT TENSE SALVATION"

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36.

Every time I read this Scripture I am reminded of two brethren. In other words, this text calls to my mind two different ministerial brethren.

The first to whom I refer is Brother T. T. Martin. I presume that he was the best Baptist evangelist in the history of all Baptist preachers in America. I knew Brother Martin rather intimately, and thought most highly of him, and I am satisfied that

he was the most outstanding evangelist that ever lived in America from the standpoint of preaching the truth. One thing that Brother Martin did so far as this verse of Scripture is concerned, was to emphasize the word "hath." That is why it is that this text calls him to mind so vividly. Time after time in his sermons he would quote John 3:36 and John 5:24, and would emphasize, and re-emphasize, the word "hath." Over, and over, and over again, in his messages he would emphasize the fact that our salvation is a present tense salvation—not something we are going

to have after while, but something we already possess, and have right now.

The other man that this text calls to mind is Bob Jones, Sr., and I might say that while the text calls Brother T. T. Martin to mind most favorably, it calls Bob Jones, Sr., to mind in a most unfavorable manner. Time and again I have heard Bob Jones ridicule Baptists because Baptists emphasize the word "hath." When I was just a boy preacher, Bob Jones held a revival meeting in the city of Covington. They used a large tobacco warehouse as a

(Continued on page 3, column 3)

"REVEREND," NOT PROPER FOR A PREACHER

"He sent redemption unto his people; he hath commanded his covenant for ever: holy and reverend is his name."—Psalm 111:9.

Holy and reverend is the Lord's name is the way God's Word puts it. A reverend is one who is worthy of reverence and I believe that God is the only one worthy of such an honor.

Look at I Timothy 5:17. "Let

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"FIFTY YEARS IN THE CHURCH OF ROME"

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

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

The year 1843 will be long remembered in the Church of Rome for the submission of Dr. Newman to her authority. This was considered by many Roman Catholics as one of the greatest triumphs ever gained by their church against Protestantism. But some of us, more acquainted with the daily contradictions and tergiversations of the Oxford divine, could not associate ourselves in the public rejoicings of our church.

From almost the very beginning of his public life, Dr. Newman as well as Dr. Pusey appeared to many of us as cowards and traitors in the Protestant camp, whose object was to betray the church which was feeding them, and which they were sworn to defend. They both seemed to us to be skillful but dishonest conspirators.

Dr. Newman, caught in the very act of that conspiracy, had boldly denied it. Brought before the tribunal of public opinion as a traitor how, though enrolled under the banner of the Church of England, was giving help and comfort to its foe, the Church of Rome, he had published a remarkable book under the title of "Apologia Pro Vita Sua," to exculpate himself. I hold in my hand the New York edition of 1865. Few men will read that book from beginning to end; and still fewer will understand it at its first reading. The art of throwing dust in the eyes of the public is brought to perfection in that work. I have read many books in my long life, but I have never met with anything like the Jesuit ability shown by Dr. Newman.

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ON THE ATONEMENT

By

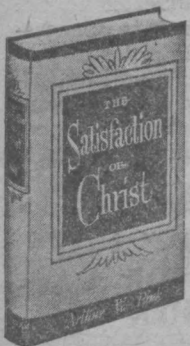
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man in giving a color of truth to the most palpable errors and falsehoods. I have had to read it at least four times with the utmost attention before being sure of having unlocked all its dark corners and sophistries.

That we may be perfectly fair toward Dr. Newman, let us forget what his adversaries have written against him, and let us hear only what he says in his defense. Here it is. I dare say that his bitter enemies could never have been able to write a book so damaging against him as this one, which he has given us for his apology.

Let me tell the reader at once that I, with many other priests of Rome, felt at first an unspeakable joy at reading of many of the "Tracts For The Times." It is true that we keenly felt the blows Dr. Newman was giving us now and then; but were soon consoled by the more deadly blows he was striking at his own church—the Church of England. Besides that, it soon became evident that the more he was advancing in his controversial work, the nearer he was coming to us. We were not long without saying to each other: "Dr. Newman is evidently, though secretly, for us; he is a Roman Catholic at heart, and will soon join us. It is only from want of moral courage and honesty that he remains a Protestant."

But from the very beginning there was a cloud in my mind, and in the minds of many other of my co-priests, about him. His contradictions were so numerous, his sudden transitions from one side to the other extreme, when speaking of Romanism and Anglicanism; his eulogiums of our church today, and his abuses of it the very next day; his expressions of love and respect for his own in one tract, so suddenly followed by the condemnation of her dearest doctrines and practices in the next, caused many others, as well as myself, to suspect that he had not settled principles or faith in any religion.

What was my surprise, when reading this strange book, I found that my suspicions were too well founded; that Dr. Newman was nothing else than one of those free-thinkers who had no real faith in any of the secret dogmas he was preaching, and on which he was writing so eloquently! What was my astonishment when, in 1865, I read in his own book the confession made by that unfortunate man that he was nothing else but a giant weathercock, when the whole people of England were looking upon him as one of the most sincere and learned ministers of the Gospel. Here is his own confession, pages 111, 112. Speaking of the years he had spent in the Episcopal

Church as a minister, he says: "Alas! It was my portion, for whole years, to remain without any satisfactory basis for my religious profession; in a state of moral sickness, neither able to acquiesce in Anglicanism, nor able to go to Rome!" This is Cardinal Newman, painted by himself! He tells us how miserable he was when an Episcopalian minister, by feeling that his religion had no basis—no foundation.

What is a preacher of religion who feels that he has no basis, no foundation, no reason to believe in that religion? Is he not that blind man of whom Christ speaks, "who leads other blind men into the ditch?"

Note it is not Bro. Charles Kingsley; it is not any of the able Protestant controversialists; it is not even the old Chiniquy who says that Dr. Newman was nothing but an unbeliever, when the Protestant people were looking upon him as one of their most pious and sincere Christian theologians. It is Dr. Newman himself who, without suspecting it, is forced by the marvelous providence of God to reveal that deplorable fact in his "Apologia Pro Vita Sua."

Now what was the opinion entertained by him of the high and low sections of his church? Here are his very words, page 91: "As to the High Church and the Low Church, I thought that the one had not much more of a logical basis than the other; while I had a thorough contempt for the Evangelical!" But please observe that, when this minister of the Church of England had found, with the help of Dr. Pusey, that this church had no logical basis, and that he had a thorough contempt for the Evangelical, "he kept a firm and continuous hold upon the living which he was enjoying from day to day." Nay, it is when paid by his church to preach her doctrines and fight her battles, that he set at work to raise another church! Of course, the new church was to have a firm basis on logic, history, and the Gospel; the new church was to be worthy of the British people—it was to be the modern ark to save the perishing world.

The reader will, perhaps, think I am joking, and that I am caricaturing Dr. Newman. No! The hour in which we live is too solemn to be spent in jokes—it is rather with tears and sobs that we must approach the subject. Here are the very words of Dr. Newman about the new church he wished to build after demolishing the Church of England as established by law. He says (page 116): "I have said enough on what I consider to have been the general objects of the various works which I wrote, edited, or prompted in the years which I am reviewing. I wanted to bring out in a substantive form a living church of England, in a position proper to herself and founded on distinct principles; as far as paper could do it, and as earnestly preaching it and influencing others towards it could tend to make it a fact; a living church, made of flesh and blood, with voice, complexion, motion, and action, and a will of its own." If I had not said that these words were written by Dr. Newman, would the reader have suspected it?

What is the name of the new church? Dr. Newman himself has called it "Via Media." As the phrase indicates, it was to stand between the rival Churches of England and Rome, and it was to be built with the materials, taken, as much as possible, from the ruins of both.

The first thing to be done was, then, to demolish that huge, illogical, unscriptural, unchristian church restored by the English Reformers. Dr. Newman bravely set to work, under the eye and direction of Dr. Pusey. His merciless hammer was heard almost day and night, from 1833 to 1843, striking alternately with hard blows, now against the church of the Pope, whom he called Anti-christ, and then against his own church, which he was, very soon, to find still more corrupted and

"I Should Like to Know"

1. In TBE under date of October 31 you told how a group should go about organizing a church. You did not specifically state that this was to be under the authority of another church. Is this your position?

This is indeed a good question and I am glad to say that the position of Calvary Baptist Church and THE BAPTIST EXAMINER is that everything is to be done under the authority of the church. It is thus that true churches have come down through the ages having been established one by one by some previously existing church. It is our firm conviction that the great commission was given to the church and the church is to propagate the Gospel and organize churches. In other words the teaching, preaching, the evangelistic effort, the baptizing, the teaching of the Word of God, the organization of new churches, and the carrying out of the great commission to the ends of the earth is to be done entirely under the auspices, direction, and authority of the church.

2. Is a church Scriptural that was organized by one man without a presbytery?

We suppose a church could be organized by one man; but it isn't very orderly. Of course, it is often done on the mission field.

3. Is a deacon a deacon, without ordination by a presbytery?

No, not a Scriptural deacon.

defiled than its anti-Christian rival. For as he was proceeding in his work of demolition, he tells us that he found more clearly, every day, that the materials and the foundations of the Church of Rome were exceedingly better than those of his own. He then determined to give a coup de grace to the Church of England, and strike such a blow that her walls would be forever pulverized. His perfidious Tract XC aims at this object. Nothing can surpass the ability and the pious cunning with which Dr. Newman tries to conceal his shameful conspiracy in his "Apologia."

Hear the un-British and unmanly excuses which he gives for having deceived his readers, when he was looked upon as the most reliable theologian of the day, in defense of the doctrines of the Church of England. In pages 236-7 he says "How could I ever hope to make them believe a second theology, when I had cheated them in the first? With what face could I publish a new edition of a dogmatic creed, and ask them to receive it as gospel? Would it not be plain to them that no certainty was to be found anywhere? Well, in my defense I could not make a lame apology; however, it was a true one, viz, that I had not read the Fathers critically enough; that in such nice points

Acts 6:1-7.

4. Who is to judge the orderliness of church members?

The church itself. I Cor. 5:12-13.

5. Is it Scriptural for one church to receive excluded members from another Baptist Church?

There is no Scripture bearing on that, that I know of. It is treating a sister church right, unless it is done with her consent.

6. Does a preacher do right who recommends a church to receive excluded members of another church when he knows the other church objects?

No. He is as disorderly as they were.

7. Is it right for a man to vote to exclude his own child and grandchild for dancing and other disorderliness?

Yes. It is not only right, and he ought not only to vote for their exclusion, but he ought to make the motion that they be excluded if no one else will make it.

8. What should be done with a minority in a church, who after the majority has voted not to move and build, go to work to do it anyway?

They should be promptly excommunicated from the church for contempt and heresy. They are not Baptists, for Baptists believe in the majority ruling, so long as they do not contradict the Bible.

as those which determine the angle of divergence between the two churches, I had made considerable miscalculations; and how came this about? Why, the fact was unpleasant as it was to avow, that I had learned too much upon the assertions of Usher, Jeremy Taylor, or Harrow, and had been deceived by them."

Here is a specimen of the learning and honesty of the great Oxford divine! Dr. Newman confesses that when he was telling his people, "St. Augustine says this, St. Jerome says that"—when he assured them that St. Gregory supported this doctrine, and Origen that, it was all false. These holy fathers had never taught such doctrines. It was Usher, Taylor, and Barrow who were citing them, and had deceived him!

Is it not a strange thing that such a shrewd man as Dr. Newman should have so completely destroyed his own good name by the very book he wrote, with so much care and dignity, to defend himself? One remains confounded—he can hardly believe his own eyes to such want of honesty in such a man. It is evident that his mind was troubled at the source of such a course of procedure. But he wanted to excuse himself by saying it was the fault of Usher, Taylor, and Barrow!

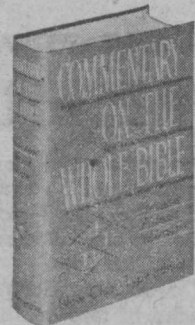
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THE BAPTIST EXAMINER

NOVEMBER 28, 1964

PAGE TWO

The Modernistic Preacher A 'Cloud Without Water'

By LEON TUCKER
(Now Up Above)

The Book of Jude uses more extraordinary, original, and unique figures of speech than perhaps any other book in the Bible. It speaks of "raging waves of the sea," "wandering stars," "clouds without water, carrying about of winds." Jude 12. In these he makes reference to the apostates of his day; they are figures of speech concerning the apostates of any day. These men who deny the things which are revealed in the Holy Scriptures are clouds without water. Clouds without water are nothing. So ministers without the Gospel make a desert where faith should blossom like roses. Men who exalt human reason above divine revelation are clouds without water. It is not what reasons, it is what God reveals. It is not what man thinks, it is what God says. The mind of man can never discover the heart of God. By wisdom this world has never come to know God. God's wisdom is foolishness to man. We are not to reason, we have a revelation. There are no dark secrets in the Gospel. He who runs may catch. Christianity differs from all other religions in that they seek God while Christianity is seeking man. Men who exalt human attainment above divine atonement are "clouds without water." Attainment is possible to man. Atonement is possible only with Christ. Attainment is what man

can do. Atonement is something that God alone can do. Attainment is within man's power. Atonement is the power of God only. Attainment makes man appear better before man, but atonement is the means by which man may appear before God without guilt or sin. Attainment has for its big word "character." Atonement has for its big word "cross." Attainment makes for education. Attainment is for the mind. Atonement is for the soul. Be not a cloud without water.

3. Men who exalt human philosophy above divine prophecy are "clouds without water." Philosophy is what man thinks he knows. Prophecy is what God foreknows. Philosophy is man's little candle which a gust of wind can blow out. Prophecy is God's lamp, which shines in a dark place until the day dawns. Philosophy is a maze from which man never emerges, while prophecy is light upon every step of the believer's pathway. Philosophy knows a little about the here and now, while prophecy knows about the hereafter.

4. Men who exalt human advancement above divine advents are "clouds without water."

The world does not advance without Christ. In His absence it takes the downgrade, not the upgrade. With Christ out of the world there can be nothing permanently better in the world. It is not human advance, but the divine advents that have brought into the world help and holiness for man. Be not a cloud without water. Let God's thoughts be sufficient for you. Think God's thoughts after Him.

Debating

(Continued from page 1)

audiences. Logomachies (word-fights) will draw as large crowds as fights or other athletic contests, but they do have an appeal to the carnal mind that less sensational methods may lack, and may draw a larger audience than would attend an ordinary sermon. Relatively unknown or mediocre preachers especially find that they can get attention in debates which they cannot get otherwise and of course this is pleasing to their carnal nature.

Nothing Else To Do?

When Nehemiah was leading people in rebuilding the wall of Jerusalem, their enemies invited him to a conference, a meeting, perhaps a debate: "Come, let us meet together in one of the villages." Nehemiah's answer, not only to the first invitation, but to all four challenges "after this sort," was plain and sufficient:

"I am doing a great work, so I cannot come down: why should the work cease, whilst I stand by?" (Neh. 6:1-4).

Guidance From Scripture

Now, it is true that some great

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and good men have engaged in public religious debates, and that sometimes God has apparently so overruled as to bring some good out of such affairs. But we ought to be guided by Scriptural principles and not by erring examples of fallible men.

In the King James version, the word "debate" occurs only twice in the New Testament, once singular and once plural. But in the original the same Greek word, *eris*, occurs seven more times, translated four times "strife," twice "contentions," and once "variance."

A careful study in context of all nine occurrences of the word *eris* ("debate") will help us to understand God's judgment on this sort of thing. In each of the following quotations from the King James version, the English word used to translate *eris* is printed in boldface type:

1. Lost sinners who "did not like to retain God in their knowledge" are described as "being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity." (Rom. 1:29).

2. "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in **strife** and envying." (Rom. 13:13).

3. "It has been declared unto me . . . that there are **contentions** among you." (1 Cor. 1:11).

"YE ARE YET CARNAL"

4. "Ye are yet carnal: for whereas there is among you envying, and **strife**, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3:3).

5. "I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be **debates**, envyings, wraths, **strifes**, backbitings, whisperings, swellings, tumults." (II Cor. 12:20).

6. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, idolatry, witchcraft, hatred, **variance**, emulations, wrath, **strife**, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." (Gal. 5:19-21).

19-21.)

7. "Some indeed preach Christ even of envy and **strife**." (Philip. 1:15.)

8. "These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and **strife** of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth." (I Tim. 6:2-5.)

9. "Avoid foolish questions, and genealogies, and **contentions**, and strivings about the law; for they are unprofitable and vain." (Tit. 3:9).

CONCLUSION

To sum up, though it is certainly our duty to contend earnestly for the faith once delivered (Jude 3), this is best done by obeying, proclaiming, and explaining the scripture, not by trying to beat somebody in debate. It is one thing to debate with someone who willfully rejects the truth.

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Mat. 7:6).

Sincere seekers of truth can get more light from simple study of the scripture (see Acts 17:11) than from the specious arguments that generally characterize debates.

"Present Tense Salvation"

(Continued from page 1)

place of meeting. I presume there was nothing else in Covington that was big enough to accommodate the crowd. I needn't remind you that it was a union revival, that all denominations participated in, and during that revival meeting Bob Jones held the doctrine of election up for ridicule again and again and again. Regarding this verse and John 5:24, or any other verse that uses the word "hath" as a present tense proposition, he was most vicious with his ridicule. I can hear him now as he looked out at the audience and said, "Some of you Baptists, all you know is just hath, hath, hath."

Well, so far as I am concerned, I am glad to remember Brother T. T. Martin, but I regret that my memory likewise retains Bob Jones, for this verse of Scripture in a very, very definite way emphasizes our present tense salvation. Salvation isn't something we are going to have after while, but it is something that we possess right now. Some people preach as though we'll be saved when we get beyond the realm of this life. Some folk talk about salvation that shall be ours when we pass beyond the veil of tears, and get out of this life. Beloved, the Word of God knows nothing of a salvation of that type. Instead, the Word of God talks about salvation as a present tense possession; it is what you have right now, and I would like to turn through the Word of God, and show you some things that we have right now—some things that we don't have to wait until we die to get—some things that we don't have to wait until we get to Heaven to be sure that they are ours. I want to mention some things that we have to enjoy, and possess right now, so that you may see our salvation is a present tense salvation.

LIFE.

We read:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting LIFE, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

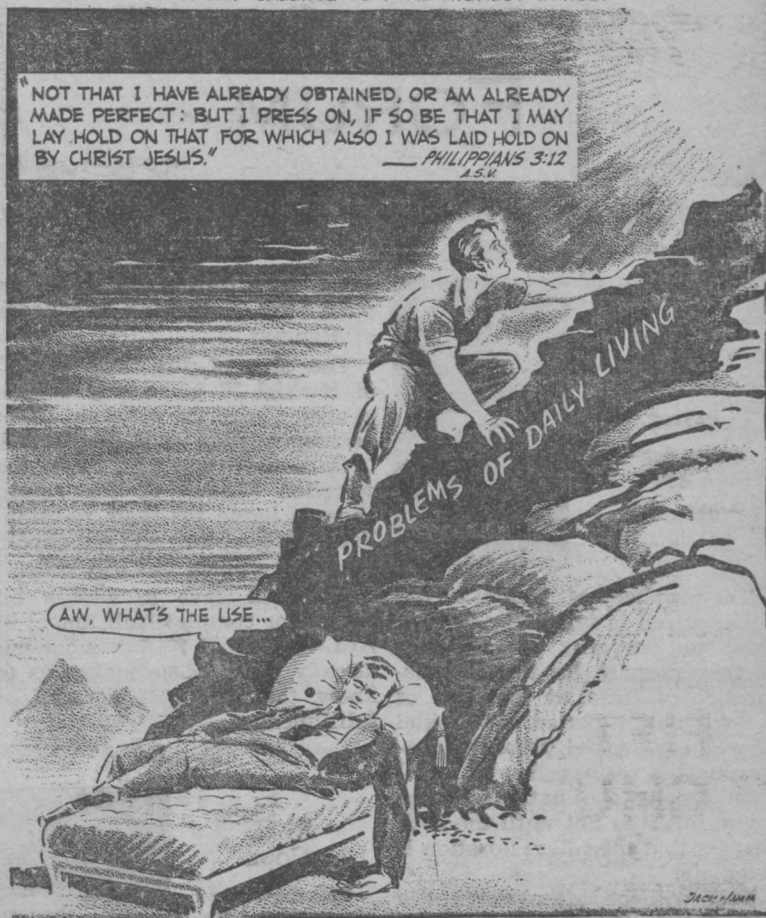
"Verily, verily, I say unto you, He that believeth on me hath

THE BAPTIST EXAMINER

NOVEMBER 28, 1964

PAGE THREE

A DAY CALLING FOR THE HIGHEST IN MAN



everlasting LIFE."—John 6:47.

"For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the LIFE that now is, and of that which is to come."—I Tim. 4:8.

To be sure, we have a life that is yet to come, that is out yonder in the future, but that life that is yet to come has already begun, and Paul refers to it as the life that now is. You don't have to wait until you die. You don't have to wait until after the judgment. You don't have to wait until you get into eternity. Instead, you have life right now.

Listen again:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath **BEGOTTEN** us again unto a **LIVELY** hope by the resurrection of Jesus Christ from the dead."—I Peter 1:3.

You'll notice that Peter says we have been begotten—that we now have a lively hope. Once we were spiritually dead, but now we have been begotten. That is to say, we now have life.

Might I remind you, beloved friends, that every unsaved person outside the Lord Jesus Christ is spiritually dead, to the extent that he has absolutely no life within him. Paul says:

"And you hath he quickened, who were **DEAD IN TRESPASSES AND SINS**."—Eph. 2:1.

When Paul wrote to the church at Ephesus, they had been quickened, and had been made alive, but prior to that time they were dead in trespasses and sin.

Beloved, I say to you, every person who knows not the Lord Jesus Christ as a Saviour is spiritually dead. If we were to bring a casket and a corpse into this service, we would not have a person within that casket that was more physically dead, than the unsaved man is spiritually dead. Look into that casket, into the face of the individual that is there, and you see that that individual is dead physically, and has no life in any wise at all. Likewise, the man who is outside of Jesus Christ is just as

dead spiritually as that corpse is physically. It would be just as easy for the corpse to get out of the casket, lay aside the shroud, and walk out of the building unaided and unassisted, as it would be for an unsaved man to save himself, apart from the supernatural and miraculous power of God. I tell you, beloved, every man is spiritually dead.

Go back and read the story of Ezekiel when he was sent out into the graveyard. God gives His messages to his preachers in strange ways. Sometimes He uses exceedingly strange ways, and strange places, and strange methods to give us preachers a message: so in a most peculiar way, He gave Ezekiel a message one day by sending him out to the graveyard. There Ezekiel saw a valley full of all that remained of many corpses. When the wind blew, the graves were uncovered, and Ezekiel stood there, and saw that whole valley filled with dead dry bones.

Can you imagine a cemetery where all the soil has been removed, and where the bones are all exposed, and you can stand there and count them one by one? The Word of God tells us that as Ezekiel looked upon that valley of dead bones, suddenly those bones came together and flesh came upon them and the spirit came into them. Of course, all this took place only as God directed. They stood upright and life came into them. To be sure, God told Ezekiel that they represented the whole house of Israel that was yet to be made alive, but in a secondary sense they represent every person that's unsaved.

I say to you, beloved friends, every man that is outside of Jesus Christ is just as those bones that were in the valley that Ezekiel preached to—dead. When a man is saved, he has life. Before he is saved, he is dead, but when he is saved, he has life.

Now we don't like to admit that our children, our husbands, our wives, and our loved ones are dead. We would rather think of them as being moral, almost in

(Continued on page 4, column 3)

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The Baptist Examiner FORUM

"When will the prophecy related to Israel in Ezek. 37 occur, or has it already occurred?"

AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio



a job in a Jerusalem store one must have a working knowledge of Hebrew.

The sign of the "two sticks" of Ezekiel 37 is already accomplished, for all the different tribes are represented—not just Judah. It is noteworthy that when the so-called "Jews" of the return chose a name for their re-established nation, they did not choose the name Judah, but ISRAEL.

We shall have to wait a bit longer for complete fulfillment of ALL of Ezekiel 37, but what has already taken place makes us to know that the rest is sure of fulfillment.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER
Grace
Baptist Church
Birmingham, Ala.



Israel today is not just a valley of dry bones, she is a valley of "very" dry bones. But in our generation we are seeing these bones coming together. It seems that we can almost hear them rattle as they stream in from the four corners of the earth to their permanent abiding place which God gave unto Jacob and wherein their fathers dwelt. Their graves are being opened today and they are being brought up out of their graves and into the land of Israel. When the saints who have died in the Lord are brought out of their graves they are caught up in the air to ever be with the Lord (1 Thes. 4:13-17), but these Jews are brought out of their graves and into the land of Israel. Their graves are the countries in which they have been held these hundreds of years, and these who are brought up out of these graves are living Jews. This is no resurrection scheme here, but a restoration of our Lord's earthly people to their own land.

There is no life (spiritual life) in them as yet, but when the saints, both living and dead, have been raptured (1 Thess. 4:16-17) and when Israel has gone through the time of Jacob's trouble (Jer. 30:1-7) which is the great tribulation, they will look upon Him whom they have pierced (Zech. 12:10) and a nation (our Lord's remnant) will be born at once (Isa. 66:8). "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9).

So, I believe this prophecy is beginning to occur before our very eyes, and it may be consummated sooner than we think. We may be raptured before you have

There is no life (spiritual life) in them as yet, but when the saints, both living and dead, have been raptured (1 Thess. 4:16-17) and when Israel has gone through the time of Jacob's trouble (Jer. 30:1-7) which is the great tribulation, they will look upon Him whom they have pierced (Zech. 12:10) and a nation (our Lord's remnant) will be born at once (Isa. 66:8). "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9).

So, I believe this prophecy is beginning to occur before our very eyes, and it may be consummated sooner than we think. We may be raptured before you have

an opportunity to read these lines.
—E. G. COOK.

JAMES
HOBBS

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I believe that it is being fulfilled now. This prophecy will take a long time to be fulfilled—until the millennium.

"Present Tense Salvation"

(Continued from page three)
the kingdom of God, and that they are doing pretty good at the present time. Beloved, Paul preached so we might realize that every person in this world is in one of two states: he is either dead or else he is alive. If Jesus Christ hasn't become his Saviour, he is spiritually dead; if Jesus has become his Saviour, he has spiritual life. I tell you, beloved, that is present tense salvation. You don't have to wait until you get into eternity to find out whether you have life or not. To tell you the truth, that is going to be entirely too late to find out. You don't have to wait until you die to learn whether or not you have life; you either have it now, or you don't have it. If you are saved, you have it right now. That is present tense salvation.

II

RECONCILIATION.

The Word of God presents to us a marvelous statement so far as reconciliation is concerned. Listen:

"And all things are of God, who hath RECONCILED US to himself by Jesus Christ, and hath given to us the ministry of reconciliation: To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God"—II Cor. 5:18-20.

Beloved, if we are saved, we are already reconciled to God.

What is reconciliation? Maybe we can illustrate. Here are two people who, we'll say, are at

Send TBE to A Friend.

"outs" with one another, but in the providence of God those two individuals become reconciled to each other. They are brought back together. They come to have fellowship together as they have in the past.

The Apostle Paul says that God and man are estranged—that God and man are just as far removed as it is possible for them to be, and that he has given to those of us who are saved the word of reconciliation. That is, if we are saved, He expects us to speak words to the unsaved whereby that the unsaved and God shall be reconciled unto each other.

I love this expression of reconciliation, just to know that, though I was once at enmity with God, and though there was once enmity in my heart against God, I have been reconciled to God through Jesus Christ. I won't be one bit more reconciled to God when I walk down the streets of the new Jerusalem than I am right now. I won't be one bit more reconciled to God when God and I walk together throughout the endless ages of eternity than I

am right now, for right now, I am already reconciled to everything pertaining to God.

Now that is present tense salvation. Paul says that we have it, for he says that He has reconciled us to Himself. Brother, sister, you don't have to wait until after a while to be reconciled to God. If you are saved, you are reconciled right now.

III

REDEMPTION.

We have already been redeemed, for we read:

"In whom WE HAVE REDEMPTION through his blood, even the forgiveness of sins."—Col. 1:14.

"Christ HATH REDEEMED US from the curse of the law, being made a curse for us for it is written, Cursed is everyone that hangeth on a tree."—Gal. 3:13.

Notice that word "hath"—"Christ hath redeemed us from the curse of the law."

If a man becomes hard-pressed financially, he may have to go to a pawnshop and "hook" his overcoat, or his watch, or some other possession; and if later on he becomes financially able, he may go back to that same pawn shop and redeem the article he has put in pawn. By paying the money that he received for it, plus a certain rate of interest, he can redeem that article from the pawn shop.

Beloved, you and I were pawned the day sin became a reality in Eden's Garden. You and I became the Devil's pawns the day sin entered the human family. How can we ever be redeemed from sin? We couldn't redeem ourselves. No other human being could effect our redemption. There is nothing this world offers whereby our redemption could be effected. If God had sent an angel down to this world to die for our sins, we could never have been redeemed from our sins. If God had sent the entire angelic host down from Heaven to die on the cross, even the entirety of them could not have paid for our sins, and we could never have been redeemed thereby. Silver and gold that might redeem or ransom a captive, or that might pay the price to a kidnaper so the individual might be released—silver and gold that might be effective otherwise, could never bring about my redemption. But one day Jesus Christ, the Son of God, came to the cross of Calvary and poured out His blood for my sins that I might be redeemed, and, beloved, I have redemption right now. I have already been bought back to God. It is a present tense possession.

Don't tell me that our salvation is out there in the future. Don't tell me that our salvation is something that is yet to come in the remote future. I'll tell you, beloved, right now I have life; right now I have been reconciled; right now I have been redeemed. I have present tense salvation.

IV

SONS OF GOD.

The Word of God refers to us

as sons of God. Listen:
"For ye are all the CHILDREN OF GOD by faith in Christ Jesus."—Gal. 3:26.

"Beloved, now are we THE SONS OF GOD, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is."—John 3:2.

There was a time when I was a son of God. The Word of God would indicate that before we are saved, we are anything else but sons of God. The Lord Jesus Christ Himself said:

"Ye are of your father the devil."—John 8:44.

Beloved friend, every person outside of Jesus Christ has the Devil for his spiritual father, but the day that a person is saved, he becomes a son of God. God becomes his Father, Jesus Christ becomes his elder brother, and Heaven becomes his home. Right then, he is a son of God.

I rather imagine that with the majority of children the biggest thing in their life is a daddy. I think particularly this is true so far as every boy is concerned that the biggest thing in any boy's life is his father. He likes to be known, as he is growing into manhood, as the son of such and such an individual.

Well, beloved, I thank God that I am known as a son of God. That is present tense salvation. I am not telling you that I will be a son of God when I die, nor am I telling you that if I hold out faithfully unto the end, that I'll be a son of God. I am not telling you that if I barely succeed in getting to Heaven ahead of the Devil, I will be a son of God, but I tell you right now, that I am already a son of God. That is present tense salvation.

V

JUSTIFICATION.

The Word of God would tell us how we have been justified. Listen:

"And by him all that believe are JUSTIFIED from all things, from which ye could not be justified by the law of Moses."—Acts 13:39.

The law could never bring justification, but we have justification in Jesus Christ.

Then when the Apostle Paul would write to the church at Rome, he said:

"Who shall lay anything to the charge of God's elect? It is GOD THAT JUSTIFIETH."—Rom. 8:33.

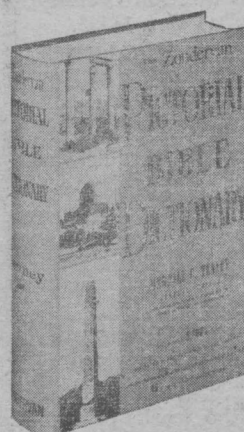
This doesn't say that it is God that will justify us in the future, but that it is God that justifies. In other words, we have justification right now.

Do you know what justification is? It is just the opposite of condemnation. Do you know what we mean when we talk about a person being condemned? Well, when a man is justified, it is just the opposite of condemnation—and he has justification now.

There used to be a preacher in this town whose father lived in Florida. His father became quite

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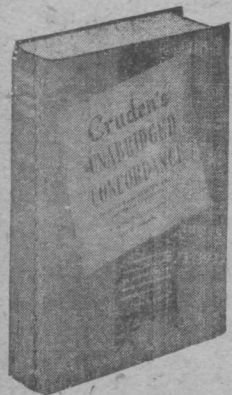
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NOVEMBER 28, 1964

PAGE FOUR

Arminianism Paves The Way For Cursed Atheism

great wave of atheism swept our country. The government now forbids the use of the Bible in the schools. These schools, colleges and universities are an atheistic philosophy, leads to despair and moral degradation. Atheists are not for upright moral conduct. American Association for the Advancement of Atheism (4-A) 1928 report says that its "Damned Souls Society" was organized at Rochester University, N. Y., one of the purposes of which was to secure "greater sex freedom, of which the church has and is the greatest enemy." The literature specializes in immorality. In the 4-A 1928 report article entitled, "The Corruption of Church and State," regards the church as "Uncle's Mistress." Atheism is deplorable, revolting and guilty of unpardonable sin in its blasphemous charge that it was the Ghost who "had that little with the Virgin Mary." wonder the 4-A claims to "wrecking-company," the of which is "Kill the Beast" (Bible). It states profanely, hell with compromise—the is here to ensure a complete in the wrecking of religion." shows that atheism is the maker of society. The Ten Demands of the 4-A also show this: 1) Taxation of church property. 2) Elimination of chaplains and clergymen from public payrolls. 3) Abrogation of laws enforcing Christian morals and respecting the rights of atheists. 4) Abolition of the oath in courts at inaugurations. 5) Non-interference of religious proclamations of religious executives. 6) Removal of "In God We Trust" from our currency, and the cross from the flag. 7) Exclusion of the Bible as a sacred book from public schools. 8) Suppression of the bootlegging of religion by dismissing pupils from religious instruction during school hours. 9) Secularization of marriage with divorce upon request. 10) Repeal of anti-evolution and birth control laws. These, it is well known, are also the objectives of the Communist party in this country and of the National Council of Churches. Atheism is the enemy of the church. Atheism has never built a better world, but it is a wrecking machine which ruins the state, as the atheism did that nation, since the Reign of Terror, a direct product of atheism, to the day renders France a mediocrity "power" in the world. Russia, the atheist country of the world, is representative of totalitarianism, tyranny, terror, terrorism and treason. Atheism is the enemy of the church. In the 1931 report of the 4-A it is recorded that "the Liberator and the Modernists... the books, the Matthews... toss the Garden of Eden and followed by the Virgin

Birth, Atonement, and the Resurrection. Then they gain a victory by getting rid of Hell and Heaven... the Devil and God, though with much ado they keep... the last. They may save the vessel of ecclesiasticism, but how long will man sail the seas in an empty ship? They will go ashore and enjoy life with the atheists. We welcome the aid of the Modernists and pledge them our fullest cooperation in ridding the world of Fundamentalism... There is also reported this item: "The supreme literary honor was conferred last year upon an avowed atheist, when the Nobel Prize was given to Sinclair Lewis, author of 'Main Street' and 'Elmer Gantry'... a terrific indictment of evangelical religion." The newsstands and paper-back book stores are overloaded with this kind of atheism.

The June, 1933 4-A report states, "Most denominational schools... even when controlled by Fundamentalists, are often compelled to employ infidels, who are hypocrites from necessity. Members of the 4-A are teaching in Catholic and Fundamentalist colleges... Modernism is unworthy of serious notice. It is intellectual mush... much as we dislike Modernists because of their illogical compromising, we must recognize that, for many, modernism is but a stopover on the road to Atheism. We should train our guns principally on such standpatters as the Roman Catholic Church and the Protestant hotbeds of Fundamentalism." At this point, we should keep in mind that Pelagianism (humanism) leads to semi-Pelagianism, which leads to Arminianism, which leads to Modernism, which leads to Atheism. The great Toplady was most perceptive when he said, "Arminianism is atheism." "Arminianism has paved the way to Atheism." Arminianism is "Atheism in masquerade."—The Standard Bearer.

"Present Tense Salvation"

(Continued from page 4)

ill, and this Ashland preacher went to see him. His father said, "Son, I am so glad you got here before I died. I thought maybe you wouldn't make it, and I wanted to tell you something." He said, "I had a remarkable experience since I have been sick and I wanted to tell you. Your sister has been good to me. I made my home here and she has been so kind to me; I wanted to tell her about it, but I knew she wouldn't understand." This father, who was also a Baptist preacher, said to his son, "A day or two ago the Lord Jesus stood right here in this room. I wasn't out of my head; I know exactly that Jesus was here. He said to me, 'It is time to go.' I shrank back and said, 'Oh, no, I can't go with you; I am not ready.' The Lord Jesus Christ said, 'Yes, it is time for you to go.' I shrank back more and more, and I told

him that I had committed too many sins and that I had done too many things that were wrong, to go. He said, 'You have never committed one single sin in your life.' I shrank back more and more." Then he said to his son, "If I had argued with Him to the end of life I couldn't have convinced Him that I had ever committed one single sin."

Beloved, that is justification. That is exactly my status today. I couldn't convince my God that I had ever committed one single sin. Why? Because I have been justified, and when a man is justified, that means that he stands in God's sight just as if he had never sinned.

Don't tell me that this doesn't put a thrill in your heart. Don't tell me it doesn't lift your soul to know that when you are saved, you are justified, and that you stand in God's sight just as if you had never sinned. That is what it means. I don't have to wait until I die to be in that position, but I am justified right now. That is present tense salvation.

VI

FORGIVENESS.

The Apostle Paul talks about forgiveness, for he says:

"In whom we have redemption through his blood, the **FORGIVENESS OF SINS**, according to the riches of his grace."—Eph. 1:7.

On what basis are we forgiven? On the basis of redemption.

Listen again:

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:32.

How are we forgiven? God forgave us. On what basis? For Christ's sake, because of what He has done for us; for He paid for our sins.

In all my ministry I have preached one truth, and that is, there is no forgiveness apart from redemption. Sin has to be paid for. If a man realizes that he is a sinner and falls down on his knees and says, "Oh, God, forgive me of my sins," he just might as well say, "Oh, God, damn me, because of my sins."

You say, "Brother Gilpin, don't you think God will forgive a man if he asks for forgiveness?" Absolutely not. God will never forgive any man just because that man asks to be forgiven. God will forgive only on one basis, and that is the basis of redemption. God has never in 6,000 years of earth's history forgiven a man because he joined a church. God has never forgiven a man because he turned over a new leaf. God has never forgiven a man because he was sorry that he was a sinner. God has never forgiven a man because that man realized that he was going to Hell, and asked God to keep him out of Hell. Beloved, God forgives only on one basis, and that is on the basis of redemption. When we have been redeemed, He gives to us, right then, forgiveness of sin.

I'll never forget when I became pastor of a church in Cincinnati years ago, a woman in the church who had previously been a Catholic. She said that all of her life she had had a perverted idea so far as salvation was concerned. She said that she had been taught as a Catholic, and also since she had joined this particular Baptist church, that whatever we did was added or subtracted from the sum total to see whether or not we went to Heaven. For example, she said that she had been taught that God was keeping a record of her life, and that on one side He was keeping all the good, and on the other side He was keeping all the bad; that whenever she did anything good, it was written in one column, and when she did anything bad, it was written in the other; then when she died, God was going to draw a line, just like you would for an addition problem, and God was going to add up the good, and add up the bad, and see which was the greater. If there were more bad than good, then she would go to Hell; if there were more good than bad, then she would go to Heaven. She said that the Catho-

lics had taught her that, and that every Baptist preacher had, more or less, preached the same thing.

Brother, sister, I tell you, God is not going to wait until you die to balance the books, to see whether or not you go to Heaven. If you believe that Jesus Christ on Calvary's Cross died to pay for all your sins, you are right now redeemed. You have forgiveness of sin this very moment. That is present tense salvation. I am not talking about what you are going to have out yonder in the future, but what is yours at the present time.

VII

SANCTIFICATION.

The Apostle Paul tells us again and again that we are sanctified right now. Some people have a very unscriptural idea so far as sanctification is concerned. They think sanctification means the re-

I Trust Him

I know not if the dark or bright
Shall be my lot—
If that wherein my hopes delight
Be best or not.

It may be mine to drag for years
Toil's heavy chain;
Or day and night my meat be
Tears
On bed of pain.

Dear faces may surround my
Hearth
With smile and glee,
Or I may dwell alone, and mirth
Be strange to me.

My bark is wafted to the strand
By breath divine,
And on the helm there rests a
Hand
Other than mine.

One Who has known to sail
I have on board;
Above the raging of the gale
I hear my Lord.

He holds me; when the billows
Smite
I shall not fall,
If sharp, 'tis short; if long, 'tis
light;
He tempers all.

Safe to the land, safe to the land!
The end is this:
And then with Him go hand in
hand
Far into bliss.

removal of the old carnal nature. Not at all, beloved. Sanctification is never used in the Bible relative to the removal of the old carnal nature; instead, sanctification always means to be set apart to God. Beloved, the man who is saved already has sanctification right now. Listen:

And such were some of you: **but ye are washed, but ye ARE SANCTIFIED, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.**—I Cor. 6:11.

He doesn't say that you will be sanctified, but he says that you are sanctified right now. You are a sanctified person; you are set apart for God's service.

Notice again:

"By the which will **WE ARE SANCTIFIED** through the offering of the body of Jesus Christ once for all."—Heb. 10:10.

He was once offered for our sins, and as a result we are sanctified through the offering of His body.

Brother, sister, I am already set apart for the service of God. I am already sanctified. I already have all the sanctification that I'll ever get. If you are saved, you are already sanctified, for you are set apart for God's service.

VIII

SECURITY.

I won't be one bit more secure when I walk down the streets of Glory than I am today. To be

sure, when I get to Heaven, there won't be any possibility of my sinning, for then all the old carnal nature will be actually removed, but so far as I am personally concerned, I am just as secure as I will be in that day.

Listen:

"But whosoever drinketh of the water that I shall give him **SHALL NEVER THIRST**; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14.

Jesus also spoke of a man who went to Hell. He said that he cried out, saying, "Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."—Luke 16:24.

People who go to Hell thirst, but the man who trusts Jesus Christ will never thirst. Talk about security; here it is. While men thirst throughout eternity, you and I who are saved will never know thirst. You and I who are saved will never know what it is to thirst, for we have already passed beyond that. Jesus said, "If you drink of the water that I give you, you shall never thirst." Yes, I say, you have security right now.

Notice again:

"All that the Father giveth me shall come to me; and him that cometh to me I **WILL IN NO WISE CAST OUT.**"—John 6:37.

It doesn't say, "I'll hold him, if he holds on to me." It doesn't say "I'll take care of him if he is a good boy." It doesn't say, "I'll take care of him if he will just try to do half way right." Rather, it says, "Him that cometh to me I will in no wise cast out."

Listen again:

"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 to me is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28, 29.

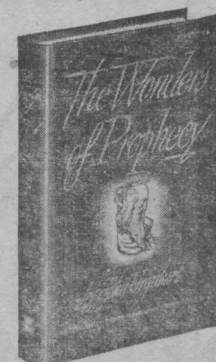
Have you lived perfectly today? Has your life been absolutely perfect in every particular? No, beloved, there is never a day when you live a perfect life all day long. There are sins of omission, and there are sins of commission. There are sins of presumption, and there are sins of ignorance. Some place along the way, you sin dozens and dozens of times every day. I thank God that my salvation doesn't depend upon my holding out faithful to the end. If it did, I am sure that I would go to Hell. My salvation, first of all, is mine because Jesus died for my sins. It is mine because He holds me, and keeps me. It is through Jesus Christ that I have salvation and security thereby.

CONCLUSION

This is present tense salvation.

I am not talking about what we will have when we get to Glory. To be sure, I'll have much more than I have now. When I get to Glory, I am going to have a body that is perfect, and with—(Continued on page 6, column 5)

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NOVEMBER 28, 1964

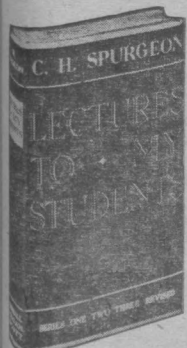
PAGE FIVE

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 satisfied with any table more than the Lord's Table,
 loving any person more than our Lord Jesus Christ,
 seeking the fellowship of men more than that of the Holy Spirit,
 choosing the broader way in preference to the Narrower way,
 looking for some way to avoid the plain teaching of Christ, rather than implicitly obeying Him,

THEN

TAKE

ALARM and FLEE to

CHRIST, for you are IN DANGER!

—Selected

God's Sovereignty

(Continued from page one)
 of His sovereignty—in the creation of the world—in the fall of man—in the method appointed for his recovery—in the application of redemption to sinners—and in all the temporal concerns of men, prosperous or adverse.

1. Observe the sovereignty of God in the creation of the world.

Why was the world made at all? Why made just when it was? Why made as it was? Why not made ages before? Why organized as it is? a sun in the center?—several planets (how many?) revolving about it?—the earth in her present orbit?—the moon attending her?—why other planets nearer the sun, others more remote? Why was this globe inhabited? and by such a creature as man, so like other beings in some respects, so unlike them in others? A thousand such questions might be asked. One answer suffices for them all—"For Thy pleasure they were created." Other reason we know not, nor is any other necessary.

2. The sovereignty of God may be noticed in the awful event of man's apostasy.

Before the fall, his Maker entered into a covenant with him, not for himself alone, but for all his posterity in and with him, as their head and representative. If he should fulfill the condition of that covenant, abstaining from the forbidden tree, as the pledge of his obedience all his posterity would be confirmed in the same state of happiness, and in the divine favour; if he transgressed, all his posterity would be involved in the consequences of that transgression, and become liable to the same condemnation and misery with himself. Could all the posterity of Adam have been consulted, it is probable that all

would readily have consented to this arrangement; but whether they would have approved or not, or whether men now approve or disapprove of this constitution of things, is of no manner of consequence. He gave Adam sufficient power to maintain his integrity; but he left him free to fall. So His sovereignty appointed. Left to himself, he who could have stood, did fall, and by that fall

"Brought death into the world, and all our woe!"

3. The sovereignty of God is displayed in the method He has been pleased to appoint for the recovery of fallen man.

There was rebellion in heaven as well as on earth. Angels rebelled, and were expelled from Heaven—not all indeed; and why not all? The sovereign goodness of God preserved the "elect angels" (1 Tim. v. 21) from falling; the rest "are reserved in chains of darkness to the judgment of the great day." But man, apostate man, became the object of divine compassion; and no sooner did he need a Saviour, than a Saviour was promised—a Saviour who should assume the nature that had sinned, and restore the offender and his (believing) posterity to a better paradise than Adam lost. But why not include angels? They were beings superior to man. Divine sovereignty passed them by; "for verily He (the Redeemer) took not upon Him the nature of angels, but He took on Him the seed of Abraham"—"He took flesh and blood, that He might die, and by dying, make reconciliation for the sins of the people." Heb. 2:17.

That this method of reconciliation should be fixed upon we ascribe to the divine sovereignty. That He should save any of the fallen race—that His Son should be the Saviour,—that in order to His being a Saviour, He should be

incarnate—be born of a virgin—be born where and when He was—be a poor man, and a man of sorrows—should speak, and act as never man did, yet be treated as never man was; and that He who was to give life to the world, should Himself die—die a violent death—die on the infamous cross, and that His so dying should be considered and accepted by a holy and just God as a sacrifice, satisfaction, and atonement for sin—that His blood should cleanse from all sin; and that, through faith in His blood, all sinners who believe should be freed fully, and forever justified, and entitled to everlasting life. Such was the divine constitution; so God appointed in His sovereign pleasure; and therefore we conclude that this method of salvation is right and good, excellent and glorious, every way worthy of its divine Author, who will be eternally glorified by the whole intelligent universe for adopting it.

4. The sovereignty of God is no less displayed in the application, than in the provision of this great salvation.

The glorious Gospel, which is "The power of God to salvation, to every one that believeth," is sent to one place, and not to another. He has indeed authorized His disciples to proclaim His gospel "to every nation"—"to every creature;" and no small share of blame, it may be feared, attaches to the church, and especially to the ministers of it, that greater efforts have not been made in obedience to that authority; yet we cannot deny the exercise of divine sovereignty, in the unequal distribution of gospel light. In the days of the apostles, Macedonia was preferred to Bithynia; and doubtless the providence of God directed the steps of the first Evangelists and of successive Missionaries. Some nations of the world are far more highly favoured than others. Many populous regions of Asia are destitute of a gleam of light, and others enjoy but a very small portion of it. Almost the whole of Africa lies in midnight darkness; and the vast continent of America knew nothing of the gospel till within a few centuries. Of all countries, Great Britain has the greatest cause for joy and gratitude. Here, surely the sovereign goodness of God will be gladly acknowledged—"He hath not dealt so with every land, praise ye the Lord."

And will not every individual, who has "tasted that the Lord is gracious," ascribe all the light, the faith, the love, the hope that he enjoys, to the sovereignty of God? That He was pleased to send His gospel to the place of your abode (while others are passed by): that He should so order the circumstances of time and place, that you should be brought to hear the joyful sound; and above all, that the eyes of your understanding should be enlightened, your heart softened and humbled, the Saviour revealed in you the hope of glory, and you enabled, perhaps, in the face of contempt and opposition, to own His cause and follow Him fully; while probably those who heard the same sermons, and were placed in the same circumstances with you, remain in their natural state, and, like Gallio, "care for none of those things," but despise and hate them, and speak all manner of evil of them and of you. — Now, to what will you ascribe the difference? Who maketh thee to differ from another? Was it your own superior wisdom and goodness? No; you will certainly say, "By the grace of God I am what I am;" that grace was freely bestowed, and might justly have been withheld. Not unto me, O Lord; not unto me, but to Thy name be the praise and glory of the saving change. Such was the language of our adorable Lord when on earth, when the seventy disciples reported to Him the success of their ministry. "In that hour Jesus rejoiced in spirit, and said, I thank

Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it seemed good in Thy sight." Luke 10:21.

The sovereignty of God our Saviour is apparent in the constitution and ordinances of His church. He has appointed what officers should dispense His word, and superintend its concerns. He has appointed the first day of the week instead of the seventh, to be the Christian Sabbath, for He is "Lord of the Sabbath." He has ordained the preaching of His word, prayer, and praise, to be the stated branches of public worship. That Christ thus appointed the ordinances of His worship in the church, is a high instance of His sovereignty, and every Christian is in duty and in love bound to submit to all His appointments.

5. The sovereignty of God is obvious in His disposal of the temporal affairs of men, whether as individuals or as nations.

As individuals — Our parentage, the circumstances of our birth, the place, the time, are all arranged by the great Ruler. The powers we possess, of body and of mind; the degree of education we receive, and on which, frequently, so much, in after life, depends; the culture or the neglect of the mind; the connections we form, apparently the result, not so much of choice, as of what we call accident, are all under the direction of Heaven; and so are all our concerns, whether we enjoy uninterrupted health and good spirits, or whether we drag on heavily, with a sick body and a feeble mind; whether we forsake the land of the living at twenty years of age, or are detained in it to seventy or eighty, depends on the divine pleasure, for Jesus hath "the keys of death and of the invisible world." In like manner, His sovereign pleasure allots the bounds of our habitations; the nature of our employment, in a superior or inferior station; and the degree of prosperity or failure, that shall crown our labours or disappoint our hopes. Every prudent and laborious tradesman is not always successful, "the race is not always to the swift nor the battle to the strong." "Promotion," says the wisest of men, "cometh not from the East, nor from the West, nor from the South." Events, that contradict all probabilities, often take place, to shew man his dependence on a superior power; for sometimes, as we read in Hannah's song (1 Sam. ii. 8.) "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and He hath set the world upon them."

The sovereignty of God should particularly be owned by the afflicted and distressed, who form a large proportion of human beings, man being "born to trouble, as the sparks fly upward." It is of great importance to know and remember, what was wisely observed to patient Job, that "affliction cometh not forth of the dust, neither doth trouble spring out of the ground;" that is to say, afflictions are not the effect of chance, they are in the hand of God; and therefore it is added, as a piece of advice to Job, — "I would seek unto God, and unto God I would commit my cause." — I would submit to His rod, and seek relief from Him. Even those events which seem to us casual, and as to the agents concerned in them, undesigned, are under the direction of heaven; so it appears from Exodus xxi. 12, 13, "He that smiteth a man, so that he die, shall be surely put to death: but if a man lie not in wait, but God deliver him into his hand, then I will appoint thee a place whither he shall flee," that is to the city of Refuge. This proves that nothing comes by chance, but the most casual events are under the control of divine sovereignty.

To the wicked, afflictions are intimations of God's holy displeasure against their sins, and solemn warnings to fly from the

wrath to come; but to the children of God they are parental chastisements, the effects of tender love, and wisely directed to their good. The sovereign hand of the Almighty should be owned in both.

That sovereign hand is, perhaps, more visible in the affairs of the nations; they rise and flourish and decay, and the connection between natural causes and effects may sometimes be plainly discerned; yet that Ruler of the world directs the process is sufficiently evident, for in His hand are both the causes and the effects. This might be fully illustrated. (Continued on page 7, column 2)

"Present Tense Salvation"

(Continued from page 5)
 out a bit of sin within it. When I get to Glory I'll walk hand in hand, and talk face to face, with the Lord Jesus Christ. I am not talking about what we are going to have when we get to Glory, but I am talking about what we have right now. A present tense salvation is ours to enjoy right now. Right now I have life. Right now I have reconciliation and redemption. Right now I am a sanctified child of God. Right now I have justification and forgiveness. Right now I am sanctified, and I have eternal security in Jesus Christ. I tell you, beloved, I have a present tense salvation to enjoy in this very minute.

In view of this, I close with this Scripture which says: "And ye are COMPLETE in HIM, which is the head of the principality and power."—Col. 2:10.

Could there be anything more fitting for a climax to a message like this? If I have life, reconciliation, redemption—if I am a son of God—if I have justification, forgiveness, sanctification, and security, then I am complete in Jesus Christ. I am not telling you that I am going to be complete after while, but I am telling you that right now I am complete in Him.

Is that your experience? If not, might it please God to open your heart and help you to see the Jesus Christ died for your sins on the Cross of Calvary, and may you trust him that you might be out of this place to enjoy the same kind of salvation that I have preaching to you. If you are saved, then you have this same present tense salvation that I have spoken of.

May God bless you, and may God save you, and may God add you unto this body today.

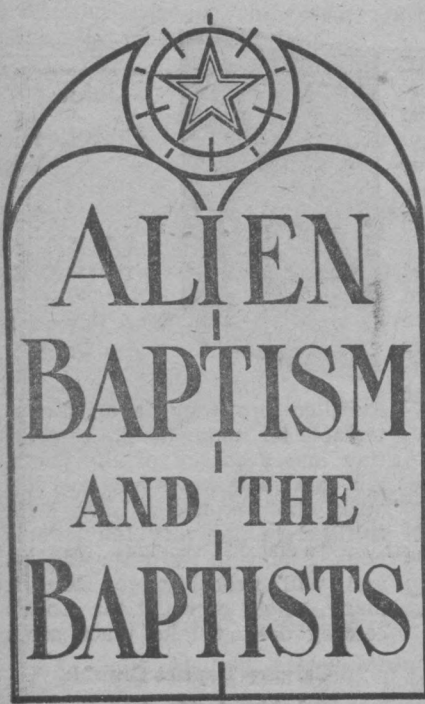
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THE BAPTIST EXAMINER

NOVEMBER 28, 1964

PAGE SIX

The Pastor Personality And His Characteristics

By Frank B. Beck

Up Above The World) Every God-called pastor must have similar experiences as to his salvation and service, but his excellencies, education and his personality may be as varied from the preachers as are the stars in the firmament and distance.

Our own day we had a Bro. B. Crawford with a personality of fierce determination, and each of humor tempered with grace of well disciplined sarcasm all of it bound for the one purpose of winning the lost youth to Christ. We have had prophet-like, sin-rebuking, exalting personality of Bro. A. Maier of the Lutheran broadcast. We still have a Billy Graham with a personality aflame, deep set eyes, a shoulder and set jaw in endurance and preaching. Yet we have Bro. Charles E. Fuller, a voice of compassion like a mother's, who may have been, heard thousands each Sunday over the radio. And down the street in a changing city, or ministering to a little flock in the changeless country or out in the country in the plains or mountains, on the sea shore, or preaching the streamlined modern build of the new suburb, is YOUR PASTOR.

His personality is as individual as fingerprints. He may not be a Whitefield or Graham. Perhaps his personality is not as strong as theirs, you may better behold the humility and lowliness of a pastor in and through him! Whether your pastor is tall or short, handsome or homely, young or old, he must possess some of the following excellencies: He is a man of deep piety, a student of the Book, a man of prayer, a man of sincerity, gravity, tact and tact (1). He fears no man and nothing but sin, and he is out to win the lost to Christ.

Holy Spirit in I Timothy requires your pastor-bishop to be "above reproach"

BLAMELESS v. 2 must be "above reproach" (1 Tim. 3:2). "of blameless character" (Phillips Tr.). That is, without honest reproach. This is repeated in Titus 1:6, and all the congregation (1 Pet. 5:3).

THE HUSBAND OF ONE v. 2 RSV is wrong in rendering "married only once." "It is not some commentators' false view, but the principle taught by the Apostle in Rom. 7:2, 3, indicates that there is no objectionable in a second marriage after a spouse's death."

VIGILANT, v. 2 Your pastor is also VIGILANT (ASV). As is the congregation (1 Pet. 5:3).

SECRETS OF ROMANISM By Joseph Zachello \$2.25

Author is a former priest and is much in exposing the Romanism. In this book is with some of the leading heresies of Rome. It is indexed by subject as having an index of Scrip-

Calvary Baptist Church Ashland, Kentucky

4. SOBER, v. 2

He is SOBER, "sober-minded" (ASV), "sensible" (RSV). "master of himself" (Moffatt). This is repeated in v. 3, "not given to wine," not a drunkard! (Berkeley, RSV). Again the same is applicable to your deacons (v.8) and to their wives (v.11); and of all the church (Eph. 5:18).

He must be "sober" so that he might be OF GOOD BEHAVIOR (v. 2). Sobriety refers to the inward mind, behaviour to the outward walk. Sober is he as to drinking and thinking.

5. HOSPITABLE, v. 2

He is GIVEN TO HOSPITALITY as an evidence that he is NOT given to greed of filthy lucre, (v. 3); and also as proof that he has his house under subjection (v. 4). And ALL of you follow your good pastors' example in extending hospitality (Rom. 12:13).

6. TEACHER, v. 2

He is APT TO TEACH, "a skilled teacher" (Moffatt). A pastor IS PREEMINENTLY a "teacher" of the saved (Eph. 4:11).

7. NOT A FIGHTER, v. 3

He is NOT A STRIKER, not "a fist fighter" (Berkeley), "not violent" (RSV). He practices the "Sermon on the Mount."

8. NOT A MONEY-GRABBER, v. 3

Your pastor is NOT GREEDY OF FILTHY LUCRE, not a money grabber (Phillips); not regarding the fleece more than the flock! Again, in this verse, he is "not covetous." The same as with your deacons (v. 8).

I once heard Evangelist John Leland in Tennessee tell preachers of three things they needed to guard against: Egotism, women, and money. Many pastors are not given much opportunity to be tempted with money. Yet how refreshing it is to read of a congregation that helped its pastor with unexpected finances as once

him poor!"

9. PATIENT, v. 3

Your pastor is PATIENT. Bishops are to "follow after . . . patience" (6:11). By such patience your pastor has approved himself as God's minister (2 Cor. 6:4). As your leader he leans upon the "God of patience" (Rom. 15:5).

10. NOT A BRAWLER, v. 3

He is not a BRAWLER. "As not a striker with his hands, so not a brawler with his tongue."

11. RULES WELL, v. 4

"He RULETH WELL HIS OWN HOUSE, HAVING HIS CHILDREN IN SUBJECTION WITH ALL GRAVITY." Berkeley has it: "Presiding beautifully over his own home, with genuine dignity, keeping his children under control." He commands respect of his children. Your pastor has TWO congregations, his family and the church. If he does not know enough to manage his own home (Berkeley), to rule there (Phillips), how can he take care of the church of God? (v. 5). Your deacons also manage their homes properly (v. 12). As, indeed, do all of you in a Bible believing church (Prov. 23:13-14).

12. NOT A NOVICE, v. 6

"He is NOT A NOVICE, LEST BEING LIFTED UP WITH PRIDE HE FALL INTO THE CONDEMNATION OF THE DEVIL." "Not a new convert" (Berkeley), "for fear of his becoming conceited and sharing Satan's downfall" (Phillips). Men also must become mature in the faith before they enter your church's deaconship (v.10).

This does not bar a YOUNG man from being your shepherd. But "a youthful overseer of the flock must be in advance of his years" (6).

13. GOOD REPORT, v. 7

"MOREOVER HE MUST HAVE A GOOD REPORT OF THEM WHICH ARE WITHOUT, LEST HE FALL INTO REPROACH AND THE SNARE OF THE DEVIL." True of your pastor! He enjoys "a favorable reputation among the outsiders," so that he is not inviting any involvement in slander (Berkeley). They may not believe, or like what he preaches and the position he takes, in fact they may hate him because of it, but they will be forced to respect him! (see 2 Kings 4:9).

14. HOLY, v. 8

He is HOLY. He may NOT be the best public speaker, organizer, expert in politics, a daring adventurer in social reform, but if he is holy — Thank God for him and hold on to him as long as you can! (Isa. 52:11).

15. FAITHFUL, v. 9

He keeps HOLDING FAST THE FAITHFUL WORD, AS HE HATH BEEN TAUGHT, THAT HE MAY BE ABLE BY SOUND DOCTRINE, BOTH TO EXHORT AND TO CONVINCE THE GAIN-SAYERS." Which means you will allow him to expose FALSE doctrine as well as preach the wholesome truths of God's Word — even though this is NEGATIVE preaching.

And now to 1 Peter 5:1-4, especially verses 2-3:

16. PREACHER, v. 2

Your pastor FEEDS you as your preacher (2 Tim. 4:2).

17. OVERSEER, v. 2

Or he "tends" you, so the word means, as your pastor (figuratively) supervisor).

He takes charge of you (Moffatt); TAKING THE OVERSIGHT (v. 2). He accepts the responsibility of looking after you (Phillips). This, as your leader, but not as your Lord, for:

He is NOT a LORD OVER GOD'S HERITAGE (v. 3). He is not a "little tin god" (Phillips), not "domineering" (RSV). You must remember that your pastor is OVER you in the Lord (1 Thess. 5:12; 1 Tim. 5:17) but here the prohibition is "the idea of HIGH-HANDED rule" (6).

Your pastor strives to be the minister A. W. Tozer referred to: "The true pastor has never been

a religious tyrant, nor has he sought to lord it over God's heritage. It is fear and lack of self-assurance that has led men to try to bring others under their feet. They have had some interest to protect, some position to secure, so they have demanded subjection from their followers as a guarantee of their own safety. But the God-called pastor — never; he has nothing to protect, no ambition to pursue, and no enemy to fear. For that reason he is completely careless of his standing among men. If they follow him as he follows Christ, well and good; if not, he loses nothing that he holds dear; but whether he is accepted or rejected he will go on loving his people with sincere devotion. And only death can silence his tender intercession for them."



God's Sovereignty

(Continued from page 6)

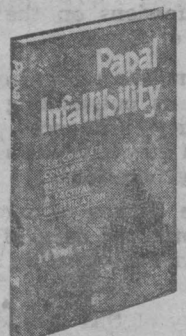
trated from the history of Israel, and other nations connected with them, from their first rise in the family of Abraham, to their dispersion: a great part of the Old Testament might be adduced for this purpose, but time forbids. God was pleased Himself to illustrate this before the eyes of Jeremiah, by the emblem of the potter, who, with the utmost ease, formed a vessel of the yielding clay, and as easily broke it, and formed it again into another vessel, "as seemed good to the potter to make it." "Cannot I do with you, O house of Israel, said the Lord, as this potter — destroy a nation or erect an empire?" Jer. 18. The craft, the envy, the revenge, the ambition of men are often the occasions of wars, and fighting, and revolutions: the agents may be wicked men, but frequently they are the mere instruments of a holy and just God, in punishing an individual or a nation, ripe for ruin. The agent may be wicked, but God is righteous. "With Him," said the wise and pious Job, "with Him is strength and wisdom: the deceiver and the deceived are His. He leadeth counsellors away spoiled, and maketh the judges fools. He looseth the bands of kings, or girdeth their loins with a girdle. He increaseth the nation and destroyeth them," &c. Job xii, 16 &c. In this manner God displays, in every age, His sovereign dominion over the nations — His management of the children of men, crossing their purposes, overruling their counsels, overpowering their efforts, and overcoming their opposition; and proving, to their confusion, that "in the thing wherein they dealt proudly, He was above them," Exod. xviii, 11. And in nothing is this, His sovereign power, more conspicuous, than in producing great and good results from the evil actions of His creatures, as in the case of Joseph, whose glory in Egypt was the result of the envy and cruelty of his brethren, and of the lewdness and lies of Potiphar's wife. Their actions and intentions were bad, "but God meant them for good." The Sabeans and the Chaldeans pillaged Job, but the glory of God, as well as Job's greater prosperity, was ultimate-

ly promoted. Pharaoh, king of Egypt, was a tyrannical oppressor of the children of Israel, who could proudly say, "Who is the Lord, that I should obey Him?" But to him God says, "In very deed, for this cause have I raised thee up, for to shew in thee My power; and that My name may be declared throughout all the earth." Exod. ix, 16. In a word, the greatest and most glorious event that ever took place in our world, the atoning death of Immanuel, was effected by instruments the most base and vile. It was by the "wicked hands" of the Jews, that Jesus "was crucified and slain," but we are assured by the Apostle Peter that even this was according to "the determinate counsel and foreknowledge of God." The holy God is not the author, or abettor of the sins of men; it is impossible that He can concur in the moral evil of any human action; but we see that, in the exercise of His sovereign rule, He not only permits wicked men to perform bad actions, but by His infinite wisdom and power brings good out of evil. The sinner is condemned, but God is righteous.

The doctrine of God's sovereignty shows us, that ready obedience to all His precepts is our reasonable service. Is God the rightful Governor of the World? Are we His natural subjects? Has He made known His holy will to us? — and shall we not cheerfully obey Him? As our Creator, we ought to obey Him; — as our Preserver, we ought to obey Him, and especially as our Redeemer, we ought to obey Him. "I am the Lord thy God, who have brought thee out of the land of Egypt, and out of the house of bondage," said Jehovah to Israel; and then He proceeds to lay down His law for their conduct — "Thou shalt have no other gods before Me," &c. Exod. xx 2, 3. In like manner He speaks to us in the gospel, not from Sinai, but from Zion, "Because I am the Lord, and your God, and Redeemer, therefore are ye bound to keep all My commandments."

The great lesson, enforced by this doctrine is, humble submission to all His righteous pleasure. Is God the Sovereign of the world, infinitely wise, righteous, and good? Has He an undoubted right to do as He will with all His creatures? Then surely He has a right to do as He pleases with me. He is too wise to err; too good to be unkind. I welcome all His sovereign will, for all that will is love. He says to me, in this painful, or in that bereaving providence, "Be still, and know that I am God;" and my submissive temper shall yield obedience. I will adopt the praiseworthy language of the most patient of men. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He will permit His suffering child to plead, as His only-begotten Son once did in His agony, "O my Father, if it be possible, let this cup pass from me?" But I hope He will strengthen me to add, with profound submission, "Nevertheless, not as I will, but as Thou wilt."

—An English preacher, Burder



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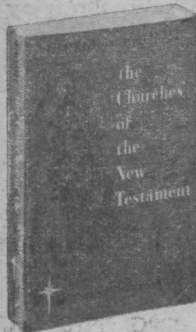
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Millstone

(Continued from page one)

to its meaning. Would it be wise for one to judge that he meant something totally different in his first use of the word than in the twenty times in which he subsequently used it? Or would it be the part of common sense to interpret the meaning connected with the first use of the term, in the light of his subsequent use? This illustration sets forth the exact situation as regards the interpretation of Mt. 16:18 — (The Church That Jesus Built, p. 43).

In Mt. 16:18, Christ promised to build His church. He only promised to build one. Whenever He used the word afterwards, He used it to mean a local assembly. If He meant anything else than a local assembly in Mt. 16:18 then:

1. He promised to build His church and never made the slightest reference to it afterwards.
2. In speaking on the subject of the church 21 times afterwards, in every case He referred to something entirely different from what He promised to build.

It is incredible that Jesus would speak 21 times about the church He did not promise to build, and never make the slightest allusion to the one He did promise to build. Our conclusion is that the church He spoke of 21 times—a local body—is the church He promised to build.

The universal church theory is

not only unscriptural but post-apostolic in its origin. Harnack, in his "History of Dogma" says, "The expression, invisible church, is found the first time in Hegesippus. Eusebius, Tertullian, Clement of Alexandria, Hiero, Cornelius and Cyprian all used the term holy churches and never the Catholic or universal church."

The local assembly is the only kind of church that could have carried out the commission and the ordinances. The writer has studied science, agriculture, theology, and journalism; has traveled extensively; but has never been able to ascertain the whereabouts of the universal church. This ecclesiastical myth never preaches the Gospel, never baptizes anyone, and never gives to the poor. Indeed, it does nothing that you expect a church to do. The duties of a church as outlined by Jesus can only be carried out by a local assembly. From the functional viewpoint, the universal church is inconceivable.

In I Cor. 14:34, it is commanded, "Let your women keep silence in the churches." If the church is universal, then she must keep silent in the kitchen and the parlor, for she is everywhere in the universal church. In fact she will have to keep silent in Heaven, for we are told the universal church will meet in Heaven. How foolishly the universal church does appear when tested even by logic!

In Acts 2:47, we read "the Lord added to the church." Those who believe in the universal church would say that these were in the universal church by virtue of saving faith. These, Jesus added to the church at Jerusalem which He had built. If they were in the universal church by faith, why did Jesus add them to the local body? Won't someone who believes in the universal church explain: "Were there two churches at Jerusalem?"

Jesus told His church that it should expect to suffer persecution. "The gates of Hades" indicates opposition. The only type of church that can be persecuted is a local assembly. How could a universal church be persecuted? An invisible something, men can't persecute. If Mt. 16:18 means a universal church, either visible or invisible, then Christ's promise is meaningless.

Joseph Cross (Episcopalian) in a book of sermons, entitled "Calls From the Altar," says: "We hear much of the invisible church as contradistinguished from the church visible. Of an invisible church in this world I know nothing; nor can anything of the kind

exist, except in the brain of a heretic. The church is a body; but what sort of a body is that which can neither be seen nor identified? A body is an organism, occupying space and having a definite locality. A mere aggregation is not a body; there must be organization as well. A heap of heads, hands, feet and other members would not make a body; they must be united in a system, each in its proper place and all pervaded by a common life. So a collection of stones, brick and timbers would not be a house. The material must be built together, in an artistic order, adapted to utility. So a mass of roots, trunks, and branches would not be a vine or a tree; the several parts must be developed according to the laws of nature from the same vital sap."—(Why Be a Baptist, p. 72).

The universal church composed of all the saved, can not exist on earth since the material has never been brought together, and organized and assembled. While all the saved constitute the Kingdom, only baptized believers (namely, Missionary Baptists) are members of the church of Christ.

We are living in perilous days. Those who believe in the universal church propose to merge. To New Testament Baptists, this means submerge. They suggest we have had holy and unholy wars over the Scriptures all too long. Therefore, they want the wolf and the lamb to lie down together. To do so, means the Baptist lamb on the side of the universal church wolf, and that is too close. Before the nether and upper millstones completely destroy Jesus' ecclesia, we want to ask some plain and pointed questions.

We want to know if there is anyone who has ever seen, heard, tasted, smelt, or felt of the universal church?

In Gal. 1:13, Paul says, "I persecuted the church of God." Was this a universal church? If so, how did Paul find it and what was the nature of the persecution?

In James 5:14, we read, "Let him call for the elders of the church." Of what kind of church is he speaking? Surely not the universal church, for it has no elders, and if it did have, you couldn't call them.

How many kinds of churches did Jesus establish? Did He found both the universal church and the local church? If so, cite Scripture as proof.

Is the universal church visible or invisible? If invisible, how do you know it exists? If visible, what characteristics does it possess that we may know it?

The officers of a church spoken of in the New Testament are pastors and deacons. Will someone please tell us who is the pastor and who are the deacons of the universal church? We have never had the privilege of meeting them!

Was the commission given to the universal church? If so, how does it execute the commission? How does it "go into all the world?" Does it decide matters pertaining to the commission by vote? If so, when is (or was) the vote taken? If otherwise, give Scripture as to when, where and how.

Is the universal church the body of Christ? Are the denominations of the world, the "branches" of that body? If so, and there is a oneness in that body, what causes the discord among the branches?

How account for the universal church being invisible when all its branches are visible. Is it not contrary to all laws of science for an invisible tree to produce visible branches?

Paul speaks of one member of the body suffering and all other members suffering with it. This is true of the human body and the local church. It could not be true of the universal church. How could the members in South America know when a member in Africa were suffering? Yea, how could all the members of the uni-



versal church know when one member was suffering.

When did the universal church have a meeting and transact business? The word "ekklesia" means a "called out" assembly, and this is the word translated church in the New Testament. When did the universal church assemble? If it can not assemble, then why call it a church?

Judging by the prophecies thousands of the elect have not as yet come into existence. How then can a fraction of the whole be universal?

If the commission were given to the universal church, then how does it baptize? Does it authorize some to immerse, some to sprinkle and pour, and others to repudiate baptism altogether? Does it authorize some to baptize babies, and others none but adults?

We hear much of the universal church. Will some of those who are so fond of this phrase give us chapter and verse as to where

of the universal church predominate, Baptists are on losing ground. We lay our heads in the lap of the Delilah of error while we accept the universal church. It opens the door for all heresies of the church question — open communion, pulpit affiliation, union meetings, and open membership. Loose thinking, teaching and preaching on the question of the church of God on earth is the cause of many of our difficulties today.

Others magnify the universal church. In contrast, let us magnify this minified and crucified church—the local body—the particular congregation—which is the church of the living God.—J.R.G.

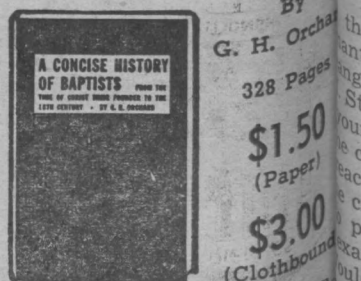
Reverend

(Continued from page one) the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." The qualifications of a preacher are indeed high, but not high enough for him to be called reverend. Many ministers today are not even worthy of a title "preacher" much less "reverend." No matter how great a man may be his righteousness as filthy rags in God's sight. Can we truthfully call a human being a reverend?

When people address me, I don't want them calling me reverend. Call your preacher, "Pastor," "Brother," "Elder," or some other title that belongs to a preacher and not a title belonging to God. Would you call your preacher "Holy?" That's God's title just as much a reverend because "holy and reverend in name."

The only time reverend is mentioned in the Bible is in connection with God's name in our text, Psalm 111:9. Keep God's titles in their right place.—Allen H. H. Ginbotham.

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