

A man wrapped up in himself makes a pretty small parcel.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC A STUDY OF THE . . .

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 34, No. 17



ASHLAND, KENTUCKY, MAY 29, 1965

WHOLE NUMBER 1384

A PROTEST AGAINST THE CARNAL CHRISTIANITY OF BOB JONES UNIVERSITY AND BAPTIST BIBLE TRIBUNE

"For the weapons of our warfare are not carnal"—II Cor. 10:4.

Dear Noel Smith:

We would like to ask you how such un-Scriptural methods as the Judo-izers (4-23-65 tribune) accomplish anything except the cheapening of the work of the Holy Spirit and the lessening of His efficacious grace to a brief "gospel" message at the end of a side show?

The thinking which states young people are more likely to attend a judo demonstration than church" brings us to ask ourselves, "How far are we to go to properly witness for our Lord?" Perhaps baseball, basketball, and football teams should be organized with professional "soul winners" to bring a brief message at half time to convert the world. The Lord's Supper and baptism would also be cheapened to be

used with such services. Jackets could be issued to players with the cross and the words in *hoc signo vincas* on them. With the audience "captivated and receptive," after an intensive display of carnal strength, "decisions" should be at an all time high. Black belts and similar carnal crowns could be issued to the players "winning the most souls."

The apostles didn't employ such lascivious methods, however. They just depended upon the Sovereign Holy Spirit to quicken whom He will after the preaching of the cross which was not as popular to young people.

As to Mr. Blackburn's irrational statement "through judo we are able to win the confidence of young people who are otherwise uncooperative where Chris-

tian teaching is concerned," can't the Holy Spirit quicken people anymore except they be lured into a "God's simple plan of Salvation message" by a carnal side show calling card?

You state that the Bob Jones University stands for the "old time religion" and "absolute authority of the Bible." Do they teach the Sovereignty of God in salvation? Do they declare the whole counsel of God? Do they teach that God has mercy upon whom He will, and whom He will, He hardens? Do they teach the total inability of man, efficacious grace, limited atonement, and unconditional election? If they do not teach these Bible truths, then they are no better than the rest of the ecumenical (Continued on page 5, column 4)

Churches Of The Bible

Chesapeake, Ohio
By WILLARD PYLE

As we sat praying over this message, we were made to realize afresh our imperfections and short comings, and knew that we were unworthy in ourselves



ELD. WILLARD PYLE

word that will be used to exalt our Saviour and edify His churches, may God be praised.

The truth about the church, as well as all divine truths, has been under constant attack by the forces of evil. The devil is always seeking how he can belittle the person and work of the Lord Jesus Christ. Many professing Christians are being used of the devil to do this, because of their ignorance or misunderstanding concerning the Lord's church. This is one reason every saved person should be extremely careful as to what he believes and practices.

May God help us to draw on the limitless resources of His inspired Word to set forth the truth in connection with His church.

First we want to prove that the churches of the Bible were local assemblies. We could call out the Greek scholars and let them define the word but I believe we will not need them. Scripture is the best interpreter of Scripture. Let's ponder it together.

CHURCH IS LOCAL

to tread on such holy ground, but by God's grace we want to stand up with all our forefathers who have suffered, bled, and died for their belief concerning this truth, and related truths. If we can say or write one

The first church mentioned in the Bible is the church at Jerusalem. It was with this church God manifested His approval when the Holy Spirit came on the day of Pentecost. Therefore (Continued on page 5, column 4)

RALLY DAY . . . PLEASE PRAY, ATTEND, GIVE, WRITE!

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I support TBE because I was saved through the reading of TBE.

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C. W. Springer,
Roseville, Michigan

SUPPORTS US SINCE SHE HAS LEARNED MUCH THROUGH TBE

Dear Bro. Gilpin:

I support TBE first because I believe the Bible—every word of it. Second, I think you bring out (Continued on page 2, column 5)

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ELD. A. J. CORCORAN

A Very Special Day Which Means Much To Us Is Now Just Around The Corner

OUR SLOGAN — AN OFFERING FROM EVERY READER!

Each year in the spring time, this paper observes Rally Day—a special day in which we ask all our readers to share especially with us their material blessings for the ongoing of this paper, and the promotion of the truth for which it stands.

God has been exceedingly good to us in providing for this paper's continuance ever since it was launched on February 4, 1939. We believe He has provided for us because of the truth for which we contend — forgotten truth — which the vast majority of Baptists are ignoring today.

Several of these years have been times of great testings. There have been weeks when we felt surely we had reached the end. There were times when as

we prayed, the skies seemed covered with brass, and we wondered if we could possibly keep going. In spite of all problems which continually confront us, we always came to the end of the year praising God for His goodness to us.

We did not observe Rally Day in 1964. Various problems conflicted and we felt it best to bear the burden alone. We have had letters from a number of friends and supporters this year who have suggested that we certainly should have Rally Day in 1965.

In the early part of 1964 we put on that which was known as "Reach The Preachers" campaign. This was most disastrous to us from a financial standpoint. We came to the end of April \$6400.00 in debt as a result of this campaign. Those who had made the debt tossed it into my lap for me to pay.

I am thankful to say that God gave us good business in our shop during the latter part of 1964 and we were able to pay off \$3400.00 of this obligation. I thus owe \$3000.00 as a result of this campaign. I have paid interest on it every month during the past year. I am sincerely praying that God will enable us through our friends to have sufficient offerings this year to pay off this obligation, and give us additional funds with which to restock the shop with paper, as we are exceedingly low on our paper supply at present. I am asking God and our readers for \$5000.00 by way of a special offering this year.

We haven't been able to pay anything on our 1964 deficit yet this year. However, we have kept approximately abreast of our expenditures, which is unusual for the first few months of the year. (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE BELIEVER'S INTIMACY WITH CHRIST"

"But all things will they do unto you for my name's sake, because they know not him that sent me."—John 15:21.

Here is a passage of Scripture that reveals to us how intimate the child of God is with Jesus, and how intimate Jesus is to the child of God. Previously the Lord Jesus had been referring to them as servants and friends, for we read:

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto

you."—John 15:15.

No longer are the disciples to be recognized as servants, but now there is a new relationship, a more intimate relationship, whereby Jesus is going to refer to them as friends rather than servants. I like to think concerning each of us who are saved, that there is an intimacy between us and the Lord Jesus Christ. We are not servants today. We are not slaves of sin. We are not spiritual outcasts. Instead, every one of us who are saved have an intimate relationship existing between us and the Saviour.

ELECTED.

The Lord Jesus Christ speaks about the fact that these individuals have been elected. Listen:

"Ye have not chosen me, but I HAVE CHOSEN YOU, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."—John 15:16.

Notice, there is an intimate relationship — the fact that God chose us in Christ Jesus. This is nothing new, for this is the same (Continued on page 2, column 4)

RALLY DAY SLOGAN . . . AN OFFERING FROM EVERY READER

PAGE TWO

Scriptural Baptism

PASTOR HARLEY CHILES, FIRST BAPTIST CHURCH
MURRAY, KENTUCKY

God chose, called, equipped, and commissioned John the Baptist for the important task of preparing the way for the coming of Christ. He was "sent from God . . . to bear witness of the light, that all men through him might believe" (John 1:6-7), and "to baptize" (John 1:33) penitent believers upon a profession of their faith in the coming Messiah. Of his dual ministry of preaching and baptizing Paul remarked, "John was baptized with the baptism of repentance, crying unto the people, that they should believe in him who should come after him, that is, on Christ Jesus" (Acts 19:4).

John the Baptist received his call to preach and his commission to baptize directly from God. He was the first and only authorized administrator of baptism until Jesus Christ was baptized and entered upon His public ministry. John's preaching in the wilderness attracted the multitudes, and without fear or favor he proclaimed the Word of God to them. Not only did he declare the Word of God with reference to sin and its consequences, but he challenged them to repent, and the condition of their repentance. He not only preached repentance, but he also baptized those who gave evidence of having repented. The effectiveness of his ministry is indicated in Matthew 3:6: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."

When the wilderness revival, which was being conducted by the flaming evangelist, was at its peak, Jesus of Nazareth was approximately sixty miles from the scene of the evangelistic activities. At the appointed moment Christ left the home of His childhood and early manhood in Nazareth

and journeyed to the place where John the Baptist was preaching and baptizing the converts in the Jordan River.

Why Was Jesus Christ Baptized?

One day while John the Baptist was faithfully performing the duties of his heaven-appointed ministry of preparing the minds and hearts of the people for the coming One, the Saviour quietly



ELD. HARLEY CHILES

and deliberately approached John the Baptist and requested baptism at his hands. Recognizing both superiority and deity in the earnest applicant, he shrank from performing the holy task of baptizing the Lord Jesus. Thoroughly aware of his unworthiness to administer baptism to Christ, he expressed his reluctance in the statement: "I have need to

be baptized of thee, and comest thou to me?" (Matthew 3:14). Perhaps his objection was based in part on the fact that baptism implied repentance, or a renunciation of the former manner of life of which the one being baptized was actually ashamed. Besides, baptism implied an entrance upon an entirely new life. Of course, none of these things were applicable in the case of the Lord Jesus Christ, inasmuch as He had never sinned in thought, word, or deed. In this respect Christ stood alone, for of all others it is said truthfully, "All have sinned, and come short of the glory of God" (Romans 3:23).

In response to the hesitation, reluctance, and protest of John the Baptist, Christ said: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (Matthew 3:15). What gentle and meaningful words! His request, "Suffer it to be so now," means permit it now on the very threshold of My public ministry. "Thus" means in this manner. "It becometh us" indicates the complete propriety of the action. Why was it fitting? Because it was His renunciation of worldly ambition, His promise to do the will of God the Father, His pledge to give His life a ransom for others, and a prophecy of His future death, burial, and resurrection. The expression, "It becometh us to fulfil all righteousness," conveys the idea that it was right and appropriate to show how all righteousness would be fulfilled, namely, by letting His baptism be a figurative portrayal of His death, burial, and resurrection. As Christ entered upon that pathway which was going to end in sacrificial death, His baptism was intended to portray how all righteousness was to be fulfilled. Righteousness was what God's law demanded, what every sinner needed, and precisely what Christ came to provide for and to impute to all who would believe on Him. Therefore, His memorable request may be expressed in the words: "Permit it to be done now: for this is (Continued on page seven, column one)

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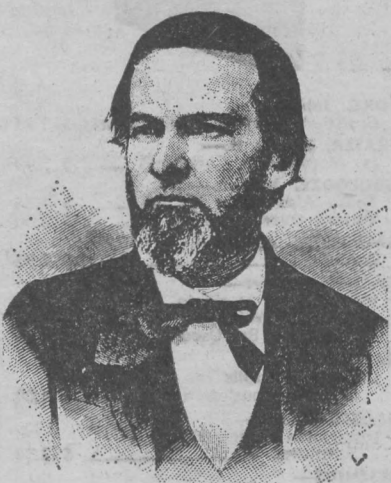
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"Intimacy-Christ"

(Continued from page 2)

car, and they will hurry the individual to the hospital, to have him taken care of. They will administer first aid there in the hospital. We think it is wonderful when an individual has an accident befall him that we can find first aid treatment to take care of perhaps broken bones or a bruised body.

Beloved, salvation isn't like that. God didn't provide any first aid when man sinned, but rather, before man sinned, and before there had been any occasion for man to need a Saviour, our names were already inscribed in the Lamb's book of life.

I don't ordinarily listen to the radio. The fact of the matter is, I don't have time really to do so. However, occasionally when I am driving, I turn the radio on and listen. Just recently I heard a fellow talking about how God writes our names down right quickly in the Lamb's book of life, just as soon as He sees that we believe. I listened thus far, beloved, and I realized that I didn't need to listen any further, for I knew that a man that was that far off certainly didn't have much to tell me that would be of any value so far as my soul was concerned. This preacher said that just as soon as God sees you turn to Him and take that first step in His direction, that an angel writes your name in full right then in the Lamb's book of life. No, no, beloved, salvation isn't any hurried-up first aid, and it isn't any panacea that God brought into play, after the existence of sin became a reality. Instead, salvation is ours in that we were chosen before the foundation of the world.

Talk about intimacy, beloved. How intimate is our relationship to the Lord Jesus Christ! My relationship didn't begin when I was just a boy 16 years of age when I came to a saving knowledge of Jesus Christ, but my relationship to Jesus Christ was a reality from before the foundation of the world. Before God ever laid down the foundation of this earth I was already intimate with Christ, for I was already chosen of God in Christ Jesus at that time.

In view of the fact that He chose me, it is well for us to remember that election is not salvation. While it is true that we were chosen before the foundation of the world, we were not saved before the foundation of the world. Rather, election is unto salvation. Listen:

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning CHOSEN YOU TO SALVATION through sanctification of the Spirit and belief of the truth." —II Thess. 2:13.

The Hardshells are all wrong in that they say that your salvation becomes a reality with your election, or when you were elected, God saved you. That isn't so, beloved. God elected you before the foundation of the world, but He elected you to be saved through the preaching of the Word of God, and the work of the Holy Spirit. So, beloved, election is unto salvation. Election isn't salvation itself, but it is unto salvation, and though God was thinking about us back yonder, our salvation didn't become a reality until the day that the Holy Spirit took the Word of God and applied it to our hearts, and that day salvation became real to every one of us.

There are so many people that will deny this, and there are so many people that will object to this. They will try to bring in their works and tell about how they have worked so hard to get to Heaven, and how they have done so much hoping that the Lord would ultimately save them. Beloved, I'd like for you to notice that so far as we are concerned, when God chose us, He did it irrespective of any good works that we might ever do. We read:

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, NOT OF WORKS, but of him that calleth." —Rom. 9:11.

Brother, sister, look at this intimate relationship we have in (Continued on page 4, column 2)

THE BAPTIST EXAMINER

MAY 29, 1965

PAGE THREE

The Baptist Examiner

FORUM

Is John distinct to Elias, or are they the same person, while the work of each is similar?



AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio

John the Baptist is a distinct person from Elias, though the work of John is very similar to the work of Elias. "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."—Mal. 4:5.

Christ's first advent into this world could not be referred to as the great and dreadful day of the Lord, therefore John the Baptist could not be Elias.

John told the Pharisees very emphatically that he was not Elias. "And they asked him, what then? Art thou Elias? And he saith, I am not."—John 1:21.

So from John's own testimony we must conclude that he was not the promised prophet or Elias.

Christ also declared that he was not Elias. "And Jesus answered and said unto them, Elias shall first come, and restore all things."—Mt. 17:11.

At the time of this prophecy (for Christ is speaking of a future event) John the Baptist was dead. To me this is conclusive proof that John was not Elias.

"But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed."—Mt. 17:12.

This verse does not contradict verse eleven. In verse eleven he speaks of the future event of Elias, whereas in verse twelve in another respect, Elias has already come. In Luke 1:17 the angel makes clear in what respect Elias has already come.

"And he shall go before him in the spirit and power of Elias."

John was similar to Elias in power and spirit, but was not Elias. Neither did the angel declare that he was Elias, but rather that his ministry would be similar to that of Elias. Both men were noted for their dress, they both came on the scene when the spiritual zeal of Israel was at a low ebb and very much decayed. Both men were famous in reproving the vices of kings, and for the persecutions that they endured for righteousness sake. Thus they are distinct one from the other, while the work of both are similar.



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In Mt. 11:14 and again in Mt. 17:12 Jesus told His disciples that Elias had already come. Then in Mt. 17:13 we are told that the disciples understood that He was speaking of John the Baptist. If we take these Scriptures alone we will have to admit that John was actually Elias who was to come, Mal. 4:5, Isa. 40:3. But in Lk. 1:17 we learn that John came

in the spirit and power of Elijah. And when the Jews sent priests and Levites to ask him if he was Elijah he said, "I am not," Jno. 1:21. So when they said, are you Elijah, and he said, I am not, that should settle it. Jesus was speaking as if Elijah himself had come because John had come in his spirit and power.

Since Elijah was one of the prophets, and since Jesus said that John was much more than a prophet (Lk. 7:26), how could John actually be the prophet Elijah?

JAMES
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RADIO SPEAKER
and MISSIONARY

Kings Addition
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John is not Elias. I do not believe that God sends any of His people back to earth in the form of another person. It just does not fit with the teaching of God's way of doing things. Luke 1:17 tells us that John came in the spirit and power of Elias.

The idea that John is Elias comes from a misunderstanding of Matthew 11:14, "and if ye will receive it, this is Elias, which was for to come." A better translation renders it in this way, "And if you are willing to accept it, John himself is the Elijah who was to come." (Williams translation) John was sent to do the work of Elias as given in Mal. 4:5.



ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida

Yes, I think that John was quite distinct from Elias. Otherwise we would have a case of reincarnation, and I do not believe that the Bible teaches reincarnation. It would seem that the key to what we have here is in that statement of Scripture which tells us that John came "in the spirit and power of Elias." John was a partial fulfillment of Malachi's promise of the coming of Elijah. The complete fulfillment will come when Elijah actually appears near the end of this age. Jesus seems to have the partial and the complete fulfillment in mind, when He says (Luke 17:11-12) "Elias truly shall first come, and restore all things. But I say unto you that Elias is come already and they knew him not . . . then the disciples understood that he spake unto them of John the Baptist." Note that Jesus said that "Elias IS ALREADY come," speaking of John the Baptist. But note that he also said, "Elias truly SHALL COME . . ." This evidently looks forward to a future happening.

"Intimacy-Christ"

(Continued from page three)
Christ Jesus. It didn't begin when God saw that you were going to work. It didn't begin when God saw that you were a worker. It didn't begin when God saw that you were a producer of good works. Rather, beloved, that in-

timate relationship that we have with God in Christ Jesus began before His children were born. We stand in a most intimate relationship with the Lord Jesus Christ—a relationship that isn't based upon our works, and isn't based upon any foreseen good that God saw in us, but rather, it is a relationship that began with God even before the foundation of the world. How I praise and thank Him for this intimate relationship whereby He has chosen us in Christ Jesus!

Is it any wonder then that Jesus said to this crowd of disciples, "Ye have not chosen me, but I have chosen you"? Beloved, you didn't choose Him. It wasn't left for you to make the choice, but God chose us.

I have often heard preachers and laymen say, "I chose the Lord. I can remember the spot where I was standing when I chose Him." Well, I can too. I can remember the very place where I was standing one morning, leaning on a hoe handle, in a tobacco patch, on a hillside farm in Boone County, Kentucky. I can remember the place where I was standing when I made a choice. But what kind of a choice was it that I made, beloved? I merely accepted or ratified God Almighty's eternal choice. God had already done the choosing and I just ratified what God had done. This text says, "You haven't chosen me, but I have chosen you." Beloved, I like to read this just to see what an intimate relationship exists between us, and to know that our relationship is so close that God chose us in Christ Jesus before the foundation of the world.

In view of the fact that He has chosen us, I ask, what is

God doing now? Beloved, He is just calling out unto Himself those whom He chose before the foundation of the world. Listen: "Simeon hath declared how God at the first did visit the Gentiles, TO TAKE OUT of them a people for his name."—Acts 15:14.

What is God doing? He is doing exactly what James said that Simeon had testified to at the time when they had this Jerusalem conference. He said, "God did visit the people to take out of them a people for His name." That is exactly what God is doing today.

God isn't trying to save this world, beloved. Don't you ever think for one moment's time that God is trying to save this world. I heard a preacher a few years ago say in a revival meeting, "God wants to save you and you won't let Him, and because you have objected and are not willing for God to save you—you have sinned grievously in the sight of God." As I listened to him, I thought, what a pitiable appeal to make to a lost man! What a lie on the part of a preacher! Listen to me this morning. I want you to see this truth. God isn't trying to save anybody. In fact, God isn't trying to do anything. God doesn't try to do anything; God just does what He wants to do. The Word of God says that God is taking out of the Gentiles a people for His name. What people? The people that He chose before the foundation of the world.

Talk about intimate relationship, we are enjoying an intimate relationship with the Lord Jesus Christ—so intimate that God is just reaching down and

picking up one here and there and one someplace and drawing them unto Him and taking out from among Gentiles a people for His name. But some folk say, "Doesn't the Bible say a lot about 'whosoever will'? Well, I don't know that says a lot about it, but I'll tell you that the word 'whosoever' is found in the Word of God in various cases. For example, read:

"And the Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17.

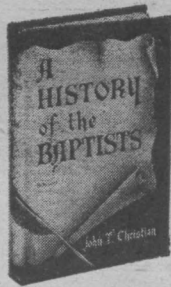
Notice that it says "And whosoever will, let him take of the water of life freely." But are those who are going to the willing? I turn back to Psalms and I read:

"THY PEOPLE SHALL BE WILLING in the day of thy power."—Psa. 110:3.

When are men willing? In the day when God's power comes upon them; and if the power of God never came upon a sinner to move that sinner, that sinner never would be willing. "Whosoever wills." The only thing that makes a man a "whosoever" is the fact that the power of God comes upon him, and God intimately moves that man to make him willing to be saved.

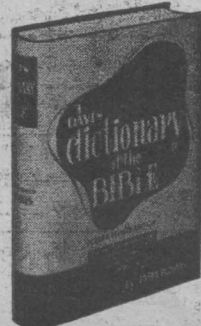
I tell you, beloved, I know any truth in the Bible shows the intimacy of the relationship to our Saviour quite the doctrine of election. He said, "You haven't chosen me, but I have chosen you." It tells my soul just to know that even one whom God chose is going to be saved. (Continued on page 5, column 2)

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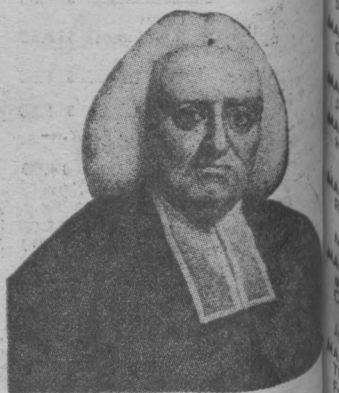
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"Intimacy-Christ"

(Continued from page 4)
 saved. I realize that I do lots of things that I shouldn't, and you do a few things that you shouldn't but I tell you, there is not a thing that you have ever done, or shall do, that can keep one of God's elect from being saved. Listen:

"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.

Notice, it doesn't say that a part of them are going to come, but rather it says "All that the Father giveth me shall come to me."

Several years ago, Brother T. T. Martin held a revival meeting for me a little while before his death, and he very vigorously preached on everybody that used tobacco in any form. At the same time, he very vigorously campaigned for what he called his "Gospel of John to China." He gave me every time a person a penny he bought a Gospel of John to send to China, and if they gave him a dollar he bought a hundred Gospels of John. He said that there were Chinese individuals in the average Chinese home and therefore if you would give him a penny, then he would reach five Chinese. He said, "Here is a man that smokes a nickel cigar. That fellow doesn't care a thing about the Chinese, but he just wraps them down to Hell, and says, 'I don't care a thing in the world about your salvation.'" He said that every time a man wasted a nickel on a cigar that he just wrapped those 25 Chinese up

and threw them down into Hell. That night after the service was over I said to him, "So far as I am concerned I am highly in favor of what you are doing relative to the Gospel of John for China, but the appeal you made tonight certainly wasn't a Scriptural appeal, for regardless of how many cigars that a man smokes, He is not going to send any man to Hell because he smokes a cigar." I said, "In the first place, you are assuming that if you send a Gospel of John over there that everybody that reads it is going to be saved, and that isn't so. On top of that, for you to say that when a man smokes a nickel cigar that he is just casting 25 Chinese down to Hell, isn't true either."

Beloved, I say to you, all the cigars you smoke, and all the tobacco that you chew, isn't going to be the means of causing a single person to be damned in Hell, because Jesus said, "All that the Father giveth me shall come to me." Every one of them is going to be saved in spite of the cigars and the chewing tobacco that individuals may use. Now I am not defending tobacco, but I am just saying this, that no work of the flesh is going to be the means of the damnation of a single one of God's elect.

Talk about an intimate relationship, we have it here. So intimate is our relationship that not a one that was chosen of God before the foundation of the world can go to Hell, for all of God's elect must ultimately come to a saving knowledge of Jesus Christ.

People often ask the question, "How are we going to know whether we are one of the elect?"

Instead of worrying about

whether he is one of the elect, a sinner ought to be looking to Jesus Christ as his Saviour and consider the Son of God as his Saviour. To individuals who ask, "How can I know whether I am one of the elect," I often use this illustration: In front of me is a door, and over the top of that door I see the words, "Whosoever will may enter," so I just at it, I walk in. It says, "Whosoever will may enter," so I just walk into that door. Then when I get inside of the door I look back and I see another inscription over that door which says, "Elect according to the foreknowledge of God the Father," and I realize that the message to the sinner on the outside is "whosoever will," and when he gets inside, the message to the sinner is "Elect according to the foreknowledge of God the Father."

Isn't it wonderful how intimately the Lord Jesus Christ deals with us? He says to that sinner, "whosoever will." He makes the sinner willing. He makes him to repent. He saves him. He regenerates him. Then it is that that sinner realizes that he is one of the elect of God that was chosen of God before the foundation of the world. I say that is an intimate relationship that is ours, and Jesus Christ did it.

II

ORDAINED.

We read:

"Ye have not chosen me, but I have chosen you, and ORDAINED you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

John 15:16.

Notice, what did He ordain them to do? That they should go and bring forth fruit.

There is a tremendous difference between fruit and works. Works is what we do ourselves, but the fruit that He speaks about in the Bible is what grows of the Holy Spirit within our lives. Listen:

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Gal. 5:22, 23.

Notice, there are nine fruit of the Spirit. That is what grows out as a result of the Spirit of God being on the inside of us. But how about works? The fruit of the Spirit are not works. Where do they come in? The fruit of the Spirit is what grows out of our lives as a result of the Holy Spirit inhabiting us, and being inside us, but our works is that which we do ourselves after we are saved.

He said, "I have ordained you that you should go and bring forth fruit." He elected them and now He ordains that God's people should bring forth fruit. Do you mean to tell me that when a man is saved, that you won't find some one or more of these nine fruit of the Spirit in his life? I don't believe it, beloved. I believe in everybody that is saved you will find one or more of these nine fruit of the Spirit in his life, for the simple reason that God said, "I have ordained you that you should bring forth fruit."

Several years ago I was preaching on this subject and a man came around at the close of the service and said, "Brother Gilpin, I think I am a lost man." When a man tells me he thinks he is lost I never try to persuade him otherwise. I always know that

(Continued on page 6, column 1)

WHO COMPOSED THE CHURCH?

Our next step in dealing with the church at Jerusalem is to find out who composed this local assembly. It most certainly was made up of individuals, but what kind? Does it make a difference? We believe it does. First the apostles were professed believers who had received John's baptism; in other words, baptized believers. When men were said to have been added to them on the day of Pentecost, it is stated they were believers who were baptized. — Acts 2:41. In Acts 9:26 we read concerning the experience of Saul who, after he was saved and baptized assayed to join himself to the saints at Jerusalem but they didn't believe he was a disciple. So we must assume that they were cautious as to who was received into their fellowship. They like John the Baptist, demanded fruits meet for repentance. — Matt. 3:7. We know the membership of the church at Corinth was baptized believers, because they are said to be "sanctified in Christ Jesus," vs. 2; and in verses 13-16 Paul talks about their baptism. The seven golden candlesticks, which represents the seven churches of Asia, were all composed of the same material and we believe this is true when it comes to their membership. The tabernacle and temple had to be built out of the right material, and we believe this is true of the Lord's churches. — Heb. 8:5, I Pet. 2:5, Eph. 2:21, 22.

CHURCH ORGANIZED

Fourth, this assembly of baptized believers at Jerusalem was an organized assembly. Most people seemingly think that all you need to have a church is just grab up two or three people and call yourself a church, but God's Word does not teach this. This is one reason there is so much confusion and so many sects and isms. In other words, if I don't like the way things are I can just go out and start a church of

(Continued on page 8, column 4)

A Protest

(Continued from page one)
 world including the "funny-meddlers" who preach a non-Sovereign god and promulgate such errors as universal atonement, partial depravity, conditional election, and non-efficacious grace.

Such Scriptures as Rom. 9; Eph. 1; I Pet. 2:8; John 6:55, 15:6; Phil. 1:29; 2:13; Prov. 16:4, Jude 4; 2 Pet. 2:12; and Rev. 17:17, to mention only a few, are penknifed out of the Scriptures today in favor of a god who is ready to cooperate with any sinner to make a joint effort toward salvation.

We anxiously await your answers to these questions.

Grace Baptist Church
 P. O. Box 54
 Springfield, Missouri

The Church

(Continued from page one)
 we believe that the only kind of church that meets God's approval today has to be a church of like faith and order. Those built according to the pattern. It is our contention that the church at Jerusalem was a local assembly, which means that every other New Testament church was a local assembly. The church at Antioch, at Corinth, at Laodicea, the churches of Galatia, the churches of Christ, the seven churches of Asia, etc. were all local assemblies.

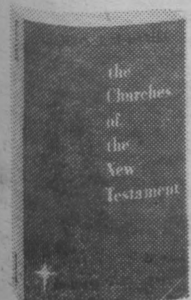
Now to return to the proof that the church at Jerusalem was a local assembly. The very fact that it is said to be located at Jerusalem makes it local. It would be hard indeed to make it universal. This church was said to have assembled together on different occasions, a universal church couldn't do this. It is referred to as a whole church, therefore local. This is further emphasized when you remember another whole church is mentioned in Romans 16:23. You couldn't have two whole univer-

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"Intimacy-- Christ"

(Continued from page 5)
he knows more about his situation than I know about it. I said to him, "On what basis do you think you are a lost man?" He said, "I have this past week, since hearing you preach on the fruit of the Spirit, tried to look into my own life, and I very seriously doubt if there is one single fruit of the Spirit within my life."

Well, beloved, if the fruit of the Spirit is not there, it is a pretty good indication that a man is lost and needs a Saviour. God has not only chosen us unto an intimate relationship, but that intimate relationship carries over in that He has ordained that there should be the fruit of the Spirit within our lives; and if you don't find some of the fruit of the Spirit in your life, it is a pretty good indication that you have never been saved by the Lord Jesus Christ.

You'll notice also that He has ordained us to good works. Listen:

"For we are his workmanship, created in Christ Jesus unto GOOD WORKS, which God hath before ORDAINED that we should walk in them."—Eph. 2: 10.

Notice, God wants some good works on your part, as well as the fruit of the Spirit showing up in your life. He has ordained that you should produce fruit, and He has likewise ordained that there should be some good works growing out of your life. I tell you, beloved, it thrills my soul just to realize how intimately we are bound up with Jesus Christ—so much so that we were chosen in Him before the foundation of the world, and furthermore, He has ordained that we will produce some good works in our lives and that the Holy Spirit will produce fruit within us.

III

WE HAVE A PRAYER PRIVILEGE.

"... that whatsoever ye shall ask of the Father in my name, he may give it you."—John 15: 16.

You say, "Brother Gilpin, I always pray in the Father's Name, for whenever I get to the end of my prayer I always say, 'In Jesus' Name. Amen.'" Just because you say, "In Jesus' Name" is that praying in the name of the Father? I think not. What does it mean when it says, "Whatsoever ye shall ask of the Father in my name, he may give it you"? What does it mean when it talks about praying in the name of Jesus Christ? Here is what it means, beloved; it means that we are to ask the Father for only that which Jesus Christ could endorse, and though you may say it is in Jesus' name, it isn't unless that which you have asked the Father is only what Jesus Christ Himself can endorse. That puts a new horizon on prayer, doesn't it? That puts a new view on prayer, to know that when we pray we are not to ask for anything except that which Jesus Christ could endorse.

Doesn't this show us how intimately we are related to Him? He chose us before the foundation of the world. He has ordained that there should be fruit growing within us, and works in our lives. Likewise, He has given us the privilege of coming to Him in prayer and asking for that which the Son of God Himself might endorse, with the promise that it shall be done. I say, beloved, we enjoy a remarkably intimate relationship with the Lord Jesus Christ.

There's not one of us that appreciates the privilege of prayer as much as we ought to. As the poet has said, "There's more things wrought by prayer than this world dreams of," yet I am satisfied that the majority of us, though we know the value of

prayer, find ourselves praying so exceedingly little.

I ask you, how much do you pray? How long do you pray? How many times a day do you pray? Isn't it true with most of us that we allow the things of the world to crowd out our prayer life, and that we have mighty little time to talk to God?

I remember once years ago that I heard of preachers praying all day and all night, and I had heard of them spending hours in prayer. I thought one afternoon that I would spend at least an hour in prayer. I got the membership roll of the church down in front of me, and I said, "I am going to pray for all the members of the church and ask God's blessings. I am going to spend at least an hour in prayer." Do you know, beloved, that I prayed and prayed until my knees were hurting, and I looked at my watch and found that I had been praying ten minutes? I am just wondering about these preachers who talk about praying hours at a time, and talk about praying all night and all day—I am just wondering if maybe the brethren are not perhaps exaggerating a little, to give God some glory that He doesn't need through exaggeration.

Beloved, I am afraid we don't pray much. What an intimate relationship is ours! We have the privilege of prayer. We can come to the Father and ask anything, and can expect an answer if it is the type of request that can be endorsed by the Lord Jesus Christ.

IV

LOVING ASSOCIATION.

Our Lord who chose us, and who ordained us to produce both fruit and works, and who has given to us this privilege of prayer, likewise tells us that there is a loving association between His children. Listen:

"These things I command you, that ye love one another."—John 15:17.

If you are a child of God, there is a loving association that exists. Don't you like to be with God's people? "Oh, I don't know, Brother Gilpin, whether I do or not." Well, then, I know you need to get right with God, because the man who doesn't like to associate with God's people, there is something definitely wrong with him.

Notice again:

"We know that we have passed from death unto life, BECAUSE WE LOVE THE BRETHREN. He that loveth not his brother abideth in death."—I John 3:14.

Now that does not mean that we have a silly, sickly, gushy, sentimental feeling toward everybody that claims to be saved. It just means that if you are saved you would rather be with God's people than to be with anybody else.

Suppose I were to go out here to the poolroom and bring six of those fellows here and set them down with this church and preach to them. Who would be the most miserable people here today? It would be those fellows out of the poolroom. Suppose I take six people out of this church service that don't like cursing and loud profanity, and don't care for association with the things of the world, and take them around to the poolroom. Who are going to be the most miserable people in the poolroom? They'll be the six people that were taken out of this church service that have to associate with, and put up with the vile, obscene language of the poolroom.

Do you see what I mean, beloved? If you love Him, you love to be with His people. When we say that we love to be with His people, that means that we like to associate with the people of God. If you don't like to be with God's people there is something definitely wrong with you, for our Lord says that there is to be a loving association that exists between you and Him.

V

SUFFER FOR THE TRUTH.

If we have this kind of ex-

perience there is going to be something that will logically follow, and that is, you are going to have to suffer for the truth. Listen:

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, THEREFORE THE WORLD HATETH YOU."—John 15:18, 19.

Why does the world hate you? Because He has chosen you out of the world. That is the doctrine of election. Hated? Why? Because of the doctrine of election.

Notice again:

"He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father."—John 15:23, 24.

Yes, beloved, we occupy a marvelous relationship with the Lord Jesus Christ—a relationship that is the most intimate of all intimate relationships. We were chosen of God before the foundation of the world, we were ordained of God to produce fruit and works, we are given a prayer privilege as a result of this intimate relationship, and we are called upon to love one another in this intimate relationship. Then our Lord says, "If you do, then you can expect to suffer for the truth."

Did anybody ever tell you because of what you believe, that you were crazy? I'll say this, if you haven't had somebody along the way tell you you were crazy because of what you believe, it is because you have kept your

mouth very tightly closed.

We read:

"But the chief priests consulted that they might put Lazarus also to death; Because that by reason of him many of the Jews went away, and believed on Jesus."—John 12:10, 11.

What had Lazarus done? He had believed on Jesus. And now because of his testimony many people went away and believed on Jesus. How did the chief priests feel toward Lazarus? They consulted that they might put him to death. The world hates the man who has been elected of God. Lazarus was a definite proof of election, and the world hated him.

Notice again:

"Yea, and all that will live godly in Christ Jesus SHALL SUFFER PERSECUTION."—II Tim. 3:12.

Let's notice an experience that is found in the Old Testament and also referred to in the New Testament—the experience on the part of Isaac and Ishmael. Listen:

"But as then he that was born after the flesh PERSECUTED HIM that was born after the Spirit, even so it is now."—Gal. 4:29.

Isaac was born after the Spirit; Ishmael was born after the flesh. Ishmael persecuted Isaac. The day that little Isaac was weaned, Ishmael made fun of him. When they took the "bottle" away from little Isaac, I imagine he cried. He wondered why he didn't get his dinner that day, and why it was they were making him act like a grown man. I can see Ishmael standing off to one side: "Shame on Isaac! Shame on Isaac!"—making fun of him. The record

says, "Even so it is now." The man that was born of the Spirit long ago, made fun of the man that was born of the Spirit. Paul, under the inspiration of the Lord, said, "Even so it is now." Beloved, if the world has made fun of you someplace along the way because of what you believe—if the world has hated you someplace because of what you stand for, it is a mighty good indication that you have kept a very tight upper lip so far as the things that you believe.

I tell you, brother, sister, there is an intimate relationship that exists between God's people—the Lord Jesus Christ. It is intimate that it goes back to a time before we were born, to the foundation of the world. And long is it going to last? It is going to last all the way through time, because the world is going to hate us as long as we are here in the world, I think God that He gave us the promise when He said, "I'll never leave thee, nor forsake thee." Isn't it wonderful to know that the God who chose us, also ordained us to produce fruit and works, and gives us the privilege of prayer, and tells us to have one another in our association together, and He likewise tells us that we are going to wonder for the truth—isn't it wonderful to know that He also promises "I'll never leave thee, nor forsake thee"?

How I thank God for this intimate relationship with Jesus Christ, and how I bless His Name when I realize that He has promised to stand by me, to go before me, to go before me, and to go with me day after day, down to the end of my life.

May God bless you!

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SCRIPTURAL BAPTISM

(Continued from page three)

necessary in order for us to perform the totality of that which it is right to do."

As in every statement from His lips, and in every other act of His life, there was purpose, design, and wondrous significance in Christ's baptism. Christ insisted on being baptized by John the Baptist in order to show, in figure, at the beginning of His public ministry what He would do, in fact, at the close of that ministry. His baptism was the prefiguring of His death, burial, and resurrection whereby He fulfilled all righteousness.

Those who were present on that memorable occasion must have gazed in silence on that wondrous and impressive scene as the Son of God and the Saviour of men walked down into the Jordan River to be baptized by John the Baptist. As Christ sank beneath the baptismal waters He prefigured the death which He was to die on the cross at Calvary, when all the billows of God's wrath against sin would roll over Him, and as He arose from beneath the water our Lord symbolized His resurrection from the dead. In His baptism Christ pictured how He would fulfill all righteousness by dying, by being buried, and by rising from the dead.

God's Word describes the baptism of Christ in these words: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased'" (Matthew 3:16-17). Of course, it would have been impossible for Christ to have come up out of the water had He not been under it. When Christ came up out of the baptismal waters, the heavens were rent asunder, and the Holy Spirit descended upon Him in a dove-like form, symbolizing peace, meekness, gentleness, tenderness, and love — those qualities which were to characterize the ministry of our Lord. Immediately thereafter Christ received the audible approval of God the Father in the following words of commendation and good cheer: "This is my beloved Son, in whom I am well pleased" (Matthew 3:17). Thus the Father bore testimony to the fact that His Son was the object of His love and the One in Whom He took great delight.

Since Christ's baptism was intended to be for all time the example and pattern of all who would believe on Him as Saviour, we should note and remember its most obvious characteristics.

1. Christ was baptized as God's child.

He was the Son of God before He was baptized. Of Him the Father said: "This is my beloved Son, in whom I am well pleased" (Matthew 3:17).

2. Christ was baptized by God's man.

Concerning John the Baptist, whom God had commissioned to administer baptism, and who baptized Christ, the Bible says: "There was a man sent from God, whose name was John" (John 1:6). Since John's baptism had the authority of God the Father behind it, Christ was anxious to receive it.

3. Christ was baptized in God's way.

God's Word says: "And Jesus, when he was baptized, went up straightway out of the water" (Matthew 3:16). "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him" (Mark 1:10).

4. Christ was baptized for God's purpose.

"And Jesus answering said unto him, Suffer me to be so now: for thus it becometh us to fulfil all righteousness" (Matthew 3:15). His baptism symbolized His death, burial, and resurrection through which the righteousness of God was made available to men.

Who Should Baptize?

Baptism originated in the wisdom and authority of God. John the Baptist was divinely commissioned to baptize (John 1:33). He preached to his listeners "that they should believe on him who should come after him, that is, on Christ Jesus" (Acts 19:4). Upon the authority which he received from God, John the Baptist immersed those of his hearers who repented of their sins, believed on the coming Messiah, and proved the genuineness of their repentance and faith by their fruits. Recognizing John the Baptist as the divinely authorized administrator of baptism, Christ traveled from Nazareth to the Jordan River and there received baptism at his hands.

During His earthly ministry Christ administered baptism, not in person, but through the instrumentality of His disciples. Concerning this the Bible says: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,) He left Nazareth, and departed again into Galilee" (John 4:1-2). Officiating as His authorized agents throughout His earthly ministry, the disciples administered baptism under His personal supervision, and their act was regarded as Christ's act.

Authority for the administration of believer's baptism is found in the words of Christ in the Great Commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28:19-20). To whom was Christ speaking in this commission? He was speaking to His disciples who were members of the church which He had established, to which He had already promised perpetuity, and to which at Pentecost "there were added about three thousand souls" (Acts 2:41). That Christ was speaking to the disciples in their organic or corporate capacity, and not as individuals, is evident from the fact that He promised them His presence until the end of the age. Of course, Christ knew that not a single individual to whom He spoke would live that long. Due to the brevity of the lives of the disciples, who composed the assembly to which He delivered the commission to make disciples, baptize them, and teach them, it was an utter impossibility for Him to be with them as individuals to the end of the age. Christ authorized His church to administer baptism. From that day until the present, New Testament churches have been the divinely appointed custodians, administrators, and preservers of the significant and meaningful ordinance of baptism, and our Lord has always held them responsible for its administration in conformity to His example and teaching. The Holy Spirit had Paul to admonish the church at Corinth to "keep the ordinances, as I delivered them to you" (1 Corinthians 11:2).

Just as Christ baptized believers through His agents or disciples, so a New Testament church administers baptism by its duly authorized agent, usually the pastor. Christ never authorized any individual to administer baptism to whomsoever He deemed to be qualified, but He entrusted the ordinance to His churches for their administration. For one to immerse another without the authorization of one of the Lord's churches is a presumptuous and unscriptural assumption of authority that does not belong to any man. Scriptural baptism can be administered only upon the authorization of a church which has been organized according to the pattern found in the Scriptures, and which holds steadfastly to the teachings and practices of the churches in the New Testament.

Inasmuch as there is not a single example of the acceptance of alien immersion in the Scriptures, a church which has been organized according to the New Testament pattern, and whose membership is governed by the Word of God as the only authoritative rule of faith and practice, is not willing to accept members whose baptism does not meet the requirements set forth in the New Testament. Acts 19 contains an example of the rejection of alien immersion. At Ephesus Paul met some professing disciples who had received a baptism that did not meet the Scriptural requirements. He asked these recipients of alien immersion: "Did ye receive the Holy Spirit when ye believed?" They replied: "We have not so much as heard whether there be a Holy Spirit." So, their alien immersion was rejected, and, after they were instructed properly and became true believers on Christ, they were Scripturally baptized.

When any church receives a member or members with alien immersion, the membership thereby makes a public declaration that Scriptural baptism is unimportant, and is unnecessary to Christian obedience. Such action brings into the membership of the church those who are either ignorant of or willfully disobedient to the teachings of the Scriptures on the subject of baptism. For example, one lady, who had been admitted to membership in a certain church by the alien immersion route, remarked: "Well, after all, you know we are all baptized into the same salvation." Thank God, those of us who are His children know that we were saved, not by baptism, but by the Lord Jesus Christ and Him alone. We rejoice greatly in the fact that, after Christ saved us, we received Scriptural baptism in loving obedience to His expressed will.

Who Should Be Baptized?

Who is to be baptized, a believer or an unbeliever, a child of God or a follower of Satan? According to the Scriptures, only those who have believed on Christ unto the salvation of their souls are the proper subjects for baptism.

John the Baptist would not baptize those who requested him to do so until they convinced him that they had been saved. He demanded evidence of repentance toward God and faith in the coming Messiah before he would baptize the Pharisees and Sadducees who came to him. To those who applied to him for baptism he said, "Bring forth therefore fruits meet for repentance" (Matthew 3:8).

Christ always made disciples before He baptized them (His disciples baptized for Him). "The Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples)" (John 4:1-2).

Christ authorized and commanded the administration of the ordinance of baptism in what we call the Great Commission wherein He said:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28:19-20). With reference to disciples His order was to make them, to baptize them, and to teach them. "Them" is a personal pronoun which is used in the place of disciples. The specification of "them" eliminates all others. Those who say that "them" refers to disciples and their children need to be reminded that a pronoun can never include more than is embraced in the noun for which it stands; so, the word "them" denotes the disciples.

After Peter preached his great sermon on the day of Pentecost three thousand were baptized. Were those who were baptized and added to the church that day believers or unbelievers, saved or unsaved? They were saved because they had believed on the Lord Jesus Christ, Whom Peter had preached so clearly and effectively. Of them God's Word says: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41).

While they were riding along in the chariot of the Ethiopian eunuch, Philip preached Christ to him. When he was convinced that Christ was "the Lamb of God, which taketh away the sin of the world," the eunuch believed on Him as his Saviour, whereupon his sins were forgiven and he was saved. Then Philip taught him that it was the duty of every Christian to follow Christ in baptism. As soon as they came to a place where there was ample water in which to be baptized, the eunuch said, "See, here is water; what doth hinder me to be baptized?" (Acts 8:36). Unwilling to baptize him until he was convinced that the eunuch really believed on Christ, Philip said "If thou believest with all thine heart, thou mayest." And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8:37-38).

Our Lord commanded the baptism of all believers in Him. Inasmuch as there is a maxim of law to the effect that "the expression of one thing is the exclusion of another," the command of Christ to baptize believers would necessarily forbid the baptism of unbelievers. In order for a baptism to be valid and Scriptural the candidate must be a child of God. There is no authority, reason, or justification for administering baptism to anyone who has not passed from death unto life. Scriptural baptism can be administered only to those who are old enough to hear the gospel of Christ, to be convicted of sin by the Holy Spirit, to repent of sin, to believe on the Lord Jesus Christ, and to make a personal and public profession of faith in the Saviour, and who have actually done these things. There is neither precept nor example in the New Testament for baptizing anybody except professing believers in Christ.

Who, then, should be baptized? Every thoughtful reader of the clear and uniform teaching of the New Testament on this question knows that only those who have heard the gospel of Christ, accepted its message, repented of their sins, believed with saving faith on Christ as their personal and all-sufficient Saviour from sin, been born again by the power of the Holy Spirit, and confessed their faith in Him as Saviour are prepared or qualified for Scriptural baptism. After all, why should any unbeliever be baptized in the name of the Father Whom he does not know, in the name of the Son in Whom he does not believe, and in the name of the Holy Spirit Whom he has resisted since he became accountable and responsible for his decisions and actions?

Why Should All Believers Be Baptized?

Scriptural baptism is a duty which is enjoined upon every child of God. It is a certainty that Christ did not give a command which is obligatory on everyone of His followers without a specific reason for it and a definite purpose in it. No believer in Christ has any right to refuse to be baptized Scripturally.

What are some of the reasons why all believers should be baptized?

1. To follow the example of Christ.

In His baptism, as well as in many other things which He did, Christ set an example for all of His followers. That which the Son of God did should never be treated with indifference or considered as unimportant by those who call themselves Christians. With reference to Christ's baptism God's Word says: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased" (Mark 1:9-11). Since Christ's example was perfect in every respect, there is no

(Continued on page eight, column one)

SCRIPTURAL BAPTISM

(Continued from page seven)

reason why anyone, whom He has saved, should ever hesitate to do what his Saviour did.

It is truly wonderful for us to have the exalted privilege of doing what our Lord did. None of us can live a sinless life, or perform miracles as He did. Nor can we speak as did the Christ of Whom it was said: "Never man spake like this man" (John 7:46). But, there is one thing which every believer in Christ can do just like He did, namely, walk down into the baptismal waters and be buried in the likeness of our Lord's death and be raised in the likeness of His resurrection. All believers in Christ who follow His example in baptism will become the recipients of God's approval as certainly as Christ, immediately following His baptism, heard the Father express His pleasure in the words: "This is my beloved Son, in whom I am well pleased" (Matthew 3:17).

2. To obey the command of Christ.

Christ commanded the baptism of all believers, saying: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28:19-20). In obedience to this command, all of the believers, who were mentioned in the New Testament, were baptized, with the exception of the thief who died on the cross without having an opportunity to be baptized after Christ saved him.

All of Christ's commands are important, and all Christians are obligated to obey them. Believers should be just as careful to obey Christ's command to be baptized as promptly and cheerfully as any other that He ever gave. Their submission to Scriptural baptism, as an act of Christian obedience, is a mark of their enthronement of Christ as Lord, and a test of their willingness to do His blessed will. Obedience to Christ always results in blessings to the children of God.

Baptists are frequently accused of teaching that one must be baptized in order to be saved, but nothing could be further from the truth. On the contrary, they believe and teach that baptism is not essential to salvation, but that salvation is a prerequisite to Scriptural baptism. Only children of God ought to be baptized. If baptism were essential to salvation, then one's salvation would be dependent ultimately upon the person administering the ordinance. Those who are saved know that they received their salvation directly from Jesus Christ,

Who is the only Saviour, and not from the hands of any human being, or from the water in which they were immersed. In no reference in the New Testament is baptism said to be essential to salvation, but it is clearly and repeatedly set forth as an act of Christian obedience. We are not baptized to obtain, but in order to obey. It is the duty of every Christian to obey Christ in Scriptural baptism, as well as in the various other things which He commanded. Baptism in obedience to His command is a proof of the love of believers for Christ. He said: "If ye love me, keep my commandments" (John 14:15); "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21); "Ye are my friends, if ye do whatsoever I command you" (John 15:14); "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

A sick child, who wanted to be baptized, said, "Mother, I hope I won't die tonight." "Why?" inquired the mother. The child replied, "Because I haven't been baptized." "Do you think baptism will save you?" asked the mother. "Oh, no," said the child, "I am already saved, for I am trusting in Jesus, but I wouldn't like to go to heaven without doing what the Lord Jesus Christ told me to do." Why should any believer want to go to heaven without doing what the Lord Jesus Christ told him or her to do?

3. To confess their faith in Christ.

Scriptural baptism is an external symbol of an internal work of grace. The reception of baptism affords every believer a wonderful opportunity to confess his faith in Christ as his personal Saviour, and to declare publicly and courageously his allegiance to Him as Lord and Master. This beautiful ordinance is a symbolic declaration of the fact that the remission of sins has been obtained previously through repentance toward God and faith in Christ.

In the act of Scriptural baptism the believer announces to all witnesses thereof that he has truly repented of his sins, that he has died to sin, that his previous life of sin has been buried, that he has received from Christ a new and victorious life, and that henceforth, in the ample strength which is to be imparted to him by the Holy Spirit, he fully intends and expects to live a life of Christian fruitfulness to the glory of God.

Through his burial in the liquid grave and his resurrection therefrom the true believer has a splendid opportunity of saying in effect: "I have trusted Jesus Christ as my personal Saviour, and

He has saved me. I am grateful beyond expression for the glorious privilege of being one of His followers. I have a great longing that all others may come to know Him as their Saviour, too." This is indeed a tremendously meaningful confession of faith, of discipleship, and of friendship.

4. To dramatize the gospel of Christ.

Christ's baptism portrayed, in figure, what was going to do, in fact, at the close of His earthly ministry, namely, die, be buried, and arise from the dead. All believers should be baptized for the same purpose for which Christ was baptized, namely, to portray His death, His burial, and His resurrection. When a believer is baptized Scripturally, the great and central facts of the gospel—the death, the burial, and the resurrection of Christ—are presented in vivid imagery.

As the believer is lowered under the water and then lifted out of the water, he is dramatizing the glorious gospel "that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (I Corinthians 15:3-4). This beautiful act of baptism speaks louder than words, in fact, no more effective witness is ever borne when the believer is buried with Christ in baptism and lifted out of the watery grave to live triumphantly for Him.

To preach the gospel of Christ is to proclaim the fact of His death, His burial, and His resurrection. To be baptized Scripturally is to dramatize the death, the burial, and the resurrection of Christ. Had these important truths not been embodied in and declared by the act of baptism, this ordinance would not have been divinely instituted and made obligatory to "whosoever believeth." It is vitally important that every preacher proclaim the true gospel of Christ. It is equally important that every believer dramatize the gospel in his baptism. Anything which does not portray the death, burial, and resurrection of Christ, regardless of what it may be called, is not Scriptural baptism.

What, Then, Is Scriptural Baptism?

Scriptural baptism is the immersion in water of a believer in Christ, upon a profession of faith in Him as Saviour and Lord, in obedience to the command of Christ, by the authority of the Father, of the Son, and of the Holy Spirit. This baptism should be received promptly and joyously by everyone whom Christ saves.

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Rally Day

(Continued from page one)

It has been a grief that we haven't been able to make enough in the first quarter of 1965 to make any payment on these old obligations, yet we are grateful that we have not gone further in debt in these first few months of 1965.

Your editor has worked hard to give you a paper which honors God and His Word. Those who know all circumstances know that it has been a sacrificial ministry.

Now in view of all this, we call upon our readers to remember us on this special day of July 6. We ask that you make this a day of special prayer and that you send a special offering for the payment of our accumulated obligations.

Many often write that since they did not have a large offering, they have sent nothing—waiting rather until they might have a larger sum to send. This year our slogan is—AN OFFERING FROM EVERY READER. If you cannot send a hundred dollars nor a dollar, send whatever you can. We want every reader to share with us in this Spring Rally.

If you live close enough, then spend the evening with us on July 6. Some always come to our home on this occasion, even driving a good distance to do so. We will be gathering to tabulate the offerings, and read the letters from our readers. To make this day one of success, we ask you to—

1. Pray much about it.
2. Write us an encouraging letter.
3. Send us an offering.

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4. Visit with us that evening if possible.

No doubt many of you will cooperate thus with us. Please don't put it off. We believe that God will put it into the hearts of many to do His will relative to TBE. Therefore we are relying on Him for the success of this day, and thus all praise shall be to Him.

We have always said: Trust the Lord and tell His people. This we have done, and we wait today for your letter and offering.



The Church

(Continued from page 5)

my own. God does things "decently and in order." He did not leave His work to the whims and fancies of man. The church at Jerusalem was not only built with the right material but also according to the pattern. The living stones had to be placed together properly. The body had to be tempered together.—Eph. 4:16. Gifted men were placed in it so it could function properly.—Eph. 4:11, 12; Titus 1:5. Paul is said to have been beholding the order of the church at Colosse.—Col. 2:5. Yes, divine order is important.

Furthermore the church at Jerusalem, as well as all other New Testament churches had Christ for their Head.—Eph. 1:22. The Holy Spirit as their guide.—John 16:13. The Scriptures as their rule of faith and practice.—II Tim. 3:16, 17. These things certainly bring organization.

CHURCH AUTHORITY

Fifth, the church at Jerusalem had divine authority and responsibilities. It was not only told what to do but how to do it. In Acts 1:8 we find the record of Jesus stating that His disciples were to be His representatives.

Notice He emphasized that they were to tarry together, that as a local assembly. The Spirit came on them as a local assembly.—Acts 2:1. People added to them as a local assembly.—Acts 2:41. They continued in the apostles' doctrine, fellowship, breaking of bread, in prayers as a local assembly.—Acts 2:42. They made decisions as a local assembly.—Acts 6:3. They ordained deacons as a local assembly.—Acts 6:5. The tension in Matt. 18:17, "Tell the church and if he fail to hear the church . . ." shows that authority was invested in the church as a whole and not in individuals. This is true of other New Testament churches. The church at Antioch sent out missionaries.—Acts 13:1-4. The church at Corinth was instructed to exclude from their fellowship one of their members.—I Cor. 5:4, 5. They were responsible for the observance of the Lord's Supper.—I Cor. 11:18-34; and for the Lord's baptism. Eph. 4:12. These and other Scriptures believe the commission in Acts 28:18-20, to make disciples, baptize, and to teach them to observe all that Christ commanded. Yes, the churches were given divine authority to carry out God's commandments, not to invent new ones. As the commandments are carried out, the lost sinners are saved, the churches established, and the saved edified. Which means is glorified.—Eph. 3:21.

Even though there are more things that could and should be said, we believe enough has been said to weigh the proper churches of our day to which they meet the qualifications of God's Word. May God's blessings rest on all those who of the Lord Jesus Christ in sincerity and truth,