

The Baptist Examiner

The Origin Of The Church

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. 35, No. 44 ASHLAND, KENTUCKY, DECEMBER 24, 1966 WHOLE NUMBER 1465

THE CHRISTLESSNESS OF CHRISTMAS

By FERRELL KENNEDY
New Testament Baptist
Church, Elyria, Ohio

Christmas time. A time when the world in general surrenders itself to idolatry. A time of orgy, debauchery, idolatry, falsehood, commercialism, and extravagance. And a day when all of these excesses are heaped up and decked with the name of Jesus Christ. What more could we do to show our ignorance and disregard for the true character of our Lord?

Christmas. A day which originated in heathen Babylon, a day set apart for the worship of a heathen god. It was a day of sex-orgies, of drunken debauchery, and wild revellings. To appease these heathen worshippers, and lure them into the Catholic fold,

Rome adopted the day, and in an attempt to give it an appearance of respectability, they erroneously proclaimed it to be the birthday of Jesus Christ. To add to their blasphemy, they gave it the unscriptural name of "Christmas." So to the orgies of Babylon, Rome added falsehood, heresy, and blasphemy. Babylon's debauchery now became a Catholic "mass." And the world loved it. This alone should prove its idolatrous origin and nature. The world, according to the Scriptures, is at enmity with God. And Christ has always been hated by the world. So if Christmas was truly of Christ, the world would hate it. But this day set apart by ancient Babylon to honor a heathen god, this day proclaimed by modern Babylon as the birth-

day of our Lord is, of all days, most loved by the world. And Christ Himself said, "the world would love its own."

America, the gullible, has taken the orgies, the debaucheries, the idolatries, the heresies, the blasphemies, and the falsehoods of the two Babylons to its bosom, and with notable enthusiasm, has added a few ungodly embellishments of its own. We have made the lie of Santa Claus of more importance, and of greater interest to our children than the gospel of Jesus Christ. We have zealously copied the way of the heathen, in spite of the warning in Jer. 10:2. We have followed a multitude (and what a multitude: Catholics and Babylonians) to do evil. We have been conform-

(Continued on page 5, column 2)

The church had a beginning. When it began is a matter of much dispute. This is chiefly because of false concepts as to what the church is. When you have a false concept of what the church is you will most likely have a false concept as to when the church had its beginning. When you understand what the church is (an assembly) you will have very little difficulty in spotting its beginning. It is true that the Bible nowhere says, "The church started on this spot on this day." But when we know what the church is, we are able to closely examine the Scriptural record and see when that church began.

Let us approach this matter from the negative side; let us first notice when the church did not begin.

FALSE THEORIES AS TO THE CHURCH'S ORIGIN

1. *The church did not begin with the first man ever saved.* The Bible nowhere teaches such and nowhere hints it. The only reason this theory is taught is because of the universal, invisible church theorists who contend that all the saved of all time compose the church.

2. *The church did not begin with Abraham.* Pedobaptists like to think that it did, for they think they here have some ground upon which to base infant "baptism." That idea has repeatedly been exploded by the truth. Pedobaptists point to Acts 7:38 and say that Israel is called "the church." Yes, but the word there is "ekklesia" (assembly) and this word itself does not denote the kind of assembly. If this word alone will make Israel and the church of Christ one and the same, then the "ekklesia" of Acts 19 is one and the same with Israel and Christ's church. So what do you then have? Israel, Christ's church, and the heathen of Ephesus—all the same "church!"

(Continued on page three)

Should A Church Stay True Amid The Present Apostasy?

ELD. FRANK GOULOOZE
Grand Rapids, Michigan

Preached at Calvary's
1965 Bible Conference

Now I am sure that each one of us have come to realize that we are living in the times of which the Apostle Paul wrote to his beloved son in the faith, Timothy, when he reminded him in Tim. 3:1ff that "perilous times" should come and the inevitable results that would ensue. He sums up in vs. 5 in saying that they would have a "FORM" of godliness, but denying the power thereof. When you read the newspapers of today and the events that are taking place in and throughout the world we are only reminded of the fact that God's Word has predicted many of these events through His servants centuries ago. Let us consider then the present day "APOSTASY" that has swept down upon us and would seek to undermine even the saved ones in our day — yea

even those who in the past have seemingly been so steadfast in the faith. In many of the pulpits of our land and from them we hear proclaimed the denial of the great truths of God's Word, where in times past, men would have hazarded their lives to the



ELD. FRANK GOULOOZE

stand true unto the truths we hold dear. Truly beloved it is well for us to take inventory and realize our responsibility to the

(Continued on page 2, column 1)

Much Appreciated Letters From The Readers Of TBE

Dear Bro. Gilpin:

The Examiner has not only been a blessing to me, but you, through the printed page, have been a blessing and a teacher. May God bless you and your church and I pray that you may live long to preach those great Bible doctrines. I get a greater spiritual blessing from reading this paper than anything except the Bible. I am sending a small donation, how I wish it could be more! (\$7.00). I am a widow and have to live on a small Social Security check. I jussy pray that those who have the means will give more so TBE can be in

(Continued on page 6, column 5)

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Be sure to take advantage of the book sale which we have now in progress and which will last through December 31st.

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Why Baptists Do Not Sprinkle Their Infants

ELD. AUSTIN SORENSON

Bible believing Baptists accept the Word of God as the final criterion of truth. Traditions and the theories of men have no part in the formulation of their doctrine.

Baptists contend that immersion of believers in the Name of the Father, Son, and Holy Ghost alone constitutes Christian baptism. There are, however, several denominations that follow the pattern of the Roman Catholic Church and sprinkle infants. Baptists are vigorously opposed to such practice.

Baptism is a matter of light and obedience. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

Baptists do not sprinkle infants for the following reasons:

BECAUSE THE SPRINKLING OF INFANTS IS NOT TO BE FOUND IN THE SCRIPTURES.

There is not a single text in the Word of God that commands the sprinkling of infants. Many who nevertheless follow the practice will admit this.

Arguments For Sprinkling

What arguments do they offer for the sprinkling of infants (called baptism)? First, they say that the command of Christ to baptize all nations must have included the infants. Then they allude to the Saviour's blessing of little children and His assertion

that "... of such is the kingdom of God." Furthermore, they assert the analogy of Old Testament circumcision involving human sponsorship. Finally, they cite the baptism of households in the New Testament. The Augsburg Confession (1530), Art. IX, states: "Baptism is necessary to salvation, by (it) the grace of God is offered; and children are to be baptized; who by baptism, being offered to God, are received into God's favor."

Do these arguments constitute valid authority for the sprinkling of infants? A study of a few of their "proof texts" will give the answer. Mt. 28: 19,20 reads: "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..." It is argued that baptism comes first, and then teaching; and that children should be baptized even though they are not old enough to be instructed. But these verses do not allow such an interpretation. The order is "teach," then "baptize." The Greek word "teach," according to Strong's Concordance, means "to become a pupil," "to disciple," i.e., enroll as a

(Continued on page 3, column 3)

ARE YOU SHARING JESUS WITH OTHERS

"Have I eaten my morsel alone?"

This was Job's reflection when looking back upon his past life, and it was a comfort to him to remember that he had always shared his morsel with others. The literal application is simple enough. It touches the principle of selfishness and explains the reason why many a life surrounded with affluence is unsatisfied and unloved. It has vainly sought to heap to itself the thick clay of earthly treasures and possessions, and forgotten that the only secret of happiness is unselfish love.

But there is a spiritual application. Have you eaten your morsel of spiritual blessing yourself alone? Have you taken the precious blood-bought salvation of Jesus Christ as a personal luxury and forgotten that it is a salvation to be shared? Have your prayers been uttered upon you and yours? Has the love revolved around the radius of your own petty little world of interest and affection? Or have you learned the glorious secret that everything we give is a trust to be passed on to others, and to multiply in our hands as we scatter it?

The useless luxury of Christians

(Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE GOSPEL IN LAZARUS"

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, loose him, and let him go." — John 11:43, 44.

I have been amazed the last few years how people will spend their money on material things, and yet will reject spiritual things that wouldn't cost them anything at all materially. For example, sometime ago I read how 98,000 people crowded into a baseball park on a Sunday afternoon, paying tremendously large

gate receipts in order to attend a World Series baseball game.

Sometime ago I tried to get some tickets to a football game for a friend of mine, and I remember they told me that the tickets for that particular game had been sold out some six months in advance of the playing of the game.

Isn't it amazing how people will spend their money for material things, get nothing out of it of any particular value to them, and yet when it comes to Scriptural things, they could go to church where it would not cost them a penny, yet they won't avail themselves of the oppor-

tunity.

A little while ago I remember reading about the Beatles when they made their appearance in Denver, Colorado, on their first invasion of America. I suppose the biggest crowd that has ever heard the Beatles attended the program that they put on in Denver. They tell me that 9,000 people paid \$6.60 a piece in order to listen to those crazy, raving, wild-looking, bushy-headed fellows rave and rant for 30 minutes time. I read how the girls that were there in the amphitheater moaned, and cried, and shouted, and made so much noise that the

(Continued on page 3, column 5)

Un-Denominational Missionaries

BOB NELSON, Saline, Michigan

Dear Missionary Candidate:

Recently I received a letter from you stating that you desired an opportunity to present your missionary program before our church. I have been perplexed as what to do. As the pastor, I could ignore your letter which may be the best solution, yet a brief letter may help clarify why some Baptist Churches may not respond to your most gracious invitation.

First of all, it is not because we do not believe in missions, on the contrary, one of the most basic purposes of our church is to proclaim the gospel to the lost all over the world. It is not because we doubt your conversion, call to the ministry, or even question your sterling character. Nor, is it because we are uncooperative or too independent. God forbid that our congregation should arrive with the attitude that we are the only ones going to heaven or doing God's work (Luke 9:49,50).

The basic reasons center on missionary principles. Our church constitution says that we support "mis-

(Continued on page 8, column 1)

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JOHN R. GILPIN Editor

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Church Truth

(Continued from page one)

HEAD of the CHURCH namely the Lord Jesus Christ. Now I know that we are confronted today by a demand that we be "tolerant and loving" to all the men of the pulpits regardless of what denomination they may be. But beloved we are commanded not to have fellowship with those who deny the truths of God's Word and to me they are just as much the FALSE PROPHETS of our day as those of whom we have recorded in the Word of God when they brought a message contrary to the Word of the Lord. Let us stand up and be counted. There are too many false prophets in our pulpits today. Then again think of our schools, many of them were founded on, bounded by, grounded in the Word of God. Where are they today? Many of our young people attending them are sent back to us with a question mark in their minds as to the truth of God's Word, the virgin birth of Christ, His death and atonement for sin. Now amid all of this let us ever remember that "WE SERVE A LIVING SAVIOUR WHO IS THE HEAD OF THE CHURCH" now therefore we should give heed to His exhortations that are given to us through His Word.

In His Word we have been given exhortations as to our responsibility as believers individually and the church collectively — these are not orders from Rome, the White House, the Synod, Presbytery or headquarters here on earth but the HEAD of the Church at God's right hand in the Heaven — the Man in the Glory — Jesus Christ our Lord. Now let us observe some of these exhortations. Read with me if you will I Cor. 15:58.

Note well the words here — it is a word that we are to "CONTINUE" in the truths of God's Word. Now mark well this exhortation has never been recalled. Never called back by the Lord Jesus Christ. Never altered. Never watered down. It stands fast. I would have you notice the PERSONS to whom this exhortation was given. It was the Church at Corinth — it was to

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believers — it was to the "saints" at Corinth. Not saints because they were in the church at Corinth or made so after they were dead a hundred years but saints in the church because they were born again and in the Lord Jesus Christ had received that position because of God's Sovereign grace unto them. In this chapter Paul has been speaking unto them about the resurrection and about ours as well.

He speaks how that death for the believer has lost its sting and as a climax he penned those words "BE YE STEADFAST" etc. They were to be (1) Steadfast (2) Unmoveable and (3) Always abounding in the work of the Lord. Let us examine this exhortation:

The Plea: Be Steadfast — I'm reminded of the little boy in years gone by who was standing along side the road in front of a general store when a man came up driving a horse and asked the boy if he would hold the horse while he, the man would be going into the store, and so while he was standing there holding the reins of the horse another man approached him and asked him, "Say, sonny, can your horse run fast?" "I'm not interested in that," he replied, "for the present time I only want him to stand fast. That is my job right now." Beloved that is what God wants of you and me as His very own today. BE STEADFAST. Note that we are to be steadfast in:

Doctrine—

The great doctrines of the Word of God. Know what you know. Paul says "I know WHOM I have believed." Salvation by grace is through a person, the "whom," but the assurance and steadfastness comes through knowing the great doctrines God has revealed to us in God's Word.

Knowledge—

Study of God's Word will enable you and me to stand in the midst of the present falling away from the truths of God's Word round about us.

Experience—

We are to try the spirits to see if they are of God. Beware of these so called smoothies of today who would seek to undermine your faith—remember there are many so called false prophets abroad today.

Now likewise we as believers — the church of the Lord Jesus Christ we are to be:

Standing fast in the Lord as PAUL commands in Phil. 4:1.

Standing fast in the faith as is commanded the church at Corinth, I Cor. 16:13.

Standing fast in the Liberty in Christ Jesus, Gal. 5:1 — Do not be entangled with the yoke of bondage from the which you have been set at liberty.

Standing fast in the Spirit, Phil. 1:27b — Stand fast in the spirit, with one mind striving together for the faith of the Gospel.

Note next Paul reminds the church at Corinth, and likewise us today that we are to be "UNMOVABLE." God's Word would exhort us in this present day to be "UNMOVABLE" in the:

Confidence of the hope that is ours. Heb. 3:6 "But Christ as a son over his house; whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end.

The profession of our faith. Heb. 4:14 "Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

The form of sound words. II Timothy 1:13 "Hold fast the form of sound words, which thou hast heard of me in faith and love which is in Christ Jesus."

Hold fast that which is good I Thess. 5:21 "Prove all things; Hold fast that which is good."

THE BAPTIST EXAMINER

DECEMBER 24, 1966

PAGE TWO

What a challenge to us therefore to be unmovable.

When we consider the life and work of the Apostle Paul we are the more convinced that here was a faithful servant in the midst of all the hardships he encountered — persecutions he suffered for the sake of the gospel — the floggings — the prison — the shipwreck — the stoning — yea everything imaginable yet in the face of it all he could say "None of these things move me." We like Paul must remember that the resources of the Lord Jesus Christ are at our command. We can live for Christ anywhere—we can sing the song of the Lord in a strange land — For when we are weak then we are strong — God's strength is made perfect in our weakness. The church has never been promised a life that would be easy — the work of the Lord is no Sunday School picnic. — It is a challenge, a work and to be unmovable in our working for the Lord.

Then Paul reminds this church, and likewise us today, that we are to always abound in the work of the Lord. The Lord's work is a full time, 24 hour day, 7 days a week, 30 days a month, 12 months a year work. There are no idle times — no layoffs — no coffee breaks — The Lord's command is "OCCUPY TILL I COME" or do business till I come. The work of Satan is to give us so many substitutes for the work assigned to us. The work of the Lord for everyone of us is to make this Gospel known to all mankind — and to abound in this work day by day. In our homes — in the church — in the world we are to trust God and go forward — live for Christ — live a life of prayer and give our lives to the ministry of saving souls.

Let us remember the work we have is "in the Lord." We are not here to please any organization, moderator, Pope or church head. Our work is to serve HIM — to please HIM and HIM alone. The great need of the hour is men — men of courage — men of fidelity — men of prayer — men for whom the night is never too dark nor the road too long or the opposition too great. God give us men like that to carry on the work amidst this present day apostasy.

Then we are also exhorted by the Lord Jesus Christ in the Great COMMISSION He has given, Matt. 28:18-20. I would have you note well that this commission has never been revoked or repealed. It stands there for us today — and it is ours to carry it on. Note here:

The Person who is speaking. vs. 18 The Lord Jesus Christ, the head of the church, to whom has been given all power in heaven and in earth. The risen Lord, triumphant over sin, death and hell has all the right to give

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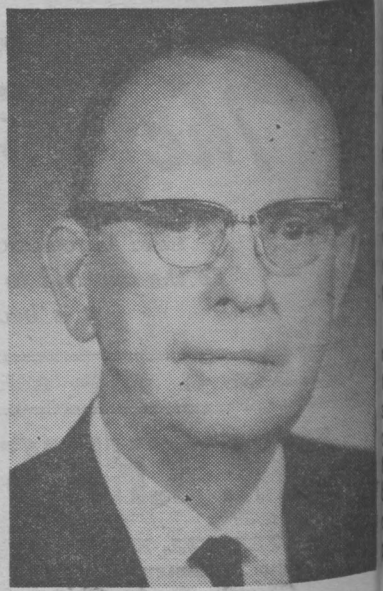
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Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND

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E. G. COOK

701 Cambridge Street, Birmingham, Alabama

If it please our dear Lord that we have another great Bible Conference at Calvary Baptist Church in 1967, I look forward to it with great anticipation. This great conference is not like a great family reunion, it is a great family reunion where all are in one accord with the same aims and desires. You feel like a next door neighbor to our Lord's precious saints from Florida to Michigan and from California to New York. It seems that it is the desire of every speaker and every hearer that our precious Lord be exalted, His precious Word magnified and His precious saints edified.

If you have never attended one of these conferences my vocabulary is just too limited for me to paint an adequate picture of

it. But there is one thing that I can assure you of, and that is that in the conference room spiritual food is in great profusion and you can partake to your hearts content without any need of calory watching. And in Brother Gilpin's back yard the physical food is also in great profusion. And while some of us should watch our calories, no one seems to be mindful of them.

If our dear Lord permits, won't you please meet me at Calvary Baptist Church's Bible Conference in Ashland, Kentucky next Labor Day weekend? There probably won't be a stranger there. I may not know your name, but if you know my Lord, you are no stranger.

this instruction and exhortation to the church.

The Program — "Go ye into all the world — yes that is the scope of our field of endeavor. We are to teach all nations — baptizing them in the name of the Father and the Son and of the Holy Ghost. Teaching them to observe all things. That was carried out by the church, the First Baptist Church of Jerusalem by the record we observe in the Book of Acts. Yet some would say but they had so much more than we have and could carry on in a better way. Well, let us examine the record of what they have. Let us turn to Acts chapter I and note well what they had:

They had the proof of a risen Lord — vs. 3 — This was the basis for their preaching and their testimony throughout the Book of Acts — They presented a LIVING CHRIST — Let me ask you do we have this as our basis and foundation of preaching? Surely we do.

They had the Promise of a faithful Father — The promise of the presence of the Holy Spirit to be with them and energize them — vs. 4. Do we have this? Surely we do.

They had the Power of a Triumphant Christ — vs. 8 — Ye shall receive power — what power they possessed and used for the glory of the Lord Jesus. We can have that today.

They had the PRESENCE of the Holy Spirit — vs. 8 — Poured out upon them they went forth everywhere preaching the Gospel empowered by that indwelling Holy Spirit. That same power is at our disposal today. It is ours to use.

They had a PROGRAM for their missionary endeavor. vs. 8 — It was Jerusalem — Judea — Samaria and to the ends or uttermost part of the earth. We have the same program given us today. And remember this has never been changed.

We still have a responsibility to reach the uttermost parts of the earth.

They had the PROSPECT of a coming Lord — vs. 11 — This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Do we have the same Prospect — What is the hope of the believer — the hope of the church surely this,

that JESUS IS COMING.

They had the PRIVILEGE of prevailing prayer — what an avenue of blessing. Vs. 14 — These all continued in prayer and supplication. Do we have this? Yes, most certainly.

Everything that this early church had we have today. If there is any failure surely it is not God's fault — it is ours. The only difference between the early church and we today is that we have shirked our responsibility. On the day of Pentecost Peter preached one sermon and there were added unto them (the First Baptist Church) about three thousand souls. Today we deliver 3000 sermons to have one soul added.

Let us note to whom the Lord Jesus gave this commission — IT WAS THE CHURCH — I think we need to be reminded over and over again that it is the responsibility of the church. (Continued on page 4, column 4)

THE CHURCH

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The Origin And Perpetuity Of Baptists

(Continued on page one)

No, the word "ekklesia" itself does not signify the kind of assembly. Furthermore, if the church began with Abraham, why did the Jews of New Testament times have to become members of the church referred to in the New Testament? Were not they already in the church? Why must they be baptized, then? They were not members of the New Testament church until they were baptized; if they were already in the church, why be baptized to become members of the New Testament church? Pedobaptists also argue that the covenant of grace was made with Abraham and thus this marked the beginning of the church. Not so, for the covenant of grace is eternal and since the very first man God's grace has saved sinners. The covenant of grace was not made with Abraham, but confirmed to him. The covenant of circumcision was made with him, yes, but the two covenants are not the same. Furthermore, grace and the church are not the same. So the argument fails completely.

3. *The church did not begin with John the Baptist.* John came as the forerunner of Christ "to make ready a people prepared for the Lord" (Luke 1:17). He made them ready by calling them to repentance and baptizing those who gave evidence of having repented. He never did organize an "ekklesia." Many of his converts were among those who did form the first "ekklesia," but John did not start it.

There is one thing which did begin with John, however. That is baptism. God commissioned this man to preach and baptize those who heeded his message. John baptized those who composed the first church and John baptized the Founder and Head of the church, Jesus Christ. Baptism is thus of divine origin and is not "minor," "human," or "non-essential." No one could tell John that it doesn't matter how one is baptized. No one could tell him that it doesn't matter who does the baptizing. He knew because he had gotten his orders from God. No, John didn't start a church, but he did have something to do with "preparing" those folk whom Christ called out for His "ekklesia." John stands to Christ as David stands to Solomon: as Solomon built the temple with the material furnished by David, so Christ called His church and formed it of the people "made ready" by John the Baptist.

4. *The church did not begin on Pentecost.* This is the theory of Scofield, the Campbellites, Holy Rollers and many Protestants. Something unusual happened, very, very unusual, on Pentecost after Christ's resurrection, yes. But the book of Acts does not tell us that the church originated on that day.

To say that the church originated on Pentecost ruins the typology of the church as being God's temple filled with His glory. Notice: when the Tabernacle was completed, the glory of God filled it (Exodus 40:34). When the Temple was completed, the glory of God filled it (1 Kings 8:10, 11). When Christ left this earth He left behind Him an "ekklesia" that had been following Him for over three years. He had taught, set apostles in it, given it the Lord's supper, met with it after His resurrection, commissioned it, and commanded it to wait in Jerusalem for an endowment of power. On Pentecost the church was immersed in the Holy Spirit. The glory of God filled His new "tabernacle," His "temple," the "house of God" — the church. It wasn't built on Pentecost; it was filled with divine glory on Pentecost.

How do we know there was an "ekklesia" before Pentecost? Because the word "ekklesia" means a called out assembly and Christ had that long before Pentecost.

Because before Pentecost the disciples were assembled in the upper room praying and conducting a business meeting (Acts 1:12-26), electing an apostle. They were 120 in number (v. 15), and who will deny that they were an "ekklesia" (assembly) of baptized, professing Christians? Who can show one thing that reveals that they were not a Christian "ekklesia" (assembly).

Because Christ "set" the apostles in the "ekklesia" and that was done before Pentecost (Mark 3:13-19, 1 Corinthians 2:32).

Because Jesus told them how to exclude members from the "ekklesia" (Matthew 18:15-17), and that was before Pentecost. Scofield, in order to get around this passage, says that this is instruction for the "future" church. Mason answers: But it still remains unreasonable to believe that Jesus referred to something that the disciples did not understand, or that He indicated a rule of discipline relating to a church that did not exist" (The Church That Jesus Built, page 18).

Because the "ekklesia" had both ordinances given to it before Pentecost.

Because the only singing Christ ever did was before Pentecost (Mark 14:26) and Hebrews 2:12 says that it was in the "ekklesia." Hence there was a church before Pentecost.

Because the commission was given before Pentecost and there were no church then, then the church does not have the commission of Matthew 28:19,20.

Because those saved on the day of Pentecost were "added" to the "ekklesia" (Acts 2:41, 47). You couldn't add the 3,000 souls to nothing, so there must have been an "ekklesia" already in existence.

Because Judas was an apostle in the "ekklesia" and he died before Pentecost. Hence there was a church before Pentecost.

WHEN, THEN, DID THE CHURCH BEGIN?

"Ekklesia" means assembly, a called out assembly, an assembly called out for a specific purpose.

What is Christ's "ekklesia"? It is an assembly called out for a specific purpose, namely, to fulfill His will, to keep and teach His ordinances and commandments.

(Continued on page six)

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Sprinkle

(Continued from page one)

scholar." The qualifications of a disciple are "the ability to hear, believe, receive, and be taught." This excludes all infants. Babies do not become disciples. Let's keep the Divine order: disciple, baptize, teach.

Mk. 16:15, 16 does not teach infant baptism. The argument that babies are "creatures" and hence are to be baptized is weak indeed. Verse 16 reads: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This portion of Scripture plainly teaches that a person is to believe, and then as a believer, be baptized. But the argument is given that babies can believe. Mt. 18:5, 6 is given as proof. However, the Bible declares that faith must be active and not passive. The apostle Paul declared that salvation consists of a heart belief accompanied by a mouth confession. See Rom. 10:8-10. No infant is capable of heart belief or a mouth confession of Jesus Christ as Saviour and Lord. The Scripture nowhere declares that the Holy Spirit places faith in the heart of an infant or that infant sprinkling is a means of grace. No sponsor or human intermediary can take the place of an individual to exercise personal faith.

Perhaps the favorite argument to support infant baptism (so-called) is Mk. 10:13-16 (Christ blessing the little children). I agree with Spurgeon who said: "Certainly never was text so strained and distorted to pay what it never owed; never man so racked to confess what he never thought; never was a pumice-stone so squeezed for water which it never held." Young children were brought to Christ that He might "touch them." Nothing is said of baptism, nothing is said of water, nothing is said of godfathers or godmothers, nothing is said of the sign of the cross. There is no water in this text, but "Jesus only." If these brought children to Christ to be baptized, certainly they brought them to the wrong person, for Jn. 4:2 says: "... Jesus himself baptized not, but his disciples." But someone may say: "Perhaps they brought the children to be baptized by the disciples." Let Spurgeon answer once again: "If they (the disciples) had been in the habit of baptizing infants, would they have rebuked the parents for bringing them? If it had been a customary thing for parents to bring children with such an object, would the disciples, who had been in the constant habit of performing the ceremony, have rebuked them for attending to it? Would any Church clergyman (who practices this) rebuke parents for bringing their children to be baptized?" The Lord Jesus had a wonderful opportunity to commend infant baptism, but He did not. To be logical,

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the sacramentalists should permit infants to partake of Communion. Why permit infants to be baptized and not permit them to sit at the Lord's table? The answer is obvious — infants do not have "discernment" (1 Cor. 11:29).

The baptism of households in the New Testament is considered an argument for the sprinkling of infants. A close study of such households, as found in Acts 16:14, 15; Acts 16:30-34; 1 Cor. 1:16, will reveal that they were believing households. Oftentimes, servants were included in a household. Many Baptist ministers have baptized complete households without baptizing infants. In every case of household baptism in the New Testament, baptism was administered to those who were old enough to be called "brethren" — a name given only to believers (Acts 16:40), those who were old enough to addict "... themselves to the ministry of the saints." (1 Cor. 16:15), and those who were old enough to "believe," "receive," and "confess."

Circumcision has no validity as a basis for the sprinkling of infants, Jesus Christ did not speak of circumcision as an initiatory rite to church membership. Baptism did not take the place of circumcision. The apostle Paul spoke of the circumcision of the heart (Rom. 2:29), not the sprinkling of a body.

Jn. 3:5 has nothing to do with baptism. If Christ had meant baptism, He could have said, "born of baptism and of the Spirit." The Lord did not mean baptismal regeneration. Christ was talking to Nicodemus, an adult, not an infant. Just as man has a physical birth through "water," so he must experience a spiritual birth by the Spirit (Jn. 3:4-7).

Baptists do not sprinkle infants because such a practice is not to be found in the Scriptures.

11

BAPTISTS DO NOT SPRINKLE INFANTS BECAUSE THE IMMERSION OF BELIEVERS IS TAUGHT IN THE WORD OF GOD.

The Greek word "baptism" means "to dip," "to immerse," "to submerge," Bro. A. T. Robertson, whose reputation as a Greek scholar is unquestioned, challenges: "A man today who argues that 'baptizo' means 'to sprinkle,' or 'to pour,' throws suspicion on his scholarship and is on the defensive."

Let the Scriptures speak for themselves: Mt. 3:6: "... baptized ... in Jordan, confessing their sins" (Repentance preceded baptism)

Mt. 3:16: "... Jesus, when he was baptized, went up straightway out of the water ..." (This surely is not sprinkling)

Jn. 3:23: "And John also was baptizing ... because there was much water there ..." ("Much water" is not necessary for sprinkling)

Acts 2:38-41: "... repent and be baptized ... then they that gladly received his word were baptized ..." (Babies do not gladly receive the Word)

Acts 8:36-39: "... they came unto a certain water ... what doth hinder me to be baptized? ... if thou believest with all thine heart, thou mayest ... and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water ... went on his way rejoicing" (None of these conditions exist when a baby is sprinkled. The candidate requested baptism, the baptism was by immersion, the baptism brought joy to the heart of the candidate).

Rom. 6:3,4: "... baptized into his death ... buried with him by baptism into death ... raised up from the dead ..." (A beautiful symbol of the death, burial, and resurrection of Christ! Sprinkling of infants is not true to this symbol).

Rom. 6:5: "... planted in the likeness of his death, we shall be also in the likeness of his resurrection" (To plant means more than sprinkling or pouring).

1 Cor. 1:14-1: "... I baptized none of you ... for Christ sent me not to baptize, but to preach the gospel ..." (gives a death blow to baptismal regeneration).

Col. 2:12: "Buried with him in baptism ... risen with him ..." 1 Pet. 3:21: "The like figure ... even baptism ... the answer of a good con-

THE BAPTIST EXAMINER

DECEMBER 24, 1966

PAGE THREE

science toward God ... " (Baptism is a "figure." In order to be baptized, a "good conscience toward God" is necessary. Surely, not applicable to infants).

Babies are saved without the ritual of sprinkling. David's son went to heaven without being sprinkled as an infant (11 Sam. 12:23). The children of the unbelieving Israelites were not kept out of the Promised Land because of the unbelief of their parents. Deut. 1:39: "Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it." The "little ones" were not responsible because they had not reached the age of accountability. (Continued on page 6, column 3)



"Lazarus"

(Continued from page one)

30-minute program the Beatles put on was scarcely heard except for the first minute. When they arrived in the town of Denver, they had to slip up a back alley and ride the freight elevator of their hotel, and when they went away, they gave out a fictitious time that their plane was to leave, so they would be able to get to the airport.

Can you imagine people spending money — \$60,000 — for a 30 minute program like that, from which they received and derived no good at all, yet those 9,000 people could have gone to a house of God free of charge, to have heard a message that would have been a blessing to their souls throughout eternity. When I think about this, I am reminded of that passage in God's Word which says:

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." — Isa. 55:1, 2.

I say, whenever I think about the things of this world, the material things of this life, contrasting them with spiritual things, it is amazing to me that people will spend their money for material things that won't satisfy, and at the same time won't accept that which will satisfy, when they can receive it free of charge.

(Continued on page 5, column 3)

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"What shall become of the Saints' children at the Rapture?"

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yet to believe. "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.

The next thing we must consider, is the rapture. Let us remember the Lord is coming for His people. (Matt. 25:6-10). He is coming to take the righteous from among the wicked, (Matt. 25:6-10 and Thess. 4:15-17), and leave unbelievers on the earth. (Matt. 25:10-12).

Because of the fact that all of God's elect will be saved before He comes and He is coming for His people, then the answer to the question is simply that all of the children who are saved will be raptured.

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I once held the view that the Lord would come with a shout, in the air, and that all people (including the saints with their children) would be gathered up to meet the Lord in the air. Then He would pass judgment upon them and send them either to the right or to the left, either Heaven or Hell. Since that time I studied the Bible for myself, and have found that such a view could not be true. If it were, then no one is saved here, but somewhere in the future.

The Bible reveals to us that the Lord places all mankind in one of two classes, either saved or lost, and every one without exception is in one of these two classes. Now when the Lord shouts in the air, those who are classified by the Lord as saved will immediately be raptured—caught up to meet the Lord in the air. This includes both dead and living saints. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds." I Thess. 4:16-17.

You will notice that there is nothing said about the sinner, or those who are classified as lost people. They remain in their graves, and those who are alive remain as they were before the rapture took place. The Apostle John tells us the same when he says:

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20:5.

The saint's children will either be caught up with the saints, or they will remain on earth to go through the tribulation period, which will follow the rapture.

I do not believe that the saint's children inherit grace, but rather depravity from the first man Adam. Unless they are saved by the grace of God, they will remain on earth when the saints are taken out. Many believe that God will take the saint's children because they are innocent, but that could not be true for none are born in innocency. Read Ps. 51:5. Rom. 5:12.

We know that the Scripture teaches that all are born in sin, and those who are sinners do not have ears (spiritual ears) to hear the trump of God, nor the shout of the Lord, when the rapture takes place. Unless the Lord gives them ears to hear with, I do not believe that they will be raptured with the saints when the Lord shouts at the second coming.

Though the saint's children who are still sinners at the rapture will be left on the earth, this does not leave us without hope, for we read that there will be a great multitude saved after the rapture and during the tribulation period.

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindred, and people, and tongues, stood before

the throne, and before the Lamb, clothed with white robes, and palms in their hands; And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which **CAME OUT OF GREAT TRIBULATION**, and have washed their robes and made them white in the blood of the Lamb." Rev. 7:9 and 13-14.

These people who are saved during the tribulation came out of all nations, peoples and tongues. Therefore, there will be great numbers of Gentiles saved during this time. This gives to me hope for the saint's children, who are not saved at the rapture, for they may be in this great number that God will save after the rapture.

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Unless we can truthfully say with Abraham of old, "Shall not the judge of all the earth do right," the less we think on this subject the better it will be for us. Adam and Eve would have liked so much for Cain to have been saved. Abraham pleaded for Ishmael, and Isaac was partial to Esau. But this did not save them. Fleshly ties are so strong that we fathers and mothers who really love our children would gladly suffer hell for any of them who are lost if we could. We are unable to see, while in the flesh, how we could enjoy Heaven while some of our children suffer Hell.

Scriptures like Mt. 22:30, Mk. 12:25 and Lk. 20:34-35 lead us to believe there will be no family relations, nor fleshly ties in the resurrected life. And Prov. 10:7 says, "The memory of the Just is blessed: but the name of the wicked shall rot." I know this gives us no consolation while we are in the flesh, but

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lution while we are in the flesh, but when we are with Him in that world we will be able to say with those who brought a deaf and dumb man to Jesus in Mk. 7, "He hath done all things well."

When the time of the rapture comes all born again ones will be caught up to meet the Lord in the air, and the rest are left behind. This is true regardless of whose children they are. Who knows but what "The Great Society" and "The Welfare State" is not being put in readiness to feed and clothe our little ones who may be left behind. After all God could put it into the heart of the old devil himself to take care of these children's welfare if He chose to do it.

I have been taught through the years that those who have heard the gospel in this age will not have a chance to be saved after the rapture. This has, no doubt, scared many people into the church, but it has never scared one person into Christ. We are not saved by chance, but by choice. And it is by our Lord's choice at that. To say that a person who has heard the gospel (that is, the sound of it) in this age cannot be saved after the rapture is to put a limitation upon God's ability to save whom He will. And I refuse to have any part in such a thing. He will save some of the saint's children who are left behind at the rapture if He chooses to do so.

Church Truth

(Continued from page two)

bility of the church to carry out this order given by the Head of the church. Remember this commission was never given to the YMCA. Neither to the PTA — He did not give it to the Youth for Christ. Nor was it given to the Christian Business Men. Now while many of these groups can help to carry on the program of advance for the Gospel of Christ let us remember it is the responsibility of the Church to carry out this commission. If we fail — then we are the losers. And remember too it has never been taken away—there it stands —if there is failure—we are to blame—not the Lord.

A story is told that when the Lord Jesus returned to heaven after His completed work here on earth. He was asked by one of the angels if He had completed all the work He had gone to do. Yes was the reply. What is there left then to do was then asked? Since your work is all finished what more is to be done? There is the work of carrying on the Gospel to the uttermost part of the earth he replied. To whom have you entrusted that work was then asked — for a moment there was silence and then came the answer — I have left that work to my disciples. Supposing they fail to carry it on, the angel continued asking and the answer came, "I HAVE NO OTHER PLANS." Beloved God has no other plan to send out this glorious Gospel of God's saving Grace unto salvation except through you and I who have been redeemed by His precious blood and all because of His grace to us.

GO YE INTO ALL THE WORLD — What a challenge we have — what a program. Let us note it well:

They were to teach all nations — My responsibility is to present the message of God's Grace and salvation. I have nothing else to give them. Nothing else will ever benefit them. The responsibility lies with the church that they must TEACH — the nations will never know, will never understand the truths unless they are taught. Let us get behind this great task.

They were to baptize — To many today the ordinance of baptism has been relegated to the back ground. Yet the Lord Jesus never repealed this commission. They tell us today that it makes no difference if a person is baptized or not. It makes no difference what mode of baptism one has had. And the result is that in many places we have the "mixed multitude" and the Bible tells us that it was the mixed multitude that caused the troubles

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in Israel. Yet here is a command of the Lord Jesus that we are to baptize. Recently I visited a newly built Baptist Church and after going through I noticed there was no baptistry in the auditorium. I asked and was told that they had formerly met in the basement of the building before the superstructure was erected and since they had a baptistry down there it seemed advisable to save the expense of moving it upstairs so they left it down there. And when they wanted a baptismal service they would just adjourn to the lower auditorium. Can you imagine placing and relegating that which portrays the death, burial and resurrection of the Lord Jesus into the basement. I asked the pastor if he had a picture taken of himself and had given this portrait to one of His children and upon visiting their home did not see the picture and after inquiring he found out that they had hung it on the basement wall right near the coal bin — I asked him what his reaction would be? He had no answer but only said — I get the point now. Beloved baptism is important — it is a command of the Head of the church and it is not up to us to declare unto any one whether he should or should not be so identified

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with the Lord. True, baptism does not save, and neither does it make us more saved but it does give an answer of obedience to the Lord's command.

They were to observe all things — They were to instruct them in the observance of the Lord's supper. The remembrance feast instituted by the Lord Jesus — a reminder to them that He would be remembered by them who in their need had remembered these. They were to teach them to observe church discipline. They were to teach them the plan of God as to the way they should give. Yea in all these things it is the work of the church (yours and mine) to teach them to observe all things. Yes, these "ALL THINGS" are found in the Word of God. This is our guide book. This is our authority by this we are governed — in all matters or question here lies our answers. Remember this commission is (Continued on page 5, column 1)

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Before I answer the question, there are some things that must first be considered.

Let me remind you that salvation is an individual thing. "Except a man be born again, he cannot see the kingdom of God." John 3:3. "Whoever believeth in him should not perish." John 3:16. These verses show that salvation is an individual experience. (Children cannot save parents nor can parents save their children). Not only is salvation an individual experience, it is according to the sovereign grace of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 6:8.

Another thing that we need to remember is that all of God's elect will be saved. John 17:9 tells us that all that are God's elect are His. In verse 20 he speaks of all who are

Church Truth

(Continued from page 4)

urs today — it has never been evoked or repealed so we had best see to it that we carry it out.

The third exhortation to the church in the midst of the present apostasy is found in Mark 13: 4-37. This is His command to all of us to **WATCH** — and this has never been relinquished.

Vs. 37 — And what I say unto you I say unto all. **WATCH** — Note well that we have a responsibility as a church and the servants of the Lord to be ready to meet HIM. There are three numbers on God's program that are to be carried out. God's Word calls us of a coming:

Catching away — I Thes. 4:13-14. This is when the Lord shall descend from heaven with a shout when the Lord shall come and take home with Him those who are His own.

A falling away — 2 Thes. 2:3 — a time of apostasy — the day the Lord — will come and before it does there will be witnessed this falling away — a departure from the faith.

A sweeping away — Is. 28:17 — when the judgment of God shall fall upon apostate Israel and Satan's superman the Anti-Christ. But beloved:

Look not for the beast to come, nor for the great false prophet to scan not sky for signs of man: such studies do not profit.

Wait not tribulation times, nor long for death to take us: look for God's beloved Son — from this hope none can shake us."

Are you and I ready for His coming? Are we watching? In the midst of all of this we are to wait — witness — work and watch for HIM. Are we in readiness to meet HIM? As I stood in the doorway of one of the halls of Butterworth Hospital in London and Rapids and looked into a room whereupon the bed was the oldest brother (I had 6 brothers) very near unto death, I went to talk with him. I had been there many times before but I was certain that this would be the last time that I would have the opportunity to talk with him. I knew that in years gone by he had trusted the Lord, knew Him as his Saviour and yet in later years had gotten away from the Lord and was out of God's love. I am sure. I began to talk to him about God's love for him in spite of his wayward ways, in spite of his rebellious days and ways. I read a portion of God's Word to him — offered a prayer and then turned to him and asked him, realizing that this would perhaps be my last opportunity to talk with him, "Are you afraid to die and meet the Lord?" He looked at me and then said emphatic "NO." I waited a moment and then asked him another question, and I would put the question to each one of you "Are you afraid to meet the Lord either by the way of death or by His return?" Perhaps your answer to that question would be NO. Then I asked my other another question. While I would not be afraid to meet the Lord through the valley of death let me ask you this — **WOULD YOU BE ASHAMED TO MEET HIM?** Yet to that he gave me no answer. I asked you though you may be afraid to meet the Lord would you be **ASHAMED** to meet

Him? Ashamed because we have no trophies to lay at His feet. Ashamed because we have not carried out His bidding — God forgive us and challenge our hearts anew to accept the challenge He gives us to continue — be steadfast, unmovable, always abounding in the work of the Lord. To continue in carrying out His commission given to the church and observe His command to watch and be ready for His coming. So then while we may not be afraid to meet Him in order that we may not be **ASHAMED** to meet Him let us be mindful of the exhortations given to us. We have been given no path of choice as to our position as a church in the midst of the rising apostasy. We have been given our marching orders by the Head of the Church, the Lord Jesus Christ. Carrying out His commands we then shall be glad to see Him who gave Himself for us. In Paul's day the Greeks were too wise for the message God had given to the church — the Jews were too religious and the moderns of our day are too educated to tolerate salvation through the finished work of the Lord Jesus Christ on Calvary. The cross to the moderns of our day is foolishness — but to us, it is the emblem of great and eternal blessings. Let us stand fast amid the apostasy of today — we serve a risen — living Saviour. Let us therefore work, watch and wait for Him. May the Lord Jesus bless you all.

Christmas

(Continued from page one)

ed to the ways of the world. And we have the hypocrisy to piously affirm that we do these things to honor the Christ of God. Do we believe that God approves? Following one of these man-made "holy days," our bloody highways and the cries of the dying should provide all the answer we need.

Christ-mass. A day when the name of God is used to induce people to spend their hard-earned money to buy foolish and extravagant things, things which many can ill afford. A day of giving gifts to those who give gifts to us, instead of giving gifts to the work of the Lord, the Lord we pretend to be honoring. A day that pours millions of dollars into the pockets of ungodly vendors of "Christmas" merchandise, dollars that should have been poured into the church treasury and missionary fund, that the church might be better equipped to "go into all the world and preach the gospel to every creature." A day when millions of so-called Christian homes will be decorated with the tree and the tinsel trappings of Babylon. Jer. 10:1-5. A day when many churches will flaunt their shamelessness by brazenly displaying the pagan emblems of Babylon. A day of Christmas cards, with a verse of the Holy Scriptures on one side, and a picture of Santa Claus on the other side. A day when children are taught to ask Santa Claus for the things they desire. Truly the sin of man has become exceeding sinful.

Consider paganism, idolatry, orgy, debauchery, falsehood, heresy, blasphemy, commercialism, extravagance, and the unscriptural Catholic mass, all in one filthy, putrefying heap. To this conglomeration of evil affix the name of the sinless Son of God, and we have America's beloved "Christmas."

How foolish the cry of the ignorant, "let's put Christ back in Christmas." Christ was never in Christmas, in the first place. Do we believe that our Saviour, the Holy One of God, was ever a part of the evils that spawned this day of unholy celebration? If it were possible to put Christ in Christmas, (and thank God it isn't possible) it would make Him a participant in sinful excesses, and put Him to an open shame. God forbid that we would even consider such folly. Such wickedness is too horrible to contem-

plate.

Christians, let us not be turned from the truth unto fables. Let us turn from the falsity and excesses of this pagan day, and hold in reverential remembrance the death, burial, and resurrection of our coming Lord. For this, we have divine authority. In this, if we are Christians, "the love of Christ constraineth us." God help us to so live, that we will not be ashamed before Him at His coming.



"Lazarus"

(Continued from page three)

Having said that, I want to turn to Lazarus, and I want you to see yourself in Lazarus. I'll not take time to tell the story, for I am sure you remember how Lazarus was sick, how he died, and how Jesus came and stood before the grave and wept. The crowd said, "He loved him. Couldn't He have done something for him? Couldn't He have kept this man from dying? Couldn't He have kept him from passing away in view of His great love for him?" He who stood before that tomb spoke, and said, "Lazarus, come forth," and Lazarus walked out of that grave. I think there is a message here on salvation by grace. You pray for me as I try to uphold it to you.

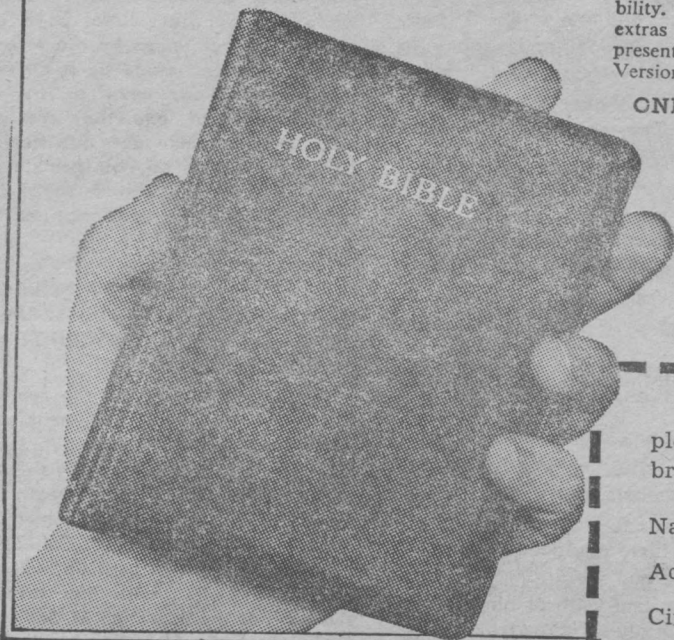
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THE CONDITION OF LAZARUS.

Lazarus was sick.

That was when they sent for Jesus. That was when they told Jesus about his condition. Beloved, that sickness is only a type or a picture of sin, for the Word of God tells us that the sinner is spiritually sick. Listen:

"Why should ye be stricken any more? Ye will revolt more and more; the whole head is SICK, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." — Isa. 1:5, 6.

Beloved, here you can see yourself in a deplorable, wretched, pitiable condition— from the crown of the head to the sole of the feet you are described by wounds, bruises, and putrifying sores. Yet the Word of God does not stop there. It says that those wounds haven't been dressed, and those putrifying sores have not been bound up. Isaiah says that is a picture of every unsaved man.

I tell you, beloved, you are not nearly as handsome in God's sight as you are in the eyes of the world.

Then also notice that Lazarus died.

He didn't partially die, but he died.

There is a preacher whom I know, who says that people are not exactly dead, but that they are partially dead and partially alive. What I would like to know is, how can any individual be partially dead and partially alive. I have preached a lot of funerals, and I have attended a lot of funerals that I didn't preach, and I never did see anybody that was partially dead and partially alive.

When I read about Lazarus being dead, I take for granted that he was "plumb" dead. I say, Lazarus died, and as he lay there within the tomb, he was completely dead.

This leads me to say that every man outside of Jesus Christ is just exactly like that spiritually. Listen:

"And you hath he quickened, WHO WERE DEAD in trespasses and sins." — Eph. 2:1.

Notice, this doesn't say that you were partially dead, but that you were dead.

Now if I were an Arminian evangelist, I wouldn't believe what I am preaching to you. If I were an Arminian I couldn't believe it. If I were an Arminian, I would have to have men partially

alive to respond to the invitation that I give —but thank the Lord, I am not an Arminian evangelist. I believe this Bible definitely teaches that every man outside Jesus Christ is spiritually dead — as dead spiritually as a corpse is physically. For 40 years and better, I have made this statement, that a corpse could get out of a casket, fold his shroud and lay it back in the casket, close the casket lid, and walk out of the building without any assistance, just as easily as a sinner could turn to the Lord Jesus Christ, and be saved without the power of God. I tell you, a dead man couldn't get out of that casket. He would have to have help to get out. And, beloved, an unsaved man has to have help to be saved. He is dead, and somebody has to make him alive, and that somebody is the Lord Jesus Christ.

Not only was Lazarus sick and then dead, but worse than that, he was corrupt. Listen:

"Jesus said, take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time HE STINKETH; for he hath been dead four days." — John 11:39.

The reason why we are able to (Continued on page 7, column 1)

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THE BAPTIST EXAMINER

DECEMBER 24, 1966

PAGE FIVE

The Origin And Perpetuity Of Baptists

(Continued on page three)

When did Jesus begin His "ekklesia"? When did He begin to call it out and assemble it? The answer: *when He called out the very first persons who became the first members of the "ekklesia."* When was that? We read of it in John 1:35-51.

35 Again the next day after John stood, and two of his disciples:
36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, what seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master), where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him. We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Here was the beginning of Christ's calling out His assembly. Those called out had been baptized by John the Baptist and were thus "prepared" for composing the Lord's "ekklesia."

The church did not begin on the occasion mentioned in Mark 3:13-19; that was an ordination service. This was when the twelve disciples were "set" in the church as *apostles*.

Neither does Matthew 16:18 indicate the time of the church's beginning. The Greek word for "build" means "build up" and does not refer to the initial beginning of the church.

Before Mark 3 and Matthew 16 Christ had an *assembly* of baptized disciples. He was their Head and they were following Him and serving Him. What else is necessary before a group is an "ekklesia"? It is true that He was not through with the church in teaching it and commissioning it; but He had an "ekklesia," and had had one from the day He called those first disciples and they began to follow Him. John had "prepared" them, the Master assembled them as His "ekklesia." God wanted it that way, John wanted it that way, Christ wanted it that way, the disciples wanted it that way, and that is the way it was. *God said, "Hear ye Him;" John said, "Behold the Lamb of God;" Christ said, "Follow me;" the disciples "followed Him"* That is how and when the assembly of Jesus Christ had its beginning.

It is clear, very clear.

Yet some tell us that the Bible doesn't indicate when the church began. The trouble with their thinking is their false concept as to what the church is. Let them get straight on what a church is and the whole thing opens up as when light dispels darkness. Let them once see the truth that the church is an assembly and it is easy to see when Christ began assembling His assembly.

Was it a Baptist Church? If you mean in name — that it wore the title "Baptist" — no; but if you mean in doctrine and practice, yes. If you mean that sound churches today known as Baptists are its descendants and its present-day expression, yes.

If you were to set that first century (A.D.) church over here into the twentieth century, that church would be recognized by everyone as a Baptist Church. The Campbellites and Pedobaptists would say it is an unscriptural Baptist church. Why? Because it had baptism from John the Baptist and according to them that wasn't "Christian" baptism. They would deny that it is a church because it was not organized on Pentecost. Yes, set those early disciples and their Head over into the twentieth century and the only people who would even RECOGNIZE them as a church would be Baptists because most everyone else says that the church began on Pentecost. The only churches that would receive their baptism would be Baptist Churches because they are the only ones who accept John's baptism as being "Christian."

So we say, Yes, it was definitely a Baptist church. What else could it have been?

We like the name, "Baptist," but we do not base this conviction upon it. Rather, we base our conviction on three things: (1) the church's doctrine, (2) the promise of God to perpetuate His church, and (3) the testimony of history. On these three things we base our conviction that the church Christ built was a Baptist Church. In the next chapter we shall discuss these things, showing that Christ promised perpetuity to His church and that history testifies to this perpetuity.

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Sprinkle

(Continued from page 3)

Baptists believe in the total depravity of infants, but they also believe that the shed blood of Christ on the cross is their protection until the age of accountability is reached. Did not Jesus Christ say, "... of such is the kingdom of heaven" (Mt. 19:14)? The Lord Jesus is "... the Lamb of God which taketh away the sin of the world" (Jn. 1:29). Rom. 5:18 declares: "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Baptists do not sprinkle infants because the immersion of believers is taught in the Scriptures.

III

BAPTISTS DO NOT SPRINKLE INFANTS BECAUSE GREAT HARM IS DONE BY THIS UNSCRIPTURAL PRACTICE.

First, by this practice the symbolism inherent in New Testament baptism is destroyed. Baptism represents identification with Christ in His death, burial, and resurrection. Death — immersion, burial — submersion, resurrection — emergence. Col. 2:12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (See also Rom. 6:3,4). No man or group of men have a right to change the symbolism of Christian baptism.

Second, infant baptism is not found in the Scriptures; therefore, it is adding to the Word of God. Note the warning of Rev. 22:18: "... If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Most of the arguments for infant baptism come from some of the early church fathers, not from the Bible.

Again, the sprinkling of infants is a perversion of the plan of salvation. It is grace — plus. It is grace and a so-called sacrament. It is a denial of the finished work of Christ on the cross. Nowhere in the New Testament

DOING AN INJURY

puts you below your enemy.

REVENGING ONE

Makes you but even with him.

FORGIVING IT

Set you above him.

is salvation obtained through ceremony. Incidentally, it is estimated that eighty-five per cent of all criminals may have been subjected to infant baptism. Salvation is not found in a ceremony or any sacrament, but through the blood of Christ and a personal acceptance of Him as Saviour.

Fourth, infant baptism gives men a sense of false security. There are thousands of church members who are resting on infant baptism for the salvation of their immortal souls. They have never been "born again" nor been regenerated by the grace of God nor experienced a transformation in their lives. The sum of their total Christian experience is: "I was baptized as a baby and later confirmed in the church." This has proven to be the devil's trap for great numbers of deceived folk. Spurgeon said: "For all lies which have dragged millions down to hell, I look upon this as being the most atrocious — little children were not regenerated by their grandparents telling lies at the font — by a solemn mockery, in which godfathers and



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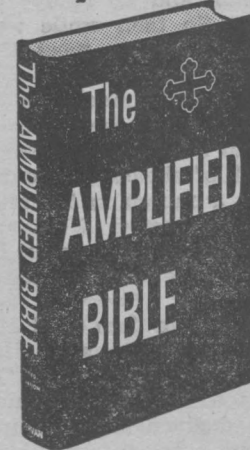
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god mothers promised to do for them what they cannot do for themselves" (See Eze. 18:20).

Fifth, infant baptism had its origin with the Roman Catholic Church, a system that is a combination of paganism, Judaism, and Christianity. Martin Luther no doubt was a good man, but don't forget that he was in the Roman Church. Although he broke from Rome, he carried some of their doctrines into the new movement. Many Protestant churches still have some striking similarities to Roman Catholicism. God's Word warns us to "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). Baptists will have no part with ceremonies that have their origin with men.

Finally, infant baptism is a curse to the church. It causes churches to be filled with unsaved members, church members on their way to hell. Imagine unsaved people trying to carry out a church program in the name of the Lord! Hence, such churches have no spiritual power. These churches are not interested in evangelism because salvation (to them) is found in a baptismal font or catechism, not through the proclamation of the Evangel. Evangelistic meetings are taboo. Such churches oftentimes suffer from "dead orthodoxy," with very little passion for the lost. The church has lost its message if salvation is found in infant baptism.

Salvation Is Personal, Not Institutional

Salvation is found in a Person, in the blood of Jesus Christ. All the water in the world cannot wash away sins, whether it be the holy water of a sacramental church or the muddy

water of the Mississippi River. We are saved not by water, but by blood.

"The dying thief rejoiced to see that fountain in his day And there may I, though vile as he, wash all my sins away."

Bible-believing Baptists will continue to stand by the Word of God alone and follow its plain teachings implicitly.—Tract.

Appreciated Letters

(Continued from page one)
... culation until Christ comes. I wish this country could be sown down with it. May God bless you and the work you are doing.

Mrs. E. R. Crockett,
Sharon, Tennessee

P.S.—Thank you so much for sending the Examiner to my husband (deceased) and I. It has been such a great blessing.

Words cannot express what The Baptist Examiner means to us, especially your sermons which have been such a wonderful blessing to our lives. We feel that we have grown in Grace and in the knowledge of our Saviour, Jesus Christ, by reading the truth you preach and print in your sermons. I am sure God's blessings will always be with you for standing so true to His wonderful Word. We are unable to send an offering that is equal to the blessings we receive from TBE, but we are sending a small donation to show our appreciation for you and TBE.

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"Lazarus"

(Continued from page five)
I reserve a human body for two or three days when it dies is because of the embalming process the taking out of the blood of the individual and the injection of embalming fluid into the veins. But embalming was not done in Palestine in Jesus' day. When a person died, the body was buried, without any embalming. Naturally, with that blood left in the body, within four days' time the body was actually decomposing and smelling badly. Martha said, "Lord, he stinketh." Beloved, he was not only dead, but he was corrupt.

I say to you, that is exactly God's picture of every sinner. Oh, grant you some maybe don't smell as badly as others, but every one of us before we were saved were characterized by Lazarus, in his condition. He was corrupt, he was dead, and he was corrupt.

I can see an Arminian going down the aisle catching hold of somebody, saying, "Won't you go tonight?" and that dead sinner, prompted probably by an individual that is just as dead who says "Won't you go up?" walks the aisle, and makes a profession of faith and becomes a member of the church. Beloved, as such, he is nothing but an ecclesiastical corpse — he is still dead.

A preacher stands before a congregation and exhorts people to believe, to receive, to accept. Oh, how that word burns my soul everytime I hear it when sinners are exhorted to accept Jesus Christ. How can a dead man accept?

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cept?

Some preachers will talk about the sinner walking the aisle for Jesus, and giving his heart to God. Beloved, God doesn't want your old dead heart. God doesn't want that heart, for it is sick, it is corrupt, it is dead, and it stinketh.

You say, "Brother Gilpin, that certainly doesn't inflate the ego of any of us. It doesn't make us feel good to know what God said about us."

Well, beloved, I didn't invite you here tonight to inflate your ego, and make you feel good. I came here to preach to you the Word of God.

II

WHAT COULD LAZARUS DO?

I ask, what could Lazarus do? He was dead. What could he do? Just as much as a dead man. Just as much as any dead man can do.

In the Old Testament there were three individuals that were raised to life who had died. In the ministry of the Lord Jesus Christ there were three that were raised to life. In the Acts of the Apostles, there were two more raised to life. That means there were eight individuals who were raised to life in the Bible, that were dead. Besides these eight, at the resurrection of the Lord Jesus Christ, certain individuals that were dead and buried, came out of their graves, and were made alive, and went into the city. So there were eight individuals, plus these who were made alive at the resurrection of the Lord Jesus Christ — there were these eight plus these other individuals of an undetermined number. Every one of those individuals were raised to life by a power outside themselves. They didn't do a thing. There wasn't a one of them that did anything to make himself come to life.

I ask you, what can any sinner do to make himself alive? Is there one thing that a lost man can do to make himself alive? We read:

"Then said they unto him, what shall we do, that we might work the works of God?" — John 6:28.

What can a sinner do to be saved? Listen:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." — Mt. 7: 21-23.

There will be people stand up at the judgment bar of God and say, "Lord, we have preached big sermons in your name. We have cast out devils in your name. We have done many wonderful works," yet the Lord Jesus will say, "I never knew you."

What can a sinner do? His works don't count. These individuals had works that they thought were worth while. They said, "We have done many wonderful works," yet the Lord Jesus said, "I never knew you."

Notice again:

"Therefore we conclude that a man is justified by faith WITHOUT THE DEEDS of the law." — Rom. 3:28.

"But to him that WORKETH NOT, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." — Rom. 4:5.

"Knowing that a man is NOT JUSTIFIED BY THE WORKS of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the WORKS OF THE LAW SHALL NO FLESH BE JUSTIFIED." — Gal. 2:16.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; NOT OF WORKS, lest any man should boast." — Eph. 2:8, 9.

"NOT BY WORKS OF RIGHTEOUSNESS which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the

Holy Ghost." — Titus 3:5.

I come back and stand where the grave of Lazarus is, and I hear Martha say, "don't disturb him, Lord. He has been dead four days. He is already smelling badly. Don't disturb his body." What could Lazarus do? Absolutely nothing. What can a sinner do? Just as much as Lazarus did when Jesus made him alive.

III

HOW JESUS DEALT WITH LAZARUS.

The Word of God says that Jesus called Lazarus. He said, "Lazarus, come forth." Do you believe God calls sinners? Let's go back to the Old Testament. Do you remember how the Word of God tells us about a little boy by the name of Samuel? The Bible says that one night before Samuel came to know the Lord he lay down to sleep and he heard somebody call, "Samuel." He jumped up and ran to Eli, thinking that Eli was calling. Eli said, "No, I didn't call." The same thing happened a second time, and a third time. When Eli talked to him a third time, Eli perceived it was the Lord, and he said, "It is the Lord speaking to you — not me. The next time you hear that voice, you say, 'Speak, Lord; for thy servant heareth.'" Previously, when God had spoken to Samuel, he said, "Samuel." Now He doubled his name, and said, "Samuel, Samuel." Then Samuel spoke up and said, "Speak; for thy servant heareth." Beloved, that is the call of God.

I stand beside the grave of Lazarus, and I hear the Lord Jesus say, "Lazarus, come forth." People say, I don't believe in a particular redemption and a particular atonement." I tell you, beloved, you can't read this without believing in a particular redemption and a particular atonement, because the Lord Jesus particularized to this extent, that He pointed this for Lazarus, and for Lazarus only.

Do you know what would have happened if the Lord Jesus hadn't said, "Lazarus"? Everybody in that graveyard would have come forth. There would have been a general resurrection there, for everybody in that graveyard would have come to life. But Jesus wasn't planning to raise everyone. He particularized and called Lazarus by name, and Lazarus came out of that grave.

I say to you, the Lord Jesus Christ calls men just like Samuel was called in the Old Testament, and just like Lazarus was called. God called them, and I believe just as strongly in a call from God today. Listen:

"Wherefore, holy brethren, PARTAKERS OF THE HEAVENLY CALLING." — Heb. 3:1.

"I press toward the mark for the prize of THE HIGH CALLING of God in Christ Jesus." — Phil. 3:14.

Can a preacher call a sinner to the Lord? Most preachers try. I was holding a revival back up in the mountains of Kentucky, several years ago, and they told me that I didn't use the same tactics that the preacher used who had held a meeting for them previously. They said this preacher came to the last night of the meeting, and they hadn't had a single profession of faith. There were two little boys seated up close to the front, and when the invitation was given, the evangelist motioned to them to come up. They said that I didn't use the same tactics. Well, I don't. I believe for a call to be genuine, it has to come from God, and not from the preacher.

I attended services at one of the Baptist churches here in town a number of years ago. Mrs. Gilpin and I were seated together, and there were two girls who were seated just in front of us. The whole time during the service these two girls disturbed me. They worked on their fingernails, they painted their face, and they giggled and giggled, and they never paid one bit of attention to the service from beginning to the

end. When they sang the invitation song, a woman got up out of the choir and came down one aisle, across the front of the building and up in front of where I was seated, and talked to these

two girls. Pretty soon those girls broke down, and cried like babies, and went forward to make a profession of faith. I dare say that the preacher went away saying (Continued on page 8, column 1)

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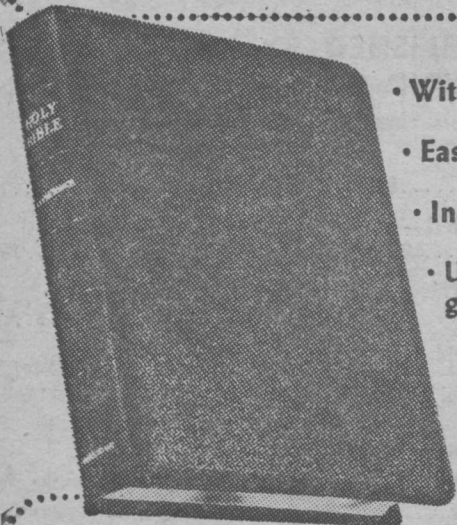
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(Continued from page one)

sionaries who are known to be heartily in agreement with our Confession of Faith, both in doctrine and practice, and to be Baptist in name."

In other words, for a person to say he is saved and called of God into some ministry is insufficient evidence for us to support him. It is true that most interdenominationalists require only the experience of conversion as a basis of missionary cooperation, but we require more than this, we want a doctrinal basis as well. If it is important what we believe in our own local church then it is important what the missionaries teach whom we support.

Also, the ultimate goal of missions is more than the conversion of sinners. In light of the Book of Acts, the Apostle Paul included — conversion, then baptism by immersion with the establishing of a New Testament Church, and we believe that a Baptist Church best fits this description. Any missions without this purpose lacks divine authority. On your printed literature we received it said much about your mission board but nothing about your home church. We believe that churches are authorized to send out missionaries not mission boards. Don't be ashamed of your home church. This will help your kind of people to support you.



"Lazarus"

(Continued from page seven)
that there were two souls gloriously saved that night.

Don't tell me they were saved, beloved. They weren't even respectful in the house of God. I don't know what caused them to cry. I couldn't answer that, but I know one thing, the Spirit of God wasn't within a hundred miles of them, because if the Spirit of God is working in a man's heart, he is at least going to be respectful, and reverent, when he goes to God's house.

I believe in a call from God. I think any individual who is saved is called directly by God. God said, "Lazarus, come forth," and he came. God said, "Samuel, Samuel," and Samuel answered and said, "Speak; for thy servant

heareth." Whenever God calls, people answer. They respond.

For years I have said that whenever God called anybody, that individual always responded. One preacher said, "I don't know whether I'll wait on the Lord or not." He said, "I try to work it out a little myself, because they might not hear the Lord call." I am willing for them to miss the preacher's call anytime, and wait until God gets ready to call. Then when God calls, they'll hear.

There are some of you who are here whom I have preached to for years and years, and still you walk out without making a profession, or saying that you are saved. I just wonder, has all the preaching that I have done gone in vain? As I give the invitation why shouldn't I walk over here and say, "Won't you please come tonight and make a profession of faith?" No, no, beloved, I am perfectly willing to wait until God does the calling, and when God does it, you won't wait one minute.

A man came to the services one night years ago when I was holding a tent meeting. There was a big crowd. They were crowded in on one side, and crowded in on the other side, and crowded in behind him, and crowded in, in front of him. I preached, and the Holy Spirit got hold of him. You know, beloved, he came out over the top of those folk that were sitting in front of him, to make a profession. He has been walking with the Lord for 35 years now, so I am satisfied God saved him that night.

A few years ago I was talking to him and I said, "Do you remember the night that you made a profession?" He said, "I surely do. And what a crowd it was! They were crowded in front of me, and crowded behind me, and crowded on each side. But if there had been ten times that many people there, I would have gotten out and made a profession of faith." Do you know why? Because God spoke to him.

Oh, beloved, isn't it a joy to preach, and wait on God to work? I have this assurance that when God speaks, individuals follow. Lazarus heard his voice, though he was dead. You are dead, and when God speaks to you, you will hear His voice too.

IV

LAZARUS' RESPONSE.

God spoke to Lazarus, Lazarus heard His word, and there was power that came with that word. When Jesus spoke, and said,

"Lazarus, come forth," there was power that came with that word.

Beloved, whenever the Word of God is preached and the Holy Spirit accompanies it, there is power there. Listen:

"So then faith cometh by hearing, and hearing by the word of God." — Rom. 10:17.

That was Lazarus' response. He responded when the Spirit of God carried the Word of God into his heart.

V

WHAT LAZARUS GOT BY HEARING THE WORD.

What did Lazarus get by hearing the Word of God? One thing that he received was life. Look at him, he comes out of that grave. He has grave clothes all over him. He is wrapped up like an Egyptian mummy. They had gotten him ready for burial, but now he is alive. He came out of that grave absolutely alive. What did he get by hearing the Word of God spoken to him? He got life.

What do men get today when the Word of God is preached to them and they receive it, by faith, as the Spirit of God enables them? They get life. Listen:

"Verily, verily, I say unto you, He that believeth on me HATH EVERLASTING LIFE." — John 6:47.

"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.

"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.

He that believeth on him is NOT CONDEMNED; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." — John 3:18.

I say, beloved, when Lazarus heard the Word of God, he got life.

Lazarus also got a place at the supper table with his Lord, for we read:

"Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served; but Lazarus was one of them that SAT AT THE TABLE with him." — John 12:1.

One day Lazarus is sick; one day he died; one day he is buried; one day he is raised from the grave. The next time we see Lazarus he is sitting at the supper table eating with the Lord

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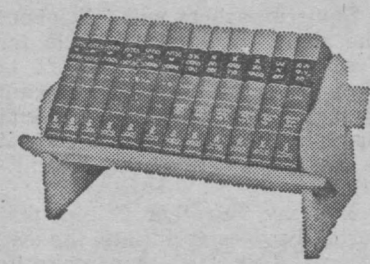
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Jesus Christ. He and Jesus supped together. He and Jesus were having fellowship together.

Well, beloved, isn't that exactly the experience of every person that is saved? You who are saved, don't you have fellowship with the Lord Jesus Christ? When you come here to church, don't you sup with the Lord? Don't you enjoy hearing the Word of God preached? Doesn't it thrill your soul when you have supped with the Lord?

I sit down some days, and pick up my Bible, and read it faithfully perhaps only for a minute or two at a time, and I tell you, I sup with the Lord. Nearly every morning when I get up, I have a few minutes at least to read my Bible before I get started out for the day. I sup with the Lord.

What did Lazarus get by hearing the Word? He got life, and he got to attend the supper with the Lord Jesus Christ, and sat with Him as the guest of honor.

VI

WHAT LAZARUS DID AFTERWARD.

One woman said to me years ago, "You know, I believe the folk that join your church have something the folk that join our church don't have. The folk that join our church you can't tell a bit of difference in them afterwards, but the folk that join your church, it looks like there is a difference in their lives.

Was there any difference in Lazarus' life? Lazarus did some witnessing for the Lord. Listen:

"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 did Lazarus do after he was made alive? He began to witness for the Lord Jesus Christ, and there were a lot of folk saved. As a result of his witnessing, the Jewish leaders got mad, and they decided they would put him to death. He had been dead once — physically dead, but then he was made alive. Now they say they are going to kill him again. Why? Because he is witnessing for the Lord. Brother, sister, I believe that if God saves a man there is going to be a tremendous change come into his life. Look at Lazarus after he had this experience. The Word of God says that he witnessed for the Lord to the extent that many people believed on Jesus Christ and were saved. I contend that if a man is saved, his life is never going to be the same again as it was before.

Everybody doesn't speak out boldly for the Lord, because we all have different temperaments and different dispositions. But there is one thing certain — Lazarus' life was changed, and everybody that is saved has a changed life as a result thereof.

VII

THE WORLD'S ATTITUDE TOWARD LAZARUS.

After Lazarus' experience, the world hated him, for the Word of God says that they "consulted that they might put Lazarus also to death." They hated him.

Brother, sister, whenever God saves a man, he can expect from then on, if he stands up for the things of the Lord, that the world is going to be against him.

Do you remember the two boys

we read about in the Old Testament? One of them was named Ishmael and the other one was named Isaac. Ishmael was probably ten or twelve years older than Isaac. One day they took the bottle away from little Isaac. Well, the Bible doesn't say that, but it says that they weaned him. Poor little Isaac didn't like it at all. I can see Isaac now as he went around the house sobbing and sniffing. Isaac just didn't like the idea of being weaned. The Word of God says that Ishmael got off to one side and made fun of Isaac. When the Apostle Paul refers to that, he says:

"Now we, brethren, as Isaac was, are the children of promise. But as then HE THAT WAS BORN AFTER THE FLESH PERSECUTED HIM that was born after the Spirit, even SO IT IS NOW." — Gal. 4:28, 29.

Just as Isaac who was born after the spirit, was persecuted by Ishmael that was born of the flesh, Paul says, "Even so it is now."

That was the way it was in the days of Lazarus. You can expect it that way now. I don't believe a child of God is going to have an easy time in this world. I believe if he really loves the Lord and stands up for the things of God, he is going to have a little persecution along the way. That was the experience of Lazarus. But what a blessed experience it was!

How I pray God tonight to help those of you who are here to realize this truth, that you are just as dead as Lazarus was physically. May the Spirit of God come to you, and may God call

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you tonight. I am not asking you to walk the aisle. I am not asking you to come here, and make a profession. I am not asking you to do anything — to accept or reject or anything else. I am just saying that my prayer is that the Spirit of God will come to you, and that God will call you, just like God called Lazarus. And if He does, I am not worrying about whether you accept. I am not worried about whether you will confess. I know this, that when the Spirit of God gets hold of a man, one thing takes place. He is saved and falls in line to serve the Lord.

May God bless you.



Sharing Jesus

(Continued from page one)

would give the Gospel to the world in a single year. The idle and happy drones in the Church of Jesus Christ could encompass the globe with the Gospel of salvation and bring the millenium in a generation if they were only redeemed from spiritual selfishness.

Let us ask ourselves Job's question, "Have I eaten my morsel alone?" And as God continues to bless us with "all spiritual blessings in heavenly places in Christ Jesus," let us take the blessing, but let us give it as freely as we receive it, eat the fat, Him say, "Go thy way, eat the fat, drink the sweet, and send portions to them for whom nothing is prepared." — A. B. Simpson.

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