

# The Baptist Examiner

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

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## WHO WILL BE IN THE BRIDE?

JOSEPH M. WILSON  
Winston-Salem, N. C.



ELD. JOSEPH WILSON

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."—Rev. 19:6-9.

This is a message upon the tremendously important question of: Who will be in the bride

to this question, and should desire to be the kind of Christian who will be in that blessed group. Because of false teaching on this point, many are just assuming that all believers will be in that group, and so give no special attention to this matter. Let us carefully study this question.

We all know of the joy of an earthly wedding. The after events may not live up to the joy of the moment, but the wedding itself is always a moment of great joy. It is the moment of fulfilled desires and plans, and of the anticipation of a long happy life together. Certainly, as the Scriptures above set forth, this Heavenly wedding is to be a time of great joy—a time when all Heaven is expressing its joy. It is a time of joy to the Lord Jesus Christ. A time He has looked forward to with anticipation and delight. It is a (Continued on page 2, column 3)

## More Proof Of Protestant World Council Blasphemy

In a church bulletin, published by the Beacon Baptist Church, of Ft. Worth, Texas, there appeared the following, purported to be a song, which was published by the World Council of Churches:

"It was on a Friday morning that they took me from the cell,  
And I saw they had a carpenter as well.  
You can blame it on Pilate, you you can blame it on the Jews,  
You can blame it on the devil, it's God I accuse.

"You can blame it on to Adam, you can blame it on to Eve,  
You can blame it on the apple, but that I can't believe.  
It was God that made the devil, and the woman and the man,  
And there wouldn't be an apple, if it wasn't in the plan.

"Now Barabbas was a killer, and they let Barabbas go,  
But you are being crucified for nothing here below.  
But God is up in heaven, and he doesn't do a thing,  
With a million angels watching, and they never move a wing.

"To Hell with Jehovah, to the carpenter I said:  
I wish that a carpenter had made this world instead.  
Goodbye and good luck to you,

our way will soon divide  
Remember me in heaven, the man you hung beside.

CHORUS:

"It's God they ought to crucify, instead of you and me,  
I said to the carpenter, a hanging on the tree."

Brother Noble Hunt is the pastor of this church in Fort Worth and is one of the finest men of my acquaintance. I am so happy that he has sent us this weekly copy of his bulletin.

This certainly shows the drift of the World Council of Churches. Agreeing with Brother Hunt on this song, it is about the boldest blasphemy that I have ever read. May God help anyone who is affiliated with this apostate council of churches to get out, and stay out.



We pray that this Thanksgiving may be a special Thanksgiving in your life for the blessings of an Almighty Sovereign God.

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

TIME: THURSDAY MORNING, NOVEMBER 28 — 8:30 A.M.

PLACE: CALVARY BAPTIST CHURCH, 3339 13TH STREET

## Church Discipline

MILBURN COCKRELL  
Carriere, Mississippi

During the past fifty years of this permissive age Baptist churches in general have slowly, but surely, deserted the old landmark of church discipline. The craze for new church members and additional money to oil the denominational machinery has prompted Arminian preachers to relegate the moral purity of the church to the background. The neglect of plain preaching and teaching on the subject of an ordered, disciplined church has brought into the churches a generation which knows not the Lord nor the faith of our Baptist fathers. Today public press reports crimes committed by ordained ministers, yet no action is taken by the church where that person holds membership. The churches who are guiltless of laxity in discipline are few and far between. They are independent churches which have not been affected by the main stream of denominational Christianity.

CHURCH DISCIPLINE  
HISTORICALLY

Types and shadows of church discipline are to be seen from a study of "the church in the wilderness" (Acts 7:38). The Old Testament records instances of divinely ordained acts of discipline within the camp of Israel, sometimes by divine intervention (Num. 16:31-35; 10:1-2) and sometimes through human instrumentality (Ex. 32:25-35; Josh. 7). The law of Moses prohibited admission to the assembly of Israel of those who had committed certain sexual offenses or were from among Israel's enemies (Deut. 23:1-6). Compare Deuteronomy 23:1-6 with I Corinthians 5:9-13. Immoral persons were stoned in Israel in order to "put evil away from you" (Deut. 13:5; 19:19-20; 22:21-24). Likewise, the church is to

"purge out therefore the old leaven" that she may be "unleavened" (I Cor. 5:7).

James Garrett in **BAPTIST CHURCH DISCIPLINE** well relates:

"The Babylonian Talmud contains references to the practice of the *Shammetha* or ban with three degrees in Judaism. First, there was a "reprimand" (*Neziphah*) for a period of seven days. This was to be followed by a "separation" or expulsion (*Niddui*), which in Babylon lasted for seven more days but in Palestine for thirty days. A third and most decisive action was "full excommunication" (*cherem*) of indefinite duration. There is also evidence of Judaism's recognition of three cardinal sins (heathenism, incest and related acts, and homicide). The Jewish practice of excommunication serves to clarify the reluctance of the parents of the man blind from birth whom Jesus



MILBURN COCKRELL

healed to precipitate their excommunication from the synagogue

(John 9:22)."

Neither the Apostles nor the primitive churches attained perfection in the flesh (Phil. 3:12-14), yet students of the Bible admit that the strict precepts of the Apostles were more faithfully observed by the early churches than they have been by any succeeding churches. The New Testament church, feeling herself to be the bride of Christ, earnestly sought to show her love for her Lord by keeping His commandments. She exercised strict discipline to guard against the infection of pagan immorality. She did not treat those whose life contradicted the laws of Christianity as a Christian brother. The Apostolic churches practiced strict discipline and it did not hurt their church attendance nor offering.

God Himself directly interposed in the case of the first offense

in the Apostolic church (Acts 5:1-11). The church at Corinth excluded the incestuous man (I Cor. 5) and later restored him upon repentance (II Cor. 2:6-8). It seems Hymeneus, Alexander and Philetus were excluded for heresy (I Tim. 1:20; II Tim. 2:17-18). Pergamos was censured for her lack of discipline, and Thyatira was censured for her looseness in discipline (Rev. 2:14,20).

True Baptist churches have always practiced church discipline. Novatian, a post-apostolic father, in the third century contended for this doctrine. "... Novatian maintained that, purity and holiness being one of the essential marks of a true church, every church which, neglecting the right use of discipline, tolerates in its bosom, or readmits to its communion, such persons as, by gross sins, have broken their baptismal vows, ceases by that very act to be a true Christian church, and forfeits all the rights and privileges of a true church" (Neander's Church History, Vol. 1, page 344).

Dr. Mosheim, Chancellor of the University of Gottingen, says of the Anabaptists of the sixteenth century: "Those who had no other marks of peculiarity than their administering baptism to adult persons only, and their excluding the unrighteous from the external communion of the church..." Again the learned Doctor says of them: "The rules of moral discipline that were formerly observed by the Mennonites, were rigorous and austere in the highest degree, and thus every way conformable to the fundamental principle, which has been already mentioned as the source of all their peculiar tenets. It is somewhat doubtful whether these rules still subsist and are respected among them; but, it is certain, that in the times of old their moral precepts were very severe." (Continued on page 6, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "NO WAY OUT"

"And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."—Luke 21:25,26.

I want to call your attention to just one word out of this text, and that is the word "perplexity." "Perplexity" literally means "no way out," and that is my subject. The basis of this message goes back to a book that was published several years ago, written by

a French free-thinker and philosopher, John Paul Sartre, on the subject, "No Exit." This French philosopher, who was actually a French free-thinker, and particularly an atheist, took the position that man is at the end of his rope. He looked through all the troubles of the world and all the problems that confront mankind—he looked at the difficulties and all the perplexities that confront us as the nations of the world, and then wrote his book "No Exit." He said so far as mankind was concerned that mankind had just worked himself into a corner, and if there was no exit, there was

no way out. From the point of view that this French philosopher was writing, I wouldn't be one bit surprised but that which he wrote is exactly true—that there is no exit—there is no way out. That book, I say, was published a number of years ago. It didn't make too much of an impression when it was first published, but it is published now as a paperback, and is on the newsstands all over the world as one of the world's best sellers.

As I say, that gave rise to this message, and as I have called to your attention, the word "perplexity" (Continued on page 3, column 5)

## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN ..... Editor

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## THANKSGIVING 1968

We are always so grateful to God when this season of the year approaches. I look back across the years of my ministry with humble gratitude to God, for His goodness, mercies, and blessings that have been mine to enjoy for many years.

We have had our ups and downs through the past year. Yet, in it all, we have had great blessings from God — our annual Bible Conference, sufficient funds to keep TBE in the mails each week, good fellowship and spiritual services in Calvary Baptist Church, a fine revival meeting with Brother Wayne Cox preaching, the most wonderful friends, and sufficient health to keep working day by day.

In view of the fact that I preached my first sermon on Thanksgiving Day, 44 years ago, and since He has blessed me physically, materially, and spiritually down through the years, I am truly grateful to God for His amazing goodness to us. We have had our hard times financially, and seemingly, God has often made us wait for the funds with which to carry on THE BAPTIST EXAMINER, yet He has not failed. For what more could we ask?

To be sure, Mrs. Gilpin has been ill for the past several months and has steadily worsened. Yet in it all, we thank God, believing Romans 8:28. We are sure that her illness is a part of the "all things" thus spoken of. She is now in the St. Mary's Hospital in Huntington, West Virginia, for treatment. I am sure that I need not ask for your prayers especially since hundreds of our readers, within the last few weeks, have written us, assuring us that she is being remembered from day to day.

We do want to ask you to re-

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TIST EXAMINER, and now, we are happy to present it to the public in its present form, especially since it has been acclaimed so highly by the readers of our paper as we have recently reprinted it serially each week.

To say that I thought most highly of the author, Brother J. R. Graves, is speaking mildly. Actually, I consider him one of the greatest preachers that America has ever produced, and I thank God for the privilege of presenting this book to the reading public with the truth thereof standing as a testimonial to the Word of God, and to the man that originally produced it.

We have taken the liberty to edit certain words, footnotes, and expressions to present this book in its most readable form.

May God bless this book greatly as we send it forth in this present edition.

One order of 500 copies has already been purchased. Many others have been mailed to those who placed advance orders. Everybody ought to possess a copy of it.

## The Bride

(Continued from page one)

time of supreme joy to the bride, as all her plans, dreams, and anticipations are wrapped up in this. This moment is the crowning delight of her life. It is a time of joy to all Heaven as set forth in v. 6 above. Those who do not have the joy of being in the Bride, will yet rejoice at this wedding.

"The kingdom of heaven is



Only God knows how much we need your Thanksgiving offering. Pray with us that God will make it the very greatest for us.

like unto a certain king, which made a marriage for his son." — Matt. 22:1.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25:1-13.

"I have espoused you to one husband, that I may present you as a chaste virgin to Christ." II Cor. 11:2.

"The marriage of the lamb is come." Rev. 19:7.

From these verses we learn that the bridegroom at this heavenly wedding is the Lord Jesus Christ. There is little, if any, controversy about this. But let us meditate upon it for a moment. In an earthly wedding, many girls may sit by and envy the fortune of the bride for having such a bridegroom. But here, in this Heavenly wedding,—oh the blessedness of those in the bride—the bridegroom is one of whom it has been said: "no mortal can with him compare." He is the altogether lovely one. Who can begin to imagine the supreme blessedness of those who will be the eternal bride of such a bridegroom. Oh! if we love Him—if He means what He should to us—surely, we should desire above all earthly possessions and fame, to

## Why Northland Baptists Of Columbus, O., Support TBE



WILLARD WILLIS

We, of the Northland Missionary Baptist Church, count it an honor to have the privilege to support The Baptist Examiner.

We are living in days of gross ignorance and we believe that The Examiner is a means in the hands of the Lord to offset a great deal of this ignorance.

The Bible admonishes us to seek the old paths and walk therein. We have found that The Examiner is constantly pointing out the old paths and we are proud that we of the Northland Missionary Baptist Church can have a part in pointing men, women, boys and girls in the right way.

Brother Gilpin, when you go to your long home (I hope it will not be for many long years), I'm sure that all who have supported your work will be proud that they did, for time will show that you are not second to Mr. Graves, Mr. Spurgeon or any others of like calling. Time will confirm that the Lord has used you in a marvelous way.

WILLARD WILLIS

Northland Baptist Church, Cols., O.

be His bride. Surely, to be His bride for all eternity will be the greatest privilege ever bestowed upon a man.

What does it mean to be in the bride of Christ? We know that this is not true in every respect—not in many respects the same as an earthly marriage. The bride is the one closest to—who means the most to the bridegroom, and for whom He does the most. Marriage speaks of the closest relationship that can exist between two individuals. So here, to be in the bride means to receive the very highest degree of reward, and to eternally occupy the place of closest intimacy to the dear Lord Jesus Christ. This is not a matter of salvation, but a matter of reward.

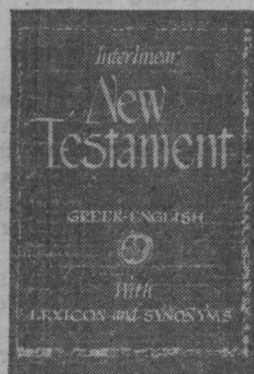
### THREE THEORIES

There are three main theories as to who will be in the bride of Christ. 1. All the saved of this age. 2. All the saved of all ages. 3. All the Baptists.

Now, without any apology, I take the Baptist Bride position, and hope to show you that this is the Scriptural position. I ask for a prayerful, thoughtful hearing; and then, you do what you

want with the subject. But, I assure you that it is a subject worthy of the prayerful, thoughtful consideration of every child of God.

The saved of this age theory, is based upon the popular branch, or the universal invisible church theory. This theory has two branches. 1. All the saved of this age: Pentecost to the Rapture. 2. All the saved of all ages. The first is the more popular one today. This theory is that all the saved of this age, automatically upon becoming saved, become members of the universal invisible church. This is called the true church, and said to be the body and bride of Christ. The universal invisible theory is one of the worst of heresies in the realm of church truth. This false theory causes more confusion on church truth, and is the mother of more rebellion against the Lord's church. It is the mother or sister of more other heresies than any error ever known to man. The Bible knows nothing of such a monstrous thing as the universal invisible church. The Romanists taught a universal visible church (Continued on page 3, column 1)



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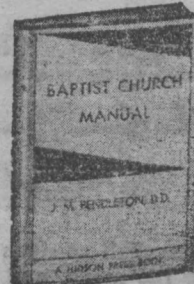
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THE BAPTIST EXAMINER

NOVEMBER 16, 1968

PAGE TWO

## The Bride

(Continued from page two)

theory. When the Protestant harlot daughters came out from the old whore of Rome, instead of joining a true church of Christ (Baptist Churches were in existence then as they had been since the days of Christ) they started their own false churches. As if Christ had not started a church! As if Christ had not promised perpetuity to the church. He started! These Protestant heretics, assuming that Christ had failed to keep His promise of perpetuity, started their own churches. Then in order to justify this, they invented the universal invisible church theory. This theory teaches that all the saved



We depend heavily upon our Thanksgiving offering. God knows we need one of the greatest this year.

are in this true(?) church and so it does not matter what local organization they might join. So this false theory becomes the origin of all the false denominations in the world today. The universal invisible church theory contradicts the meaning of the word the Holy Spirit uses in referring to the church. This word means a local visible assembly organized for a purpose. A thing that does not have locality, visibility, and purpose in it cannot be a church of any kind. This word had a definite meaning which was well understood, and could not by any means refer to a universal or invisible substance.

This theory contradicts everything the New Testament teaches about the church. The church is to have officers. It is to assemble. It is to observe the ordinances. It is to receive members. It is to exclude unworthy members. It is to restore the excluded member, who repents. It is to receive offerings. It is to send out missionaries. Only a local, visible organization can do any of these things. This theory was invented to get people in the bride yonder, who despise the Lord's Church here. I say, if a man will not honor the Lord's church here, let him be a guest at the wedding, and not a part of the bride.

Others say that all the saved of all ages make up the bride. They base this upon the universal invisible theory likewise. Or upon the future church theory. This theory is that the church is local and visible now, but that all the saved will assemble in Heaven, and make up a local visible assembly there and constitute the bride of Christ. This theory, likewise was invented to get men in the church over there who despised the church here. Brethren, I think we slight the Lord's church when we labor over invented theories such as these two, trying to get men in the church over there who have despised, insulted, ignored and fought against the Lord's church

here. They did not want in the church here on the battlefield of earth, where it cost much to be a member of the Lord's true church. Let them stay out of it over yonder where it receives its glorious reward.

"The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework; the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace." Psa. 45:13-15.

"There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled is but one." S.S. 6:8.

"He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice." John 3:29.

"Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9.

All of these Scriptures prove conclusively that all the saved will not be in the Bride of Christ. The first two, are, I think, prophetic of that glad day. They show the blessedness of the bride and the bridegroom's delight in her. They also show a multitude at the wedding who are not in the bride. There will be many saved, and in Heaven, that will not have the highest reward. The second Scripture shows some who will not be in the bride, but will occupy the place of the friend of the bridegroom. The third shows many there who are not in the bride, but are invited guests at the wedding. One person you never invite to a wedding is the bride; so these invited ones are not the bride, but saved folk who will be there looking on — who are eternally saved, but they are not in the Bride.

So we see that the bride is not all the saved, or just the saved of this age, so the question is: who will be in the bride. All parties agree in the statement that THE CHURCH IS THE BRIDE. They differ as to who the church is, but they agree that the church is the bride. So if we know church truth, we will have no further trouble identifying the bride. The real question is not so much who will be in the bride: but what constitutes a true church of Christ. II Cor. 11:2; and Eph. 5:25-33 show conclusively that the church is the bride.

Only Baptist Churches are true churches of Christ. This is proven conclusively by history, doctrine, and practice. Baptist Churches are the only churches that go back historically to Jesus Christ as their founder. Trace any other church back up the path of its history, and you will find a human founder and a birthday this side of the earthly ministry of Christ. Trace Baptists back up the bloody trail of their glorious history, and you will find no person this side of Christ and no time this side of His earthly ministry as their author or birthday. True Baptist Churches teach the same doctrines taught by the church founded by Christ, whose confession of faith is the New Test-

ament. Baptist Churches practice in baptism, the Lord's Supper and church government, just what the N.T. church practiced. Therefore, only Baptist Churches are the true churches of Christ. Since the church is the bride, and only Baptist Churches are true churches; therefore, only Baptists will be in the bride of Christ.

We must admit though, that in our day, not all so-called Baptist Churches are true churches. There was a time when this name meant more than it does today, and when one said "Baptist," it had a uniform meaning. But today many wear this glorious name who are not true to its history and meaning. Many so-called Baptist Churches were started without proper authority, and have never been true churches. Many which once were true churches, have so departed from the faith and practices of true Baptist Churches that the candlestick has been removed and they are no longer true churches of Christ. Therefore, members of these churches will not be in the bride of Christ. If you want to be in the bride of Christ, be sure you are in a sound, true church.

Many folk are members of true churches who should not be members. Sometimes a church is weak on discipline, or sometimes it does not know that a member should be disciplined. So a member might escape the discipline of the church here, but God knows this, and such will not be in the Bride of Christ. Only proper, faithful, loyal members of true churches will be in that favored number.

### WHO WON'T BE IN THE BRIDE

So we find that there are four classes of saved folk who will not be in the Bride. 1. Those who did not join any church. 2. Those who joined something other than a Baptist Church, or a church that was Baptist in name only. 3. Those who have been Scripturally excluded from a sound Baptist Church. If you have been Scripturally excluded from a true church, you can never be in the bride of Christ without getting right with that church. 4. Those who should be excluded from the church but because their guilt is not known, or because the church is weak on exercising discipline, they have not been excluded. Now, none of these four classes of people, even though saved will be in the bride.

Now let us look at it from another angle. Being in the bride is a matter of reward. In the Scriptures which headed this message, we learn that "the bride hath made herself ready," and that, "The fine linen is the righteousness of saints." "Righteousness" is in the plural in the original. Here we learn that being in the bride is not simply a matter of salvation. Salvation is altogether by the free grace of God. One does not make himself ready for salvation. But we are clearly told that the bride hath made herself ready, which denotes the works she has performed which are to be rewarded by her being in the bride. All the saved are clothed upon with the imputed righteousness of Christ. This is a glorious truth for which we praise God. But the right-

eousness in Rev. 19:8 is not the imputed righteousness of Christ. It is the righteousness of the saints—the righteous deeds they have performed. Of course their doing these works of righteousness is an act of grace, but the garment worn at the wedding must be woven by the saint as he or she performs righteous acts.

### REWARDS

Being in the Bride is a matter of reward. Rewards are based on obedience. There are three kinds of obedience one must have to be in the Bride of Christ. 1. Moral obedience to the commands of God in the daily life. We must live like blood bought people ought to—we must seek grace to live according to the pure Word of God, if we would be in the bride. These professors — some may be truly saved — who live careless, lukewarm worldly lives will not be in the bride. We must live clean, separated, godly lives to have that precious reward.

2. There is ceremonial obedience to the ordinances. One must have Scriptural baptism and observe the Lord's supper Scripturally to be in the bride. Christ referred to baptism as necessary to fulfilling all righteousness. The wedding garment is composed of the righteous acts of saints. Surely one who does not have the baptism that is necessary to fulfill all righteousness will not be in the bride of Christ. You had better examine your observance of baptism and the Lord's Supper, and be sure they harmonize with the Word of



In trying to show your Thanksgiving to God this year, why not remember our publishing work with a most worthy offering?

God, if you desire to be in the Bride.

3. There is doctrinal obedience. We must believe and practice the doctrines of God's Word to have that reward. Surely, the fighters of the glorious and precious truths of God's Word will not be in the Bride of Christ. We had better learn what the Bible teaches; then be a member of a church that teaches these truths; and stand up for them no matter what the cost, if we would be in the Bride. So then, moral, ceremonial, and doctrinal obedience is necessary to the receiving of the reward of being in the bride of Christ.

Now beloved, salvation and baptism into a Scriptural church is our engagement to Christ. But engagements are not marriage. Engagements can be broken. The thing that is essential to an engagement being consummated in

marriage is a love that produces faithfulness to the loved one. Our salvation cannot be lost because it is all of grace. But our place in the bride can be lost by our unfaithfulness to our engagement to Christ. So in order to be in the bride of Christ, one must be a loyal faithful member of a true church until death, or the rapture. You must be found in that condition of faithful membership in a true church at death or the rapture, to be in the bride.

Now, this Baptist Bride position is the Scriptural position, and it is the only position that makes sense. I left a holy-roller church and joined a Baptist Church. I am a hated, persecuted, ridiculed man because of my preaching about Baptist Churches. The false churches hate the true churches, and hate those who stand for church truth. It costs much to be a true Baptist. Do you think that after suffering all this because of my stand for church truth, that in Heaven God will tell me I might as well stay in the Holy Roller Church, or joined some other church, as to have been a hated Baptist because all of them are in the Bride. Not so, beloved, not so. If folk won't get in a true church here and serve God faithfully as a member of a true church here, God will never put them in the bride over yonder. And, brethren, I am not going to invent or defend or proclaim theories that will get men who despise, hate, ridicule, and persecute God's churches here into His precious and beloved Bride. If they won't get in the Lord's church here, where it costs, let them stay out of it, over yonder when pay day comes.

Yes, it costs to be a true Baptist here, but the joys of that wedding day when married to Christ, and the joys of that eternal position as His bride will more than many times over make up for all the cost down here. Let us seek to be the believer here that will be in the bride on that glad day.

### "No Way Out"

(Continued from page one) "plexity" means "no way out," and actually, from man's standpoint, the human family has no way out.

### IT IS A TIME OF PERPLEXITY.

I don't believe there is anyone that would deny that there are many things today that are heading up to make this an hour of perplexity.

First of all, people are living for material things. Everybody is living today with one thought in mind primarily, and that is material things. I turn to God's Word and I read:

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said,

(Continued on page 4, column 4)

THE BAPTIST EXAMINER

NOVEMBER 16, 1968

PAGE THREE

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# The Baptist Examiner FORUM

"Should a church ordain an unmarried man to preach or pastor a church?"

**JAMES  
HOBBS**

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**RADIO SPEAKER  
and MISSIONARY**

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Yes, I believe that it is all right to ordain an unmarried man to preach, I also believe that it is all right to call him as pastor of a church.

I know that there are some who would object, quoting I Tim. 3:2, as their basis. I Tim. 3:1-7 and Titus 1:5-9 are not designed to be used to destroy a man who is called of God, but is to be used as a basis for moral qualifications.

If you are going to be firm on the "husband of one wife" phrase, then you could not ordain a man if he did not have any children. In fact, he would have to have more than one and they would have to be old enough to prove that he had them in subjection.

After you had carefully checked his marital status and watched his children for awhile, you would have to watch his personal life. The Scripture says he must be blameless. If he does anything at all that is the least out of the way, he couldn't be ordained. He must also be able to teach. (I know of some good preachers who are not very good teachers.) These are just a few of the things that would have to be considered if we take this passage as some would take it.

I remember several years ago I assisted in the ordination of a man who had been divorced. Several preachers objected very forcefully. None of them fulfilled this passage perfectly. One of them was not married, another one had no children, etc. I told them they were not consistent. This passage does not mean that a man can not have been married more than once. If he has scriptural grounds for divorce, he is still the husband of one wife when he remarries. These people that refuse to stand by one of God's servants for this reason will have to answer to God for their actions.

Let me add that if a man was married and his wife should die, he would have to resign from his church if we took the stand that an unmarried man could not be a pastor.

I can find no Scriptural reason why a church should not ordain an unmarried man as preacher or pastor of a church. The qualifications for an elder were given to the church to assist her in selecting one from among her male members as a minister of the Lord. I do not believe that these qualifications were given to the man who desires the office of

bishop, rather they were given to the church as a standard which her male members must meet ere they are ordained as elders. The Spirit in giving the qualifications reveal that he (elder) must be husband of one wife.

"A bishop then must be blameless, the husband of one wife." I Tim. 3:2.

This verse does not mean that one must needs be married, but it does mean if he is married, he must have one wife and cannot be guilty of the sin of polygamy. The Spirit then makes known another qualification which stipulates that he must have his children in subjection with all gravity. If we were to contend that a

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preacher must be a married man, to be consistent we must also contend that he have children. Therefore I do not believe that this verse demands that he have children but if he does they must be in subjection to him.

The elders are to be a servant of the Lord, and they are not to be the servants of men; thus the Spirit reveals to the church that a married man who desires the office of bishop, must be one who places the Lord above his wife, children or anyone else.

To add further proof that a church can ordain an unmarried man as preacher or pastor of a church, let us listen to the Apostle Paul as he tells us about his marital standing while doing mission work for the church at Antioch.

"I say therefore to the unmarried and widows, it is good for them if they abide even as I." I Cor. 7:8.

From this verse, I gather that Paul was unmarried at this time. He further argues that those who are unmarried are more free from the cares of life, thus are more capable of putting their all into the service of the Lord.

Evidently the church of Antioch knew that Paul was not a married man when they called him for the work that God had called him to do. Read Acts 13:1-3.

Therefore I believe that a church would be Scripturally right to ordain an unmarried man as preacher or pastor of a church.

Did the church that ordained Paul do wrong in ordaining him? Did the Holy Spirit do wrong when He called Paul to be a truly great missionary? Did the churches that supported Paul do wrong in so doing? We know

from I Cor. 7:7-8 that Paul was not married. So, do we have a new set of rules governing preachers today? Were the qualifications of a preacher in Paul's day different from the qualifications of a preacher in our day? If there is a difference, who is right, they of Paul's day, or we of today? Let us remember, God used Paul in writing I Tim. 3:2.

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So was God saying, in a subtle kind of way, that the church that ordained Paul did wrong in ordaining him?

A good wife is a boon to any preacher, but she is not an essential qualification to his preaching. If it is wrong to ordain a man who does not have a wife, it goes without saying that it is wrong to listen to a man who does not have one. And, if we are consistent, as we should always strive to be, that would mean that if our Lord were to call Mrs. Gilpin home today, Brother John would be disqualified to preach tomorrow.

I am becoming more and more convinced that I Tim. 3:1-7 is dealing with the character of the man who preaches the glorious gospel rather than with the number of wives he may have had. The New English version says, "faithful to his one wife" and West says "a one wife kind of a man," to me, this Scripture means that the preacher is not to be running around after some other man's wife. To say that the preacher must be faithful to his own wife seemed to be in harmony with the context in which this Scripture is found.

So, if God calls a man to preach His glorious gospel, let's listen to him, and support him, and quit telling God that He made a mistake when He called this man.

**ROY  
MASON**

Radio Minister

Baptist  
Preacher

Aripeka, Florida



This question probably arises because of the statement in I Tim. 3:2 "A bishop then must be blameless, the husband of one wife."

The question has often been raised as to whether marriage is mandatory or whether reference here is to a minister being married to more than one woman. If such is the case then the man who is a polygamist is ruled out. True we don't have polygamy as an institution in this country, but they have such on many of the mission fields. Then some think that what Paul says in the verse referred to, refers to a minister marrying a second time. Still others think that the reference is to divorce—that a minister must not be a divorced man. My own personal view is that Paul did not make marriage mandatory for a preacher, but meant that he should have ONLY ONE WIFE.

If Paul meant that a bishop or preacher MUST BE A MARRIED MAN, then what about Timothy the man to whom he wrote the epistle? Where do we have any mention of Mrs. Timothy? What evidence is there that he or Titus, both young men, were married?

I had a school mate who was being ordained to the ministry. An elderly man on the council, a well educated man, raised the objection that my friend was not married. My friend replied, "Brethren, it isn't my fault. I have done my best to get married, but none of the women to whom I have proposed would have me." They went ahead and ordained him.

Yes, I would say that a church should ordain an unmarried man, for I don't think Paul meant that marriage was mandatory, but that a man should have not more than one wife.

## "No Way Out"

(Continued from page 3)

This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.—Luke 12:16-21.

I believe that the man of whom



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Jesus is speaking is the man that in all probability you meet on the street every day. He is the man you deal with at the store. He is the man that you deal with in all phases of life. I wouldn't be a bit surprised but that you see this same fellow when you stand before the mirror each morning. I tell you, people are living for material things today.

I believe that four words characterize the people, generally speaking, that most of us deal with each day: fun, food, frolic, and folding money. Material things characterize America almost 100 per cent. We have 89,000,000 telephones in America. We have 69,000,000 automobiles. We have 60,000,000 TV sets. We have almost 8,000,000 pleasure motor boats. Don't these four things pretty well tell you that the mind of America is in a trend toward material things?

Furthermore, in reading NEWS WEEK, I found that since 1950, America has opened 10,000 new pizza parlors, 15,000 frozen cus-

tard stands, 10,000 new bowling alleys, 35,000 new drive-in theaters, and 8,000 trampoline centers.

I say, beloved, in the light of these facts, we are living with our eyes on the world instead of the Word of God. America is given over to material things, which is why it is a time of perplexity. You can't expect it to be anything else except a time of perplexity if you live for this world, because this world is not the desired end so far as we are concerned. There is another world beyond this, and we need to lift up our eyes to another world rather than to this world.

It is a time of perplexity because our moral codes of the past are now forgotten.

Do you tell me that the moral codes of yesterday mean anything to the population today? I was literally shocked some several months ago when I read in the newspaper how that one of our President's daughters in Washington, entertained 250 of the sons and daughters of the Washington diplomatic crowd in the East Room of the White House. Those that were present were from 16 to 21 years of age—just teenagers you might say, just barely coming into young manhood and womanhood. The thing that impressed me was that the sole refreshment that was served was beer. Can you tell me with a situation like that, that our moral codes are anything but forgotten?

Sometime ago, it was called to my attention that the Associated Press was making much of the fact that the Government was setting up brothels, or houses of ill fame, or houses of prostitution, for the benefit of the soldier boys in Vietnam. Then I thought how George Washington in the early days of this country, when the Revolutionary War was being fought, would slip off in the cold hours of the night and get down on his knees before God to pray for the success of the war. I thought, what a contrast between the present day situation as to morals and the situation of this country two hundred years ago.

A short time after I heard of this, I was again shocked when a radio announcer told how that our Government was sending a whole shipload of whiskey to the soldiers in Vietnam, and he gave the size of the ship as being 450 ton capacity. I began to estimate a little, and at that time we had 100,000 soldiers in Vietnam, which meant that we were sending each of those soldiers the equivalent of one gallon of liquor.

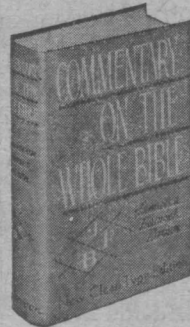
Beloved, that is a new way to win a war. There has been many a war lost because the men got drunk. I think of the time when Darius the Median and Cyrus the Persian came against the country of Babylon, and how those big gates of Babylon were left open just because of that drunken feast that they had therein, when Belshazzar gave a feast, toasting a thousand of his lords and nobles, and their ladies. I say, beloved, that is a new way to win a war.

It is no wonder that this world is in a perplexed condition. It is no wonder that a French skeptic (Continued on page 5, column 1)

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PAGE FOUR

## "No Way Out"

(Continued from page 4)

said that there is no way out. Of course there couldn't be an exit when people are living for the things of this world, and when moral codes are completely forgotten.

It is a time of perplexity today because of the modernism that is within our pulpits. I don't think the majority of us realize how serious the menace of modernism is. You who worship with us all the time don't know what modernism is, because you never hear it. You are taught the Word of God. But few churches there are today where the Word of God is preached in its purity! In the



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majority of churches, they have taken the fire out of Hell, God out of Christ, the water out of the baptistry, and the Spirit out of the Word of God. The majority of churches are modernistically inclined in many particulars.

I often say that the greatest heretic of this present day is Nels Ferre. I reviewed his book entitled "Pillars of Faith" in THE BAPTIST EXAMINER several years ago, and I said then that I didn't see how a man could be as rank as that, and be in his right mind. However, of recent date, he comes out with the most shocking of all statements that I have ever read on the part of any preacher. I quote from the Journal of Religious Thought, Volume 22, No. 1, in which he says:

"The Christian faith can no longer take for granted either its primitive historic basis or its obviously crude and sometimes even immoral doctrinal development. Its Grand Myth (that Christ is God) and its demonic eschatologies must go. Christianity must also plunge into a thorough house-cleaning, boldly discarding the outmoded furniture of Jewish and Oriental myths and of Greek and other philosophies that vitiate and distort the truth. Traditionalistic Christianity ought to be a forbidden export, for its sins against both truth and human dignity."

So far as I am concerned, this is the most pronounced article demanding the destruction of Christianity that I have read. As a boy, I read the lectures of both Tom Payne and Bob Ingersoll, and I say that neither Tom Payne nor Bob Ingersoll, nor any other infidel ever said a worse thing than Nels Ferre when he referred to the "Grand Myth" (that Christ is God).

What is true of Nels Ferre is true all over America. I say to you it is a time of perplexity. People think in terms of material

things, moral codes are forgotten, and there is modernism in the pulpits.

There are young preachers in the pulpits that are without Bible knowledge.

In II Samuel 10, I read the story of David trying to sympathize with the young man who became king of the Ammonites at the death of his father. The brain trust of the Ammonites misunderstood what David did in sending ambassadors and messengers with a message of condolence on the death of the king of the Ammonites. They said, "David hasn't sent them here to console you because your father has died. Instead, David has sent these men here to spy out the country." They convinced the young king of the Ammonites that this was true and to show his retaliation he took those Jews and shaved off half of their beard, so that they had beard on one side of their face and not on the other. He cut their garments off. Of course, you understand in the days of the Old Testament that men wore garments more like a long, heavy coat, and he cut those garments off at their hips and sent them home half clothed. David said to them, "Sit down here at the Jordan River in the wilderness for a little while until your beard grows again and then you come on back home."

I guess you are wondering what is the connection between this and what I just said about the young preachers in the pulpit that don't know anything. I will say this, what the majority of young preachers need to do today is to wait until their beard grow just a little bit. They need to learn a few things they don't know at the present time, for the majority of them are following after Nels Ferre, and every other skeptic today who is parading as a religious leader. What the majority of these young preachers need to do is to wait a little while until their spiritual beards grow and they come to understand a few things pertaining to the Word of God.

Yes, beloved, we are living in a time of perplexity, people are living for material things, moral codes are forgotten, there is modernism in the pulpits, and young preachers don't know anything about the Word of God, and all this is heading up in this fact that Baptists as a denomination are faltering. I quote from an article in the Houston Post of June 1965, which says:

"Southern Baptists were told that their denomination was in a state of decay . . . The giant 10.6-million member denomination, along with the United States, were compared to ancient Greece, the Roman Empire and Sodom and Gomorrah by a seminary scholar, Dr. William Walter Adams of New Orleans . . . He said that secularism, worldliness and the loss of Christian conviction have caused decay among Baptists."

Notice what has caused the decay — worldliness and a loss of Christian conviction. Beloved, they go hand in hand. When an individual is worldly, you can

expect that individual to have no Christian conviction. Jesus said concerning His children:

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

Notice again:

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a FRIEND OF THE WORLD is the ENEMY OF GOD." —James 4:4.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself UNSPOTTED FROM THE WORLD." —James 1:27.

I ask, how many people are unspotted as to this world? How many Baptists are unspotted from the world? I don't know who the author of this article was, but I know one thing, he certainly sized up Baptists, in my opinion, when he said that worldliness and the loss of Christian conviction have caused decay among Baptists.

Yes, I say to you, there is perplexity among the nations of the world today, and this has been brought about by the various things which I have mentioned.

Let's look at it from this standpoint: In the United States at the present time we have 700,000 who are patients of mental hospitals. Forty years ago, one person out of every 500 was a mental case, but now (in 1965) one out of every 175 is a mental case. No wonder the French skeptic said there is no exit. No wonder he said that there is no way out. Looking at it from a material viewpoint, I would have to agree with him. I would have to likewise say there is no way out. As my text says, there is perplexity, with men's hearts failing them.

### II

THESE DAYS ARE PROPHE- SIED.

All of this is just the fulfillment of the Word of God. We read:



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"Let no man deceive you by any means: for that day shall not come, except there come a FALLING AWAY FIRST, and that man of sin be revealed, the son of perdition." —II Thess. 2:3.

Notice that this tells us that there is going to be a falling away, which can be expected.

Notice again:

"This know also, that in the last days PERILOUS TIMES shall come. For men shall be lovers of their own selves, covetous, boast- ers, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." —II Tim. 3:1-5.

These are things that Paul said would happen in the last days.

Listen again:

"And because INIQUITY SHALL ABOUND, the love of many shall wax cold." —Mt. 24:12.

I say, beloved, when iniquity abounds, it chills the spiritual fervor of God's own. It ought to have just the opposite effect. It ought to cause you to be warmer. It ought to cause you to be more pronouncedly on the Lord's side,

but it doesn't. Rather, when iniquity abounds, the love of God's own waxes cold.

Notice another Scripture where- by these days are prophesied:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they WILL NOT ENDURE SOUND DOCTRINE; but after their own lusts shall they heap to them- selves teachers, having itching ears; And they shall TURN AWAY their ears from the truth, and shall be turned unto fables." —II Tim. 4:1-4.

Beloved, you can't read Scrip- tures like this and say that we are not living in these days. You can't read Scriptures like this and say that the time in which we are living was not prophesied. I tell you, the things that are tak- ing place today are just a fulfill- ment of the prophetic utterances of the Word of God, and if I were an infidel or an atheist, I would agree with John Paul Sartre that there is no exit — there is no way out.

### III

THERE IS A WAY OUT.

All I have said thus far is just to say this: thank God, there is a way out. That way centers around three words, and all three of them begin with a capital B.

There is a way out, and that is the Bible. Listen:

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable, for doctrine, for re- proof, for correction, for instruc- tion in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." —II Tim. 3:14-17.

If what I say tonight doesn't do anything else, I hope you will go home and take your Bible, wipe the dust off of it, and take time to read a chapter before you go to bed, and tomorrow, before you start out the day, take time to read a chapter from God's Word. I say there is a way out — come back to the Bible.

There is a way out, and that is the blood.

An infidel would say there is no exit. An unbeliever would say there is no way out, but eat, drink, and be merry, and live for the things of this world. There is a way out though, and that is by the blood. Listen:

"When Jesus therefore had re- ceived the vinegar, he said, IT IS FINISHED: and he bowed his head, and gave up the ghost." —John 19:30.

"And almost all things are by the law PURGED WITH BLOOD;

and without shedding of blood is no remission." —Heb. 9:22.

"But this man, after he had offered ONE SACRIFICE for sins forever, sat down on the right hand of God." —Heb. 10:12.

Thank God, there is a way out, and that way out is the Lord Jesus Christ. After He had of- fered one sacrifice for sin, He sat down forever. His work was fin- ished. That is why I like to read: "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. For we are his workman- ship, created in Christ Jesus un- to good works, which God hath before ordained that we should walk in them." —Eph. 2:8-10.

This is a time of perplexity and there is no way out so far as man is concerned, but from God's standpoint there is a way out.

There is a way out, and that is the blessed hope.

That is the one thing that the French skeptic forgot about. A man can paint himself into a cor- ner but someone can reach down and pick him up. Man has done that very thing, and the Lord Jesus Christ is going to pick us up, up, up, up at the second coming. What a blessed hope it is! Paul said:

"For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appear- ed to put away sin by the sacri- fice of himself. And as it is ap- pointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him SHALL HE AP- PEAR THE SECOND TIME with- out sin unto salvation." —Heb. 9:26-28.

He came, He died once, and He is coming again that He might gather us unto Himself, that we might appear the second time with Him, without sin unto salva- tion. This is the way out — the Book, the blood, and the blessed hope.

It was called to my attention that sometime ago Paul A. Zahl, senior naturalist of the U.S. Na- tional Geographic Society, said that he had discovered the world's tallest tree — a redwood which is located in Humboldt County, California. When he measured it, he found that it has a circum- ference of 44 feet about four feet above the ground, and that it is 367 feet 8 inches high. He es- timated that it is around 1,000 years old. When I read this, I thought of a Scripture which says:

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." —I Pet. 2:24.

Beloved, I know a tree that doesn't reach only 367 feet 8 inches high in the air, but I know a tree that starts down in this world and reaches all the way up to the world of God — the tree of Calvary. The just one died (Continued on page 8, column 5)



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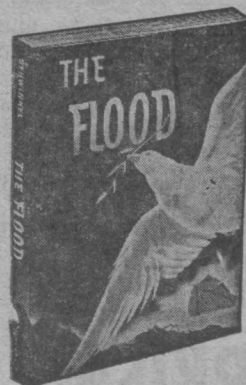
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PAGE FIVE

# HERE'S ANOTHER LETTER FROM BOUGAINVILLE

By RALPH A. DOTY  
Missionary  
to the Solomon Islands

Someone pointed out to me recently that Bougainville was not a native name and therefore where did it come from? I must confess I was stumped as I did not know. In Hawaii there is a flowering thorny bush with bluish flowers called Bougainvillea which I am sure must be related to the island, at least in having a similar name. After some research into the early history of the New Guinea territory, I have come up with the following information. Most of the islands gained their names through the early European discoverers of the area.

It is thought that the first Europeans to ever see the New Guinea Territory were two Portuguese navigators, Antonio Abreu and Francesco Serram who saw the main island of what is now New Guinea standing up out of the fog in the year 1512; however, they did not name it but went on their way. Around the year 1526, another Portuguese shipmaster, Don Jorge de Meneses, sailing from the Malay peninsula to some of the so-called "spice islands" then being colonized by the Portuguese took a short cut and arrived on the north coast of New Guinea. He gave it a Malayan name, "Papua" which in that language means "Fuzzy" or "frizzy-haired" after the natives he saw on the shore. The history books generally give him credit for discovering the islands.

The next explorer was a Spaniard, Alvaro de Saavedra who had been the commander-in-chief of the Spanish Pacific fleet in Mexico. He arrived in New Guinea waters in 1528 and explored the northern shore of the big island calling it "Isla del Oro," or "Island of Gold."

The name "New Guinea" came into existence in 1545 when a Spaniard Ynigo Oritz de Retes came from Tidore, in Indonesia looking for a short route to South America. In his flag ship the "Don Juan" he sailed along the coast and took possession of the western part of the island in the name of the king of Spain and he called the island "New Guinea" because the natives looked similar

to those he had seen along the Guinea coast of Africa.

Fifty years went by and then a European navigator, de Torres arrived in 1605, exploring the northeast and eastern sections of the island as well as many smaller islands and also the strait between northern Australia and southern New Guinea which to-



RALPH A. DOTY

day bears his name. In the 17th century, Dutch navigators were active in the area while in the 18th century William Dampier, considered by some to have been a pirate, recorded in his journals what he saw along the coasts of New Guinea and New Britain.

Meanwhile a little boy, named Louis, born in 1726 was growing up in Paris, France. When a young man he joined the Army and served in Germany and in Canada and was rewarded by the French government for faithful service. At this time there was an idea in many minds that there was a "Southern Continent" of "Atlantis" in the middle of the ocean between South America and Africa. France desired a base from which this continent could be explored and so they sent this young war hero, whose full name, by the way, was Louis Antoine de Bougainville to start a colony in the Falkland islands of the South Atlantic. A short time after founding it France gave this new colony to Spain. Bougainville, who was now interested in further discoveries, set out in 1766 on a voyage around the world. Departing from the Falk-

land islands, he sailed through the straits of Magellan into the Pacific Ocean and with his two ships, the "Etoile" and the "Boudeuse," called at the Tautou islands and then sailed to Tahiti. Here Louis Bougainville hoisted the French Tri-color and claimed the island for France.

Bougainville sailed on through the south Pacific passing by Samoa and the New Hebrides. According to his journal, Bougainville sailed his two ships up the middle of New Georgia Sound in the Solomons, (known as "the Slot" during World War 2), for hundreds of miles without realizing that the islands of Guadalcanal, New Georgia, Santa Isabel and many others were all around him. He eventually came to a large island to the east of their course which he named "Choiseul" after a friend in France. He then passed between this island and a much larger island to the north which he named Bougainville. The Strait between the two islands is also named for him.

He sailed up the coast of Bougainville until he came to a small island on the north separated from Bougainville by a passage some 300 yards wide. Here the natives came out in canoes and offered coconuts to the travelers. The natives kept shouting "Buka! Buka! Buka!" The French were at a loss as to what that word might mean (I haven't been able to find out either!), but the Frenchmen, not to be outdone, decided to name the island "Buka" which is what it is today.

Thus we see that unlike the Hawaiian Islands, our 50th state, which all bear native names, the majority of the islands in the New Guinea and Solomon area were named for the early explorers.

Bougainville Island, although somewhat isolated from the rest of the territory, exports about 10 to 15 per cent of the total for the territory. Unlike the majority of the natives on other islands the natives of Bougainville are lacking in ambition. This is a problem which bothers the Administration. Due to a land which abundantly produces food with little work the average native has few desires which would cause him to advance economically. The majority of the natives are what might be termed "reactionaries," that is, they would just as soon go backward and "do it the old way." Out of a population of 71,762 there are now about 25 students attending the territory's one University in Port Moresby. These students, having seen something of the rest of the world, are now leading in a movement to petition the United Nations for independence for Bougainville in the year 1970. The only ones qualified to operate a government would be the 25 students, who, some think, have this one thought in mind. According to plans there is to be a plebiscite in 1970 to decide on independence. One factor which no doubt is related to this is that in the mountains behind the town of Kieta on the northeast coast is perhaps the richest copper deposit in the world. An English company has been working with a crew of five or six hundred people for the last few years making explorative studies in the area. They contemplate entering into production in a short time and it has been estimated that they will export at that time over 50 per cent of the total for all of the Territory of New Guinea put together. I suppose also that the fear is in the back of the mind of the mining company that a change in government, particularly by an inexperienced and perhaps fickle new government of 25 college students might result in expropriation of the mining company by the new government as happened to companies in Cuba when Castro took over. So there is a peculiar kind of political unrest

on the island. This peculiar feeling resulted in the District Commissioner at Kieta issuing an edict a few months ago that no native could possess any kind of a fire arm. With this cryptic comment we shall bring to a close the latest Bougainville News Letter.

## Discipline

(Continued from page one)

And, indeed it could not well be otherwise; for, when these people had once got it into their heads, that sanctity of manners was the only genuine mark of the true church it may well be imagined, that they would spare no pains to obtain this honorable character for their sect; and that for this purpose, they would use the strictest precautions to guard their brethren against disgracing their profession by immoral practices. Hence it was that they unanimously, and no doubt justly, exalted the rules of the Gospel, on account of their transcendent purity. They alleged, that Christ had promulgated a new law of



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life, far more perfect than that which had been delivered by Moses and the Prophets; and they excluded from their communion all such as deviated, in the least, from the most rigorous rules of simplicity and gravity in their looks, their gestures, their clothing and their table . . ." (Ecclesiastical History, Vol. II, page 128, 122).

The confessions of faith of English Baptist churches and associations reflect a concern for order and discipline. The London Confession of 1644, article 42, reads: "Christ has likewise given power to his whole Church to receive in and cast out, by way of Excommunication, any member; and this power is given to every particular congregation, and not one particular person, either member or officer, but the whole." The Second London Confession printed in 1677 says in Chapter XXVI, article 7: "To each of these churches thus gathered, according to his mind, declared in his word, he hath given all that power and authority, which is any way needful, for their carrying on that order in worship, and dis-

cipline, which he hath instituted for them to observe; with commands, and rules for the due and right exerting, and executing of that power." The oldest Baptist Association in the United States, the Philadelphia, adopted this article in 1742. The Charleston Baptist Association, the oldest in the South, adopted this same article in 1767. After this Baptists all over America adopted similar articles concerning discipline. An example of this is seen in the Mississippi Baptist Association's adoption of article 7 in the year 1807 which declares: "We believe it to be the duty of every regular organized church, to expel from her communion all disorderly members, who are immoral in their lives — or that hold doctrines contrary to the Scriptures."

## THE NECESSITY OF IT

Common sense and mere logic teach the neediness of church discipline. Could any man be successful in the world without practicing self discipline? What would happen to our nation if the executive branch of our government ceased to punish the offenders of our country's laws? Would not lawlessness and anarchy everywhere prevail? What would be the results of parents declaring that their children would go unpunished for the most hideous mischief? Would not the home become a madhouse? What would be the consequence of the commanding officers of our armed forces telling their soldiers that the army was going to run on a "happy go lucky" basis and that no one would ever be put in the guardhouse? Would not desertion and disobedience be seen everywhere? What would be the outcome of public school teachers, saying that no student would be punished even for the greatest wickedness? Could any school keep from becoming a place of uproar, noise and confusion? But what if churches discontinued to practice church discipline? Would not the church forfeit its moral influence, lose its spiritual power and become a lodging place for hypocrites? Yes, it most certainly would! While some would admit that discipline is an essential element in homes, schools, nations, armies and fraternal organizations, they at the same time deny it is essential to the well-being of the Lord's church. But to do so is irrational and illogical.

The necessity of church censures grows out of the Lord's injunction to the church to practice such (Matt. 18:15-17; 1 Cor. 5:9-13; 14:37). It is the duty of the church to "observe ALL things whatsoever" Christ commanded her (Matt. 28:19-20). The church is not at liberty to set aside even one jot or one tittle of the law of Christ (Matt. 5:18). We, like Joshua of old, should "observe to do according to all that is written therein" (Josh. 1:8). The Lord is telling His church today what He did the church in the wilderness: "Ye shall not add unto the Word which I command you, neither shall ye diminish ought" (Continued on page 7, column 1)

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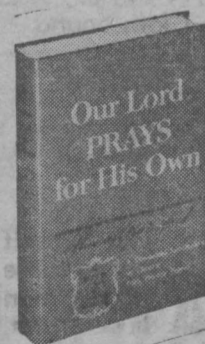
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THE BAPTIST EXAMINER

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PAGE SIX

## Discipline

(Continued from page 6)

from it, that ye may keep the commandments of the Lord your God which I command you" (Deut. 4:2). Those who would attempt to set aside church discipline are trying to take from the Scriptures. This is a serious matter (Rev. 22:19). Any time we dare to set aside one of the Lord's commandments, we virtually say that He unwisely commanded that thing. It is a very serious matter to break even one of the least commandments (Matt. 5:19). The church which persists in laxity of discipline is encouraging people to sin and is endangering her candlestick.

Christian discipleship is the denial of one's self and the taking on one's cross (Mark 8:34), taking the yoke of Jesus Christ (Matt. 11:28-30), and becoming as humble as a little child (Matt. 18:3). Christians are "the salt of the earth" and "the light of the world" (Matt. 5:13-15). They are children of light and are to walk in light rather than darkness (I Thess. 5:4-8; Rom. 13:12; Eph. 5:7-14). They "hunger and thirst after righteousness" and their righteousness exceeds that of the scribes and Pharisees (Matt. 5:6, 20). Those who have been buried with Christ in baptism have been raised to "walk in newness of life," knowing "themselves to be dead indeed to sin, but alive unto God through Jesus Christ our

Lord" (Rom. 6). In conversion those who "were servants of sin" become "the servants of righteousness" (Rom. 6:17-18). In regeneration "the children of disobedience" (Eph. 2:2) become "obedient children" (I Pet. 1:14). Believers are to be characterized by "the fruit of the Spirit" instead of "the works of the flesh" (Gal. 5:15-26). A Christian's manner of life ought to be such as "becometh the gospel of Christ" (Phil. 1:27). This holy standard is required of all Baptist church members!

Christian liberty is not to be used "for an occasion to the flesh" (Gal. 5:13) or to put a stumbling block before weaker brethren (I Cor. 8:9-13; Rom. 14:13-23). A child of God no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" (I Pet. 4:2). True Christians are such as put "on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14). They are those who "walk not after the flesh, but after the Spirit" (Rom. 8:4). Those made alive with Christ do not "live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:15). Those who persist in unrighteousness shall not inherit the kingdom of God (I Cor. 6:9; Eph. 5:5).

"Holiness becometh thine house, O Lord, for ever" (Ps. 93:5). I Timothy 3:15 reveals that "the church of the living God" is "the house of God" during this age.

To the Corinthians church Paul said: "For the temple of God is holy, which temple ye are" (I Cor. 3:17). Thus the Scriptures teach that holiness is the beauty of the Lord's church for ever. Nothing so ill becomes the worshippers of a holy God than unholiness. But if a church is composed of a membership which is largely guilty of immorality, is it reasonable to think that God's Holy Spirit would dwell in her? Certainly not, for He, being pure and holy, will only dwell in a clean temple. If a church desires the Holy Spirit to reside in her, she must keep herself as "a chaste virgin to Christ" (II Cor. 11:2). The chief reason why the twentieth century church has lost its spiritual power is because the worldliness of its members has driven the Holy Spirit outside the church (Rev. 3:14-22).

Churches are composed of saved, yet imperfect, human beings. These are liable to misunderstandings, strifes, contentions, errors and immorality. Hence even punitive discipline is necessary in the government of the church. Exclusion from the church is the highest judicial act of the church to be done by the authority of Christ in accordance to the teaching of the Scriptures. It is to be exercised upon all, without fear or favor, who violate the sacred injunctions of the Bible relative to Christian conduct.

The bad example of a man is very contagious. One scabbed sheep infects the whole flock.

"Know ye not that a little leaven leaveneth the whole lump?" (I Cor. 5:6). As a little leaven will quickly spread the ferment through a great lump, even so scandalous sinners will destroy the purity of the church. Hence it is necessary to "purge out therefore the old leaven (referring to the putting away from among themselves that wicked person, v. 13), that ye may be a new lump, as ye are unleavened." I Cor. 5:7).

"Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salt-

more to witness what is said and to join with you in reasoning with the offender. If he is a reasonable person, he will hearken to the pleas of the disinterested party. But what if the offender will not hear either the disinterested party or the offended?

Christ answered this question by saying: "And if he neglect to hear thee, tell it unto the church; but if he neglect to hear the church; let him be unto thee as an heathen man and a publican" (Matt. 18:17). Observe that a personal offense is not to be introduced to the church for action until the aforementioned steps have been taken by the offended party.

Now notice that Christ said that after the proper steps had been taken, the matter was to be made known to the church. That is the offended should tell the pastor, deacons and the whole assembled church of this matter. Then let the church examine the matter. If the church finds the complaint groundless, let her rebuke the complainant. If she finds it well founded, let her rebuke the offender and call him to repentance.

But what if the offender will not ever hear the church? Are they just to forget the matter lest they offend some bigwigs? Certainly not. Christ declared that the church was to let him be unto them a "heathen and a publican." He who slights church admonitions is to be cast out of the church, secluded from the Lord's Supper, deprived of the dignity of church membership and put under disgrace. This is done that the guilty person may be ashamed of his sin and that the church may not be chargeable with it.

If the teaching of Christ on the subject of personal offenses among Christians was observed there would be very little trouble in the church. Most churches of this age have ignored the teaching of Christ on this matter. They have foolishly set aside the law of the Lord for the sake of expediency. The results have not been the peace and harmony which Satan promised these compromising Christians. Instead of this peace and harmony that the liberals hoped for, there is envy, strife and every evil work in the churches. This is all because Christ's words have been ignored and the wishful thinking of sinful men substituted in their place.

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ed? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men" (Matt. 5:13). Here Christ tells His church that their thoughts and affections, words and actions, are to be "seasoned with salt" (Col. 4:6). By being such they will create in men a taste and relish for the gospel. Mankind, lying in ignorance and wickedness, is unsavory and ready to putrefy so Christ sends forth his disciples to season the world with knowledge and grace. But what if the church herself becomes void of spiritual life. Salt is a cure for unsavory meat, but there is no remedy for unsavory salt. A church which has wicked persons in it has lost its influence for good; it is as an unsavory salt, unprofitable and good for nothing. The church must either practice discipline or she will become "good for nothing."

There are two kinds of evil dispositions which give offense to a church — the personal and public offenses. First, I want to discuss

### THE PERSONAL OFFENSE

In Matthew 18:15 Christ said: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou has gained thy brother." The offender mentioned here is a Christian brother, a fellow member of the same local church. If one brother offends another brother, the Lord taught that the offended person should go and tell the offender of his fault. The offender must not let his resentment of the offender ripen into secret malice, nor is he to go out and rail against him behind his back to the general public. Instead the offended must make the offending person mindful of his wrong by a private rebuke. This proves the offended desires his brother's repentance, not his reproach. Solomon said: "Go not forth hastily to strive, lest thou know what to do in the end of thereof, when thy neighbor hath put thee to shame. Debate thy cause with thy neighbor himself; and discover not a secret to another: lest he that heareth it put thee to shame, and thine infamy turn not away" (Prov. 25:8-10). When the offending party will hear the offended party, there will be an end to the controversy. When this rule is followed the apparent falling out among one another will be the occasion of the renewing of friendship.

Christ went on to say: "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." When the offending brother does not admit his fault, do not despair or give him up as an incurable case. Take two or

### THE PUBLIC OFFENSE

Some offenses are personal and are committed against a particular person in the church. Others are public and are not committed against the whole church in general. This is sometimes called a church offense because no one member is wronged more than another. The whole church suffers from the public offense because Christ's Law has been transgressed (I Cor. 12:26).

Any church member who is guilty of a public offense should have enough of the grace of God in his heart to prompt him to go to the church and acknowledge his guilt and seek forgiveness before charges are brought against him. But when an offender fails to do this, it is the church's duty to charge the guilty member and deal with him according to his conduct.

The Scriptures nowhere authorize the church to send a committee of three to visit a member who is guilty of a public offense and to try to get him reconciled to the church. When such is done, it is just an act of mercy on the part of the church.

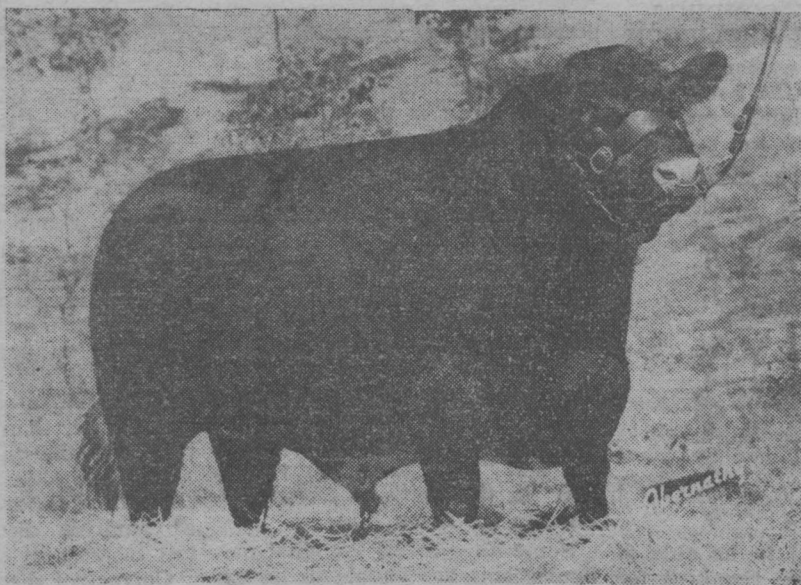
### HERESY GROUNDS FOR DISCIPLINE

Heresy or the spreading of false doctrine is a public offense and requires exclusion from the church in many cases. In Titus 3:10 it is written: "A man that is an heretick after the first and (Continued on page 8, column 1)

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## Discipline

(Continued from page seven)  
second admonition reject." Here Paul directs Titus what to do with heretics and heresy in the church. The heretic mentioned is not just a person poorly instructed in the faith who can be shown the error of his way. This person Paul calls an heretic is a self-willed individual who teaches what he pleases, independent of the teaching of the Scriptures and the practice of the church. He is a person who has forsaken the truth as it is in Christ Jesus and cannot be converted from the error of his way. Such a person is first to be admonished, instructed, warned and rebuked sharply that he may be sound in the faith by the pastor of the church (Titus 1:13). If the heretic proves to be obstinate and irreclaimable, the pastor should lead the church to sever such a corrupt member from the fellowship of the church. In Romans 16:17 Paul warned the Roman Christians: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." First the Apostle urges the church to sense the danger of heresy, to watch for those who propagate dividing doctrines which are contrary to the doctrine of Christ. Observe the blessing of the discerning eye, for a danger discov-

ered is half prevented. Second he tells them to "avoid" these heretics, that is, to shun all unnecessary communion and communication with them lest they be infected. This strongly indicates exclusion from the church. Certainly the church could not avoid such false teachers if they were permitted to hold membership in the church of the Lord Jesus Christ.

The Scriptures disclose that a heretic's "word will eat as doth gangrene" (II Tim. 2:17 margin reading) and cause division in the church. The church who continues to allow within its membership such false teachers will soon learn to their sorrow that such persons must not be permitted to lodge in the Lord's church. In most churches today heretics are able to get a following which will finally divide the church. The best way not to have the church wrecked is to put the wrecking crew out of it before they wreck it.

### CHURCH DISTURBANCE GROUNDS FOR EXCLUSION

The Word of God teaches that there should be peace and harmony in the church. Psalm 133:1 says: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" A church is to be of one mind (Phil. 1:27) and of one accord (Acts 2:1). In I Corinthians 1:10 we are

told: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." How can this be in a church? It can only be when each parishioner follows the Word of God and the leadership of the Holy Spirit. Each member must have "the mind of Christ" (I Cor. 2:16). Any act or spirit which affects the church in a hindering way should be looked into and the persons dealt with.

Those who persist in tattling and backbiting are to be excluded from the church: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." Here we read of men whose minds are corrupt because they will not stick to "the truth as it is in Jesus Christ." They suppose that material "gain is godliness," they use religion to promote their secular interest. Thus when men are not content with the words of Christ and the doctrine which is according to godliness, they will frame their own notions and try to impose them upon others. By this action they sow the seeds of all mischief in the church. Of such doting about questions comes envy, strife, evil surmisings and perverse disputings. When ever churchgoers leave the wholesome words of our Lord Jesus Christ, there will always be wrangling and quarreling in the church. Those who stir up trouble in the church are to have fellowship withdrawn from them — "withdraw thyself."

### DISORDERLY CONDUCT GROUNDS FOR EXCLUSION

In view of the numerous blessings promised to the harmonious church in the Bible, more than a few churches have sought a

rug so as to have a peace-at-any-price and to not injure some bigwig's social prestige! A true church of the Lord Jesus Christ can only have real harmony when its members live right and the church as a whole follows the Word of God.

Disorderly conduct is an expression used to refer to a public sin committed by a church member which exposes the church to shame and contempt in the eyes of the unconverted and to sister churches. It includes all sins which require severe corporal punishment by human law (Prov. 8:15; Rom. 13:1-4; I Pet. 2:13-14), provided those laws are not contrary to the laws of God (Acts 5:29). Any church member who through carelessness and indifference habitually absents himself from the regular services of the church is guilty of disorderly conduct (Heb. 10:25; Jas. 4:17).

In I Corinthians 5 Paul instructs the church at Corinth on the matter of dealing with a male member of their membership who had committed incestuous fornication. In verse 2 he condemns them for not "taking away from among" them the man responsible for such conduct. In verse 3 through 5 he tells them to take action against the offender "in the name of Christ" and in a full church assembly — "when ye are gathered together." This proves that church censures are Christ's ordinances and should be done in His name. In verses 9 to 10 Paul shows that church members cannot avoid association with ungodly persons in the markets of commerce. But he then declares that the church is not to permit in its company — membership — "any man that is called a brother" who is "a fornicator, or covetous, or a drunkard, or an extortioner." Then in verse 12 and 13 he reveals that God will judge those outside the church, but it is the church's duty to "judge them that are within" her fellowship. He concluded by urging the church to "put away from among" themselves the incestuous man (I Cor. 5:13).

We read in II Thessalonians 3:6 these words: "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." First, I note that in the church at Thessalonica there were some brothers who walked disorderly and not after the precepts of the Apostles. Second, I observe that Paul urged the church to "withdraw" fellowship from every one who did this and afterwards to mark that person and "have no company with him" in the sense of church fellowship (II Thess. 3:14).

Some have asked for what particular sins are people to be excluded? I answer this by referring the reader to the Old Charleston Baptist Association's Summary of Church Discipline which says: "There are some crimes so highly and pernicious in their own nature as to call for a speedy excommunication, unless the most evident marks of repentance appear in the offender, as (1) all sins that are against the letter of the Ten Commandments (Rom. 7:12; Matt. 5:17); (2) all that call for severe corporal punishment from human laws, provided those laws are not contrary to the laws of God (Prov. 8:15; Rom. 13:1-4; I Pet. 2:13-14); and (3) all such sins as are highly scandalous in their nature and expose the church to contempt (I Tim. 5:24; I Cor. 5:2). We find a black catalog of sins which call for this censure I Cor. 5:11; 6:9-10." To this I can only say, "Amen."

### SOME FINER POINTS MADE CLEAR

"Excommunication is a censure of the highest degree; it is a judicial act of the church in which, by the authority of Christ, she cuts off and entirely excludes an unworthy member from union and communion with the church and from all the rights and privileges there . . . This censure,

awful as it is, respects only the spiritual concerns of a man, as related to the church, and does by no means affect his temporal estate or civil affairs; it does not subject him to fines, imprisonment, or death; it does not interfere with the business of the civil magistrate; nor does it break in two the natural and civil relations between man and wife, parents and children, masters and servants; nor does it forbid attendance on the external ministry of the Word" (John Gill 1769).

Who is to do the excluding? No man can exclude either himself or some other church member. One can enter and leave the church only with the consent of the majority of the body. The act of excluding the incestuous man in I Corinthians 5 is called a "punishment inflicted of many" (II Cor. 2:6). The Apostle Paul did not expel the incestuous man from the Corinthian church. He urged the church to do it in a regular service (I Cor. 5:3-5). The power to withdraw fellowship lies in the church alone.

What is the Scriptural motive for church discipline? Certainly it is not to gratify selfish passions and resentments (Isa. 66:5; II John 9-10). It is such unscriptural abuse of church discipline which has caused many to turn completely against it altogether. The ultimate end of all church actions is the glory of God (Eph. 3:21). Disorderly practices of church members bring dishonor upon God's Divine institution. Corrective discipline is the most open and effectual way to remove the disgrace that an offender has brought upon the church. A disorderly member is not glorifying God nor is a church who fails to exclude immoral persons from its membership. She glorifies her head when she expels such and carries out Christ's law.

Corrective discipline is to be done to restore to the bride of Christ. The church — the bride of Christ — is a "pure virgin to Christ" (II Cor. 11:2 R.V.). To be a part of the bride of Christ one must be saved, Scripturally baptized and in fellowship with the local Baptist church he is a member of. Thus not all who have names on Baptist church rolls are actually a part of the bride of Christ.

Church censures are intended to bring about an orderly walk before the world. The church that lets immorality have free course among its members soon discovers that its members have no respect for an organization which does not live up to its rules. In times past a church member knew better than to live immoral. He knew the church dealt with scandalous sins. Because of the church's indifference to matters of punitive discipline, she has lost the respect of the world.

Corrective discipline is for the spiritual improvement of the excluded. God blesses church censures when they are rightly performed. They prove to be for edification, not destruction. When the excluded is brought to shame and repentance for his sins and confesses them, he is to be received again with all love and tenderness, and to be comforted that he might not be swallowed up with much sorrow (Jude 23; 11 Cor. 2:7).



## "No Way Out"

(Continued from page five)  
for us, who are unjust, that He might bring us to God. He was put to death in the flesh and quickened by the spirit. It is because of that, that we have a way out.

I come back to my text and I read that even God said that we will go through perplexity and there will be no way out, and for the average man that is true. But thank God, there is a way out for the believer — the blood, the blood, and the blessed hope. May God help you to realize that we do have a way out in the things of the Lord — not materially, but a way out spiritually. May God bless you!

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## GIVE US READERS—

We Will Give Them The Truth



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peace-at-any-price. They have watered down the Word of God so as not to offend hypocrites and immoral persons who hold membership in the church. But the pretended harmony they seem to enjoy is like that of one of the churches in Asia Minor. Sardis had no internal quarrels because the devil would not waste his time on a church that was "dead." On the other hand, the peace-at-any-price route has produced every thing but peace and harmony in churches which still have a few Bible-believing Christians left in them. There can be a false peace and harmony in a church where only Bible-deniers are found, but there cannot be any true peace and harmony in a church which tolerates evil and which has some devoted Christians who dare to "earnestly contend for the faith" (Jude 3). The Lord's sheep will not always continue to tolerate every form of immorality being swept under the