

A MOST IMPORTANT ANNOUNCEMENT ON NEW GUINEA MISSION WORK WILL BE MADE IN THE COLUMNS OF THIS PAPER NEXT WEEK

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

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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THE FIRST RESURRECTION

MILBURN COCKRELL
Dorsey, Mississippi

The Scriptures teach two resurrections: the first of the righteous at Christ's premillennial appearing in the air; the second of the wicked dead at the close of the thousand year reign of Christ on earth. The doctrine of the two resurrections is no novelty. It is one of the old landmarks of primitive Christianity. This was the view of the apostles and the early churches for the first three centuries of the Christian Era. From apostolic times until now, Baptists have been the constant advocates of this vital truth.

In Revelation 20:4-6 we read: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Perhaps no one passage of Scripture has induced numbers to make assertions and to arrive at unwarranted conclusions than this one has. Certainly the aid and guidance of the Spirit of truth is gravely needed to keep the honest inquirer in balance so that he may see with unprejudiced eyes the truth written here for our learning.

Not A Resurrection of Principles

Some well meaning, though mis-guided, souls tell us that in Revelation 20:4-6 we see a resurrection of principles, a resurrection

tion of patience, the holy boldness of the ancient martyrs. But in reading the passage with an unprejudiced mind, who would ever think that this was the meaning? Would any man believe this to be the true meaning if he did not have a pet dogma to defend, or an ancestral interpretation to maintain. That spoken of here is a resurrection of men. It is written: "The rest of the dead lived not again until the thousand years were finished." Does this mean the rest of the dead principles? the rest of the dead doctrines? One must have quite an



MILBURN COCKRELL

imagination to interpret it so. It surely is a literal resurrection of the saints mentioned here.

Not A Spiritual Resurrection

Still others make this resurrection a spiritual one. They interpret the passage to say: "Blessed and holy is he who is born again." But how can one make this metaphorical interpretation agree with the literal fact, "the rest of the dead lived not?" The Spirit of truth never jumbles metaphors and facts together. You cannot, without violence to the text, make part of it typical and part literal. The context certainly does not require such twisting and turning. The plain truth is, no one

can read the passage with an unbiased mind, having no theory to defend, without seeing in it two literal resurrections.

There are other things which plainly show that a spiritual resurrection is not under consideration here. These are four in number. First, John here saw a vision of the future. There is nothing uncommon or rare about the new birth. There have been thousands of instances of this ever since the world was.

Second, those raised in the text are those who have suffered for Christ and the gospel. Can it be thought that such persons have not been born again? Third, there is no spiritual resurrection after death, yet the people spoken of here are said to have been slain for their testimony. Fourth, if the living again before the thousand years is understood to be a spiritual resurrection, then the living of the rest of the dead — the wicked dead — must be understood in the same sense. It is expressly stated: "the rest of the" (Continued on page 7, column 4)

SO GREAT SALVATION!

ARTHUR ODENS
Fairmont, Minnesota

"So great salvation" (Heb. 2:3a).

The world is filled with wonders! There are the wonders of nature, science, medicine, and inventions of all kinds. Sometimes people talk about the Seven Wonders of the World. The universe is filled with wonders that could amaze us through all eternity. Thank God for the wonders of Creation! Truly, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Psalm 19:1). (Continued on page 7, column 1)

Why Do So Many Preachers Really Quit The Ministry?

By RAYMOND A. WAUGH
SAN ANTONIO, TEXAS

In recent times there have been several wide-spread statements pertaining to the difficulties with which the ministry is afflicted. Many well-wishers make much of the hardships which some ministers must supposedly endure. Very often emphasis is laid upon the disparity between the salaries of ministers and those of businessmen; and there is generally a great deal of difference. We hear, too, of the social adjustment problems of the "Preacher's Kids," as well as the lower standard of ministerial living and the insecurity which results from his frequent moves.

In some instances, ministers join in with their "friends" and reemphasize their difficulties. One, in recent years, took advantage of the national press to declare that he quit the ministry because he refused to be poured into the mold required by the church members and his denomination.

But I inquire, how can men who are called of God quit the ministry on the pretense that, "The people were mean to me," "The people didn't treat me right," "The people really paid no attention to what I said," or

"The people wouldn't do what I told them"? Did not our Lord Himself suffer thus? Has God ever promised His earthly servants anything but tribulation?

God very clearly shows us that His only begotten Son, Jesus



RAYMOND A. WAUGH

Christ, left the realms of glory in order to give His life in the midst of a people who would hate Him, despise His very offer (Continued on page 5, column 4)

Challenging Message On "Soldiering For Jesus"

PREACHED AT CALVARY'S 1968 BIBLE CONFERENCE

By TEX COBB
Stockdale, Texas

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." —II Tim. 2:3, 4.

Not only we as preachers, but perhaps all who are members of a scriptural New Testament Church should think along this line of enduring hardness as a good soldier of Jesus Christ.

"Who Makes Up This Army?" Of course, we would have to say that the elect do.

"ELECT according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." —I Peter 1:2.

"According as he hath CHOS-EN US in him before the foundation of the world, that we should be holy and without blame

before him in love."—Eph. 1:4.

God chose us. He elected out of the sinful wastes — the fallen men of Adam's race — individuals for salvation. I believe there is an election within election. In other words, we are not only elected to salvation, but also to church membership. Not all of those who are elected to salvation are in the church, and because I believe in the Divine, absolute, sovereignty of God, there would have to be those who are elected to church membership as well as salvation. There are saved individuals that do not belong to the Lord's church. There must be a joining. But even the Lord said, "Thy people shall be willing in the day of thy power." Only in the day of this power will people be willing to join His church, or do the (Continued on page 6, column 4)

MUST HAVE BEEN A CAMPBELLITE

I heard a preacher the other day, tell about visiting in a jail and he came across a woman and her daughter that were in jail for bootlegging whiskey. That was back in prohibition days, and this couple wasn't doing the real bootlegging — they were just stooges of some others and had the whiskey on their premises. The preacher talked to them and they told him their people were of a certain religious persuasion and said, "Will you see the pastor of a church of that denomination and ask him to come and talk with us." He said, "I certainly will." He went to the study of a pastor of that denomination and gave him the request of the two women, and the pastor said "No, I'm not going to see them." "Why?" The pastor said, "To be perfectly plain, it is none of your business." The preacher said to him, "It is my business, for I (Continued on page 2, column 5)

MORE METHODIST HERESY

Some folk have thought I do not give the Methodists a square deal when I have said more than once that a man did not have to even pretend to be saved to get into a Methodist church.

One Sunday, several years ago, Mr. Combs, the pastor of the biggest Southern Methodist church in Lexington, Ky., said: "I have heard preachers say that no one should be admitted into church membership who has not been converted. I do not agree with that contention. . . . And I maintain that when a person sincerely unites himself with the church he shows some interest in his spiritual welfare, and is a great deal safer inside the church than he is outside."

That is as bad as Campbellism or Catholicism. They both teach church salvation. This preacher does not say the church saves, but he does say a sinner is safer on the inside of the church than (Continued on page 2, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SEVEN QUESTIONS ON BAPTISM"

"Let a man so account of us, as of the ministers of Christ, and standards of the mysteries of God."—I Cor. 4:1.

The word "mystery" doesn't mean something that we can't understand, but it means something that you understand only when you have been taught. For example, I don't know what the various lodges may teach. I might say that I am not concerned about knowing either, but the only way I can understand the mysteries of the lodges is to be taught these mysteries — that is the secrets of the various lodges. As I say, the word "mystery"

isn't something that we can't understand, but it is something that we only understand if we are taught. The Apostle Paul is saying there are certain mysteries so far as God's Word is concerned, and if we have been taught them, we certainly should thank the Lord because of this. Paul says that we are to be stewards of these mysteries of God, which means that we should do everything that we can to help others to understand, and that we should guide all believers into the knowledge of God's Word. I think we ought to be very careful relative to the doctrine

of God's Book, that we stand for them, that we teach them, and that we do our best to help others to understand them too.

If you entrust me with a diamond ring and tell me to keep it for you, then I am a steward of that ring. Or if you entrust me with a million dollars and tell me to hold it for you or invest it, then I am a steward of that money. Or if you allow me the use of your automobile, then I am a steward of that automobile. Paul says that we are stewards of the mysteries of God, which means that we are stew-

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Methodist Heresy

(Continued from page one)

he is outside. Peter did not think so. He told Simon Magus, a church member, that he "had neither part nor lot in this matter; for thy heart is not right in the sight of God. . . Thou art in the gall of bitterness and the bond of iniquity." Being in a church did not make him any safer. He was still bound by the shackles of sin and as wretched as any outsider. Jesus did not think so either. Judas was both a church-member and a preacher. Yet Jesus said he was a son of perdition and that he was lost. Church membership did not make him any safer.—J.R.G.



"Seven Questions"

(Continued from page one)

ards concerning all the things found in the Word of God.

That puts me in a peculiar situation to realize that I am a steward of this Book. My business is to stand for the things that are written on the pages of this Book. And that is your position. We are stewards of the mysteries of God.

I have some seven questions that I want to ask, all of which have to do with baptism, and I will try to answer those questions in order to try to help you realize how wonderfully important it is to be a good steward of the mysteries of God.

WHEN WAS JESUS' CHURCH ESTABLISHED?

Jesus said:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

I don't know just when in the ministry of Jesus that He established His church, but I do know that He established it. I do know that He established it before the day of Pentecost, for the Lord Jesus Christ in Matthew 16:18 was talking about His church prior to the day of Pentecost. There are a number of other reasons whereby I can know that the church was established prior

Wall Chart On "The Trail Of Blood" Now Available



One of our most faithful readers of THE BAPTIST EXAMINER for many years, Mrs. Cletus Snyder, of Winston-Salem, North Carolina, has made a large wall chart (28 inches x 54 inches in size), relative to "The Trail of Blood." It has been done in several colors and those preacher brethren who have seen it, have expressed themselves very favorably concerning it.

Mrs. Snyder is a member of the Grace Baptist Church of which Brother Joe Wilson is pastor. They have had it framed and it hangs in the church building. Brother Wilson has used it considerably in his preaching relative to Baptist Church truth.

Of course, there is a small chart in the back of "The Trail of Blood." Many times through the years, people have asked me if it were possible to secure a larger chart which has never been possible. Any number of churches of my acquaintance have had this chart painted on their walls and it has truly been a blessing and an edification to the truth for the church.

Many of the brethren who have

seen this chart made by Mrs. Snyder have asked relative to securing it, and she has offered to reproduce it at a cost of \$15.00 each. This would be the best \$15.00 that a church could spend for the teaching of the truth relative to the church that Jesus built. It would surely be a blessing to every church to have such a chart as it would be the means of teaching church truth to all of the congregation very easily.

They are made on sign cloth, so that they can be rolled, and shipped in a mailing tube. Therefore, it would be a very simple matter for her to mail one of these charts to anyone who would want one.

Knowing Mary Ann and Cletus as I do, and knowing how they love the truth, I will personally guarantee the satisfaction of anyone who purchases these charts, and I would suggest that you place your order for one or more immediately.

Now, don't write me. Write Cletus Snyder direct at:

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to Pentecost.

The Lord Jesus Christ gave a rule of discipline to His church, for He 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 hast gained thy brother. 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. And if he shall neglect to hear them, tell

it unto the CHURCH; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." — Mt. 18:15-17.

You will notice that Jesus gave this rule of discipline to this organization prior to Pentecost, because He gave it in the days of His own ministry. This would tell us that the church was already in existence during the ministry of the Lord Jesus Christ, since He gave to His church this rule of discipline.

I will give you another reason whereby I think the church was in existence before Pentecost.

Listen:
"I will declare thy name unto my brethren, in the MIDST OF THE CHURCH will I sing praise unto thee."—Heb. 3:12.

The only time it is recorded in the Word of God that Jesus ever sang, in the midst of the church was at the time of the

observance of the Lord's Supper. When the Lord Jesus Christ had instituted the Lord's Supper, we read:

"And when they had SUNG AN HYMN, they went out into the mount of Olives."—Mark 14:26.

Beloved, if that was the only time that Jesus sang in the church (and we know that this took place prior to the day of Pentecost, because it took place during His lifetime — in His ministry), then we know that the church was in existence before the day of Pentecost.

So I say to you in answer to the question, when was Jesus' church established, it was established during His ministry here on earth. Sometime in between the hour that John the Baptist baptized Him and the time that He, Himself, died and went back to glory — sometime in there, Jesus established His church.

I have known men who have said that they knew precisely at what time, or at what place, He established His church. I think I know, but I have never been absolutely sure about it. Though I am not certain as to the exact time when He established His church, I do know that it was established during His lifetime, and during His ministry here on this earth.

I go back to the time when our Lord formed Adam, and I read:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2:7.

If you will notice, you will see that God formed man and that he had a dead body when He was formed. After God formed him, and breathed into him, he became a living soul.

I believe that Jesus Christ established His church while here in the days of His flesh. Later, on the day of Pentecost, the Holy Spirit took up His residence in the church. I look upon the Holy Spirit taking up His residence in the church in precisely the same relationship as God the Father breathing upon Adam, and Adam becoming a living soul. In other words, while He was here with the church, that church was controlled entirely by Him, and when He left, the Holy Spirit took up His residence, and from that time on, the Holy Spirit has controlled, and the Holy Spirit has had His residence here in this world within the church that Jesus Christ built.

I don't say the Holy Spirit is in the PTA, and I don't say that the Holy Spirit is in the Red Cross. I don't say that the Holy Spirit inhabits the Eagles' Club or the Lions' Club. I say that Jesus built His church, and the Holy Spirit became the ruling personality of that church after Jesus Christ ascended to the Father. On the day of Pentecost the Holy Spirit baptized the church that Jesus built, and from that time on, the Holy Spirit has had His residence in the church. Listen:

"In whom ye also are built together for an HABITATION OF GOD THROUGH THE SPIRIT." Eph. 2:22.

I ask again, when was Jesus' church established? I say it was established sometime during His lifetime and the ministry of the Lord Jesus Christ, prior to the day of Pentecost. On the day of Pentecost, the Holy Spirit took up His residence in the church and He has never had His residence any place else, but in New Testament churches.

That cuts out an awfully great number of people. That cuts out the Methodists, the Catholics, the Holy Rollers, the Campbellites and all the crowd of the Romanists and the Protestants. The Holy Spirit does not have His residence in any of those organizations. In the days of the Apostles, when Paul wrote to the church at Ephesus, He had His residence in a New Testament Baptist Church, and I have never learned of Him taking His residence any place else from the time down to this hour.

II

HOW MANY CHURCHES DID JESUS BUILD?

Today at noontime, if the Lord wills, I plan to take my wife to dinner. When I say I plan to take her out to dinner, I plan to take one wife. Others will go along with us, but I plan to take my wife to dinner.

Jesus said, "I will build my church." How many churches did He build? I don't think it ought to give rise to any argument. I don't think it ought to be the cause of any dispute. I don't think it ought to be the means of causing anybody to question Jesus Christ just established on church, for He said, "My church."

I know it wasn't the Catholics or the Romanists. They like to be called Catholics (indicating world wide), and I don't like to call them that, first because they like it. I like the word Romanists, name that they hate. They don't like to be called Romanists, yet (Continued on page 3, column 1)



Campbellite

(Continued from page one)

promised those women to bring you their request, and I want to be able to tell them why you refuse to come to see them.

"Well, if you insist, I'll tell you," said the pastor. "There isn't any facilities for baptizing those women there at that jail, so they couldn't be saved even if they wanted to. What's the use of going to see them, when I can't benefit them?"

There was a pastor who mixed water with blood. He didn't believe that the blood of Jesus Christ cleanseth from sin. He thought that it took water — and when he had no baptism, he had no message of salvation for those two lost women. I thank the Lord as a Baptist and a believer in the Bible, I have a message of salvation for a person anywhere.

—Faith and Life

Treasury of David

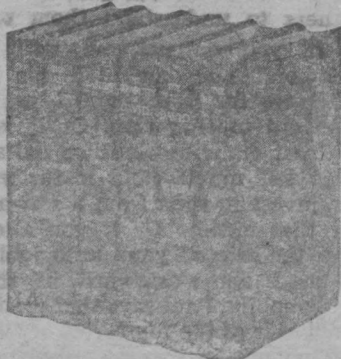
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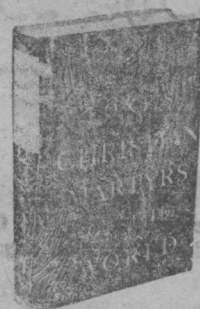
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"Seven Questions"

(Continued from page two)
that is what they are. I know Jesus didn't establish the Romanists, because they didn't come into existence until about 600 A. D.

Martin Luther established the Lutheran Church in 1521; John Calvin brought the Presbyterians into existence in 1532; Henry VIII brought the Episcopalians into existence in 1533; John and Charles Wesley brought the Methodists into existence in 1730; Alexander Campbell brought the Campbellite or Christian Church into existence in 1827; Joe Smith, an itinerate ne'er-do-well, brought the Mormons into existence in 1830; and Christian Science was established by Mary Baker Eddy in 1879. I know Jesus didn't build any of these so-called churches, since they were all built hundreds of years after His earthly ministry ended.

I ask my question again, how many churches did Jesus build? He said, "I will build my church, and the gates of hell shall not prevail against it." I believe He built one church. He built it in the days of His flesh. It was empowered by the Holy Spirit on the day of Pentecost, and from that time down to this, the Holy Spirit has had His residence in only New Testament churches, like the one He built.

III

TO WHOM DID JESUS GIVE THE ORDINANCES?

It seems obvious to me that He gave those ordinances to the church. On the mount after His resurrection, He said to the apostles:

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." —Mt. 28:18-20.

To whom was He speaking? All the crowd who believe in the invisible church will tell you that Jesus gave the commission to the disciples, as individuals. If He did, when they died, that commission died. I contend that when Jesus said, "I am with you

all the way, even unto the end of the world," that commission was given to somebody, or something, that was going to last throughout all ages. It had to be given to the church that Jesus built, that He established, and that was to be empowered by the Holy Spirit on the day of Pentecost, and which was promised perpetuity.

I think Jesus gave His commission unto the church, for when Paul wrote to the church at Rome, he said:

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was DELIVERED YOU." —Rom. 6:17.

When Paul wrote to the church at Corinth, he said:

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I DELIVERED THEM TO YOU." —I Cor. 11:2.

I ask you, to whom did the Lord Jesus Christ give the ordinances? In every instance you will find in the Word of God that the ordinances were given to the church — not to an individual, but to the church.

If that be true, then there are an awful lot of people who haven't any right to baptize. If He gave the ordinances unto the church, then only His church has the right to baptize. If the Methodists, the Campbellites, the Holy Rollers, and Episcopalians are not true churches of Christ, but man-made organizations, which I contend they were, and are — since they are not true churches, the commission was never given to them, the ordinances were never delivered unto them, and they have no right to administer the ordinances. The only church that has the right to administer the ordinances of the Lord Jesus Christ is a church that is patterned after the New Testament church — one that has an unbroken line of continuity and perpetuity from the days of Jesus Christ down to the present time.

I ask you, does the Kiwanis Club have the right to baptize? You will admit they do not, for they are a club. Well, how about the YMCA? Do they? No, they are not a church. There is an infidel club in New York City, and I have been told it is the most exclusive club in the world. Does that club have the right to

baptize? You say that it does not, because it is only a club and not a church.

I ask you then, when John and Charles Wesley started a church, was that a church? No, it was just John and Charles Wesley. They didn't have any right to baptize either. When Alexander Campbell was excluded from the Baptists and started a church that has gone by a dozen different names down to the present time, which I would rather call Campbellites, in that it includes all of them, was Alexander Campbell a church? No, he was just an individual, and he didn't have the right to baptize. When Henry VIII started the Episcopalian church, I ask you, did he have the right to baptize? No, he was just a man. The Catholics had "kicked" him out, and he started a church for himself.

If these men didn't have the right to baptize back there, when did they get the right? You say,

IF YOU ADMIRE,
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"Brother Gilpin, it is, all right now." Let me ask you this: how long does a wrong remain a wrong before it becomes a right? I ask you simply, how long does it take for a wrong to remain a wrong before it becomes a right? It was wrong for Henry VIII to baptize, it was wrong for the Wesleys to baptize, and it was wrong for John Calvin to baptize. I ask you, when and where did it become right for their organizations to start baptizing?

I come back to my question, to whom did Jesus give the ordinances, and I say that He gave them to His church, as He didn't give them to any organization besides His church.

IV

DO BAPTISTS HAVE THE AUTHORITY TO BAPTIZE TODAY?

Let's go back to the days of John the Baptist and hear his statement as to where he got his authority to baptize. Listen:

"And I knew him not; but HE THAT SENT ME TO BAPTIZE WITH WATER, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." —John 1:33.

You say, "Brother Gilpin, do you mean to say that John was sent to baptize with water?" Be-

loved, it isn't what I mean; it is what God's Book says. God's Word says that John was sent to baptize with water. Let's see how he did it.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." —Mt. 3:13-17.

When did God the Father say that He was well pleased? It was when Jesus Christ submitted to baptism at the hands of John the Baptist — the only man we read about in the Word of God who had the authority to baptize.

If I go to a Campbellite preacher, and he baptizes me, what am I? I am a Campbellite. If I go to a Holy Roller, and he baptizes me, what am I? I am a Holy Roller. Jesus Christ went to John the Baptist, and John the Baptist, with authority from Heaven to baptize, immersed Him in the name of the Father, the Son, and the Holy Spirit, and when he did so, I ask, what was Jesus Christ? He was a Baptist. He had been baptized by a Baptist preacher. I say Baptists, and Baptists only, have the authority to baptize.

In fact, I will go so far as to say this: the Romanists and the Protestants are running without being sent. They have no authority to preach the Word of God. They have no authority to carry out the Great Commission. They have no authority to baptize. All they are doing today, they are doing in their own strength, apart from the will of God and the Word of God.

V

WAS JOHN'S BAPTISM CHRISTIAN BAPTISM?

It looks to me like it must have been Christian baptism because God recorded it in all four gospels. Listen:

"The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, from heaven; he will say unto us, Why did ye not then believe him?" —Mt. 21:25.

"The baptism of John, was it from heaven, or men? answer me." —Mark 11:30.

"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." —Luke 7:29, 30.

"And John also was baptizing in Aenon near to Salim, because there was much water there; and they came, and were baptized." —John 3:23.

All four of the gospel writers — Matthew, Mark, Luke, and John — recorded the baptism of John the Baptist. I ask, was John's baptism Christian baptism? Evidently God thought so, because all four gospels recorded the fact of his baptism.

There is another reason it was Christian baptism. The man they chose to be the successor of Judas Iscariot had to have John's baptism. When they were choosing the successor to Judas, this was one requirement they gave. Listen:

"Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." —Acts 1:22.

What kind of baptism did the successor of Judas Iscariot have? He had to have the kind that was administered by John the Baptist. Evidently the first church must have thought the baptism of John was Christian.

But I have another reason. What kind of baptism did Jesus have? The baptism that was administered by John. If the baptism that was administered by John the Baptist was not Christian baptism, then Jesus Christ Himself never had Christian baptism. The only baptism He had was that administered by John the Baptist.

How about the twelve apostles? The only baptism they had was that administered by John the Baptist.

So I say that the baptism of (Continued on page 4, column 4)



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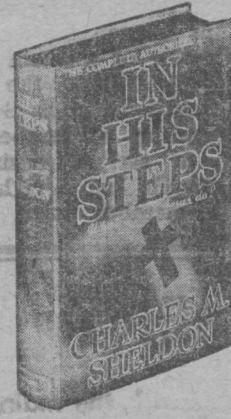
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THE BAPTIST EXAMINER
MARCH 8, 1969
PAGE THREE

The Baptist Examiner FORUM

"If an individual (particularly a preacher) is Scripturally excluded from a church, and he admits that his exclusion was just, should he be called upon to pray publicly, or should he be recognized in anywise by any church, until he has repented and made matters right with the church that he has offended?"

AUSTIN
FIELDS

610 High Street
Cool Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



No, he should not be called upon to pray or be recognized as to any office that he has held in any church; rather he should be considered as a publican and sinner.

"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and publican." Matt. 18:17.

We do not call upon sinners to pray. From this verse, an excluded member is to be considered as a sinner, or as if he were not saved. This does not mean that he is a sinner, rather he is to be considered as such. Therefore, he is no more qualified to pray than a sinner. It is a serious thing to be Scripturally excluded from a true church.

One of the results of exclusion is destruction of the flesh. If one is properly excluded because of sin and error in his life, he must be proud, or else he would have repented, and confessed his wrong. Because of pride, the Spirit tells the church to turn such a one into the hands of Satan for destruction of his proud flesh.

"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." I Cor. 5:4-5.

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 18:19.

Not only did He give to her the keys, but he gave to her the Holy Spirit as the Comforter, to guide her into all truth. Read John 16:7 and 7:14. If one is Scripturally excluded from the church, it was the Comforter who led the church in her action. I am aware that He (Comforter—Holy Spirit) will honor His own work. In honoring His own work, He would not carry the prayer of one who was excluded to God. The only prayers that reach God's throne are the ones carried by the Spirit.

"Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for

as we ought; but the Spirit itself maketh intercession for the saints according to the will of God." Romans 8:26.

The Spirit, leading the church to exclude one of her members, would not act as intercessor for such a one, and to call on him to pray would be in vain for his prayer would only be words from the lips not from his heart. His prayers would go no higher than the ceiling.

His not confessing his sins gives evidence that he is regarding, or holding iniquity in his heart, and God has very clearly told us that his prayers will not be heard.

"If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18.

Another reason for withdrawing from a member is to make him ashamed.

"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." II Thess. 3:14.

If we were to call on him to pray, preach, or recognize him in any way, that would indicate that he has the same privileges he had while he was a member, and it would not lead him to be ashamed. If all privileges are taken from him, it would cause him to reconsider his actions, therefore leading him to repent of his wrong, so that he might be restored to full fellowship, with the Lord, and His church.

Thus, my answer to this question: he should not be called on to lead in prayer nor should he be recognized in anywise until he has repented.

L. G.
COOK

701 Cambridge
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If this preacher has been Scripturally excluded from a church no other church should recognize him in any way whatever until he has repented and made matters right with the church he has offended. Whether he admits his guilt or shouts his innocence from the housetop makes absolutely no difference so long as his church knows beyond a shadow of a doubt that he is guilty. And that is the only way his exclusion can be Scriptural. Excluding a member of a church is serious business. And no church has a right to exclude a member until that

church has full knowledge of his guilt.

Then when the church has that full knowledge and Scripturally excludes the preacher (or any other member) he is not only out of fellowship with his church, he is out of fellowship with his Lord as well. There is just no such thing as being in fellowship with the Lord while a person (preacher or not) stands Scripturally excluded from one of the Lord's churches. He commands His churches to discipline her members. And when she does it Scripturally, He honors that church's action. I believe He expects His other churches to honor it just as He does. So when a sister church fails to honor the Scriptural action of a church I am persuaded she dishonors her Lord and does hurt to the excluded member. God's Word (I Cor. 5:5) says *"To deliver such an one unto Satan for the destruction of the flesh (fleshly nature)."*

The object of the exclusion is to bring the erring member to a realization of his error. But if a sister church grabs the excluded member out of the hands of Satan (so to speak) and thereby gives him a false feeling that his exclusion really doesn't amount to anything, she does this person a great injustice. And I do not believe our dear Lord is too happy about it.

JAMES
HOBBS

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South Shore, Ky.



This question is answered with a very definite and firm "no." Remember, we just recently had a question similar to this and I said then that any church that would receive an excluded member of our church would be breaking fellowship with us. This is still true. I would feel that the church that recognizes an excluded member in any way is deliberately "slapping the church in the face" that excluded him. It is not wise, it is not good, and it is not ethical. Let me proceed to show you why. (Since I have already shown you about church discipline in the other answer, I will not spend much space on that in this answer.)

A person who has been excluded is guilty of some sin — spiritual or moral. *"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."* (Isa. 59:2) You ask if he could be called on to pray publicly. No, because as long as he has not repented of his sin and made matters right with the church he is out of fellowship with God. His sin forms a wall between him and God and God will not hear his prayers.

Any man who claims that his exclusion is just and will not repent and ask the church to forgive him, is deliberately disobeying God. *"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."* (James 4:17).

If we are not careful we might be guilty of being charged with the same charge as the wicked in Rom. 1:32. *"Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."* We certainly would be guilty of seeming to have pleasure in them that do them if we do not condemn the unrepentant excluded church member. Rom. 2:21 says, *"Thou that*

preachest a man should not steal, dost thou steal?" Do we teach that a person who sins against God should repent? If so then how can we recognize one who does not.

Before I close, it is necessary to say that we should not ignore or stand off from such a person. The purpose of exclusion is to, hopefully, show the individual that he has sinned against God and is guilty. We should strive to deal with the person.

ROY
MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



This question calls for an opinion, for I don't recall any Scripture that deals specifically with such a case. My own opinion is that such a person OUGHT NOT BE CALLED ON FOR PUBLIC PRAYER or for anything else until he straightens up things with the church that has excluded him. Sometimes people are excluded unjustly, but since in this case the person admits the justness of his exclusion, he certainly ought to make amends.

One of the great troubles about the exclusion of church members is the practice of other churches condoning the excluded ones. To illustrate, a church where I was once pastor, excluded a member, and shortly afterwards the church received a letter from another church saying, "Upon the basis of his having been excluded from your membership, we have received Bro. So and So into our fellowship."

"Seven Questions"

(Continued from page three)

John the Baptist was Christian baptism in view of the fact that all the gospel writers record it, in view of the fact that Judas' successor had to have Baptist baptism, and since Jesus and the twelve apostles never had anything else, it must have been Christian baptism. I say to you then, the baptism of John the Baptist was Christian baptism, and anybody who has anything else has a false baptism.

VI

WHY INSIST ON RE-BAPTISM?

Before I answer this question, let's go back and remember that re-baptizing was the policy of Baptists exclusively since the days of Jesus, down through the Dark Ages, until a few years ago. They were even called Ana-Baptists during the Dark Ages. The word "ana" means "over," and putting that

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with the word "Baptist," when you call a group of people Ana-Baptists, you are saying that they baptize over again. They didn't believe in the baptism of the Romanists, so when a person from the Romanists was saved and came to unite with the Baptists, he was baptized again; therefore they got the nickname "Ana-Baptists."

Why should we insist on re-baptism today? In a little while I am going to immerse, on the authority of Calvary Baptist Church, a young lady who has placed her faith in the Lord Jesus Christ, and who has already been immersed at the hands of a so-called Baptist Church. Why should we insist on re-baptism, especially when she has been immersed at the hands of that so-called Baptist church? I'll answer in this manner: The church that immersed her has no authority. It was started by a man. I don't care what name you put over the door. It is the doctrine that the organization holds that makes it a Baptist Church. The church, so-called, that immersed this young lady that we are going to immerse this morning in the name of Jesus Christ and on the authority of Calvary Baptist Church — that organization that immersed her originally was started by a man that had no authority to do so.

I ask, why should we insist on re-baptism? I want her to be an obedient girl. I don't want to start her out by being disobedient to my Lord; and if we were to receive her into this church without re-baptizing her I would be a part in her being disobedient to the Lord, and don't want to help anybody to be disobedient.

Why should we insist on re-baptism? I want her to be in the Bride of Christ. I don't know that I will be, but I would like to be. I know one thing: nobody will be in the Bride of Christ who doesn't have Baptist baptism. I am not saying they won't be in Heaven, but I am saying that there isn't going to be anybody in the Bride of Christ who doesn't have Baptist baptism. I don't want this girl to fail to be in the Bride of Christ.

As I say, nobody will ever be in the Bride of Christ that does not have Baptist baptism.

Listen:

"But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil ALL RIGHTEOUSNESS. Then he suffered him."—Mt. 3:14, 15.

(Continued on page 5, column 1)

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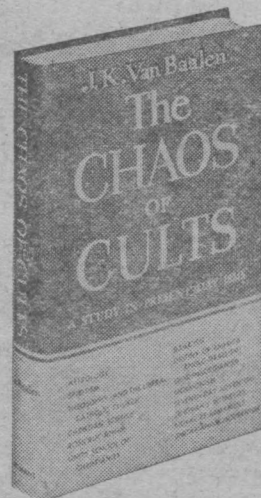
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PAGE FOUR



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"Seven Questions"

(Continued from page 4)

I say then, baptism is a righteous act.

Notice again:

"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."—Rev. 19:8.

It says in the verse before, that she "hath made herself ready." The righteousness that she had was something that she had done. She had made herself ready. She had gotten Baptist baptism because Jesus Christ Himself said that baptism at the hands of John the Baptist was a righteous act.

I say then, I want Joan Shockley to be re-baptized because the organization that baptized her didn't have any authority, since it was started by a man, and not through another church. I want her to be obedient to our Lord and someday to be in the Bride of Christ.

VII

WHEN DOES A TRUE CHURCH LOSE HER RIGHT TO BAPTIZE?

We say that Baptists have the right to baptize, and down through the years Baptists have had that right. We believe we are in the succession, and in the line of perpetuity, and therefore we have that right. When can Calvary Baptist Church as a true church under Jesus Christ today, lose her right to baptize?

Whenever Calvary Baptist Church starts sprinkling, we have lost our right to baptize, because then we corrupt the mode of baptism. The mode is immersion.

When Calvary Baptist Church starts baptizing sinners to wash away sins, we lose our right to baptize, because we are corrupting the purpose of the ordinance of baptism.

When Calvary Baptist Church starts baptizing babies, we lose the right to baptize, because we are corrupting the subject of baptism.

When Calvary Baptist Church starts taking alien immersion—that is, immersion that is performed by some organization that didn't have the authority to baptize—we lose our right, because we have corrupted the authority of baptism.

Don't you see, beloved, if you corrupt the mode, the purpose, the subject, or the authority, a church loses its right and its authority to baptize?

I established through the First Baptist Church of Russell, Ky., the First Baptist Church of Raceland, Ky., which is just over the hill from Russell, some forty years ago. There isn't a question in my mind but that the church at Raceland had the authority to baptize, as they were Scripturally organized and Scripturally pastored to a great extent by every preacher who pastored that church until some two years ago. The pastor, two years ago, took a man into the church that we wouldn't take here. He was a member of a church in Ohio—a man-made organization that

was filled up with alien immersion, and he himself had been unscripturally immersed. He came to me and wanted to unite with Calvary Baptist Church. I said to him, "The only way we can take you in, is to take you under. You have to come under the water if you are going to come in."

This reminds me of a fellow, years ago, who lived across the river in Ironton, Ohio, who wanted to unite with us. He said that he would meet me half way. I said, "Yes, and I'll drag you under the water the other half way to shore." I meant it, beloved. I would have put him under the water the rest of the way.

This fellow, two years ago, wanted to unite with our church, and I said, "You have to be immersed. We do not consider that you have scriptural baptism." I thought he was going to submit, but it so happened that he was a married man, and when I say he was married, I mean he was married! His wife changed his mind. That is a strange thing isn't it? A man's wife changed his mind. He knew what the Lord wanted him to do, but his wife changed his mind, and he went to Raceland, and they took him in.

When I heard that this church had taken him in, I wrote the pastor. I said to him, "I understand that you took this man into your church last night. He didn't have baptism, and you know he didn't; and when you took him in, you corrupted your church." I said, "Anybody who has been in your church prior to this, we would have accepted them into Calvary Baptist Church, face value, but anybody that you baptize in the future, we would not accept, because you have no authority whatsoever to baptize now. You have corrupted your church by accepting alien immersion. You have corrupted your own authority." He came to see me a few days later and said, "I am afraid you are right," but he didn't do anything about it.

I would say to the First Baptist Church of Raceland this morning, "Anybody that you have baptized since you took this man into your church, their baptism is null and void. It is worthless because you have corrupted your own authority by taking a man into your church who was not Scripturally baptized."

I say a church loses its authority to baptize when that church starts taking alien immersion.

People say, "It looks to me like Brother Gilpin is making a mountain out of a mole hill." Let me ask you, if you had been passing counterfeit money all your life, would you think it was wrong to start passing some genuine \$5, \$10, or \$20 bills around? Would there be anything wrong with changing and giving out good money? I think if a person has had counterfeit baptism, it is the only logical, honorable, and honest thing to do, to submit to Scriptural baptism at the hands of a New Testament Baptist Church. I contend that the

baptism of a false church is no better than a counterfeit dollar.

Let's look at it from the standpoint of marriage. Here is a man and a woman who have been living together in a common-law marriage. They have never been married. I don't think that anybody would argue with me, to say that it was right for them to have lived thus. I think that anybody here would say that they have done wrong, and are doing wrong to continue. One of our dear friends in Florida, he and his wife had been living together for years and had never been married. She was what we would call a common-law wife. Do you think they were wrong a few months ago when they both were convinced they were doing wrong—do you think they did wrong when they called their pastor who didn't know anything about it and called their lawyer, to be sure the thing was done legally, and were married after they had lived together for years? I consider that this was the only thing they could do to be honest in the sight of God.

I think if a person has had wrong baptism—faulty baptism—

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I think the only thing he can do is to submit to an authorized baptism at the hands of a New Testament Baptist Church, and failing to do so is putting baptism on the same plane as common-law marriage.

Let's look at it from another standpoint. I am using B. H. Carroll's illustration in this respect. He said there was a man who came to this country who was a Welshman. He saw the country how it was operating, liked it, and decided to stay. He decided he wanted to be a citizen of the United States. He was talking to an Irish friend of his, and this Irishman said, "I'll take care of it for you." He went to the Post Office and got the form of naturalization, the oath the man was to swear to, and he got the Welsh friend to repeat after him, with his hand upraised, the oath of naturalization. This Welshman repeated the oath just as solemnly as if he had been in the presence of a Federal Judge, who had the authority to do so. This Irishman took the papers, signed them, and gave such to this man and said, "You are now a naturalized citizen of the United States," and the man presumed that it was so.

A few months passed, and time came for an election. The Welshman proudly walked over to the voting place, expecting to cast his first vote as a citizen of the United States. However, when he arrived, those in charge of the election said, "But you are not a naturalized citizen. You are a foreigner. You are an alien. You can't vote in this election or any other election in the United States, until you have been naturalized." This Welshman insisted that he had, and he gave the name of the good man who had naturalized him, and brought out his certificate to show that he had been naturalized.

Beloved, the law that perscribed the oath, also perscribed who should administer it, and the law didn't say anything about an Irishman who didn't hold the title of a Federal judge. The result was that though this Welshman was honest and desirous of complying with the law, and doing that which was right, and though the Irishman was right in thinking he had the authority to do so, they were both wrong, and the man had to be naturalized properly at the hands of a Federal judge in order to call himself a citizen of the United States. Likewise, anybody who wants to call himself baptized has to be baptized under the authority of a Missionary Baptist Church, by immersion, after having confessed faith in the Lord Jesus Christ as Saviour. A baptism apart from this is of no more value than a counterfeit dollar, a common-law marriage, or a naturalization that isn't legal in the eyes of the law.

May God bless you!

Quit . . . Ministry

(Continued from page one)

of blessing, and eventually crucify Him. And if Jesus, in Resurrection Glory, promised the chief of the Apostles, Peter, only an ignominious death for a lifetime of service (John 21:18), how can men of God today expect a life of generous response from their religious public? The Apostle Paul forsook the pleasures of executive leadership among the Jews in order to give himself fully in the cause of Jesus Christ. But at the close of his life he cried:

"For I am now ready to be offered, and the time of my departure is at hand."

Surely, then, no truly called man of God would join a published minister of today in his "piteous cry":

"But finally, out of prayer and contemplation, came my painful decision. This was not the ministry to which I had felt a call. Nor did there appear to be any hope that things would change for the better in my lifetime. Soon I would have a larger family. And, as is the case with many other ministers who want to quit, I would be trapped. My life then would be little more than a U.S.O. for civilians or a Sunday - morning mutual admiration society."

The Historical Pattern
To all who are schooled in the

Bible, it should be apparent that service to Christ does not promise worldly success or a multitude of fleshly rewards. Rather, we learn that:

"The friendship of this world is enmity with God, and that whoever therefore will be a friend of the world is the enemy of God."

In proof of these truths, the Word of God tells us of many who were failures in this world.

Noah, for example, preached 120 years and had no converts other than those of his own household. But he did not quit the ministry. Moses stood heroically and alone in the midst of Egypt's mightiest religious and secular leaders and pleaded the cause of a bedraggled, subservient, and rejected people who would pay little heed to his words. Abraham, in serving the Lord, had to forsake his homeland and his neighbors in his search for "A city whose builder and maker is God."

Though Jesus could fill the stomach of the masses, heal the sick, give sight to the blind, and bring the dead forth from the grave, He was the most rejected man of His day and in history. Even though Jesus could raise His voice and hand to continually bless, He was unappreciated, generally ineffectual in reaching the multitudes spiritually, and unable to influence the social, financial, and governmental practices of the society of which He was then a part. Jesus was so ineffectual in reaching the people of His time that the religious and secular worlds joined hands to crucify Him on the Cross of Calvary.

The Promised Difficulties

The same Jesus promised all of His followers similar treatment at the hands of those whom they would serve. We read:

"If the world hate you, you know that it hated me before it hated you," and "Ye shall be hated of all nations for my name's sake."

Even more, Jesus draws a dramatic line between those who serve Him and those who oppose Him with the words:

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Each true disciple of Christ in the past experienced the truth of these words, and all who are true disciples must still experience (Continued on page 6, column 1)

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For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then we're all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again.

Soldiering

(Continued from page one) things that God would have them to do.

So in the church membership, people come to join — not the universal invisible, but the local visible congregation of baptized believers, which is Scripturally set in order, and which has the great commission to preach the glorious gospel of Christ.

"Who Is The Commander-In-Chief of This Army?"

Someone says the pastor, and someone else might mention some other leader. Do you remember Joshua when he and the children has crossed the Jordan? He went over to Jericho, and there he met one with a sword in his hand, and he said, "Art thou for us, or for the adversaries?" He said, "As captain of the host of the Lord I am now come."

Joshua did not feel like he was a supreme commander-in-chief. Neither should any Baptist preacher or anybody else. We look to the one who Himself is the head of the church. He gives the command. We simply are the undershepherds, and He moves us and directs us as He pleases.

"Who Is The Adversary Of This Army?"

"Be sober, be vigilant; because your adversary THE DEVIL, as a roaring lion, walketh about, seeking whom he may devour." —I Peter 5:8.

The devil is our adversary. He is our opponent. He is against the work of the Lord.

Paul said:

"Wherefore we would have come unto you, even I Paul, once and again; but SATAN HINDERED us." —I Thess. 2:18.

The work of the devil is to hinder the work of the Lord. We know that this is simply God's permissive will, that He could at any time overcome the devil; yet, at the same time, the devil is a real opponent, and he is opposing the Lord's work in every way he can.

"But if our gospel be hid, it is hid to them that are lost." —II Cor. 3:3.

The devil does not blind the elect so as not to be saved. That certainly is not the teaching of God's Word. They will be effectively taught by the gospel message. But the devil is blinding the minds of those which believe not, "Lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of the Lord, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh

and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." —Eph. 6:10-12.

The devil is organized from top to bottom. He is organized in opposition to the work of the Lord. He is not only organized in every way in fleshly things — there is also a spiritual organization. With this, he not only has imps or demons, but he has those he has called on purpose — individuals who are false apostles — "deceitful workers transforming themselves into apostles for Christ. And no marvel if Satan himself is transformed into an angel of light. Therefore, is not great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." —II Cor. 11:13-15.

Yes, he has his preachers, as I imagine about 90% or more, the preachers who are filling the pulpits of the world today — individuals that the devil has laid his hand on and caused the to preach his gospel of works, water, and grace, which will nobody saved. People thus follow the broad road leading toward everlasting destruction.

"What Are Our Weapons?"

Paul said:

"For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds); we do down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." —II Cor. 10:3-5.

He is saying, "Our weapons are not of the world — not the flesh, not carnality. This is not where we get our weapons. We must put on the whole armour of God."

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done so, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and take the sword of the spirit, which is the word of God." —Eph. 6:13-17.

In this armour, there is a girdle for the body — the girdle of truth, and the breastplate of righteousness. The strength comes from the midsection.

The reason why individuals are going the way that many have is that they have departed from truth. Jesus said:

"Sanctify them through the truth: Thy word is truth." —John 17:17.

"Wherefore, my beloved, as ye have always obeyed, not as in

my presence only, but now more in my absence, work out your own salvation with fear and trembling. For it is God which is at work in you both to will and to do of his own good pleasure." (Continued on page 8, column 1)

Quit . . . Ministry

(Continued from page five) ence their truth.

After a lifetime of service the Apostle Paul had no generous, sumptuous, pleasurable retirement. Instead, he died as a prisoner of the Roman state, alone and rejected of men but at peace with God and confident of his eternal destiny. After a lifetime of faithful, generous service, we find the Apostle John in loneliness on the isle of Patmos — rejected both by the secular and religious worlds — but rejoicing in understanding, wisdom, insight, and in the reality of God's presence as seldom experienced by men.

God tells us of many others whose experiences were very similar in His words:

"And others were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth."

All such were in truth, fruitful lives in the eyes of God, but on earth they were lives full of terror, trials, troubles, hatreds, unappreciations, sufferings and death. The climax of such faithful service was almost invariably the pitiful plight of a final loneliness — as Moses on Nebo, Paul in Rome, and John in Patmos — and worldly disfavor.

How, then, can men claim to

be "called of God" to minister His Word and expect God to give them beds of ease upon which to lie in the midst of a world which revels in luxury? How can men who call themselves servants of God expect the people of today to be graphically different than those in the days of the prophets and the Apostles?

It would seem that intellectual realism and spiritual maturity have escaped many of the ministerial leaders of today. Few informed people would deny that ours is a tragic day religiously. But true ministers should be capable of realizing that no improvement can be made in the religious picture if they walk out of it.

The Ones Who Quit

Why, then, we might ask, do men quit the ministry? Do they quit because they have the faithfulness of Abel? The courage of a Moses? The fortitude of a Shadrach, Meshach, Abednego, or a Daniel? Or the call of a Samuel? Perhaps men quit the ministry because they are tired of being with Jesus in Gethsemane. Perhaps men quit the ministry because they have no interest in the responsibility given the disciples, "Feed my lambs . . . feed my sheep . . . feed my sheep," or "Lift up your eyes and look on the fields; for they are white already to harvest."

The tragic truth is, men quit the ministry because they are cowards! Men quit the ministry because they are afraid of the prophets of Baal, the ungodly Ahab's and the adulterous Jezebels. Men quit the ministry because of the tragic failure of their own personal lives and grasp at the psychological escape which is afforded them in the

world's acceptance and security.

Men quit the ministry because they have never grasped, the emotion and the meaning of, "The harvest truly is plenteous, but the laborers are few"; that is, they have never had a vision of the pitiful plight of a host of lost and dying men, women and young people who are "thundering" into a Christless eternity. These who quit may be "experts" at research, homiletics, and theology, but they have never received a call from God and they have never had a message from the Lord. As mere professionals they are simply "apostles of piety" like those who find themselves in leadership roles in the Christless religions and cults of earth.

Very simply, men who quit the ministry have never been called or they have never comprehended the nature of their call. Clearly;

"He who putteth his hand to the plow and looketh back" has never been fitted for kingdom service.

The Ones Who Stay

Born-again men of God who know the Word of God, and who have truly been called by God, will continue faithful, though men should slay them. True ministers of Jesus Christ will not turn as whimpering pups with their tails between their legs, and run from responsibility because it assures a measure of danger, discomfort, or trouble!

Men who have been called of God will be faithful though the very ones for whom they give their lives return nothing but a lack of appreciation. Men who have a Biblical message from God to deliver to a lost and dying world will be as persistent as the Apostles of old. Men who stay are as Jeremiah who said:

"I will not make mention of Him, nor speak any more in His name. But His Word was in mine heart as a burning fire shut up in my bones . . ."

Men who can never quit have that burden so eloquently expressed by the Apostle Paul; "... for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel!"

Ministers who have a real vision of the pitiful plight of those who are going out into eternity without saving faith in Jesus Christ can never quit the ministry because the Word of the Lord and the Love of the Lord must issue from their lives and their lips. Their cry must ever be:

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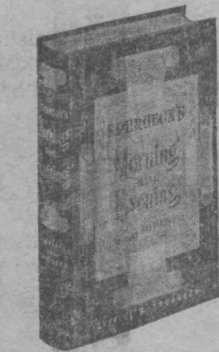
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PAGE SIX

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Salvation

(Continued from page one)

1-2). In Nehemiah 9:6 we read, "Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshippeth Thee." Great are the wonders of His creation!

Yet there is a wonder that stands far above all others, and that is the wonder of His salvation. How God can take a poor, guilty, lost, hopeless, helpless sinner and make him a new creature in Christ is the wonder of all wonders. How Divine love and grace can bring a soul "out of darkness into His marvelous light," and cause one to "pass from death unto life" is the greatest wonder in the universe. The greatest thrill a soul can experience is to hear the Savior say, "Son, thy sins be forgiven thee" (Mark 2:5). To realize that you have become a child of God through Christ is a real experience. John 1:12 says, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." It causes one to express himself as John did in I John 3:1, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God..." It makes one sing in the words of Charles Gabriel,

"I stand amazed in the presence of Jesus the Nazarene, And wonder how He could love me, a sinner condemned, unclean."

How marvelous! How wonderful! And my song shall ever be: How marvelous! How wonderful! Is my Savior's love for me!

Real salvation, the salvation that is of the Lord, is something wonderful. It is something great. In Hebrews 2:3 it is called, "so great salvation." This message is on the greatest and most glorious subject in the universe. What makes salvation so great, so glorious, and so real?

Salvation By Plan

First of all, real salvation is always salvation by PLAN. The salvation of the Lord for lost sinners is not just "happencence." The Scripture tells us plainly that salvation was PLAN-

NED by God before the foundation of the world. The first intimation of this PLAN was given to man in Genesis 3:15. There God declared to the serpent that the "Seed" of the woman would "bruise" his head. All through the Old Testament, the prophets kept telling the people that the "Seed of the woman" was coming. Isaiah put it so well in Isaiah 7:14 and 9:6: "Therefore the Lord himself shall give you a sign, Behold a virgin shall conceive and bear a Son, and shall call his name Immanuel. For unto us a Child is born, unto us a Son is given..." It wasn't "happencence" that Jesus left heaven to come to this world and die on the cross for our sins. Revelation 13:8 speaks of Christ as the "Lamb slain from the foundation of the world." By inspiration, Paul makes it plain that our salvation was PLANNED before the world was. In II Timothy 1:9 we read, "Who hath saved us and called us with an holy calling, not according to his own works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" and in Titus 1:2, "In hope of eternal life, which God, that cannot lie, promised before the world began." In Ephesians 1:4 we read, "According as he hath chosen us in him before the foundation of the world..."

When Mary wrapped Baby Jesus in "swaddling clothes" and laid Him in the manger in Bethlehem, Old Testament prophecies were fulfilled and the PLAN of salvation was being worked out by God. Truly, it was "according to his own purpose and grace, which was given us in Christ Jesus before the world began." There is nothing "hit" or "miss" about our salvation. It was PLANNED by God and it is the only way. Acts 4:12 says, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Some people have the idea there are a number of ways whereby they can be saved. Again and again, men have spoken their little "two-cent" opinions in words as, "Well, it does not make much difference what you believe as long as you are sincere" or "We are all working for the same place, you in your way and I in mine." This is all wrong. God has only one PLAN of salvation for sinners, and that is through Christ as Savior. John

3:17 says, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Have you experienced the salvation that God PLANNED for you?

Salvation By Purchase

Secondly, real salvation is by PURCHASE. The Bible teaches that the only salvation is that which has been PURCHASED by the blood of God's Son which was shed on the cross of Calvary. Nothing else could avail for us. Nothing else could take away sin. Hebrews 9:12 says, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." The blood of animals could not take away sin. When animals were sacrificed by people in the Old Testament, it merely revealed their faith in the Redeemer who was to come. They looked forward to the cross, to the promised redemption through the blood of Christ. The blood of animals shed in the Old Testament would have been of no effect whatsoever if it had not been for what it signified, and

sins." Men simply cannot save themselves, for they are totally depraved, completely lost, and in need of real salvation. We need salvation with the POWER of God in it. Sinners need the POWER that can SAVE them from their sin. That POWER is in none but the virgin-born, crucified, risen, living Christ. The angel said, "Thou shalt call his name Jesus; for he shall save his people from their sins." Sinners need the POWER that can make them new creatures. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." (II Cor. 5:17). Sinners need the POWER that can cause them to "pass from death unto life" (John 5:24). This is real salvation. This is salvation by POWER. Have you experienced this POWER in your life? If not, take heed, my friend, for you are not saved. You do not have real salvation. You may have a "form" of religion on the outside, but that is not enough. In II Timothy 3:5 Paul warned against "Having a form of godliness, but denying the power thereof." We live in a day when many people are in the dark as to what real salvation is. They may have religion, but they do not have salvation. They are religious sinners on the road to hell. Saul of Tarsus was such a man before he met Jesus on the road to Damascus in Acts 9. Nicodemus was another who was religious but lost until Jesus told him how to be born again in John 3. These men were sincere, conscientious, benevolent and religious men, but they were not saved. They were ignorant of God's salvation for them.

Dear reader, be careful lest you have nothing more than a vain, empty, cold, powerless religion on the outside. It will not save you! You need the salvation of the Lord in your heart. It has been all PLANNED and PURCHASED for you.

—North Star Baptist

Resurrection

(Continued from page one)

dead lived not again until the thousand years were finished." This supposes that they shall live when they are finished and live in the same sense as they who lived at the beginning of the thousand years. Is there a non-millennialist anywhere who will assert that all the wicked dead are to be spiritually raised or born again? In Revelation 20:4-6 we have a literal resurrection beyond question.

Not A Resurrection Of Martyrs Only

Still others say that this is a resurrection of martyrs only. But in Revelation 20:4 John speaks of two groups of saved people.

His first statement is: "And I saw thrones, and they sat upon them, and judgment was given unto them." Who is the "they" mentioned here? It is the saints of all ages who have been raptured seven years before and who already have their new bodies. Thrones and power to judge are promised to the saints (Matt. 19:28; Rev. 1:5-6; 2:26-27; 5:10; Dan. 7:26-27). Psalm 149:6-9 says: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; To execute vengeance upon the heathen, and punishment upon the people; To bind their kings with chains, and

their nobles with fetters of iron; To execute upon them the judgment written; this honor have all his saints." In I Corinthians 6:2 Paul said: "Do ye not know that the saints shall judge the world?"

It is after reference to this company that John goes on to mention the souls of the martyrs. These souls are the tribulation martyrs (Rev. 6:9-11). The resurrection of the tribulation martyrs will take place at the end of the tribulation period. In Revelation 20:4-6 John puts the two groups together and calls it "the first resurrection." The first resurrection begins at the rapture and reaches to the end of the tribulation period, at which time the tribulation saints will be raised. The wicked dead will be raised a thousand years after the tribulation saints.

This is the antitype of the Jewish harvest which had three stages (Lev. 23:10-11,22). There were the first-fruits which I Corinthians 15:20-23 show representing the resurrection of Christ. Second, the ingathering of the crop which represents those raised when Christ comes in the air. Third, there were the gleanings which represents the resurrection of the tribulation martyrs.

Let me offer another fact to further confirm my aforementioned view. The first group is not being raised; they are ready to sit and are sitting on thrones at the time John speaks of them. However, the second group is seen first in their disembodied state. John said: "And I saw the souls of them that were beheaded... and they lived." This implies their coming to life again, so as to be visible, as the phrase, "this is the first resurrection," proves. As surely as "the rest of the dead lived not again" refer to a bodily resurrection, so must the first resurrection refer to the body.

There is an order in the different resurrections. This is found in I Corinthians 15:23-24: "But every man in his own order: Christ the first-fruits (after which better than 1900 years have already passed); afterward they that are Christ's at his coming (after which better than a thousand years will pass). Then cometh the end..."

The Resurrection Of The Just

In I Thessalonians 4:16-17 we read: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air and so shall we ever be with the Lord." The wicked dead are not mentioned here at all. Only those "in Christ" or those saved by grace. Paul is speaking here of the first resurrection. We know that a first resurrection implies a second, and since we know the wicked dead are to rise, we conclude that the wicked dead shall rise at the second resurrection, after the interval between the two resurrections shall have been accomplished. After making mention of the resurrection of life, John said: "And the rest of the dead lived not again until the thousand years were finished." So the wicked dead will be raised after the interval of a thousand years.

In Philippians 3:11 Paul refers to this resurrection, for he says: "If by any means I might attain unto the resurrection of the dead." What does he mean by "at-

(Continued on page 8, column 3)

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the fact that God had already PLANNED that Jesus Christ would come and become the antitype of all those sacrifices. It would be His blood that would take away sin. In the "fullness of time" Jesus came. He laid aside His glory; condescended to take upon Himself the "form" of man; He lived a perfect life; fulfilled every jot and tittle of the Law; and made His way steadily to Mount Calvary where He gave His life for sinners. He was not martyred or murdered. He laid down His life. He was God's sacrifice for sin. It was there the Son of God PURCHASED our salvation. Scripture makes it so very plain that Christ's blood was the PURCHASE price. "Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5). Every born-again believer in Christ has the same assurance Peter had when he wrote I Peter 1:18-19, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation... But with the precious blood of Christ, as of a lamb without blemish and without spot." Yes, friend, real salvation is by PURCHASE. Jesus paid it all for you to be saved. Have you ever received Him as your Savior?

Salvation By Power

Thirdly, real salvation is salvation by POWER. Real salvation is always by the POWER of God, and never by the power and efforts of men. In Romans 1:16 Paul said, "For I am not ashamed of the gospel of Christ; for it is the POWER of God unto SALVATION to every one that believeth; to the Jew first, and also the Greek." John 1:12-13 says, "But as many as received him, to them gave he POWER to become the sons of God, even to them that believe on his name; Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Christ gives us the POWER or right to become sons of God. It is not man's power. We have no power. Romans 5:6 pictures every sinner as "without strength." Ephesians 2:1 speaks plainly: all men are "dead in trespasses and

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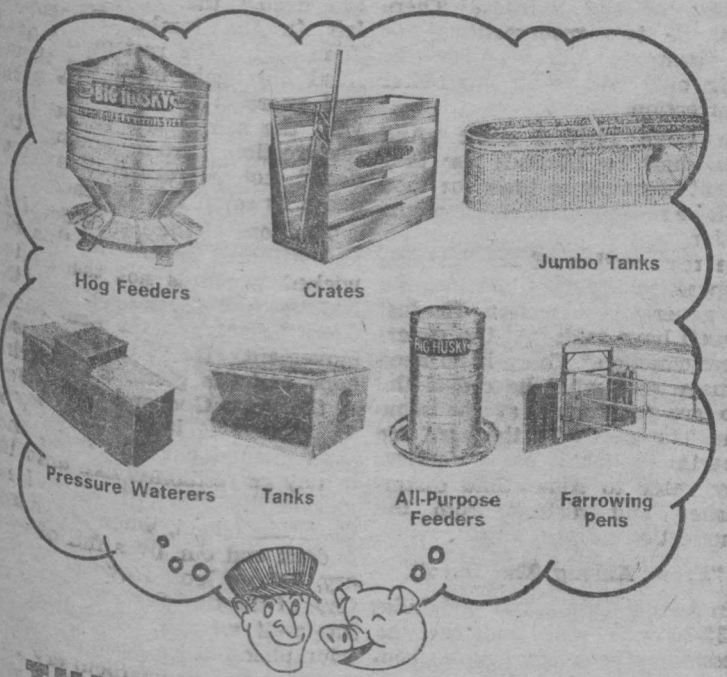
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PAGE SEVEN

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Soldiering

(Continued from page six)
—Phil. 2:12, 13.

There is something for the hand — "The shield of faith, where-with ye shall be able to quench all the fiery darts of the wicked."

When I was saved, I thought I had believed on my own. I didn't know that God gave me the faith. Then, as I have come down through the years, I have learned that there have been many times that I have prayed and even said to the Lord, "I believe this," but I could not produce it. Only God could increase or give me faith to believe certain things. That is the reason why the time has come that I have learned one simple thing: lay myself out before the Lord, and say, "Lord, you must work through me, but give me what I need—faith."

There is something for the feet, and that is the preparation of the gospel of peace.

We are missionary Baptists. Some folk might think because I preach on the sovereignty of God and the five points of Calvinism that I am a Hardshell. I certainly would deny that. I believe the gospel must be preached as God's means to call out the elect.

There is something for the head — the helmet of salvation. There are some things we need to know.

"Study to shew thyself approv-

ed unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. There is something for the mouth:

"And out of his mouth goeth a sharp sword."—Rev. 19:15.

The Bible we have is not the sword of a preacher, but the sword of the Spirit, and He is the one who works the miracle of the new birth thereby.

"Who Are Our Allies?"

These are the little churches here and there who stand for the Truth. Sometimes, there are not many who hold the truth — a little group here, and a little group there — not many. Sometimes we feel discouraged, but we are not really alone.

In the Old Testament, a prophet had revealed some things God had said to him, and a king wanted to get rid of him because of this. He sent out a whole army to get rid of him because of this. He sent out a whole army to get the prophet. That night they got all around the city and were ready to take over. The next morning, the servant went out and looked around. He said, "Master, what shall we do?" The prophet said:

"Be strong and be courageous, and be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him. With him is an

arm of flesh; but with us is the Lord our God to help us, and to fight our battles."—II Chron. 32:7, 8.

On another occasion Sennacherib was coming against Jerusalem. He had taken over many cities. After some preparation, Hezekiah called the people together and told them not to be afraid. Yes, Sennacherib had the arm of flesh, but Hezekiah had God. That night, the angel of the Lord went out and slew 185,000.

We are few in number, but—

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." — Heb. 12:1.

Our ambition should be to "please him who hath chosen him to be a soldier." It is not to please myself, nor even the church, but to please Him — the one that chose me to be a soldier.

"Future Victory"

There is the sureness of victory. In eternity past He fore-knew us; He predestinated us to be conformed to the image of His Son; He called us; He justified us; and in the mind of God, we are glorified. To make all of this come true, He gave His Son. God did not miscalculate. The ones chosen in eternity past will be delivered to glory. So we can take hope. We have no fear because we have assurance of victory. So—

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." —II Tim. 2:3, 4.



Resurrection

(Continued from page 7)

tain" unto the general resurrection here, since he could not possibly escape that. It must have been some superior resurrection of which only those shall be partakers who know Christ and the power of His resurrection, having been made conformable unto His death (Phil. 3:10).

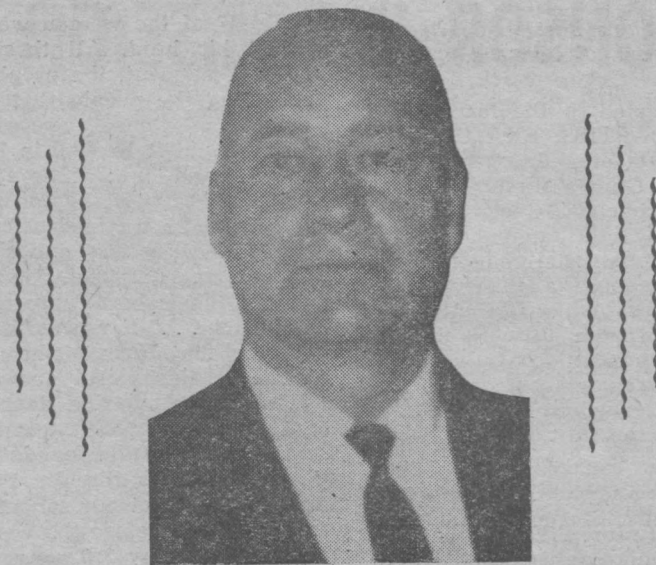
Paul labored willingly for Christ to enjoy the peculiar blessedness of this resurrection, for it is written: "Blessed and holy is he that hath part in the first resurrection."

In Luke 20:35-36 I find more proof of this special resurrection. Christ said: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal with the angels; and are the children of God, being the children of the resurrection." There is some worthiness necessary to this resurrection. If the general resurrection theory be true, then every person will be one of the children of the resurrection and a child of God; therefore no worthiness is required at all. But these verses clearly reveal that there is a resurrection where worthiness is needed, a resurrection which shall be a distinguished privilege, which, when obtained, shall confer upon its possessor the title of a "child of the resurrection." The lost will not be accounted worthy to be in this resurrection.

The persons accounted worthy are also called "the children of God," and they are said "to be equal with the angels of God," and to "die no more!" So the subjects of this resurrection must be the saved only. Compare this passage with Revelation 20:4-6.

In John 4:30,40,44 and 54 the Savior four times says of His elect: "I will raise you up at the last day." There is no significance, unless there is a speciality in it

Caddo Baptist Church Has High Praise For TBE Ministry



ELDER TEX COBB

I do count it a privilege to say a word about The Baptist Examiner. I would be untruthful if I said that I agreed with everything written on its pages. I do agree in the main with the doctrinal stand of The Examiner. I am of the belief that the Sovereignty of God, the responsibility of man; the local visible independent and autonomous view of the church, and the Premillennial view of the second coming of Christ are correct. These positions, in my opinion are related and I could as soon reject one of the five points of Calvinism as to reject these four related principles. I do thank God for a paper that will be true to God's Word on these issues.

Caddo Baptist Church has been blest with this teaching and you see I do not put out a church paper, and if I did, couldn't possibly put the amount of teachings in several papers as we have in one issue of The Examiner. The printed page is far greater than the sword and I feel I have a back-up to my preaching and teaching. I really have an assistant pastor to take over where I leave off. We have a missionary to go afield from the hands of our members, where the people will not listen, they will read. So in The Baptist Examiner, Caddo Baptist have an assistant pastor, an evangelist to instruct those who are saved and to act as a medium between us and the mission field. When we read of Bro. Halliman or Doty it makes us feel as if we were reading the book of Acts all over again in relation to the truth, and the result that God guides.

So you see, this is why we send regular offerings to support this work and if you are blest this same way, why not join in this endeavor. This is not boasting, but even the little Spanish church at Pandora sends three dollars per month for the support of The Examiner.

TEX COBB
Caddo Baptist Church,
Stockdale, Texas

for them. If all rise at the same time, then the elect have no special privilege and the Savior's words are meaningless.

In Hebrews 11:35 I ran across the phrase, "a better resurrection." The betterness is not in the after results of the resurrection, but in the resurrection itself. How could it be a better resurrection, unless there is some distinction between the resurrection of the saints and the resurrection of the sinners? There must be two resurrections, for the context reveals that the saints only will be in this better resurrection.

In Luke 14:14 I read: "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." The phrase, "the resurrection of the just," is purposeless if Christ had in mind the general resurrection. He just as well have said: "At the general resurrection." There is no need to have said what he did if the two are to happen at the same time. The words "of the just" are superfluous in this passage unless they refer to some time distinguished and distant from the resurrection of the unjust.

"From Among The Dead"

In Acts 4:2; Phil. 3:11 and Luke 20:35-36 you will find the expression, "the resurrection from the dead." Greek scholars tell us that it should be rendered "from among the dead." This implies that some of the dead will be left behind. In all passages which refer to the indiscriminate resurrection of the dead, the original reads "the resurrection of the dead," but when the resurrection of the righteous is referred to, the

original reads "the resurrection from among the dead." The preposition "from" is never used when the resurrection of the wicked is alluded to (Acts 17:23; 23:6; Cor. 15:12-13,21,42).

The resurrection of Christ was called in the Scriptures a resurrection from the dead. We know at His resurrection many of the dead were left in the tombs. Even as if the saints are to be in a "resurrection from among the dead," then some must be left in the tombs. Remember John said: "The rest of the dead lived not again until the thousand years were finished." Minister, the saints are to be in a resurrection "from among the dead" not a resurrection from death as some falsely teach.

The hope of the Lord's despised and afflicted people in this wicked world is not the United Nations, or Socialism, or the Great Society, or the Ecu-mene movement. It is the "blessed hope and the glorious appearing of the great God and Savior Jesus Christ" (Titus 2:13). "We shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). Dear Christian friend, when the hour is dark and our lives full of misery, let us look forward to the time of the first resurrection. It has well written: "In the great triumphant morning . . . We shall be changed to life in the mortal . . . In the twinkling of an eye . . . And meet Jesus in the skies." . . . We shall all rise to meet Him . . . We shall all go out to greet Him . . . In the morning when the dead in Christ shall rise."

SAY, BAPTIST FRIEND—

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