

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 39, No. 1 ASHLAND, KENTUCKY, FEBRUARY 7, 1970 WHOLE NUMBER 1624

THE CHURCH-BRANCH THEORY

ELD. J. W. PORTER
(Now in mansions above)

At divers times, various and sundry subjects have proven divisive in Baptist thought and practice. Some of these differences have been temperamental others fundamental, and, at one time or another have engendered unpleasantness, and sometimes estrangement. At times, these questions of disagreement have been accentuated into distinct schools of thought and practice.

The question naturally arises, Have these differences been worth the contention they have cost? My answer would be "Yes," and "No." Occasionally, there has been bitter debate, where the difference has been that of tweedle-dum and tweedledee. Certainly, causes of alienations of this character are to be deeply deplored and studiously avoided. Unfortunately, however, a few points of disagreement have been far-reaching, and fraught with real

danger to our faith. Indeed, had some of the liberalizing tendencies, which at times have manifested themselves, gained the ascendancy, our denominational perpetuity would have been imperiled, if not entirely destroyed.

After something of a study of Baptist history and present-day doctrinal tendencies, I am thoroughly convinced that the Church-branch theory has been, and is, the one common cause of practically all the disturbances among Baptists. A little thought on this subject will, I believe, convince anyone that this diagnosis of our differences is correct.

The trouble with many, in this connection, has been that they regarded the Church-branch theory as only theory. When considered only as theory, for academic purposes, it may be esteemed as practically harmless. As a matter of fact, this "theory" has long since become a basis of faith and practice. It is unquestionably true that faith in this theory will inevitably discount a scriptural church and logically determine one's ecclesiastical affinities and denominational conduct.

The Scripture that is commonly relied upon to teach the Church-branch theory is that relating to the vine and the branches. As is well known to all who have given any thought whatever to the question, Christ is the Vine, and His disciples, the branches, there is no reference whatever to the churches. A mere reading of the fifteenth chapter of John is well calculated to convince anyone of this fact. In verse 3 we find the words, "Ye are clean." The "ye" here, beyond all question, refers to His disciples, to whom His words were addressed. In verse 6 of the same chapter, Christ says, "If any man abide not in me," etc., not any church.

Granted, that the various and varying denominations are, one and all, true churches of Christ, no living logician can justify the Scriptural statement of one Lord, one faith and one baptism. If Christ be the Vine, and the many denominations the branches, our contention for close baptism and close communion are both false and futile. No man can consistently believe in the Church-branch theory and restricted baptism and communion. The branches of a vine or tree are identical in substance and kind, and hence, if the different de-

nominations are branches of the same vine, they have the same divine source, and are, therefore, of equal merit. If Christ is the vine, and all the denominations branches, they are all equally New Testament churches, with all the rights and privileges, duties and obligations pertaining to a church of Christ. This being true, one denomination is as good as another, and the choice of a church is solely one of taste and sentiment. It would follow that Baptist churches should accept members on letters from all the "branches." Any Baptist who believes in the Church-branch theory, is logically forced to accept a sprinkled member of one of the "branches." All that any Baptist church can claim is that it is a New Testament Church, and when we admit that other denominations are New Testament churches, then we must admit their baptism and their right to the Supper.

The present craze for union meetings of well-nigh every kind and character is the natural result of the Church-branch theory. The man who favors this theory, must, of necessity, favor union meetings. In fact, why should we favor any other kind? A little investigation will, we believe, show that all advocates of union meetings are believers in this fanciful theory. Their conclusion is incontrovertible, the error is with their premises.

The present demand for church union is the natural fruit of the Church-branch delusion. Obviously, no one can hold this theory and consistently oppose a church union by a process of compromise and cancellation. If the different doctrines are of equal merit, and they must be if this destructive theory is true, then why allow any one of them to stand in the way of church union? If sprinkling equals immersion, and immersion for the forgiveness of sins equals baptism then Baptists are nothing less than criminal in contending for the immersion of believers, at the cost of church union. The whole truth is, the consistent carrying out of the Church-branch theory means the disappearance of every Baptist Church in Christendom. Had the many martyrs, who faced the flames for their faith, held to this militant doctrine, they might have died in ignominious old age.

(Continued on page 4, column 5)

CHURCH NAMES Which Is Scriptural?

D. B. RAY
(Long since in glory)

What is the proper name of the Lord's church? The church was not to be known, recognized or identified, in whole or in part by any one denominational name.

The voice of the angel said, "Come hither; and I will show thee the bride, the Lamb's wife." — Revelation 21:19. He did not say, come and I will show thee the name of the bride, but the bride herself. She was identified by her characteristic features.

The followers of Christ, are, in the Scriptures called a variety of names, indicating their relation to God, Christ, and each other, etc. They are called the "children of God" because of their relation to God as their Father. But "children of God" is not the proper name of the church.

They are called "children of the kingdom" because of God. But "children of the kingdom" is not the proper name of the church.

They are "heirs of God" because of their relation to God and their anticipated inheritance. But "heirs of God" is not the name of the church.

The true people of God are called "the children of Abraham" because of their figurative relation to Abraham as the "father

of the faithful." But "children of Abraham" is certainly not the proper name of the church of Christ.

They are called "saints," and "the sanctified," frequently in the New Testament, to indicate that they have been set apart from the services of the world to the services of God, yet the term "saints" is not the proper name of the church of Christ. The Mormons call themselves "Latter Day Saints," but this claim does not prove that they are real SAINTS.

The Saviour describes His followers as sheep: "My sheep hear my voice." Yet it would sound a little odd for a new denomination to start up and call themselves the "Sheep Church!" The term "sheep" has reference to their relation to the Saviour as the Good Shepherd.

The followers of Christ were called "disciples" with special reference to their relation to Him, as the great Teacher, and they as His pupils. Yet "Disciples" is not the name of the church. To appropriate the term "disciples," as the name of the church, is absurd.

They are called "brethren," in regard to their relation to Christ as their elder Brother, and to their being spiritually equal in

(Continued on page 5, column 3)

True Baptist Churches And Doctrinal Emphasis

ELD. W. W. WILKERSON
Tampa, Florida

Preached at Calvary's
1969 Bible Conference

however, the name is divine. God gave us the name, and I am very happy to bear that name.

I want to call your attention to a particular scripture:

I trust that this message will help us to rejoice in our spiritual heritage and that it challenges us to emphasize the teachings of the Lord Jesus Christ.

Baptists are God's people in the New Testament times, He named us thus, just as Israel was God's people in the Old Testament times, He named them thus.

Not everyone that professes to be saved is saved, and not every person who is saved and professes to be a Baptist is a Baptist. I think we are correct in dealing technically with attitudes and professions which people make. I believe that it is possible for a person to be saved and not be a true Christian, and that it is possible for a person to be a Christian and not be a Baptist. I am a Baptist and I trust that you are, and if you aren't, that you will be challenged hereby to become a Baptist. This is my ministry, to make a Baptist out of every person I can. I want everyone to be a Baptist. They are God's people. I do not place my comments merely in the name;



ELD. W. W. WILKERSON

"There was a man sent from God, whose name was John." — John 1:6.

A contemporary passage, writing of the same man, has this to say:

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent." (Continued on page 7, column 1)

How Satan Has Counterfeited All The Lord's Supper

ROY MASON, ARIPEKA, FLORIDA

Look out for counterfeits! is a warning that may well be given to all Christians. Satan, the master counterfeiter has a counterfeit for everything. The person who avoids the counterfeits will avoid error.

Jesus left a memorial Supper designed to be very meaningful, but Satan has devised a number of slick counterfeits. Let us take note of some of these:

1. THERE IS THE COUNTERFEIT CALLED TRANSUBSTANTIATION. The millions of Roman Catholics of the world have fallen for this counterfeit. It is the false teaching that the bread and wine of the Lord's Supper, when blessed by the priest, become the ACTUAL FLESH AND BLOOD of Christ. Thus Christ is offered over and over again every day, and they literally have God present in the shape of a piece of bread on the altar. Such worship is in reality "biscuit worship." The Bible makes clear that the body of Christ was offered "once for all" (See Heb. 10:12. Also verse 10). The doctrine of transubstantiation goes contrary to scientific fact, to Scripture, and to human

(Continued on page 8, column 1)

Baptists Of Louisville Support Conference

Calvary Baptist Church of Ashland has a mission in Louisville, which is conducted by Brother Marvin Long, and they, of recent date, have voted to send us \$90.00 toward our Bible Conference expense for 1970.

At the same time, we have had another offering from Brother J. Frank McCrum of Detroit, whereby he has sent us \$10.00 for this purpose.

This means that our total now by way of offerings from these various sources amounts to \$400.

We appreciate these contributions and if God should lay it upon your heart to have a part in the promotion of our Bible Conference, we shall be happy to hear from you.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"ARE THERE FEW THAT BE SAVED"

A MESSAGE OF ENCOURAGEMENT

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." — Luke 13:23,24.

I would like for you to notice especially the words of Jesus in answer to this question, "Are there few that be saved?" I think I can say, growing out of observation, and from correspondence and from my own experience, that there are mighty, mighty few being saved today. I think it is an admitted fact among churches of

all types that very, very few are being saved in this present day. There isn't anyone who would rather see souls saved and added to a church anymore than this pastor. In fact, I only wish that every time we came together that we could see somebody saved and added to the church. However, that isn't true with us.

Neither is it true of any of the churches that I know of today. Even Arminian preachers are complaining that there is a definite apathy and lack of interest on the part of people at large, and that generally speaking, folk

aren't interested in salvation. I know lots of good preachers whom I consider the very best—the type preachers who come to our Bible Conference—who, like us go for months and months sometimes without having a profession of faith, and then perhaps God only saves one now and then.

One pastor told me a short time ago that the church he pastors had had some ten or fifteen that had been saved within the last year, but he said, "Brother Gilpin, we went for five years without a single person being saved

(Continued on page 2, column 1)

The Letter 'E' Strangely Used

It has been said that the letter "e" is a most unfortunate character. It is always out of cash, forever in debt, never out of danger, and in trouble all the time.

But it can be considered in another way. "E" is never in war but always in peace. Moreover, it is the center of honesty, and else begins and ends with it.

Best of all, God's love, mercy, and grace, all contain it. It is the name that is above every name, Jesus, and is written in His Gospel and our redemption. Eternal life has it at its beginning and at its end. Without it there would be no Heaven.

So "e" is a most strange character indeed!—The Pilgrim.

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50
Five years — \$7.00; Life — \$25.00
CLUB RATES: 15 or more — each \$1.50

When you subscribe for others or secure subscriptions — each \$1.50

BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address, \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

"Few . . . Saved"

(Continued from page 1) and added to the body."

I have letters day by day from both preachers and laymen who tell me the same thing, that Sunday after Sunday people go to church and seemingly enjoy the message that is preached, yet there are no results.

In the light of this, I ask the same question that we have in the words of my text, "Are there few that be saved?"

I

IN BIBLE DAYS ONLY A FEW WERE SAVED.

There never was a time, even when the Word of God was being written, that there were great numbers that were saved.

In Abraham's day, how many were saved out of all that civilization? Just Abraham alone. Listen:

"Look unto Abraham your father, and unto Sarah that bare you: for I called him ALONE, and blessed him, and increased him." —Isa. 51:2.

God says that out of all the civilization of that pagan area, only one man was saved, and that was Abraham. Abraham's father, his father's father, and all of his relatives were idolaters.

Joshua 24 tells us that Abraham himself was of idolatrous stock. When God got ready to send Abraham into the land of Palestine to represent Him, God reached down and picked up Abraham, and Abraham was the only man in all that pagan area that God saved.

Beloved, if you and I could see into the depths of Hell, we would see that Abraham's father, his grandfather, and his relatives and all that crowd that lived in Ur of the Chaldees are suffering the pangs of the damned in Hell. Only one man was saved in all that whole generation.

Let's look at it in the days of the destruction of Sodom and Gomorrah and see how many were saved when God saved Lot out of the city of Sodom. We read:

"And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly: And delivered JUST LOT, vexed with the filthy conversation of the wicked." —II Pet. 2:6,7.

How many people were saved out of Sodom and Gomorrah? Just one man — this man Lot. His married sons and his married daughters were burned in the city when God swept over the cities of Sodom and Gomorrah. His wife started to leave the city with him but was turned into a pillar of salt. His two daughters got out

of the city, but they had already adopted the morals of the city of Sodom so that the names of these two daughters were linked with infamy and shame. In reality, the only person that was saved out of all that civilization was this man Lot. Every man that lived in the city of Sodom, and every person that lived in the city of Gomorrah and the other cities of the plains were not only burned when God burned the cities with fire, but they are burning in Hell tonight. God saved only one man.

Let's notice in David's day. You say, "Surely David was such a godly man that he should have been able to have influenced a lot of people for the Lord. Surely, in view of David's godliness, there must have been a lot of folk saved." But I turn to God's Word and I read how David said:

"Help, Lord; for the GODLY MAN CEASETH; for the faithful fail from among the children of men." —Psa. 12:1.

I don't know how many were saved in David's day, but I know one thing: David calls unto God for help. He said, "Lord, the godly man ceaseth."

How was it in the days of Noah? In Noah's day, there were only eight people saved. Listen:

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, EIGHT SOULS WERE SAVED by water." —I Pet. 3:20.

There were only eight people that got physical salvation. I am not sure that all eight of them were saved spiritually. But if we can say that they were saved in type, then we'll assume that all eight of them were saved spiritually.

How many people were destroyed? If you will make a study and an analysis, and a count of the generations that were in existence, recognizing that a generation is 23 years in length, and will figure from the time of the beginning of civilization down to the days of Noah, you will find that there were approximately two billion people upon the earth.

How many people are there on the earth today? A little less than three billion, we are told. The nations are getting ready now to make a new census, and it will probably bring the new net result up to around three billion people here on this earth. In Noah's day there were around two billion people that were living, and out of those two billion people, there were only eight that were saved physically, and we trust that those eight were saved spiritually.

There wasn't any great crowd saved in Isaiah's day. You would think Isaiah was such a great preacher and such a fiery man with the Word of God, that surely there ought to have been crowds, multiplied numbers, that were saved, but not so. We read:

"And the daughter of Zion is left as a COTTAGE in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a VERY SMALL REMNANT, we should have been as Sodom, and we should have been like unto Gomorrah." —Isa. 1:8,9.

Notice, he says that Zion is left like a cottage in a vineyard. He doesn't say like a palace. He does not say like a mansion. He does not say that Zion was left as a flourishing king's headquarters. Rather, he said that Zion was left as a cottage in a vineyard, and furthermore, if the Lord of hosts had not left unto them a very small remnant, they would have been like Sodom and Gomorrah. At Sodom and Gomorrah, there was just one man saved and that was Lot. Isaiah said, "Unless the Lord had taken mercy on us, we would have been just exactly like they were at Sodom and Gomorrah." There were only a few more saved than were saved in Sodom and Gomorrah.

I come to the days of Jeremiah, and I think surely a man that wept and cried over the sins of the people like Jeremiah — surely Jeremiah was bound to have had some results to his preaching. But I read:

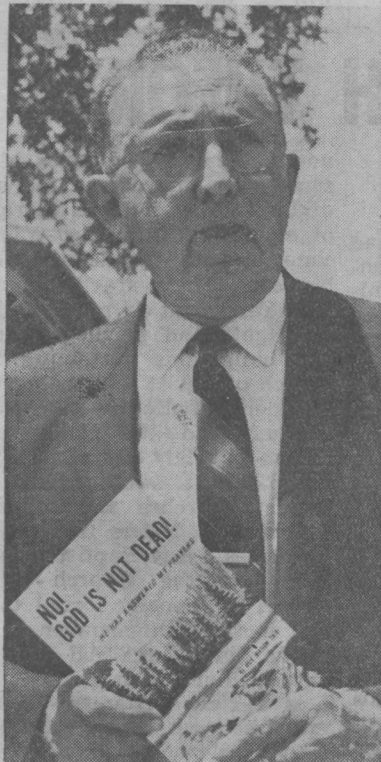
"Run ye to and fro through the

NO! GOD IS NOT DEAD!

114 Pages — Paper Cover

\$1.25

By ROY MASON



The Church That Jesus Built

Also By Bro. Mason

136 Pages — Paper Cover

\$1.25 POSTPAID

streets of Jerusalem, and see now, and know, and seek in the broad places thereof, IF YE CAN FIND A MAN, if there be any that executeth judgment, that seeketh the truth; and I will pardon it." —Jer. 5:1.

Jeremiah said, "See if you can find one man that is seeking the truth — just one man that executeth judgment. See if you can find even one."

How was it in the days of the minor prophets? Take, for example, Micah. We read:

"Woe is me! for I am as when they have gathered the summer fruits, as the GRAPEGLEANINGS of the vintage: there is no cluster to eat: my soul desired the firstripe fruit. THE GOOD MAN IS PERISHED out of the earth: and there is NONE UPRIGHT AMONG MEN: they all lie in wait for blood; they hunt every man his brother with a net." —Micah 7:1,2.

Notice, Micah said, "Look at me and you can see what is left. It is just like when they gather the grapes and there is only a grape or two hanging from the vine. There is not a single cluster of grapes left. The good man is perished from the earth."

You say, "Oh, but that is all in the Old Testament." Beloved, so far as I am concerned, it is all God's Word. I consider the Bible the Word of God from beginning to end. Therefore, when I read that Abraham was the only man saved in Ur of the Chaldees; when I read that Lot was the only one saved out of Sodom and Gomorrah; when I read that David says the godly man ceaseth; when I read that there were only 8 people saved out of two billion in Noah's day, when I read that Isaiah says that there was a very small remnant; when I find that Jeremiah says that he is looking for one man in the city of Jerusalem that loved the truth; when I find that Micah said, "I am just a remnant; I am just like a little grape up in the boughs after everything has been picked, and there is not a thing left but just a little grape here and there, I say that was how it was in the Old Testament. How was it in the New Testa-

ment? I ask the question, Are there few that be saved? John says:

"And we know that we are of God, and THE WHOLE WORLD LIETH IN WICKEDNESS." — I John 5:19.

Literally, John says, "We know that we are of God, but the whole world lieth in the wicked one."

Now, beloved, I have read to you these Scriptures in order to show you this truth, that there has never been a time throughout all the history of mankind, from the day of Noah down to this hour, when God has saved numbers of people. There have been a few times when there has been movements, and when there have been movings of the Spirit of God, and when some people have been saved in communities here and there over the country, but they have been few and far between, and compared to the population of this world, there has never been a time when there were great numbers that have been saved.

II

MANY OLD TESTAMENT PROPHETS HAD NO HOPE OF REACHING GREAT NUMBERS.

When God called these Old Testament prophets and sent them forth, they had no hope of reaching great numbers, because God told them in advance that only a very, very small number were going to be saved as a result of their ministry.

For example, when God gave to Isaiah that marvelous transforming vision, he cried:

"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." —Isa. 6:5.

When Isaiah thus spoke, his tongue was cleansed and he was set on fire for the Lord. Then Isaiah got a commission that he didn't realize was coming. He had a vision of God. His tongue is now set on fire for the Lord, and then God gives him a commission. What a commission it was! Listen:

"And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and MAKE THEIR EARS HEAVY, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, HOW LONG? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate. And the Lord have removed men far away, and there be a great forsaking in the midst of the land." —Isa. 6:9-12.

Notice, God said, "Isaiah, you go preach but don't expect any results. Instead of people being saved under your ministry, your preaching is going to have this result: you are going to make them hear, but they won't understand. You are going to make them to see what you are saying, but they won't understand it. You are going to make the heart of this people fat. You are going to make their ears heavy and they are going to hurt their eyes; and are not going to see with their eyes. They are not going to hear with their ears and they are not going to understand with their heart. They are not going to be converted. They are not going to be healed." Isaiah threw up his hands and said, "Lord, how long?" In other words, "How long am I going to have to preach and see nobody saved?" God said, "Until the cities be wasted without inhabitant."

Beloved, don't tell me Isaiah was not a faithful man of God to go out with a commission hanging over his head like this, when he knew that after all that he might do — in spite of all the preaching that he might do, there wasn't going to be anybody saved. Here was one man who knew in advance that there was not going to be one single convert as a result of his ministry.

Let's notice how it was in the days of Jeremiah. It wasn't much better, for when God called him,

He gave him a similar commission. Listen:

"Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth, See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." —Jer. 1:9,10.

Notice, He said, "Jeremiah, I have set you over the nations, and I have given you six things to do. You are to root out, and pull down, destroy and throw down, and then you are going to build and plant. After you have done four things by way of destroying, you are to do two things by way of building."

Let's see how much hope Jeremiah had of people being saved. Listen:

"Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And THEY SHALL FIGHT AGAINST THEE; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." —Jer. 1:17-19.

How many people were going to be saved in Jeremiah's day? God said, "They will fight against you, and they shall not prevail against you." Does that sound like there is going to be very many saved? Beloved, Jeremiah went out with the same kind of commission that Isaiah had. Isaiah knew that not one man was going to be saved, and Jeremiah went out with the same commission, when God said, "The people are going to fight against what you have to preach."

Let's see how it was in the days of Ezekiel. We read:

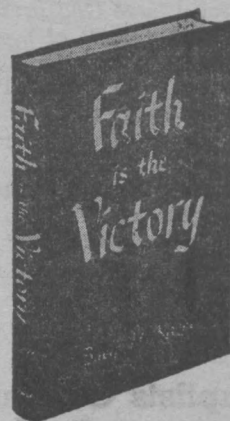
"And he said unto me, Son of man, I send thee to the children of Israel, to a REBELLIOUS nation that hath rebelled against me: they and their fathers have TRANSGRESSED against me, even unto this very day.

For they are IMPUDENT children and STIFFHEARTED. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God.

And they, whether they will hear, or whether they will forbear, (for they are a REBELLIOUS house), yet shall know that there hath been a prophet (Continued on page 3, column 1)

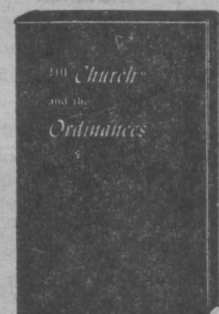
TWO FINE BOOKS

By BUELL H. KAZEE



181 pages — Paper cover

\$2.25 POSTPAID



126 pages — Paper cover

\$2.00 POSTPAID

"Few ... Saved"

(Continued from page two)
among them.

And thou, son of man be not afraid of them, neither be afraid of their words, though **BRIERS** and **THORNS** be with thee, and thou dost dwell among **SCORPIONS**: be not afraid of their words, nor be dismayed at their looks, though they be a **REBELLIOUS** house.

And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most **REBELLIOUS**. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that **REBELLIOUS** house: open thy mouth, and eat that I give thee." —Ezek. 2:3-8.

Notice, God said to Ezekiel, "You are going to preach to a crowd of people that are absolutely rebellious. All through the generations of their fathers, they have been rebellious. You go preach to them. Don't be afraid of their words. It may look like they are briers and thorns and scorpions that you are facing, but don't be afraid. You go ahead and preach, regardless of what the results may be."

We know, beloved, as a result of the reading of the book of Ezekiel that there were mighty, mighty few that ever heard the words of Ezekiel.

So I say to you, the commission that these Old Testament prophets had was a commission whereby they knew that there was no hope of reaching great numbers of people, in the light of their commission.

III

WHY IS IT THAT GOD IS NOT SAVING MULTITUDES?

Why is it that God has never saved the multitudes? Why is it that God isn't saving multitudes today? I think I can answer it.

Some people say that it is because there is too much sin in the church. I am ready to grant you that God withholds His blessings as a result of sin. I think I would be most foolish and certainly I would be flying in the face of the Word of God if I were to deny this. For example, we read:

"If I regard iniquity in my heart, the Lord WILL NOT HEAR ME."—Psa. 66:18.

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: 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. 59:1,2.

I think in the light of these two Scriptures that we can easily say that sometimes God just refuses to have anything to do with us

because of the presence of sin.

Some people say that the reason why there is not more people being saved is because that our churches are filled with a lot of sin. I want to tell you, I don't believe that every preacher that is preaching in the ministry today who is having a hard time, and who is not having a great number of conversions — I don't believe that every preacher and every church that he is pastor of is filled with sin. I speak of two or three friends. I speak of Bro. Austin Fields. I speak of Bro. Joe Wilson. I speak of Bro. Jim Everman. I speak of Bro. Gene Hensley. I could name a dozen others just as well. I know that there is not a one of those men (and as I say, I could name a dozen others) that has hardly anybody saved. At the same time, I don't think that there are any finer men to be found anywhere on the top side of God Almighty's footstool than Austin Fields and Joe Wilson and Jim Everman and Gene Hensley and others that I might mention. It is true sometimes that God withholds His blessings because of the sins of the church, but I do not believe that this is the reason God is not blessing churches today with a great number of converts. As I say, I just do not believe that these preacher brethren of mine and churches that they are pastors of, are filled with sin to the extent that God won't bless them.

Some people say the reason why there is not anybody being saved is because there is not enough Gospel being preached. So far as I am personally concerned, I just believe that that is an excuse that the Devil puts into the mind of the individual suggesting it.

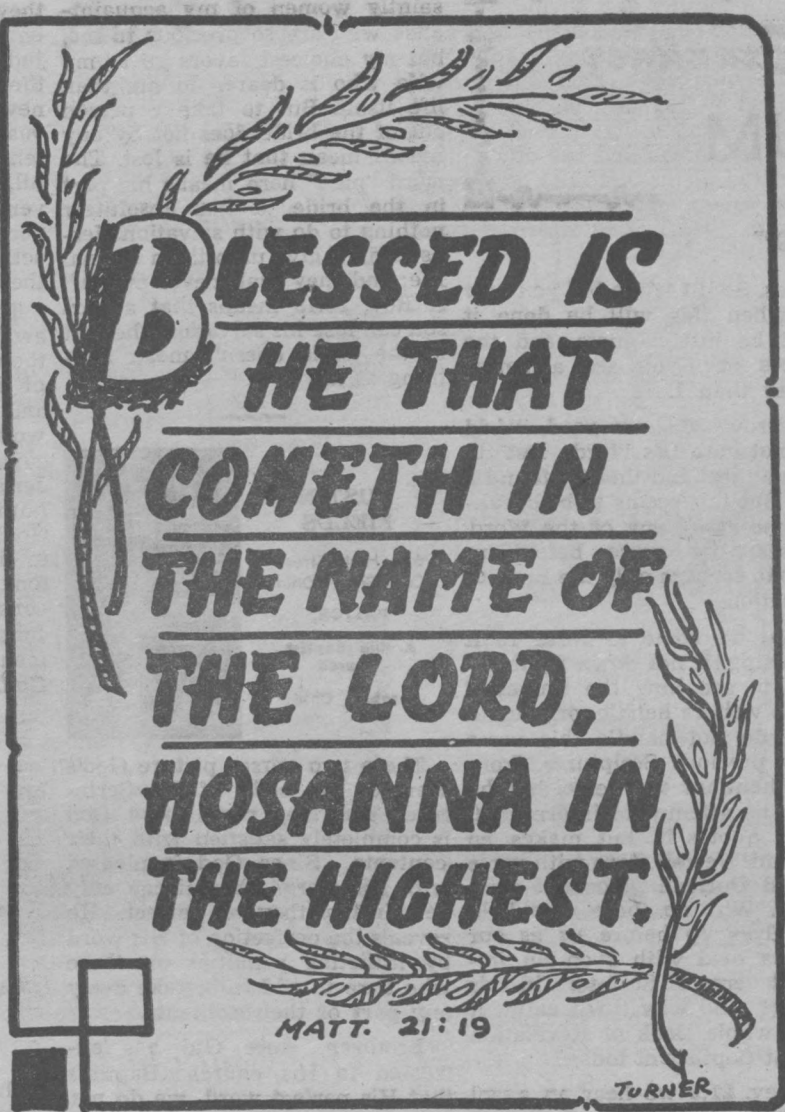
I come to our own situation here, and I know that I am not in any sense of the word a great preacher. I know of many preachers that I consider far greater preachers than I. I know, though, to the best of my ability, I do present Jesus Christ as Saviour, Sunday after Sunday. I know I preach enough Gospel, yet sometimes after I preach it, people walk out unconcerned, and as they go out the door they may even pause to joke with me about something. The Word of God just doesn't sink in.

Recently, I preached one day and I thought I poured out my heart as I presented Jesus Christ as Saviour, and as one individual went out the door, he tried to tell me a funny story. It was a clean joke, and nothing wrong with it, but I thought to myself, "Oh, God, after I have presented Jesus, he has nothing in his mind except foolishness. He is not concerned."

Then there are those who say that the reason why God is not saving the multitudes is that the Holy Spirit has been withdrawn from the world. I know a great preacher, a wonderful, great man, who says that the Holy Spirit has already been withdrawn from this world and that there isn't any possibility of anybody being saved. Great man of God that he is, I think he is wrong as he can be. Listen:

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way."—II Thess. 2:7.

Notice, this says that the mystery of iniquity is already at work. In other words, the Devil is having his way right now. Then it says, "only he who now letteth will let," or "only he who now hindereth will hinder." Who is going to hinder the Devil today? The Holy Spirit. And he that hindereth will hinder until he be taken out of the way. What is holding back the Devil? What is holding back evil? What is holding back the things that are wrong? The Holy Spirit. There is not a hint that the Holy Spirit will ever be taken out of this world until the Lord Jesus Christ comes again. When Jesus left this world, He sent the Holy Spirit, and the Holy Spirit is here today to carry on the work of God in the absence of the Lord Jesus Christ. No, I



don't believe that this is the answer as to the few being saved.

The question is, "Why is it that God is not saving the multitudes?" The three answers that are generally given are: there is so much sin in the church, there is not enough Gospel being preached, and the Holy Spirit has been withdrawn. I don't believe either of these.

IV

ENCOURAGEMENT.

I'll tell you what my answer is. This is a day of gleanings. Do you remember how it was when Ruth and Naomi came back out of the land of Moab? The Word of God tells us that in that land of Moab their husbands had died, and when they came back to Palestine, Ruth went out to glean in the fields wherever she could find grace in the eyes of some man who would allow her to glean within his harvest. That meant that she went around over the fields after the men had reaped the grain. There would be a handful fallen here and a handful fallen there, and maybe there would be a little bit over in the corner that the sickle had not cut, and Ruth would gather up the gleanings around that field, thresh it out, and take it home for her and her mother-in-law to live upon. That was gleaning.

Beloved, I believe that that is exactly what God has done through the years — we have never had anything but gleanings so far as salvation is concerned.

The Word of God tells us that there had been a great council at Jerusalem to find out whether or not they had to keep the law to be saved. Then we read:

"Simeon hath declared how God at the first did visit the Gentiles, to TAKE OUT OF THEM A people for his name."—Acts 15:14.

This doesn't say that God had visited the Gentiles to save all of them, but that He visited the Gentiles to take out of them a people for His name. It was just a little gleanings out of all the Gentile races of the world.

I say to you, beloved, this ought to be an encouragement to you and me. It has always been true that God has never saved great multitudes, but God has had His servants to glean within His fields.

Here is something else to encourage us: God is going to save every one of His elect. Listen:

"ALL that the Father giveth me SHALL COME to me."—John 6:37.

Don't think for one moment's time that any of God's elect will

fail to be saved. Suppose there is sin within the church? "All that the Father giveth me shall come to me." Suppose it is true that not much Gospel is being preached? "All that the Father giveth me shall come to me." Suppose it is true that the Holy Spirit may have been withdrawn from the world? I don't think it is so. I don't think any of these objections are valid, but if it were, we have the promise of Jesus when He said, "All that the Father giveth me shall come to me."

Talk about encouragement! I have something to encourage me! Listen:

"And AS MANY as were ORDAINED to eternal life BELIEVED."—Acts 13:48.

Who believed? Those that were ordained to eternal life. Beloved, every one will believe.

Listen again:

"He shall see of the travail of his soul, and SHALL BE SATISFIED."—Isa. 53:11.

Don't tell me that God is walking the ramparts of Heaven, wringing His hands, because people are not being saved. The Word of God says, "He shall see of the travail of his soul, and shall be satisfied."

Some of these days, the Lord Jesus Christ is going to look out over all the crowd that are saved, from the day of the first man that was saved until the last man that shall be saved — He is going to look out over that crowd, and He is going to be satisfied. There are not great numbers being saved, but there is one thing certain, all God's elect will be saved.

Notice again:

"EVERY ONE that is of the truth, HEARETH MY VOICE."—John 18:37.

I tell you, beloved, I am encouraged. As I preach, regardless of how many are saved, or how many are not saved, I am encouraged because I know that it is a day of gleanings and that God is going to keep right on saving every one of His elect until every one of them shall be saved.

How about giving up? Should God's people quit, or should we continue to contend for the things of the Lord? Should we say, "Well, it is hopeless; there is no need to try to do anything?" God's Word gives us the answer:

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

Shall we tone down our message? Shall I tell a lot of stories — humorous stories and pathetic stories in order to work on the sympathies and the emotions of people? Shall I tone down my message? Shall I refuse to preach

atonement? Shall I refuse to preach election? Shall I refuse to preach the limited atonement? Shall I refuse to preach all the great doctrines of grace and the truth of the church? Shall I lay these aside? I say to you, Nay, my brethren. God is going to save those whom He has willed to save. My business is to preach the whole Word of God.

When Abraham sent his servant out to get a bride for Isaac, he said to that servant, "Put your hand on my thigh and swear that you will bring home a daughter of the children of the country to which you are going, who shall be a bride for my son, Isaac." The servant put his hand on Abraham's thigh and made the oath that he would do so. Then he said, "But suppose when I get there, she won't come with me? Suppose she won't leave her homeland and come here? If she won't come here to Isaac, shall I take Isaac over there to her?" Abraham said, "If she won't come here, she is not worthy to be a bride."

I go to the Lord someday and I say, "Lord, they don't like election. They don't like predestination. They don't like limited atonement. They don't like to hear the truth that Jesus Christ died for their sins, and that they can't save themselves by their own works. They don't like to be told that they have to be saved by the Son, the Lord Jesus Christ. Lord, shall I tone down my message on the basis of the world, and what the world wants?" I think I can hear Him say to me, as Abraham said to his servant, "No. Don't tone down the message. If they won't come on my basis, they are not worthy of God."

Another thing that ought to encourage us is that we have a commission. Jesus said:

"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. 28:19,20.

How long is He going to be with us? Right on down to the end of the age. Talk about encouragement! I have something to encourage me. He says, "You go. You make disciples. You evangelize to the best of your ability. When you have done that, then baptize those who are saved. Then teach them all things and I'll be with you." How long? Right down to the end of the age.

Talk about encouragement, the Lord Jesus Christ only had 120 when He left this world at the end of three years ministry. That would have been an average of 40 a year, for the three years He was a minister. Beloved, if the Son of God — pure, perfect, sinless as He was — if He only had an average of 40 saved a year during the three years of His ministry, that certainly ought to be an encouragement to the child of God and to the preacher today to know that we are not to expect great crowds and great numbers to be saved.

I think about the Apostle Paul. Paul was so faithful, but he did not have great numbers saved. He got run out of nearly every town he went to. He was put in jail. He was beaten. He was left for dead on one occasion when they stoned him. Five times they whipped him until he had on his back 19 stripes from the whip that had fallen across his back. Yet Paul kept right on in the service of the Lord. He said:

"So that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation."—Rom. 15:19,20.

Notice how faithful Paul was. He didn't give up, but he went right on in the service of the (Continued on page 6, column 5)

TWO GREAT DEVOTIONAL BOOKS



117
Pages

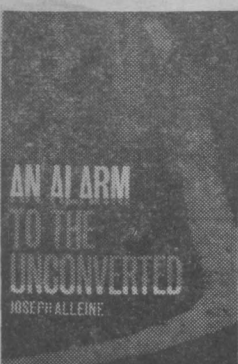
Paper
Cover

\$1.00
POSTPAID

150
Pages

Paper
Cover

\$1.25
POSTPAID



The Baptist Examiner FORUM

"Please explain Revelation 22:18-19?"

JAMES
HOBBS

Rt 2 Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



When we consider these verses we may not be able to explain parts of the verses to the satisfaction of all who read this. We can say one thing for sure, and that is that it is very dangerous to add to or take from God's revealed word. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." (Deut. 4:2). "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." (Deut. 12:32).

Whatever the true meaning of the last part of these two verses, we have a very definite warning from God not to change his word in any manner.

The person that adds to the word will be in danger of great punishment. Take warning you who would add to the word by adding something to the way of salvation. You who say that a person has to be baptized or join a church, or turn over a new leaf in order to be saved will answer to God. You who say we have to be careful that we don't lose our salvation, beware the wrath of God.

Those who take from the Word of God will not have a chance of receiving the promises of God. Ye are told that all who hear the messages are responsible to repent. "And the times of this ignorance God winked at; but now commandeth all men every where to repent." (Acts 17:30).

The promises of verse 19 are offered to everyone, but man rejects it. Those who change or take away the word of God no longer have this offer.

Beware you who remove the blood from the way of salvation. Beware you who take away the virgin birth. There is no chance of you repenting and being saved -- you have changed the word of God.

E. G.
COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



In verse 18 we are told that if any man adds to the things written in the Book of Revelation God will add unto him the plagues that we find in this Book. I must admit that I do not claim to know just when these plagues are to be added unto the one who adds to the things written in this Book. If the pre-trib advocates (of whom I am one) are right, I simply cannot believe anyone of God's saints will be left behind when our Lord comes for us. On the other hand, if the post-trib advocates are right, then we will all suffer these plagues together. In that case it would be useless to tell the one who does this adding that he must suffer these

plagues. So if I try to tell you how and when this will be done it would be just a guess, and the chances are, you are a better guesser than I.

In Prov. 30:6 we read, "Add thou not unto His Words, lest He reprove thee, and thou be found a liar." But this seems to be speaking concerning any of the Word, whereas, the verse before us seems to concern only the Book of Revelation.

When we come to verse 19 it is amusing, if not down right pathetic to see how the universal church writers handle, or, should I say, do not handle this verse of the precious Scriptures. Ironsides mentions the verse, but he makes no attempt to interpret it. Larkin quotes it, but makes no comment. Newell stops with verse 12. And DeHaan ignores it completely. Why do those who hold themselves up before us as our teachers deal with such an important verse of Scripture in this manner? And why this treatment of the whole Book of Revelation by most Baptists of today?

In Rev. 21:9 we hear an angel saying to John, "Come hither, I will shew thee the bride, the Lamb's wife." And in the next verse John says, "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." Here we see the holy city and the bride being used interchangeably just as we use Rome and the great false religious system that has its headquarters there.

Now if the bride consists of all born again ones, and some born one takes away from the words of this prophecy, and God takes his part out of the holy city, he has no other place to go except hell.

That is true according to the universalists because to them if you are saved you are a part of the bride, and, therefore, you will dwell in that holy city. But if you are not a part of the bride, you are lost. It may be that this is why universal writers and teachers shy away from Rev. 22:19 as if it were the smallpox. I can have some patience with a Protestant on this score, because he must have a universal church or no church at all. But the most detestible of all the universal churchites are the Baptists who hold to a universal church, because they have absolutely no need for such a mess. Why a Baptist who has such a great heritage, who has all the truth, and who has no need to shy away from any Scripture, would put himself in such a position that he must explain away precious Scriptures and ignore others is beyond me. Maybe it is because it makes him popular with the religious world, and at the same time keeps him from suffering for Christ's sake at their hands. But if the bride of Christ consists of a selective group from among the born again ones, and a person loses his place in the bride, he still has some pretty good company. You see, all the Old Testament saints as well as the New Testament saints who have not met the requirements will not be a part of the bride.

Therefore, since the holy city is the abiding place of the bride, and the tree of life (only the King James says books of life) is in the holy city (verse 2), to take away a person's part of this tree of life, and to take away his part out of the holy city simply means, as I see it, to take that person out of the bride of Christ, and, thereby, remove him from the holy city with all its wonderful blessings. Our Lord reserves blessings and favors for His bride that no other

saints will get. There are many saintly women of my acquaintance who are so precious to me, but my choicest favors go to my wife who is dearer to me than life itself. But to take a person out of the bride does not by any means mean that he is lost. The word "part" here means his part in the bride. It has absolutely nothing to do with salvation. Jesus said, "I give unto them eternal life; and they shall never perish." If Rev. 22:19 means that a person can lose his salvation, the rest of the Bible doesn't mean anything at all.

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio
PASTOR,
Arabia Baptist
Church
Arabia, Ohio



These two verses picture God's view of the body of the Scriptures and they reveal that God is completely satisfied with their contents. Since God is pleased with His words, then it can only remain that they are perfect. He reveals the perfection of His word by inflicting penalties on those who dare to add to or take away any part of their contents.

Brethren, since God has entrusted to His church (Baptist) that His perfect word, we do not need man or human organizations to tell us about the will of God. If God had not given us the assurance that He has spoken, we would be without His word or knowledge of His will, but praise be unto His name, He has spoken, and in speaking reveals that His word is final.

"I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him." --Eccl. 3:14.

Within the Scriptures there is everything we need, and there is no part that we can do without, and it does not stand in need of corrections or alterations. For man to add to, or take away from that which is written is to say the Holy Spirit was mistaken, and He inspired men to write that which was not necessary or not complete. To assure us that He does not make mistakes, God warns us of the danger in tampering with His word.

In verse 18, Jesus admonishes us not to add to His word. If we were to add to the Scriptures, we would be contending that new doctrines are needed, and that the revelation God has given is not sufficient to lead us in the right way. This is a denial of the perfection of the Scriptures, and those who are guilty shall not escape the plagues which are written in the book.

To the child of God, the plagues are enumerated in the letters to the seven churches of Asia. Read Rev. 2:5 and 23; Rev. 3: and 19.

When I am made to know that God exalts His word above His name (Ps. 138:2), it is then that I see the seriousness of adding to His word, and I cry out with the psalmist when He says:

"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." --Ps. 139: 23-24.

To those who think the Bible is not complete and something more is needed, God has revealed that they shall be proven liars.

"Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." --Prov. 30:5-6.

In verse 19, the Lord takes up the other side of the issue which involves those who take away from His word. These are the ones who teach that there are certain portions of God's Word which are not essential, and thus they set themselves up as judges

of God's word by teaching what they think should, or should not be taught. Since God is the only judge as to what should be taught the non-essential things were never written down. Verse 19 reveals that everything that is written is of vital importance to us all, therefore every book, chapter verse, word, jot and tittle are necessary and they are placed exactly where God intended for them to be placed.

Those who are guilty of taking away from the Bible will have their part taken out of the book of life, and out of the Holy City, and they will lose rewards that would have been theirs. The occupants of the Holy City (New Jerusalem) will be those who are faithful to God's word. Many of God's children will lose the right to live in the city because they took away from God's book, and considered it of little value and followed after the traditions of men rather than the commands of God.

ROY
MASON

Radio Minister
Baptist
Preacher
Arlieko, Florida



This is a passage that is used by those who believe in "falling from grace" as one of their main proof texts. If it were not for a multitude of other Scriptures which teach otherwise they could well make their point. Let us remember that the same John who wrote Revelation likewise wrote in his gospel (Chapter 10:28), "I give unto them eternal life and they shall NEVER perish." Likewise remember that the same Jesus who uttered the words of verses 18-19, is the one who said of believers "I give unto them eternal life and they shall never perish." Jesus didn't contradict himself. That being true, he certainly was not speaking in Rev. 22:18-19 of true believers. I think this passage assumes that a child of God will not tamper with the Word of God. As some one has said, "Although the true child of God may not comprehend the meaning of the entire book of Revelation, he will recognize in it a declaration of his hope, and that which has been assured to him in grace by his salvation in Christ."

The religious liberal of our day does exactly what Jesus here warns against. Some deny that Revelation is prophecy at all. Some spiritualize the teachings of the book and make them to mean something other than is said. Some make the book refer to the days of the Roman emperors, with little or no reference to the yet future. Religious liberals or modernists are in reality infidels, and the thing that is primarily wrong is the lack of genuine conversion. They "add to" and "take from" the Scriptures, and they and their kind are the very ones that Jesus here warns. They have ahead of them the fearful sufferings here mentioned.

Believers in the literal inspiration of the Bible are not considered "scholarly" today. The truth is, the so-called scholar is not one who has great knowledge of the Scriptures. He is one who spends much of his time seeking to show that the Bible is not really true. Some of you will remember the sixty or more religious teachers in Southern Baptist colleges and seminaries, who a few months ago jumped on the Sunday School Board for advertising Dr. W. A. Criswell's book on "Why I Preach The Bible As Literally Inspired." Every one of those men ought to be summarily thrown out of their teaching positions.

But to go back to the verses asked about, they mean exactly what they say, but they are manifestly not addressed to true believers -- genuinely saved persons, for such are not in the business of tearing up and throwing out portions of the Word of God.

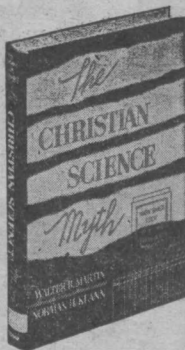
Church Branch

(Continued from page 1)

It will be generally conceded that Christ instituted a church, and that the church He instituted was to serve as a model and pattern for all churches of Christ. It is also admitted that the churches established in New Testament times were of the same faith and order. Granted, then, that the church instituted by Christ and those founded by the Apostles had the same faith and policy—one Lord, one faith, and one baptism—the burden of proof must rest upon those who attempt to prove that churches radically differing from these churches are churches of Christ. More: the man who starts a church and claims that it is a Christian church, must prove that Christ has expressly authorized him to institute a church; and, if called upon must be able, by miracles and other unfailing signs to demonstrate the divinity of his mission.

Certainly, two distinct and divergent bodies, differing in faith and practice, cannot claim to be equal to the same thing, or to each other. For example, it is hardly conceivable that Christ would organize one church to teach immersion, and another to teach sprinkling; one to establish an ordinance, and another to destroy that ordinance. It is positively unthinkable that Christ would commission one church to affirm a given proposition, and another to deny the same proposition, and at the same time tell us that a house divided against itself cannot stand. Such a course of conduct would make Christ a contradiction and his work automatically and axiomatically self-destructive. Imagine, if you can, Christ commanding the pastor of the church at Jerusalem to preach immersion, and the pastor of the Corinthian church to preach pouring; the brethren at Ephesus to believe in apostasy and the disciples at Antioch in the security of the believers! Such a theory defies thought, and the Bible hurls it from the heart and reason dashes it from the brain. If it is true that we are saved by grace, it cannot be true that we are saved by works. If a congregational form of government is scriptural, a different form of government is unscriptural. If the doctrine of a final preservation of the saints is true, apostasy is untrue. If only a believer should be bap-

TWO BOOKS TO OFFSET ERROR



Cloth
Bound
200
Pages

\$2.95
POSTPAID

—By—

MARTIN KLANN

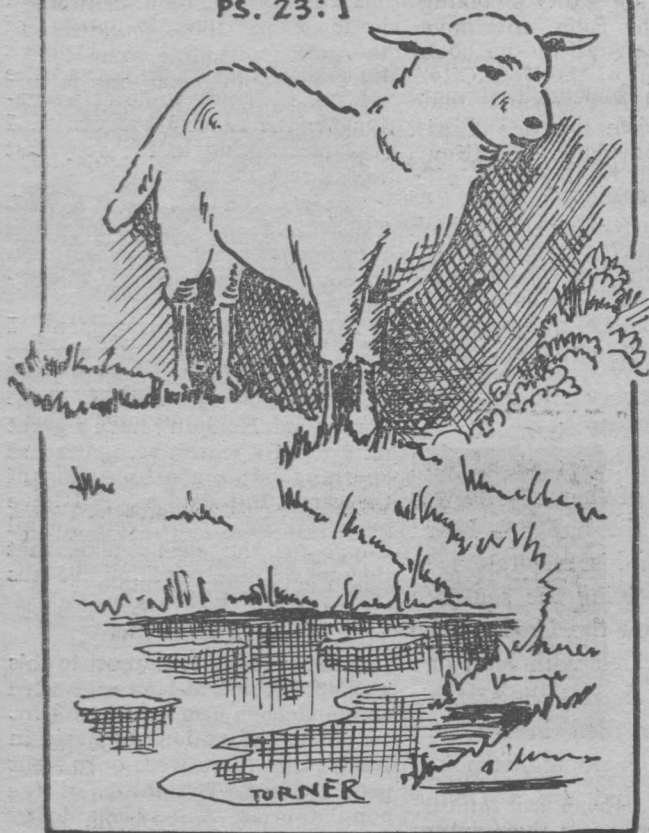
Cloth
Binding
597
Pages

\$3.95
POSTPAID



THE LORD IS MY SHEPHERD

PS. 23:1



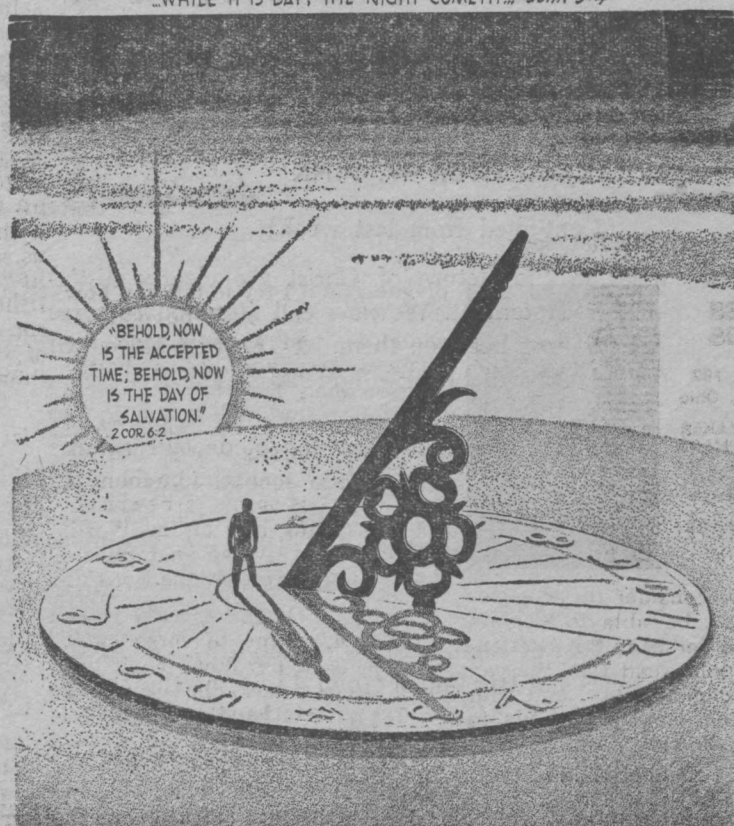
I WAS A WANDERING SHEEP

I was a wandering sheep,
I did not love the fold;
I did not love my Shepherd's voice.
I would not be controlled;
I was a wayward child,
I did not love my home,
I did not love my Father's voice,
I loved afar to roam.

The Shepherd sought His sheep,
The Father sought His child;
They followed me o'er vale and hill,
O'er deserts waste and wild;
They found me nigh to death,
Famished, and faint, and lone;
They bound me with the bands of love,
They saved the wandering one.

Jesus my Shepherd is;
'Twas He that loved my soul,
'Twas He that washed me in His blood,
'Twas He that made me whole;
'Twas He that sought the lost,
That found the wandering sheep;
'Twas He that brought me to the fold,
'Tis He that still doth keep.

I was a wandering sheep,
I would not be controlled,
But now I love my Shepherd's voice,
I love, I love the fold!
I was a wayward child,
I once preferred to roam,
But now I love my Father's voice,
I love, I love His Home!
By Horatius Bonar



Things Not Found In The Bible

Purgatory is not in the Bible.
Limbo is not in the Bible.
Burning candles for the sick is not in the Bible.
Sprinkling or pouring for baptism is not in the Bible.
A second chance to go to Heaven after death is not in the Bible.
Prayers to Mary or to any of the "saints" to help us is not in the Bible.
Praying through is not in the Bible.
The title of "Reverend" for a preacher is not in the Bible.
Testimony Meetings are not in the Bible.
Women preachers are not in the Bible.

Did You Ever Hear Of This?

A man who lost his job because he drank too little?
A doctor to advise his patients, "Your chances would have been better if you had been drinking?"
An employer seeking a man for a responsible place to say, "Give me a drinker any time?"
A wife to complain, "My husband would be the best man in the world if he would only take to drink?"
A husband to say his wife would be a better mother to the children if she spent some of her time in a cocktail bar?
A defendant in court to seek an acquittal with a plea, "If I had been drunk, I never would have done it?"

A Message To Preachers Especially

We are not to preach sociology, but SALVATION; not economics, but EVANGELISM; not reform, but REDEMPTION; not culture, but CONVERSION; not progress, but PARDON; not the new social order, but the NEW BIRTH; not democracy, but the GOSPEL; not civilization, but CHRIST. We are ambassadors, not diplomats.
—Selected.

Young Christians may make mistakes working for the Lord, but they will make a bigger mistake by not working for Him.

THE BAPTIST EXAMINER
FEBRUARY 7, 1970
PAGE FIVE

Church Branch

(Continued from page four)

tized, it should not be necessary to state that an unbeliever should not be baptized. No amount of sweet sounding can make a statement true and false at one and the same time.

The old illustration of the family and the churches has probably done more than any argument to render plausible the Church-branch theory. The time-worn statement that the children of a family may have different physical and mental characteristics, even as the different denominations, and ye be the children of the same parents, may look reasonable at first sight. A little examination of this sentimental shadow will readily reveal its fallacy. It is true that children may differ in many respects, and yet be children of the same father and mother. It must be admitted, however, that if a typical Chinaman or Indian

should be born in an Anglo-Saxon home, such an event would be calculated to arouse some suspicion. Yet, the difference between an Anglo-Saxon and a Chinaman is not in sum and substance as great as the doctrinal differences of the various denominations.

The difference between the denominations are not incidental or immaterial, but essential and fundamental. For example, the way of salvation is the very foundation of the entire Christian system. Yet, if the way of salvation by works, or water, as taught by some of the denominations, will save a man, the way of salvation by grace, as taught by Baptists, will damn him.

Certainly, then, the denominational differences are so radical that they cannot be said to have been built on the same model, or to be the same in sum and substance. In view of these facts, it would appear that the family illustration is hardly in good taste, or according to common sense.

It can be stated, without the least fear of successful contradiction, that there is not a single passage in the New Testament that can possibly be tortured into teaching the Church-branch theory. Those who invented this sentimental idea were, no doubt, actuated by the best of motives, but it finds no support in reason or Scripture. And while we all glory in brotherly love, we should not exalt this love at the expense of the Gospel of Jesus Christ. Let us be loyal to Christ, even, if needs be, at the expense of friends or family.

All too long have we combated particular heresies growing out of this hurtful heresy. The fact is, many are not willing to face the logic of the Baptist position.

Whether we like it or not, our position forces us to the conclusion that Baptist churches are the only New Testament churches. Not only must we candidly declare this as our position, but more, we must contend for it. Either this, or else cease all contention, and surrender our denominational life. Baptist churches have reached the hour when it is conviction and contention, or the cemetery.

But some one may say, "What boots it, whether one believes, or disbelieves, the Church-branch

theory?" Indeed, the question whether the Church is a human or a divine institution must be determined by the falsity or truth of the Church-branch contention.

As we see it, the logical result of the teaching that all denominations are equally churches of Christ is the ultimate extinction of Baptist churches. What, forsooth, is the necessity of sense of maintaining our peculiar position, or separate existence, if other denominations are of equal merit with our own? Why perpetuate a divisive organization, if other denominations are divinely commissioned to do our work?

The movement for church federation, at home and abroad, grows out of our conception of the relative value of the churches. Nor could we censure those who hold this theory, should they prove willing to sacrifice some distinctive doctrine for the sake of amalgamation. Granted, the premise that all churches (so-called) are churches of Christ denominational death is the inevitable conclusion. If we believed in the one, we would most certainly practice the other.

I have not attempted to ascertain the origin of this delectable doctrine, but suffice it to say that it saves considerable trouble and is a very present help to union meetings and a valuable aid to popularity.

Proper Name

(Continued from page one)
the family of God. Yet to adopt the term Brethren as a church name would be unscriptural and absurd. The disciples were evidently called Christians by their enemies, using it as a term of reproach.

The Saviour said, "Upon this rock I will build my church."—Matthew 16:18. From this, some have come to the conclusion that "my church" should be adopted as the proper name of this institution of Christ on earth. This is absurd, from the fact that "MY CHURCH" simply indicates the relation the church sustains to Christ as its Founder and Head. A man may say, "This is my son," but "my son" is not the proper name for the boy. It indicates only the relation which he sustains to the man.

Writing to disciples in Rome, Paul says: "The churches of

Christ salute you." Romans 16:16. This does not indicate that Paul designated to establish the "Churches of Christ" as the proper name of Christ's organized people. It simply indicates the relation that these churches sustain to Christ.

In the letter to the Corinthians, which is addressed, Unto the church of God which is at Corinth," he says, For God is not the author of confusion, but of peace as in all the churches of the saints."—I Corinthians 14:33. It would hardly be proper to seize upon the words "churches of the saints" and make them the denominational name for the organized disciples of Christ. The same may be said of Paul's address in which he calls this Corinthian church "the church of God." The Winebrennarians have seized upon the Scripture phrase, "church of God," and applied it to themselves and their denomination.

The phrase "Christian Church" is not found in the Bible, either in the Old or New Testament, and even the term "Christian" was not adopted by the disciples of Christ, or given by Divine authority, but was simply a name of DERISION which their enemies applied to them. However, we have no objections to the name "Christian" when used in the sense of the followers of Christ.

The true church is described by the apostle as "the house of God, which is the church of the living God, the pillar of the truth."—I Timothy 3:15. Here the term "the house of God" is not intended to be the proper name of the church but it indicated the relation which the church sustains to God as His house. As the ancient temple built under Divine direction was the "house of God" to the Jews, the spiritual temple, "the church of the living God," is also "the house of God," in which He dwells by the Holy Spirit. Addressing "the church of God" at Corinth, Paul says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" — I (Continued on page 7, column 5)

Appreciated Letter

Dear Brother Gilpin:

Greeting in our Saviour's precious name, the Lord Jesus Christ. May I never cease to thank God for saving me and making it possible for me to receive TBE, which has and still does bless me in many Bible truths.

A small gift for TBE is enclosed. May the Lord bless you and yours in 1970 and keep the precious paper coming in the mails.

In Christ,
Mrs. Henry Sanderson
(Pennsylvania)

THE WORKS OF JOHN OWEN

THE DEATH OF DEATH
in the death of Christ

Cloth bound — 312 pages

\$3.00 POSTPAID

THE COMPLETE WORKS OF JOHN OWEN

15 Volumes — Over 600 pages to the volume. Cloth bound.

PRICE \$5.00 EACH

\$70 FOR ENTIRE SET

If you are afraid of criticism, then you will never do anything.

The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

The two stages in the Return of Christ are clearly distinguished in the New Testament. We now call attention to some of the leading differences between them. 1. The first stage will be in grace, the second will be in judgment. 2. The first stage will reach no farther than the air, the second will reach to the earth itself. 3. The first stage is when the Redeemer returns to catch up the saints unto Himself, the second is when He returns to the earth to rule it with a rod of iron. 4. The first stage will be secret, unseen by the world, the second will be public and seen by every eye. 5. The first stage is Christ returning as "The Morning Star" (Rev. 22:16), the second is His appearing as "The Sun of Righteousness" (Mal. 4:2). 6. At the first stage He comes for His saints (John 14:3), at the second He returns with His saints (Jude 1:4). 7. The first stage, His secret coming for His saints, is not the subject of a single Old Testament prophecy. 8. The first stage of Christ's Return will be followed by God's Judgments being poured forth on the earth, the second will be followed by God's blessings being poured upon the earth, and by the Holy Spirit being poured out upon all flesh. 9. The first stage will be followed by Satan coming down to this earth in great wrath (Rev. 12:9), the second will be followed by Satan being removed from the earth for a thousand years (Rev. 20:2, 3). 10. Between the present hour and the first stage of Christ's Return nothing intervenes, *no prophecy needs first to be fulfilled*, for our Lord may return at any moment; but before the second stage of Christ's Return can occur many prophecies must first be fulfilled. 11. Concerning the first stage of our Lord's Return we "wait for God's Son from heaven" (I Thess. 1:10), whereas the second stage is distinguished as "the coming of the Son of Man." 12. The first stage was typified by the translation of Enoch to heaven (Heb. 11:5), the second was foreshadowed by Elijah who has yet to return to this earth to herald the judgments of the great and terrible day of the Lord (Mal. 4:5). 13. The first stage is our Lord's Coming as our Saviour (Heb. 9:28), the second is His return to earth as King (Rev. 19:11, 16). 14. The first stage will be followed by the saints coming before the "judgment-seat" (Bema) of Christ to be judged according to their works and rewarded for their service (2 Cor. 5:10), the second will be followed by the "Throne of glory" upon which shall set the Son of Man who will judge the nations that are upon earth at the beginning of His millennial reign and apportion them their positions in His Kingdom (Matt. 25:31-46). Here then is the *double bearing* of the Fact of the Redeemer's Return — it respects first His own people and then the whole world.

These two stages in the Redeemer's Return are in strict accord with the order of events which transpired at His First Advent. At the first coming of the Lord Jesus there was a secret or private manifestation of Himself, and subsequently a public revelation. The newly-born Saviour was actually seen by very few. The shepherds in the field, the wise men from the East, Anna and Simeon in the temple saw the Redeemer in the days of His infancy, but Herod and Pilate, the scribes and the Pharisees — the unbelieving civic and religious heads — saw Him not! After His return from Egypt on the death of Herod, He retired to Nazareth and it was not until an interval of nearly thirty years had passed that He was publicly manifested. Thus will it be at His second coming. First there will be the secret manifestation (in the air) unto His own people, and then after an interval of seven years or more He will be publicly revealed to the world.

4. The Fact of the Redeemer's Return was typified in the lives of Joseph and Solomon.

In the Old Testament there are numerous references to the Second Coming of Christ, references both direct and typical, but in every instance it was His return to the earth which was in view. The secret coming of Christ into the air, to catch up the saints to Himself, was an event quite unknown to the Old Testament prophets, an event kept secret until revealed by God to the apostle Paul who, when writing to the Corinthians upon this particular aspect of our subject, said, "Behold, I show you a mystery (In Scripture the word "mystery" signifies "a previously hidden truth, now Divinely revealed, but in which a supernatural element still remains despite the revelation." — Scofield.); We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51, 52).

Many of the Old Testament characters were remarkable types of Christ: In Adam we see Christ's headship; in Abel, Christ put to death by His own brethren according to the flesh; in

Enoch, Christ's ascension to heaven; in Noah, Christ providing a "refuge" for His own; in Melchizedek, Christ's Kingship; in Abraham, Christ's Nazariteship; in Isaac, Christ the willing Sacrifice; in Jacob, Christ toiling for a "bride;" in Moses, Christ the faithful Servant; in Aaron, Christ the great High Priest; in Joshua, Christ conducting His people into their inheritance. And so we might continue right through the Old Testament.

Foremost among the typical personages of the Old Testament is Joseph. In almost every detail of his life we see Christ typified. The son of his father's love, yet the object of his brethren's bitter hatred. His very name meaning "adding" as Christ is adding to the inhabitants of Heaven by the seed which issues from His travail. Sent by his father to inquire after his brethren's welfare, he is despised and rejected by them. They plot against his life and sell him into the hands of strangers. While yet in his youth he was carried down into Egypt. In Egypt he entered into the degradation of slavery and rendered faithful service to his master. He was sorely tempted yet sinned not, but though innocent he was falsely accused and cast into prison. While in prison — the place of shame — he was associated with two others, one of whom — the butler — heard from his lips a message of cheer telling of his restoration to the king's favor, the other the baker — receiving the sentence of death. So, when the Lord Jesus hung upon the Cross — the place of shame — two malefactors were crucified with Him one of whom heard from His lips a message of cheer telling of his restoration to God's favor, while the other died in his sins. Surely such perfect typification of Christ, such numerous points of analogy are not so many co-incidences, but are a Divine delineation of the person and work of the Redeemer — a picture drawn by the hand of the Holy Spirit Himself! If then the type is perfect, if the picture be complete, ought we not to look for something in it which foreshadowed our Lord's exaltation and coming glory? Assuredly. Nor do we look in vain — The sequel to Joseph's humiliation clearly pointed forward to the Return of our Lord to this earth in power and majesty.

Above, we followed the typical history of Joseph to the point where he, through no fault of his own, was sentenced to suffer the shame of being cast into an Egyptian prison. But at this point of Joseph's life there was a dramatic change. Joseph's history did not terminate in shame and suffering but in power and glory. From the dungeon he was exalted to Egypt's throne! And, mark, his sovereignty was foretold years before he entered into the enjoyment of it. As a boy he dreamed of seeing the other sheaves all bowing down before him, which signified that his brethren would yet pay homage to him. So the prophetic Scriptures bear witness to the coming sovereignty of our Lord over this earth many centuries before He actually takes the scepter in His hands. After his elevation to the Throne of Egypt Joseph's sovereignty was publicly recognized and acknowledged, for all men were compelled to "bow the knee" before him (Gen. 41:43), and thus will it be with our Saviour when He takes unto Himself His power and sits upon the Throne of His Glory. To complete the picture, we find that after Joseph's exaltation his brethren were reconciled to him, and then in wondrous grace they are given a land in which to dwell — the land of Goshen, the best in all Egypt; so when Christ returns to earth His brethren according to the flesh — Israel — shall be reconciled to Him and receive from Him the land of Palestine in which to dwell throughout His beneficent reign. Thus, as Joseph was exalted to power and glory after the period of his humiliation was ended, so shall our blessed Redeemer yet return to earth to reign as King of Kings and Lord of Lords.

In the glorious reign of Solomon which followed the checkered career of David we have another striking type of the position which the Redeemer shall occupy during the Millennium. This is one of the composite types of Scripture. There are a number such where two or more objects or persons were necessary in order to give a complete picture. For example: in the great Levitical offerings (Lev. 1-6) we find five — the Burnt, the Meal, the Peace, the Sin, and the Trespass offerings — were required to give a complete foreshadowing of the person and work of the Redeemer. In the Tabernacle, no less than seven pieces of furniture in addition to its structure and materials, were needed to set forth fully the varied glories of Christ. So it was with reference to living persons. Enoch and Noah, Moses and Aaron, Elijah and Elisha supplemented each other in their typical characteristics. Thus it was with David and Solomon — the latter was the complement of the former and the two must be studied together in order to secure a complete picture. David was a type of Christ in His humiliation, Solomon foreshadowed Christ in His glorification. David pointed to Christ at His First Advent, Solomon looked forward to Christ at His Second Advent.

(Continued on page 8, column 4 and 5)

"Few... Saved"

(Continued from page three)

Lord. I find the Apostle Paul when he is coming down to the end of the way, writing the last book that he ever wrote. In just a little while he is going to do as a martyr for the Lord Jesus Christ. I find him saying in the very last words that he wrote:

"Therefore I ENDURE ALL THINGS for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." — II Tim. 2:10.

Talk about encouragement, I have it! Paul didn't have great crowds. He didn't have great services. He didn't have great numbers saved. He didn't have a great ministry. He wasn't recognized as anything but the off-scouring of the earth. But Paul said, "I have been faithful, and I'll endure all things for the elect's sake, that they may obtain salvation in Jesus Christ with eternal glory."

CONCLUSION

What is going to happen to this world? The world isn't interested in the Gospel. The world isn't interested in salvation. As I said in Noah's day there were only eight people saved. Two-thirds of the population in America today would compare with what it was in Noah's day, yet there were only eight people saved in Noah's day.

I see those waters fall out of the sky, but it is too late. I see them drown. I see them by the hundreds, and by the thousands, and by the millions. I see two billion, about two-thirds of the present world's population, drown in the flood. What is going to happen? God is going to judge this world.

I look in the days of Lot and I see the cities of Sodom and Gomorrah and other cities round about I see the fire come down and burn up those cities. The whole city goes up in smoke and flames, and everybody within the city burns. Not a person gets out except Lot. I tell you, judgment is coming to the world.

Things can't go on as they are. This world can't go on as it is, indefinitely. Ultimately, God is going to judge this world.

What is His invitation? In Noah's day, He said:

"Escape for thy life." — Gen. 19:17.

I would say to that unsaved (Continued on page 8, column 3).

BOOKS BY THE ENGLISH COMMENTATOR

Thomas Watson



316

Pages

Cloth

Bound

\$3.50

POSTPAID

—Also by the same Author—

"THE TEN COMMANDMENTS"

250 pages — Cloth Bound

\$3.50 POSTPAID

THE BAPTIST EXAMINER
FEBRUARY 7, 1970

PAGE SIX

Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

Send your offerings for the support of Brother William C. Burket to:

Navajo Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of the Navajo Indians. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Burket frequently. His address is:

Elder William C. Burket
208 E. Tycksen Street
Farmington, N. M. 87401

In the event you have used clothing to send to Brother Burket, which he, in turn, will give to the Indians on the reservation, send it directly to him at his New Mexico address. Under no circumstances, send it to us.

Emphasis

(Continued from page one)
pent ye; for the kingdom of heaven is at hand."—Mt. 3:1, 2.

From whence did Baptists come? God is the author of Baptists, sending, John first of all, and naming him John the Baptist.

When it was time for Christ to fulfill His Father's will and enter a public ministry, He went to this same man, John, whom God named a Baptist, and was baptized.

"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.

The Lord Jesus Christ is a Baptist, and others whom John likewise baptized, were Baptists. Jesus then took these persons whom John baptized, and called them unto Himself, and organized them into His church.

I believe the contemporary passages in the early chapters of the Gospels reveal clearly that Jesus, after His baptism, did not delay calling those whom John had preached unto, who were converted and baptized, and organizing them into His church. It is my belief, based upon these same passages of Scripture, that Jesus organized His church in the first days of His ministry. He did not wait late to build His church, for He said:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church."—Mt. 16:18.

The church He built was already in existence, and would be further built up, by preaching the deity of His own person: that He was the divine Son of God, and that those things that should follow—namely, His betrayal, His unjust suffering and death, His burial, and His resurrection—would be not a mere man suffering thus, and dying thus, but the divine Son of God would suffer and die, and in turn, rise from the dead, as He did. So Jesus said, "I am going to build up my church with that kind of preaching."

Isn't it strange today that the average Baptist pastor and church seek all kinds of methods with which to build up their church? All they need to do is to preach the gospel of the Lord Jesus Christ. God, by and through His Spirit, will honor the gospel, will save His people, and will add them unto the church. Thus the church should be built up.

We find that God sent John, naming him a Baptist, and then Christ coming unto him was baptized, identifying Himself with this forerunner, and He became a Baptist. Then it was that Jesus took others whom John had preached unto, who were saved and baptized, and organized them into His church. It was this group of Baptists whom Jesus organized into His church, that He gave the commission to go into all the world and preach the gospel, and make disciples, and baptize them, and then teach them "all things." God never gave these instructions to any other group. Name them whatever you may, only to Baptists did Christ give this commission:

"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. 28:19, 20.

We find that through Baptists we have the doctrines that we emphasize in this Bible Conference, and that Baptists have emphasized these through the centuries since the days of Christ's ministry. It was through the Lord's church that these doctrines were maintained and channeled through us.

Paul, talking to young Timothy, said:

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—1 Tim. 3:15.

God did not leave the maintenance of doctrine in the hands of free-lance, self-called evangelists or preachers, but in an orderly manner, and with purpose and design, He organized His church and the church became the custodian of the truth. What truth is in the world today, is in the world, because God has maintained a Baptist people through the centuries.

I wish they had maintained the name. I wish that I might through history point in every century to a group who wore the name. I don't mean to say by this that all who wear the name are indeed, and in fact Baptists, for we know that they are not, but there have always been, through the centuries, those who had all the characteristics of New Testament Baptists, such as the first Baptist, John. If all the preachers from the days of John had remained as faithful to the Word of God as John, there would not be but one kind of preachers in the world today, and that would be Baptist preachers, and had all of the churches remained true to the doctrines, there would be but one kind of church and one system of doctrine in the world today. But we know that there are those who have turned from the truth, and much, much error has spread abroad in the world.

These Baptists have been emphasizing the teachings of the Lord Jesus Christ through the

centuries. I am not going to read a lengthy group of Scriptures showing that in the New Testament one man after another called of God into the ministry stood strongly and firmly for the great doctrines which you are hearing emphasized in this Bible Conference. However, I could. You won't hear these doctrines emphasized in numbers as large as we are having here in this Bible Conference, anywhere else in America. Usually when this many people get together, there are all kinds of doctrines preached—that is in order to unionize. You have to give a little here and a little there, in order to get this many people together. That is not true here. I say to you, it is my conviction that I am looking out now at God's people who are Baptists. I am glad to be here. I am glad to look out and see that God has this many people who are in His name, and who emphasize His doctrines. It is a joy to hear preacher after preacher stand in this place and emphasize the doctrines.

I am sorry to learn that there are a few among us who have come here and consent to these great truths, but somehow are not able or willing to emphasize these truths back home. I challenge everyone of you not to be characterized as a chameleon—a lizard-type Baptist. If you place a chameleon on a green background, he will look green in a little while, but place him on a brown background and he will look brown in a little while. I am aware that we do have among us, in name, Baptist pastors who are characterized more by the chameleon than they are by the doctrines that are being emphasized in this place.

I believe that pastors ought to emphasize the doctrines of the Lord Jesus Christ. The doctrines that we speak of are not something that are difficult to understand. The word "doctrine" merely means "teaching"—the teachings of the Lord Jesus Christ.

Recently, a member of our church brought a relative to church. It so happened in that particular sermon I had reason to mention 1 Corinthians 11, which talks about two coverings: one, a veil, or a hat; the other, long hair. This woman went away not saying anything to me, but saying to this member, "I'm glad I don't belong to that church." This member said, "That is just one of the Bible doctrines that we teach in our church." This visitor went on to say, "Our pastor is

not like that, and I am glad. He don't teach no doctrine, nor nothing. I'm glad I am a member of his church."

That probably is the truth. If they neglect to preach the teachings of the Lord Jesus Christ and the doctrines of the Lord Jesus Christ, that is exactly what they are getting—nothing, and they will, if saved, be spiritual dwarfs suffering from spiritual malnutrition.

I say that preachers need to emphasize the doctrines of the Lord Jesus Christ. There are too many preachers, as I have said, who are characterized by the lizard more than by the doctrines of grace, the doctrines of the Lord Jesus Christ. We have too many sissy preachers in the pulpits anymore. It is my opinion that many of them, if they don't already have, ought to have a border of lace sewed on their underwear, because they rumble on in a feminine fashion and apologize for almost every strong thing that they preach.

Why can't we preachers stand before our people and emphasize the doctrines of the Word of God and the teachings of the Lord Jesus Christ?

There are some that are quite controversial. What woman 40 years of age would want long hair? I am sorry, sister, but the Bible says you ought to have long hair. How long is long? It is longer than what most of you are wearing, I assure you. Further, in addition to that particular covering, which is a natural covering, wear an artificial or a symbolic covering, and a hat will do very well to fulfill that passage of Scripture. Women need to wear these symbols in honor of the recognition of the chain of authority that starts in Heaven: God the Father, Christ the Son, man, and then woman.

Let me suggest to you, you ought to emphasize doctrine in your church (maybe conditions are such that you don't either have the courage or you can't emphasize the doctrines as you might). Why doesn't every pastor who believes these great truths see to it that every family in his church gets THE BAPTIST EXAMINER? We do that in our church. I tell you, a greater copastor cannot be found than THE BAPTIST EXAMINER. I am so happy that every family represented in our little church gets a copy of that.

I know what is said oft times after they hear me preach, "We know where you got that." I say, "You are right, brother; that is where I got it. Other great men believe these truths, too." It helps. In fact, when I can point to articles which are written by great men, God's people of 1969, it supports my ministry; it supports my church; it gives us a stronger testimony for the Lord Jesus Christ in our city.

Yes, I say to you, subscribe for THE BAPTIST EXAMINER for your members. You'll be glad that you did, and in just a short while they will be with you and willing to support you, to pour that grape juice out of your church. I know that there are some pastors looking at me right now who back home tolerate grape juice, but if you will subscribe to TBE for your members, it won't be many copies away until they will read something of truth regarding that great doctrine, and the first thing you know, they will suggest it to you. "Pastor, you know, maybe we are wrong in using grape juice."

I'll tell you what you can do—two things. You can get the grape juice thrown out and you can take the lace off of your shorts. You can become a grown man in the ministry of the Lord Jesus Christ. If you are pastoring a church and are tolerating grape juice in the Lord's Supper, and you are tolerating a lot of this other junk in your church, you are a sissy preacher. I tell you to stand up strong and preach the truth; preach the doctrine; emphasize the doctrines. There is not a greater way that you can

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
Koroba Free Bag, via Mt. Hagen
Territory, Papua, New Guinea

emphasize the doctrines than to preach them yourself and to allow THE BAPTIST EXAMINER to consent to the doctrines that you preach.

My, it is a joy each week for me to sit and to read how men like Brother Mason and Brother Gilpin and Brother Wilson and many of you who write in the Examiner, have written articles that have consented to things that I have just finished preaching!

It is great to be a Baptist and to emphasize the great doctrines of the Lord Jesus Christ. God help us to increase in number, to increase in courage and next year, if God permits us to meet again, may we be sound, stronger, and more Baptist than ever before.

Proper Name

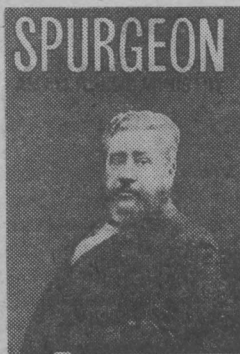
(Continued from page 5)
Corinthians 3:16. Though the apostle addressed these Corinthian saints as "the church of God" he calls them the temple of God. It is possible that some future reformer, so-called, will become the head and leader of a party who will call themselves "the temple of God" and then assume to force other people, to keep from insulting them, to also call them "the temple of God." While the church is figuratively called "the temple of God," because it is the dwelling place of the Holy Spirit, it will not do to adopt this as a proper name of the church.

His true disciples are mentioned by the Saviour as "elect." Also by the apostle they are called "God's elect." Yet these expressions indicating their relation to God as His chosen ones, are not designed to be the proper name of His chosen church.

The Bible Name

Finally, we deliberately remark that it is a part of Divine wisdom that neither Jesus Christ nor the apostles enjoined any one proper name by which His church (Continued on page 8, column 3)

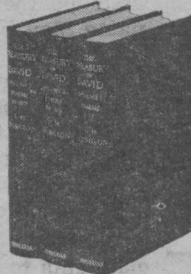
The Prince Of Preachers Still Speaks To Us



Over
400
Pages
Cloth
Bound
\$4.00
POSTPAID

This book "An All-Around Ministry" should grace the shelf of every preacher's library!

Buy
Spurgeon's
Great
Commentary
On The
Psalms



3 VOLUMES — CLOTH

\$27.95

THE BAPTIST EXAMINER
FEBRUARY 7, 1970
PAGE SEVEN

Counterfeited

(Continued from page one)

observation. Also the bread and the wine are withdrawn from the people and are given to the priesthood. Along with this heresy goes the idea that a piece of cracker put on the tongue of a dying man fits him for eternity. Satan with his counterfeits completely mutilates the form and the meaning of the Lord's Supper.

2. **THERE IS THE COUNTERFEIT OF CONSUBSTANTIATION.** This is held by some Protestant bodies. It is the idea that while the bread and wine do not become the literal body and blood of Christ, there is some sort of a holy presence that goes along with them — something that somehow or other bestows "grace." This is just a sort of Protestant version of transubstantiation.

3. **THE COUNTERFEIT THAT BAPTISTS FALL FOR.** Baptists who have reacted against transubstantiation, have fallen for another Satanic counterfeit that makes the Lord's Supper teach a lie. They really fall for several errors:

(1) *Many make the Lord's Supper a "communion."* Open Communionists—and there are many of them among Baptists, forget that this memorial is designed to

cause us to remember Christ (I Cor. 11:24) and they make it a thing to show fraternal spirit for others—a "communing with people."

(2) *Many use leavened bread and leavened juice* — crackers and grape juice, in other words. These emblems declare symbolically that Christ was a sinner, thus blaspheming his holy Person. The passover observance typified the coming Messiah, and during the passover season unleavened bread was to be eaten and no leaven was to be found in a Jewish home, on penalty of expulsion from the nation. (See Exodus 12:17-20). Now just as the passover looked FORWARD to the coming Messiah, so the Lord's Supper looks backward to the Messiah who HAS COME and HAS DIED. Leaven in the Bible is a symbol of sin and evil, and God protected the passover by banning leaven. But many Baptists today throw the Lord's symbolism away, and resort to the use of that which typically says that Jesus was a sinner. This is one of the worst errors that Baptists have ever fallen into.

The SYMBOLISM of the Lord's Supper is EVERYTHING. Remove symbolism and the ordinance becomes a foolish thing. If therefore the symbols are wrong, the whole thing is wrong. How can the sinless Savior be prop-

erly symbolized by the use of leaven, the symbol of evil? Some can see that in regard to the bread, but can't as regards the wine. Grape juice contains leaven—that's why it ferments. When the fermentative process is finished, the leaven has been destroyed and wine becomes a preservative.

Some let a fanatical opposition to the beverage use of wine warp their conception of the Lord's Supper. They argue that some one may take a sip of wine and may be led to get drunk. Such a person as that should not take the Lord's Supper at all, for the evidence is that he is not a saved person. One might as plausibly argue that a person should not taste food lest he indulge in gluttony. Strange to say the people who argue that a spoonful or two of wine might lead to drunkenness, say nothing about the same persons taking patent medicines with perhaps ten times the alcoholic content. Then, too, some people, even preachers say that we don't know whether they used wine or grape juice back in Bible times. If such persons "don't know" they are unfit for religious leadership in preaching and teaching the Word of God. All one needs to do is to read I Cor. 11:18-34. There Paul condemns those who made a regular meal out of the bread and wine, even drinking to the point of drunkenness. Grape juice doesn't make people drunk.

The Redeemer's Return

(Continued from page six)

In many particulars David typified the humiliation of his "greater son." He was born in Bethlehem of Judea. He is described as "of a beautiful countenance, and goodly to look upon," thus reminding us of Him who "increased in wisdom and stature, and in favor with God and man," and who to the believer is the Fairest among ten thousand and the altogether Lovely One. By occupation he was a "shepherd," and during his shepherd life he repeatedly entered into conflict with wild beasts. He was pre-eminently a man of prayer and is the only one in all Scripture termed a "man after God's own heart." He was the one who slew Goliath — the opposer of God's people and type of Satan, foreshadowing the conflict between the Serpent and the woman's Seed who, by His death, delivered God's people from the toils of their great Enemy. When his arch-enemy Saul was in his power he acted in great mercy by sparing his life, just as in Gethsemane our blessed Lord refused to summon the angels to destroy His foes and as on the Cross He prayed for the forgiveness of His murderers. He was a man of sorrows and acquainted with grief, suffering chiefly from those of His own household.

After David came Solomon who foreshadowed the glory and the millennial reign of Christ. The word "Solomon" means "Peaceable" and thus his name suggests the Kingdom of Christ over which He shall rule as the "Prince of Peace." He was "anointed" some time before he was crowned: so the Lord Jesus was "anointed with the Holy Spirit" (Acts 10:38) at His baptism but is yet awaiting the day of His coronation. Gentiles took part in the crowning of Solomon (I Kings 1:38, 39), typifying the universal homage which Christ shall receive during the Millennium. At the time of his coronation, Solomon was followed by an army of soldiers (the Cherethites and the Pelethites) (I Kings 1:38), just as our returning King shall be accompanied by "the armies in heaven" (Rev. 19:14). Solomon was not only King of Israel but, like the One he foreshadowed, he was King of Kings (see I Kings 4:21, 24). During his reign "Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon" (I Kings 4:25): so it will be with Israel again during the Millennium (see Jer. 23:6). Solomon was the builder of Israel's Temple, so also we read of Christ that He will "return and will build again the tabernacle of David, which is fallen down" (Acts 15:16); and again, "Behold the Man whose name is the Branch; and He shall grow up out of His place, and He shall build the temple of the Lord" (Zech. 6:12). At the dedication of the Temple, Solomon was the one who offered up the sacrifices to God (I Kings 8:36), thus foreshadowing the One who shall be "a priest upon His throne" (Zech. 6:13). Solomon's fame spread abroad far and wide so that "all the earth sought to Solomon" (I Kings 10:23) and came up to Jerusalem to pay him homage, and thus will it be with David's "son" and Lord — "It shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts" (Zech. 14:16). During Solomon's reign, for the first and last time until the Millennium, all Palestine rested in peace. The glory and majesty of Solomon's reign has never been equalled before or since — "King Solomon exceeded all the Kings of the earth for riches and for wisdom" (I Kings 10:23); "And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any King before him in Israel" (I Chron. 29:25). Thus we see that the peaceful, international, and glorious reign of Solomon, following the death of David, typified the millennial reign of the Redeemer.

(To Be Continued Next Week — D.V.)

take hold of one man, saying, we will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach."—Isaiah 4:1.

This prophecy points, with unerring certainty, to the gospel dispensation. These "seven women" doubtlessly designate such religious societies as are fundamentally heretical in doctrine and practice, and yet make bold claims to be the bride of Christ, though they themselves know that they were organized in recent times under the wisdom and labors of uninspired men. The "One Man" represents Christ as the God-Man. He does not choose these women. They nominally lay hold upon Him, simply to take away their reproach. They are so independent that they can make their own living. They wear their "own apparel" — the righteousness of their pretended good works—they eat their own bread, which means they have their own

doctrines — salvation by baptism, church membership, or other works of pretended righteousness which they can do. They only desire to be called by the name of Christ to "take away their reproach." They evidently belong to the Babylon family whose maternal ancestor is described, in the seventeenth chapter of Revelation, as "the Mother of Harlots and abominations of the earth."

We are satisfied that all "State Churches" and such other societies as "Mormon Saints," "Seventh Day Adventists," "Christian Scientists," "Jehovah Witnesses" with all such other sects and schism as deny the Divinity of Christ and His atonement, belong to this Babylon family, indicated by the "seven women" who use the name of Christ. "Seven" being used in the Scriptures to indicate many, without being confined to the literal numbers.

SAY, BAPTIST FRIEND—

How about sending ten "subs" for ten of your Baptist friends who need the Truth this paper stands for?

TEN SUBS \$10.00

IN ADDITION, WE WILL RENEW YOUR OWN FREE!
(No less than ten "subs" accepted at this price.)

- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____

Enclosed \$ _____ for _____ Subs
Your Name _____
Address _____
Zip _____

GIVE US READERS

We Will Give Them The Truth

"Few... Saved"

(Continued from page 6)

person in the words of God when He spoke to Noah, "Come thou and all thy house into the ark." I would point to the fires of Hell, which are greater than the fires that destroyed Sodom and Gomorrah, and I would say in the words of God that He said to Lot, "Escape with thy life."

Sinner friend, the only hope I have for you is the Lord Jesus Christ. I have no hope for any man outside of Jesus. As I realize that God has never saved great multitudes, and that God isn't saving great multitudes, and that God doesn't expect to save great multitudes, my prayer to God is that He help us that we shall be faithful unto Him, with the encouraging thought that He is going to do His work and carry out His will to the end of the age.

To the unsaved man I would say, "Come thou and all thy house into the ark." I would say, "Escape with thy life." May you be saved, and take your stand for the Lord Jesus Christ, and let your life count for Him.

May God bless you!

Proper Name

(Continued from page 7)

should be called and known during the present dispensation. If the terms "Christian Church," "Church of God," "Saints" or the "Elect" had been given as the proper name of the church, the most heretical sects set up by men, without authority from God, would call themselves by the inspired name and make that an argument why they should be recognized as the true church of God! In fact, those who base an argument for their church claims upon the name which they have assumed themselves, though that name may be the most sacred in the Bible, only weaken their claims. Convinced of their inability to support their doctrines by Holy Writ, they presume upon the supposed ignorance of the people by calling themselves by a Bible name.

Doubtless referring to such claimants to be the true bride of Christ, Isaiah prophesied: "And in that day seven women shall

THE BAPTIST EXAMINER

FEBRUARY 7, 1970

PAGE EIGHT