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# 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. 13

ASHLAND, KENTUCKY, MAY 2, 1970

WHOLE NUMBER 1636

## Halliman Reports A Short Weekend Patrol

FRED T. HALLIMAN  
(Missionary To New Guinea)

Greetings to each supporter of the mission work and all the readers of The Baptist Examiner. It was a blessing to me of recent date to make a weekend mission patrol and while there was nothing exciting about the trip it was a joy to me to be able to make it.

Several months ago we organized the Yettiyama Baptist Church and we have not been able to assist them in the observance of the Lord's Supper until recent date. It was mainly for this occasion that I went.

On Saturday afternoon I loaded my camping equipment into the Landrover and two of my boys and we drove about five miles and then parked the car and walked the rest of the way.

Normally when we drive along this road there are scores of natives that would like to help carry our camping gear, therefore with this thought in mind I did not take any of the natives from around here to go help me. When we arrived at the place where we had to leave the Landrover there was not a native to be seen. We began to call out for some to come and help us and there just wasn't any to be found. There was one fellow with us and so we decided to leave him with the car and if some one came along he could get them to help. The two boys and myself took what we could and walked on. After crossing a big swamp we came to the Tumbuda River.

We crossed the swinging bridge that spans the Tumbuda and deposited our gear on the other side. After waiting for several minutes we decided that we would have to go back for the rest of our gear. By the time we reached the car two little boys came and said they would help so we collected the rest of it and went back to the river. Across the river again we decided to try to carry all of it rather than leaving some and coming back. Going up a steep, slippery hill with a heavy load, I stumbled and fell on a stump and injured my chest. In fact, I suspect that I fractured my chest cavity for while it has been almost a month since this happened, I am still experiencing considerable difficulty when I lay

down or try to get up after having lain down.

Just a little while before we reached the church some help



FRED T. HALLIMAN

arrived and relieved us of everything. All this had put us late but we had promised a service that afternoon so we hurried to get camp set up before services started. By the time we had finished the service it was near dark and I realized that we were going to have to prepare a meal with only a flash light as I had forgot to take a lamp with me.

Soon after our meal, Peter went to bed and the rest of us gathered around a fire where several natives were and talked for a couple of hours. This was a good time of fellowship. Just above where I was sitting a human skull kept vigil over us. I made some inquiries about who the former owner of this was and was surprised to learn that it was a man that I had known several years ago. He had died while I was in America in 1967 and I had just assumed that he had moved to another area. The custom of some of the natives now is to bury their dead as we do but some of them still hold to the old custom of placing the corpse in a crude box placed about four feet off the ground and there it remains until it decomposes. When this has happened they place the bones in the same or another box until it rots and falls down, but occasionally as was the case with the man that had died here, they take the bones of the individual and place

them around in the houses of various relatives.

The next day we assisted them in the observance of the Lord's Supper. This is always a beautiful service to me and it affords such a vast teaching scope that I always enjoy these services. Most of the Missions here in New Guinea use bananas or sweet potato to represent the body of Christ and anything from coconut water to wild berry juice, including pop, tea and/or coffee to represent His blood. For using Scriptural elements to represent the body and blood of Christ the Baptist folk here are laughed at and thought to be odd just as they are back there. I think the percentage of heresy among professed Christians here might be slightly greater than back there. We would be the only group in over three million people that would observe the Lord's Supper using Scriptural elements, wine and unleavened bread, and for Scriptural purposes.

The folk that make up the Yettiyama Baptist Church mean much to me. They have been deserted by many of their younger folk who seek worldly gains but the membership of this church has stood the test of time and temptations.

We left this church and visited the Aienda Baptist Church. This church is located on the road and it did not take us long after reaching the car before we were there. This church also observed the Lord's Supper and there was a large crowd of folk there to be exposed to the truth. It was a blessing also to be with the Aienda Baptist Church.

We had time to visit one more church on the way back before getting back to the church here on the Mission Station for the late afternoon service. The last church we visited was the Puen-da Baptist Church and I was having such chest pains from the fall I had received the day before that I barely made it through that service. I arrived home that afternoon and had to go to bed after bandaging my chest and leave the service here to the local pastor.

While the time spent on this patrol was short we had four spirit-filled services and other than the physical pain we enjoyed every minute of it.

## The Baptist Examiner FORUM

"Are all the saved in the Bride of Christ?"

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



### POSITIVELY NO!

Some good men who are perfectly straight on the church question as relates to this world, flop completely when it comes to the church in glory, and teach that all believers will constitute that church — the Bride of Christ.

Each true local church (Baptist) is a Body of Christ. I Cor. 12:27 says so. Writing to the Corinthian church, Paul says (correct translation), "Now ye are a body of Christ." Each local church of the same order, is likewise a " betrothed Bride." 2 Cor. 11:2 says so. Paul says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

When all of the saved members of all of the true local churches are finally gathered in eternity

## Universal Church Theory A Counterfeit Of Satan Himself

By ROY MASON  
Aripeka, Florida

Perhaps there is no theory that is so widely held as the "universal, invisible church" theory. Fundamentalists are wedded to this theory. It is a part of their mental furniture, and most of them accept it without ever giving it any examination at all. Some will not examine it. They only get violently angry when it is questioned. Yet, no theory is more unscriptural or completely lacking in proof.

The theory is that while there is such a thing as a local church, it is relatively unimportant. The important thing is "the true church" as they call it. This "true church" which is considered as the Body and Bride of Christ, is composed of all true believers everywhere. This "Body" as they term it, is a mystical something that is formed by the Holy Spirit who mystically "baptizes" each believer into the "Body."

If anyone questions this theory, the holder of it trots out I Cor. 12:13, "For by one Spirit are we all baptized into one body . . ." The assumption is that the "one body" of this passage is this mystical "Body" composed of all be-

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they will constitute the Body and Bride of Christ.

The picture of this is given in Heb. 12 where we have pictured the Heavenly Jerusalem, and where we are told who will be there. Verses 22-24 tell us the General Assembly of the church of the first born will be there. It specifies those "whose names are written in Heaven." Unsaved Baptists won't be there. To make plain that there will be saved and justified people there who will not be members of the General Assembly of the First Born whose names are written in Heaven, the writer mentions another class — "The spirits of just (justified) men made perfect." No need for this second class to be mentioned apart from the fact that they do not belong in the General Assembly, which will constitute the Bride of Christ.

According to historians hundreds of thousands of Baptists have been martyred through past centuries. These were put to death by religious groups claiming to be churches. Will the true churches whose members laid down their lives for Christ's sake, receive no reward? Will they stand on the same footing with the false institutions that put them to death? Certainly not. Only members of the church that Jesus built will finally constitute the Bride. It will pay any saved person to get right on the church question. Those who take membership with a true church will be glad they did for all eternity. The babble of the world has it that "One church is just as good as another — we are all WORKING for the same place." This is popular here, but it won't be in eternity.

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God has always taught that His people should be separate from the world. Whenever we read of any marriage on the part of His people we are taught that we should be careful as to who we marry. For this reason I will not perform a marriage between a Christian and an unsaved person. I will not even marry a Baptist with one from another denomination, nor will I recommend that they be married.

"But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."—I Cor. 10:20,21.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness."—II Cor. 6:14.

Now, brethren, if our Lord requires us to be so careful in such matters, doesn't it stand to reason that He will be choosy as to whom He marries?

He will not marry the wicked or the unbeliever. "God judgeth the righteousness, and God is angry with the wicked every day."—Ps. 7:1.

He will not marry those in false churches. "A false witness shall not be unpunished, and he that speaketh lies shall not escape."—Prov. 19:5. "For the husband is the

(Continued on page 4, column 1)

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## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gildin

### "TITHING"

"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."—Mt. 22:21.

I am sure that when the Pharisees and the Herodians made an attempt to trap Jesus with His talk, they were certain that they had Him cornered. If He said anything at all in answer to their question about paying taxes, He was certain to offend either the Pharisees or the Herodians. However, when they

asked Him this question, the Lord Jesus Christ very craftily answered them by saying, "You pay your taxes to Caesar and give to God what belongs to God," to the extent that He did not offend either the Herodians nor the Pharisees.

I would to God that in my message I could preach the same as the Lord Jesus Christ did two thousand years ago. I want to talk to you this morning, as I do at least once a year, on the

subject of tithing, growing out of this text of Scripture when Jesus said to pay your taxes to Caesar and pay your tithe to God.

I

### THE HISTORY OF TITHING.

All through the years when I have preached concerning tithing as taught in the Word of God, I do not remember a single time that I ever took the time to show the history of tithing as it is

(Continued on page 2, column 1)



Some folks would rather blow their own horns than listen to Sousa's band.

## 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

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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.

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## To Hold Revival Services In Wyandotte, Mich.



BILL FARMER

Elder Bill Farmer will hold a series of special meetings May 11th through 17th. He will be with the Grace Missionary Baptist Church, located on Oak Street in Wyandotte. The pastor of this church is Brother R. L. Woodby.

We would urge all of our readers in this area to attend any of these meetings that you can as we are sure that they will be a blessing to you.

law.

As further proof, listen:

"And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take TITHES of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received TITHES of Abraham, and blessed him that had the promises."—Heb. 7:5, 6.

The writer of the book of Hebrews says that the sons of Levi collected taxes according to the law, but Melchizedek, who antedated the law some four hundred years and whose descent was not according to the law, received tithes of Abraham. To me that is all conclusive that the tithe is older than the law, and the individual who says that tithing is putting people back under the law is certainly going contrary to the Word of God.

Here is another great verse prior to the giving of the law:

"And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the TENTH unto thee."—Gen. 28:22.

This was the statement of Jacob when he was at Bethel. The Word of God says that he was fleeing from his father and when he lay down at Bethel to sleep, during the night's time God raised up a ladder between earth and heaven. On that ladder he saw the angels of God ascending and descending. When he awakened in the morning, the Bible says that he was afraid, for he realized that he was in a place where God was. The result was that he got up and took the stone that he had used for his pillow the night before and set it up to be a pillar in the house of God. He said, I have three things that I want to promise. First, God shall be my God; this shall be God's house; and thirdly, of all that thou shalt give me, I will surely give the tenth unto thee." Now that happened 250 years before the law was given at Sinai.

Notice another passage of Scripture tracing the history of tithing through the Bible:

"And of all the TITHE OF THE LAND, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will

at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the TITHE OF THE HERD, OR OF THE FLOCK, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."—Lev. 27:30-32.

Here our Lord says that all the tithe of the land, all the tithe of the tree, and all the tithe of the beast, whether it be of herd or flock (that is, whether it be cattle or sheep), a tithe of all of it belonged unto the Lord.

Listen again:

"And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the TITHE of all things brought they in abundantly."—II Chron. 31:5.

I might say that this was the time when there had been some great religious reform instituted under Hezekiah, and one thing that the people did as they renewed their pledges to God was that they brought in their tithe. Notice that it says, "And the tithe of all things brought they in abundantly."

Notice a similar passage:

"And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the TITHES of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage."—Neh. 10:37.

You doubtlessly remember that the book of Nehemiah was written to tell the story of the building of the wall around the temple of God that the Jews had built at Jerusalem when they came back out of captivity. When this wall was built immediately afterwards, under Nehemiah's leadership, they made a covenant with the Lord. They confessed their sins unto God and when they tried to have a revival that would put them back in proper relationship with God, among other things that they did as they signed a covenant before God was that they brought their tithe of all the land unto the Lord.

Listen again:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:8-10.

This tells how that the people had robbed God. The word for "rob" is really the word for "hijack." It isn't a matter of stealing. It isn't a matter of being a thief. He doesn't accuse them of thievery, but He accuses them of robbery. You are a thief if you steal and nobody sees you. You are a robber if you steal in broad open daylight. God says that the man who does not tithe is a robber—a God-robber, a hijacker.

Then God offers a statement that I don't see how any individual could turn down, for He says, "Bring ye all the tithes into the storehouse. Put me to the test and see if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Do you want God's blessing? Do you want what God can do for you? If you do, then put God to the test. He says, "Test me, then just see if I will not open to you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

I come to the New Testament

and I find that Jesus says:

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay TITHE of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."—Mt. 23:23.

In this chapter, the Lord Jesus Christ is giving to us the marks of a Pharisee and pronouncing His woes upon him. Then He ends the chapter by saying, "How can ye escape the damnation of hell?" This plainly shows that this crowd of people were all on the road to Hell, and all going to Hell, yet He said to this crowd that was unsaved — to this crowd that was on the road to Hell, He said to this crowd that had nothing but the damnation of Hell to look forward to — He said to them, "These ought ye to have done. You have tithed your mint, anise, and cummin, which you should do, but you have left the other undone. You have left undone judgment, mercy, and faith."

These people were so religious and so strict about the keeping of the law that they went out into the garden and got the mint, anise, and cummin — the garden vegetables, and tithed those garden vegetables. Jesus said, "These ought ye to have done."

To whom was He talking? He was talking to unsaved people, people of whom it is said that they had nothing but the damnation of Hell to look forward to, yet He said to them, "These ought ye to have done."

I tell you, beloved, you can't read this passage of Scripture without the realization that if you are lost, you owe a tithe of your income to God.

I read again:

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—I Cor. 16:2.

Notice that Paul says, "Upon the first day of the week let every one of you lay by him in store." This doesn't specifically refer to the tithe, but I take for granted

that he is talking about the matter of laying by in store just the same as in Malachi 3:10 God says, "Bring ye all the tithes into the storehouse." I think there is a very definite relationship between the word "storehouse" in Malachi 3:10 and the words "lay by him in store" in I Corinthians 16:2.

We find Paul saying concerning Christ:

"Thou art a priest for ever after the order of Melchisedec."—Heb. 7:17.

What kind of priest was Melchisedec? If you will go back to the first reference that I read to you this morning, you will find that Melchisedec was a tithe-receiving priest, because he received tithes of Abraham. It says "Christ is a priest for ever after the order of Melchisedec." If Melchisedec were a tithe-receiving priest and Christ is a priest forever after the order of Melchisedec, then the Lord Jesus Christ is a tithe-receiving priest today.

Some people say, "The tithe was in the Old Testament and it is all forgotten about today." I have noticed this to be true, that the individuals who oppose tithing today are very, very slack in regard to their giving. The fact of the matter is, I have never known a man yet who was a liberal giver that wasn't a tither. Every man who opposes tithing that I have ever known (and I have known some good men that opposed tithing), were never liberal givers.

I look upon this that if Jesus Christ were a priest after the order of Melchisedec and Melchisedec was a tithe-receiving priest, then Jesus Christ is a tithe-receiving priest today. He says that He is "a priest for ever after the order of Melchisedec," as if to say that as long as time shall last, the Lord Jesus Christ will be a tithe-receiving priest.

Notice another Scripture as to tithing:

"Honour the Lord with thy substance, and with the firstfruits of all thine increase."—Prov. 3:9.

(Continued on page 3, column 1)

## I HAVE SPOKEN TO THE BIBLE CONFERENCE OF CALVARY BAPTIST CHURCH, AND . . .



I would urge everyone to attend this Conference because . . .

It is a time of spiritual blessing and fellowship with those who love the truths of God's word. This conference is exactly what it is entitled—A BIBLE CONFERENCE. The Bible is preached. The great doctrines, that so bless the hearts of God's people are presented — the sovereignty of God, the doctrines of grace, total depravity of man, unconditional election, limited atonement, irresistible grace, perseverance of Christ for the saints, also church truth and the ordinances of His church — are fearlessly presented.

Don't miss a spiritual blessing. Attend the 1970 Bible Conference at Morehead, Kentucky Labor Day weekend.

In His Grace,  
RAYMOND WILLIS,  
Pastor Emmanuel Baptist Church  
Garrison, Kentucky.

## Ohio Baptist Church Disbands And Gives Assets To Our Work

The Grace Baptist Church of Union, Ohio, recently voted to disband and dispose of their church property and their finances. Accordingly, they have sent an offering to TBE of \$845.39 and an offering of \$850.00 toward the expense of our Bible Conference.

Naturally, we are sorry to see any church disband. It is a grief to us to think that any of our Lord's churches have to disband. However, we are most happy over the offerings that we have received and we thank God because of these.

Brother Lawrence Baker, who has been carrying on the services for the Grace Baptist Church, is one of our very best friends and it is a joy to us that when the church was going to disband, they designated these offerings in our behalf. Truly, we thank God for their thoughtfulness of us.



### "Tithing"

(Continued from page one) laid down in the Word of God. I would like to read to you some Scriptures from God's Word that you might see the history of tithing.

"And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him TITHES of all."—Gen. 14:20.

This is a reference to the time when Abraham had delivered Lot at the battle of the four kings against the five, with the result that after the battle was over, Abraham was so pleased with the way in which God had blessed him, that he sought out Melchizedek, and the Word of God says that "he gave him tithes of all."

Every once in a while I hear from someone who doesn't believe in tithing, who says, "Brother Gilpin, the tithe is under the law and the man who preaches tithing is going back to live under the law."

I would have you notice that Abraham paid tithes to Melchizedek four hundred years before the law was ever given. That puts an end to the argument that tithing is under the law. The law wasn't given for over four hundred years after Abraham paid tithes to Melchizedek, which shows that tithing was in existence long before God gave the



# The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

## "Tithing"

(Continued from page two)

The word "tithe" is not to be found in this verse, but it says we are to honor the Lord with the firstfruits of all of our increase. In the light of these verses that I have read to you, I would say that every individual is enjoined by Solomon that whenever we have a payday, or whenever any money comes to us, we are to take out of it the firstfruits unto the Lord.

I say to you, whether you be saint or sinner — whether you be a child of God or a child of Satan, if I were you, I would never allow a payday to go by without bringing to God one-tenth of your income to the Lord. I say that in the light of my own experience. I say that in the light of my observation of others. I say that in the light of what God says within His Word. I tell you, you ought never at any time, saint or sinner, try to live without bringing your tithe unto the Lord.

## II

### THE SERIOUSNESS OF OPPOSING TITHING.

The person that opposes tithing or refuses to tithe is involved in a very, very serious matter.

First, he is claiming that he knows more about life than God does. If God commands the tithe, it is for our blessing and our benefit, yet the man who does not tithe is defying God and claiming that he knows more than God does. I say that is serious.

In the second place, the individual who does not tithe is claiming that the Bible is not true; he is claiming that God is a liar. I say that God would not put something in the Bible that is untrue. Tithing is in the Bible from cover to cover, as I have shown you, and it must be true, and the man that opposes tithing is denying that the Bible is true. I say this is serious not to tithe.

In the third place, the man who doesn't tithe is claiming that he does not need God's partnership in life, that he can get along without God. Tithing is nothing but an acknowledgment of God's rule over our lives. If a man doesn't tithe, you can be certain of one thing — he doesn't worry too much about being obedient to the rest of the Bible. With all that is said in the Bible about tithing, the man who doesn't tithe, does not worry too much about being obedient to the rest of the Bible. I tell you, beloved, I need God's partnership, and you need it.

As a boy in college, with no money, and working hard every day trying to make ends meet that I might stay in school, and working until 9:00 o'clock every night in order to be able to stay in college, and studying after 9:00 o'clock in the evening, I tried to tell God that I couldn't tithe until I got out of college. God showed me that I needed to be in partnership with Him. As I have often said, if I had waited until after I got out of college to start tithing, I would still be in college. God told me that I needed Him as my partner, and from that time down to this, I have realized the meaning of that text when He said, "I'll open the windows of heaven and pour you out a blessing, that there be not room enough to receive it." I say it is a serious thing for a man not to tithe.

In the fourth place, if an individual does not tithe, he proves thereby that he does not love Christ. Jesus said:

(Continued on page 4, column 4)

So real was the hope of the Redeemer's Return to the heart of the apostle Paul and so imminent did this event appear to him that we find *he included himself* among those who might not fall asleep but be among the living saints when the Assembling Shout should be heard. Said he "Behold, I show you a mystery; We shall not all sleep, but *we* shall all be changed in a moment in the twinkling of an eye" (I Cor. 15:51,52). Again, "For our citizenship is in heaven; from whence also *we* look for the Saviour, the Lord Jesus Christ: Who shall change *our* (not "your") vile body, that it may be fashioned like unto His glorious body" (Phil. 3:19, 20). Once more, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first. Then *we* (not "ye") *which are alive* and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17). The enemies of the faith have seized upon these very statements to show that the apostle Paul was in error, that he wrote by unaided human wisdom, that he merely recorded in his Epistles *his own beliefs*, and that in some of these he was clearly mistaken. But such an objection is quite pointless to the saints who believe that "All Scripture is given by inspiration of of God." We hope to show further on in this chapter *why* the Holy Spirit moved the apostles to write of the Second Advent of Christ as an event which might take place in their own day.

The apostle Paul was not alone in this regard: we find that the other apostles also regarded the Return of our Lord as something which might occur at any time. The apostle James wrote, "Be ye also patient; stablish your hearts: for the coming of the Lord *draweth nigh*." (Jas. 5:8). There is no ambiguity about this language: such a statement not only argued the pre-millennial Coming of Christ, inasmuch as His Coming could not be said to have "drawn nigh" if a whole Millennium intervened, but it also announced the *imminency* of His return — something which might be expected at any time. The apostle Peter declared, "But the end of all things (all things connected with this present regime) *is at hand*: be ye therefore sober, and watch unto prayer" (I Pet. 4:7). The apostle was expecting the speedy winding up of this present economy and the introduction of a new order of things when his Lord returned and took the government upon His shoulder. The apostle John said, "Little children it is *the last time*: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (I John 2:18). The "last time" or "last hour" (Greek hora) must be distinguished from "the last days" (2 Tim. 3:1) and "the last day" (Greek hemera—John 6:39). The "last days" refer to the closing decades of this present dispensation. The "last day" looks forward to the Millennium when the saints shall participate in the "first resurrection"—it is the last Day of God's dispensational week, foreshadowed by the Sabbath. The "last hour" is connected with the Anti-christ. It is the "last hour" of *Satan's freedom* for, ex-

## Universal Church

(Continued from page 1)

lievers. A mere assumption it is, for those holding such do not read the context. Paul in the same chapter, tells us exactly what kind of a body he is talking about, and it is not a mystical body of unorganized and unassembled people — it is the church at Corinth! Referring unmistakably to that church, he says in verse 27 of I Cor. 12: "Now ye are the body of Christ and members in particular." No more wicked trick could ever be worked on a passage of Scripture than to make it mean what the writer plainly declares that he does not mean. People hold to this "universal, invisible" church theory because they want to hold onto it. But why do they want to hold it? We suggest several reasons:

1. The Devil, the great counterfeiter, prompts them to want to hold to this theory. It is so contradictory to the real doctrine of the church as taught in the New Testament that he is pleased to lodge this falsehood in human minds.

2. It justifies unionism. Fundamentalists are drawn from different denominations, and they get together by minimizing doctrinal

differences of the different churches. "Oh well, these differences of the local churches don't matter, since the real church is this mystical Body, and since we are all in that." No use to even bother about getting into a local church that is doctrinally correct, for the main thing is this great universal "Body." Thus this theory becomes a sort of "Mother Hubbard" dress that covers over a multitude of sects, groups and organizations.

3. It minimizes the importance of the local church. We have known persons who had no interest in a local church. They belonged to something so much more important — so much higher — "the Boddy." (That's the way they pronounce it—the Boddy). By placing all importance on this BIG church, they escape the local church obligations. Doing, giving, serving, becomes unnecessary for the "universal church" never requires them to do anything. We recall some persons who used to attend our services at Buffalo Avenue, and they would say, "I believe in the kind of ministry you carry on." "Why then don't you take membership with us? Why don't you come in with us and put your shoulder to the wheel and help

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cepting the "little-season" referred to in Rev. 20, after *this* dispensation Satan will be for ever banished from these scenes. This dispensation then is Satan's "last hour" as the "Prince of this world" and it is during the closing moments of this "last hour" that the Anti-christ shall be revealed. The force then of the apostle's statement was to the effect that though the personal Anti-christ had not appeared up to the time when he wrote his epistle, yet, the saints must not conclude from this that the Second Coming of Christ was necessarily a long way off. No; *even then* there were many Anti-christs by which they were to know it was the "last time." Thus we see that the testimony of the apostles was uniform and explicit. They were looking for their Lord to return at any time. Such ought to be our attitude too.

"Let not my eyes with tears be dim,  
Let joy their upward glance illumine;  
Look up, and watch, and wait for Him—  
Soon, soon the Lord will come.

Soon will that star-paved milky way,  
Soon will that beauteous azure dome,  
Glories, ne'er yet conceived display—  
Soon, soon the Lord will come.

Changed in the twinkling of an eye,  
Invested with immortal bloom,  
I shall behold Him throned on high,  
And sing, 'The Lord is comel'

One beam from His all-glorious face  
These mortal garments will consume,  
Each sinful blemish will efface—  
Lord Jesus, quickly comel

What will it be with Thee to dwell,  
Thyself my everlasting Homel  
Oh, bliss—Oh, joy ineffable!  
Lord Jesus, quickly comel'

### 3. Why was the fact of our Lord's Return presented in the language of Imminency and the exact date withheld?

At first sight it may appear strange that our Lord has not made known to us the precise date of His appearing. He has caused many details concerning the Blessed Hope to be recorded in the Word. He has made known many things which are to transpire at His second advent, and in view of the fact that so much *has been* revealed it may strike us as peculiar that the very point upon which human curiosity most desires enlightenment should have been left undefined. We need hardly say that it was *not ignorance* on our Lord's part which caused Him to leave the hour of His second coming un-determined, though some of His enemies have dared to charge this against Him, basing their evil indictment upon Mark 13:32—"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." These words need occasion no difficulty if we pay due attention to the particular Gospel in which they are found, namely, *Mark's*—the Gospel of the Servant of Jehovah. The purpose of Mark's Gospel is to present the Lord Jesus as the perfect Servant, the obedient Servant, the Servant whose meat it was to do the will of Him that sent Him, and, "the servant knoweth not what his lord doeth" (John 15:15). Mark 13:32 does not call into question our Lord's omniscience but asserts that, as a Servant, He waited Another's will. A little reflection will reveal the perfect wisdom of our Lord in concealing the exact date of His Return. One reason was that He desired to keep His people on the very tiptoe of expectation, continually looking for Him.

Again, this question needs to be pondered in the light of the *Unity of Christ's church*. The tendency with all of us is to regard believers as so many detached individuals, instead of viewing the saints as "one body (I Cor. 12:13) "members one of another" (Rom. 12:5). The church is not an organization, it is a living organism, a "body" of which Christ is the "head." Hence, the Imminency of the Redeemer's return is to one member precisely what it is to all the members, and therefore it is that *first century believers* were just as truly and just as much interested in the appearing of the Saviour as are believers now living in the twentieth century. The object of hope then is the object of hope now, for the Body is one, and conversely, the object of hope now must necessarily have been the object of hope then. Consequently, the early Christians, by virtue of the Unity of the saints, were exhorted to walk in the light and blessing of a hope *which is common to the entire church*.

(To Be Continued Next Week — D.V.)



## The Forum

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head of the wife, even as Christ is the head of the church: and He is the Saviour of the body."—Eph. 5:23. There may be saved people in these churches but they will not be in the bride.

If all Christians are in the bride, who will be the guests at the wedding? Who will be those represented by the five foolish virgins in Matthew 25:1-10? Those who are saved but without reward will not be in the bride. (See I Cor. 3:11-15).

The bride will come from His church, because it is the body of Christ, as we read above in Eph. 5:23.

Rev. 19:7 says, "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready."

This tells us that the bride will be those who prepared themselves. Those who made themselves ready like the five chaste virgins. This must include those who are obedient to the Lord in baptism and in service. Those members who do not serve the Lord will not be in the bride.

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The teaching that all the saved are in the Bride and the universal invisible church theory are Siamese twins. They are dependent upon each other. And the universal invisible church theory has just about the flimsiest foundation of any other thing in all christendom. The Arminian must of necessity give Jno. 3:16 the meaning he wants it to have. And in like manner, the universal churchite must needs give I Cor. 12:13 the meaning he wants it to have.

Our authorized version has I Cor. 12:13 saying, "By one Spirit are we all baptized into one body." This statement is the very life blood of the universal church, and, therefore, of the teaching that all the saved are in the Bride. Of course we realize that the masses of those who believe in the universal church, and in a Bride made up of the saved are merely following the leader. But when we consider how flimsy their argument is, we are made to wonder if these leaders are not some of those "whom the god of this world hath blinded" in II Cor. 4:4.

The word "by" in I Cor. 12:13 comes from the Greek word EN which can be translated into our language by at least four different prepositions. In the King James version it is translated "among" 114 times, "with" 139 times, "by" 142 times and "in" 1863 times. So we see it is translated "in" more than thirteen times as many times as it is "by." Then due to the fact that nowhere in Scripture is the Holy Spirit set forth as the agent who does the baptizing, and to the fact that we are "in the Spirit if so be that the Spirit of God dwell in you," Rom. 8:9, we must conclude that the use of the word "by" in this verse instead of "in" is a false interpretation rather than a translation. And I am fully persuaded that the translators did it, and the leaders of today are doing it with malicious intent, that is, to bolster up their false teaching.

If the teaching that all the saved are in the Bride be true, Rev. 19:7 should read, "The Holy Spirit hath made the wife ready." And if this teaching be true, Rev. 19:9 should have been left out of the Bible. Who ever heard of a bride being invited to her own marriage supper? The word "called" in this verse should be "invited." So, to

me, the teaching that all the saved are in the Bride is not only preposterous, it is absolutely absurd.

arates her from other virgins and her sister, who has not developed, as has the bride. Read Song of Solomon 8:8-10.

Thus, she is to be the chosen one among the many virgins (saved). In my study of the bride, I have found the bridegroom (Jesus Christ) is attracted to her because she has not been defiled with commandments and traditions of men which, in reality, are the doctrines of Satan. Those who are members of churches who compromise the true sayings of the bridegroom should not hope to be in the select company who will make up the bride for they shall be rejected and their part taken out of the Holy City, which I believe to be the mansions of the King and Queen (Jesus Christ and His church).

The bride must be faithful and true in her devotion to her fiancée. His command and exhortations are given in the Bible, and His instructions forbid her (church) to mingle with those who do not follow His commands. She is to keep herself unspotted from the world, thus keeping herself only for Him. Please read II Cor. 6:14-18.

Those among our Baptist people who break His commandments and persist in following their ways rather than His have spotted

their wedding garment and have made themselves unfit to be a member of the bride though they are saved.

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy."—Rev. 3:4.

Brethren, this verse could not be referred to salvation because the robe which covers our nakedness (sins) is the imputed righteousness of Jesus Christ and cannot be spotted. This verse, and there are many more, refers to the righteous acts of the saints. Read Rev. 19:7-9.

The Holy Spirit has told us that we (elect) must appear before the judgment seat of Christ. The purpose of this judgment is to determine what rewards we shall receive. This judgment is not to determine whether I am a child of God for that was settled before the foundation of the world and was sealed with the blood of Christ; therefore, nothing can be added to or taken away from salvation. But as for our works, they must be judged by Christ, and those works which were motivated by selfish lusts and which are evil and corruptible shall be classified as such, and they will result in a loss of rewards. Those who have given heed to the things (truths) which they have heard shall reap a reward. Thus, there shall be a separation at this judgment which will be based upon our works after we have been regenerated.

In Matt. 25, our Lord very clearly and forcefully shows forth the difference between being saved and being a part of the bride. I realize that the popular interpretation pictures five of the virgins saved and five lost, but that is not the teaching. He was picturing. If you will study the parable closely, you will find that Jesus was speaking of a marriage and not salvation. Let me briefly picture it for you: When the cry was made, "Behold, the bridegroom cometh," all 10 virgins arose — this is the rapture of the saints. Then and not until then, did the five foolish virgins realize their lamps were going out. This is a picture of the judgment seat of Christ where all our deeds shall be brought to light. It was then that the five wise were separated from the five foolish when the door to the marriage was shut. May I point out that it was not the door to salvation. The five foolish hear the bridegroom (not the Saviour) say, "I know you not," or in other words, he is saying, I know you not as my bride. Thus, they are still virgins (saved), but they are not in the bride.

May this answer be used of the Lord to cause you to be faithful unto death, and He will give you a crown of life.

## "Tithing"

(Continued from page 3)

"If ye love me, keep my commandments."—John 14:15.

Beloved, tithing is one of God's commandments.

In the fifth place, the man who doesn't tithe is making it clear that he himself is a robber in the sight of God. God said through Malachi, "You robbed me," yet in the final analysis, the man who doesn't tithe doesn't really rob God, but he robs himself. That is what it actually amounts to.

If you will read in the Old Testament, you will find that it says if a man is found guilty of stealing that he has to restore two-fold. Listen:

"If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him, for he should make full restitution; if he have nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double."—Ex. 22:2-4.

In the Old Testament, if a man was caught stealing, he had to restore double.

Beloved, God has already caught you, for He says, "You have robbed me." If you don't bring your tithe, you rob Him. What can you expect? That you are going to restore double.

As I say, a man that robs God doesn't really rob God, for he is actually robbing himself. To me this is a very serious thing — so serious that I would like to ask you a question. Since God has asked you to bring ten per cent of your income unto Him, I ask you, where would you be if God made your income according to your giving? Let's just think about it. God says, "You bring ten per cent of what I give you." Suppose God made your income on the basis of what you give back to Him? To me this is a serious thing.

## CONCLUSION

The fact that a person doesn't tithe is a serious thing, but there is something more serious, and that is not to be in the right relationship with Almighty God. To be a lost sinner is far more serious than for a man not to bring his tithe to the Lord.

What is the only relationship that a man can have with God? Listen:

"Christ died for our sins." — I Cor. 15:3.

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

"The blood of Jesus Christ his Son cleanseth us from all sin." — I John 1:7.

"Unto him that loved us, and washed us from our sins in his own blood."—Rev. 1:5.

Beloved, the only way that you can be in the right relationship with the Lord God is by the blood of the Lord Jesus Christ. You talk about a thing that is serious. Yes, it is serious not to be a tither. It is serious not to bring your tithe to God. But I will tell you something that is more serious and that is for you to be out of relationship with God in Jesus Christ.

Do you know the Son of God as your Saviour? May you trust Him, may you receive Him, may you believe Him, and may you be saved.

May God bless you!

## Universal Church

(Continued from page 3)

us stand for the truth and the right?" They began immediately to protest that they were already members of the "big church"—the "Boddy" of Christ.

4. It is so "broad" — this universal theory. Many people want to appear broad above all things, and it seems to be very broad to team up with all believers in this great "universal church." It is so broad to be able to cast aside all differences, and fraternize as members of the same "Boddy."

5. People want to hold this theory, because for them to give it up would be a painful experience. It would require a whole theological readjustment on their part, and that would be more painful than a chiropractic adjustment.

Scientists are wedded to, and enslaved to the theory of evolution. Many of them dare not declare against it because it would render them unpopular in the whole scientific realm. A lot of other things would have to be given up, if they faced the truth and relinquished their evolution. They haven't the moral courage to oppose a theory so widespread and generally accepted. The same identical thing is true concerning the "universal invisible" church theory. One becomes anathema to many when they junk that theory, but we should have the courage to do it, for the theory is a Satanic counterfeit from its very roots.

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No, the word of God teaches in word, type and shadow from Genesis through Revelation that the Bride of Christ will consist of only those who are true and faithful to the bridegroom. In Psalm 45, the bride is pictured as a queen. She has many virgin companions who follow her, but though they are virgins, yet they are not the queen (bride).

"She shall be brought unto the King in raiment of needlework: THE VIRGINS her companions that follow her shall be brought unto thee."—Ps. 45:14.

In the Song of Solomon, she is pictured as the Lily of the Valley or a lily among the thorns. In this book, the Holy Spirit sep-

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