

The Baptist Examiner

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

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WHOLE NUMBER 1654

"WHY I LOVE A BAPTIST CHURCH"

By JOE WILSON

Winston-Salem, North Carolina

"Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word."—Eph. 5:26,27.

I do love a Baptist Church. My heart sings with joy at the very thought. I love all of God's Word. I love to preach the great doctrines of the precious Word. Among those choice jewels of truth is that of church truth. I



JOE WILSON

must ever and anon preach me a sermon on the Lord's church.

All of God's Word is true and should be preached. However, it seems to me that at times there are certain truths that, because of long neglect, much ignorance, and great perversion, need a special emphasis. Church truth is one of, if not, the most neglected and perverted doctrines of our day. Of all the truths of the Bible, there is not one about which there is more ignorance, and more false notions than that of church truth. The average person could run into a church in the middle of the road, get out and ask, "What is it?" Those few of us who know church truth ought to preach long, loud, and often, on this precious subject.

When we do preach the truth about the Lord's church, and tell of our love for the church, we are accused by our enemies of putting the church ahead of the Lord — of loving a Baptist church more than we love the Lord Jesus. Let me emphasize right at the beginning that love for Christ and love for the Church are mutually consistent. Christ loves His church and is not jealous of love that we have for the church. We absolutely cannot love the church too much. The fact of the matter is, that where there is no love for the church, there is little love for the Lord. We show and act our love for the Lord through the church. Let me give you several reasons in this message as to why I love a Baptist Church.

I

I love a Baptist Church because Baptist Churches are the true churches of Christ. Not all churches that call themselves Baptist are true churches of Christ. There are those who call themselves by this glorious name who were started without authority from another church. They do not go back by link chain succession to the church that Jesus started in His earthly ministry. Consequently, they are not true churches of Christ. There are those who wear this honored

name who have departed from the truth of which His churches are the pillar and ground, and so departed that they are no longer the true churches of Christ. I was asked recently by a friend whom I learned to love greatly in only a brief period of time, what I thought about his baptism. He was baptized upon the authority of a church(?) which later excluded him for teaching the doctrines of grace. Of course, such a church is not a true church of Christ. I am satisfied that this dear brother will soon be seeking proper baptism from a Scriptural church. So I say that not all so-called Baptist churches are true churches. And, oh, how I hate to say it, but I sometimes feel that there are more that are not than there are that are. Be this as it may, surely only Baptist Churches are the true churches of Christ. Some counterfeits among us, who wear a name to which they have no honest right, do not destroy the truth as to Baptist churches being Christ's true churches.

All other churches so-called are mere man-made organizations. They are all false churches. I do not preach that Baptist Churches are merely the best churches, there are. I preach that Baptist Churches are the true churches and all others are false churches.

This statement is proved to be true by the tests of history, doctrine and practice. Consider any church in existence today except Baptist Churches. Trace these churches up the trail of their history, and you will come to a place other than Palestine, a person other than Jesus Christ, a time this side of the earthly ministry of Christ where the said church had its origin. Trace Baptist churches up the blood-stained trail of their noble history and you will find no place except Palestine, no person other than Jesus Christ, and no time this side of Christ's earthly ministry where Baptists had their beginning. Why is it that all history agrees as to who authored other churches, and when they were started, but when the above position is denied, men cannot agree as to the origin of Baptist churches?

Then you can take the doc-

trines of the Word of God and test the professed churches of the day thereby. You will find that other churches teach a mixture of truth that they got from Baptists and much heresy that they got from Catholics. You will find that true Baptist Churches preach the same doctrines as those taught in the Bible.

Then as to the test of practice. Baptists have congregational form of government as did the New Testament churches. Baptists have the same subjects, form, purpose and authority for baptism as the New Testament. Baptists have a communion limited to the local church and using the proper elements of unleavened bread and wine as did New Testament churches. So we see that when the tests are applied, the answer is that Baptist churches are the true churches of Christ, and that is one reason I love a Baptist Church.

II

I love a Baptist Church because it is loved with a special love by the Lord Jesus Christ. You will see this in the text that heads this article. This church in this verse has to be a local visible church because that is the only kind of church there is. The elders of this selfsame church are exhorted to feed the church of God over which the Holy Spirit had made them overseers and which had been purchased with His blood in Acts 20:28. This church, loved by Jesus Christ had to be a Baptist church because that was the only kind there was at that time. It could not have been a Presbyterian, Methodist, nor Holy Roller, for they were not born until many years afterward.

Now of all the institutions known to man on the earth, Christ loves His Baptist Churches above all else. The affections of our Lord pass over much that is dear to man, that is highly esteemed among men, and settles upon the true Baptist churches that are scattered here and there across the land. Oh, my brethren, most of our churches are small. They are ridiculed, persecuted, despised, and hated by the religious world. But they are the special objects of the love of Jes-

us Christ. Should we not delight to be a member of that institution on the earth which is, in a special way, loved by our Lord. Yes, I love a Baptist Church because I love the Lord Jesus, and He loves His church.

III

I love a Baptist church because it was started by Jesus Christ. He said:

"Upon this rock, I will build my church." — Matt. 16:18. He started this church during His earthly ministry. All other churches were started by man. Would you rather be a member of a church started by some man, or one started by Jesus Christ?

The Baptist Examiner Pulpit

A Sermon by Pastor John K. Gilpin

"AFTER CONVERSION—WHAT?"

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." —Rom. 8:1.

This is a big question. After one is saved, what ought he to do? I am not talking about what he should do after he joins the church; I am not talking about what he should do after he has been baptized, but rather, after conversion, what ought he to do? I think I have some seven excellent answers to my question.

I

AFTER CONVERSION, YOU OUGHT TO CONFESS JESUS CHRIST PUBLICLY AND BE BAPTIZED.

I held a revival meeting in Louisa, Kentucky, a number of years ago. A woman told me, "I was saved last night." I said, "I

guess that means you will unite with the church; that you will make a profession of faith and ask for baptism tonight." "Oh, no," she said, "I don't want anybody to know about it." Somehow I had a sneaking suspicion that the Holy Spirit of God had not done anything for her and that she hadn't been saved. I don't know that my suspicion was true, but I say that if you have been saved, you ought to immediately confess Jesus Christ as your Saviour and be baptized.

I have three passages of Scripture that I want to read in that respect.

"Then they that gladly received his word were BAPTIZED: and the same day there were added unto them about three thousand souls."—Acts 2:41.

This is a reference to what took

place on the day of Pentecost. Simon Peter preached, people had been quickened by the Holy Spirit, three thousand souls had been saved, and those that were saved were baptized immediately. They didn't wait until the next day, they didn't wait a week, a month, or a year, but rather, "they that gladly received his word were baptized."

Years ago, when I was pastor of the First Baptist Church of Russell, we built a church building in 1930. I was talking to a woman who told me that she had been saved for sixteen years at that time but had never been baptized. She said, "If you will let me be the first one to be baptized in the new baptistry, then I want to join the church." I didn't do it. It seemed to me

(Continued on page 2, column 1)

F.T.H.'s Letter Sent To Be Read To Bible Conference

FRED T. HALLIMAN

New Guinea Missionary

Dearly beloved in the Lord:

Greetings to each of you in the name of our precious Lord.

While this letter is being written just over a month from the actual date that you brethren and sisters will be assembled together at this Conference, I believe through the transposition of my thoughts I will be able to project myself into your midst until you can say that, "We feel that Bro. Halliman has truly been in our services this day."

It has always been my policy all through the year to make the Bible Conference a matter of prayer, and this year has been no exception. When I first learned, through my pastor, that the Conference could not be held at Morehead this year and that apparently all other avenues were

then I have not ceased to pray that God would give each of you a safe journey there, a real spirit-

Isn't there a teacher that might go to New Guinea to meet this emergency? An ideal set-up would be some retired couple who are drawing a pension, who might like to go for two years to teach. Or better still, some young couple might like to make this a work of the Lord. May God raise up assistance for the carrying on of this mighty work.

ual feast while there and a safe journey home. I trust that many of you are in attendance at this time and that you are being richly blessed.

Had it been in the providence of God that I could have attended this Conference, I am sure that I would have been one of the most thankful individuals there. On the other hand I have just as much occasion to praise the Lord for I know that it is His will that I am here. Knowing that I am in the will of the Lord is one of the greatest satisfactions that I have in my Christian life. While I am truly at the back side of the desert insofar as your present location is concerned, I am emancipatingly happy in my work and service to the Lord here in New Guinea. I seriously doubt if there is another individual on the face of the earth that enjoys living and serving the Lord any more than I do, or would be just as happy to go on, and be with the Lord when He is through with me here — to live or to die in the Lord is a privilege that every Christian should enjoy.

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IV

I love a Baptist Church because it was guaranteed perpetuity by Jesus Christ. Jesus said of His church: "The gates of hell shall not prevail against it." Matt. 16:18. This promise of our Lord certainly means that the church He started would be continued in the world until His coming again. Now beloved friends, when men go out and start churches of their own as Wesley, Calvin, and others have done, they are implying that Jesus Christ has failed to keep His promise. If Christ started a church, and He did — if He promised to preserve it, and He did — if He has kept His promise and He has, then what need is there for some man to come along and start a church. I tell you that it is not only needless — it is a sin against the Lord Jesus Christ. These men are unbelievers in, and rebels against the Word of God. These churches they started are parasites upon and enemies of the true churches of Christ. I tell you Jesus has fulfilled His promise to perpetuate His church and will keep it. History has seen the rise and fall of many man-made churches. History will yet see the fall of all man-made churches. In the tribulation period, all false churches will unite with Roman Catholicism which will be the church and religion of the first half of the tribulation. In the middle of the tribulation period, this old whore and her harlot daughters will be destroyed, and thus will be fulfilled that word of Christ that: "Every plant which my heavenly Father has not planted will be rooted up." But Baptist churches will not cease to be upon the earth until that day when all true believers are caught up to be with the Lord in the air just previous to the tribulation period, and those who were loyal, faithful members of true Baptist churches will be rewarded by being in the

(Continued on page 5, column 2)

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JOHN R. GILPIN.....Editor

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"After Conversion"

(Continued from page one)

like there was too much of the energy of the flesh there — that somebody wanted to be able to say she was the first one to be baptized in the baptistry of the new church building. Consequently, I didn't do it. That was in 1930 and this is 1970. That is 40 years ago, and she herself said that she had been saved for 16 years then. That makes 56 years and she has never made a profession yet, and has never been baptized. I contend that if a person is saved, there ought to be in the individuals life the same experience as in the book of Acts, that "they that gladly received his word were baptized."

Notice another Scripture of like nature:

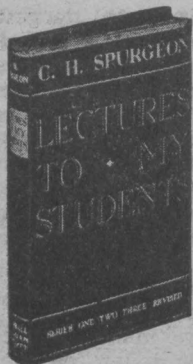
"That if thou shalt CONFESS with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart men believeth unto righteousness; and with the mouth CONFESSION is made unto salvation."—Rom. 10:9,10.

Paul is saying to the church at Rome that you believe in your heart and with your mouth you confess the Lord Jesus Christ publicly.

Notice again:

"And he took them THE SAME HOUR OF THE NIGHT, and washed their stripes; and was

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baptized, he and all his, straightway."—Acts 16:33.

This is the story of the Philippian jailer. He had been saved after having put the prisoners, Paul and Silas, inside the inner prison. God has opened the door and they were released, and the Philippian jailer was saved. Paul had said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Then the Word of God says that "he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

Here is a man that wasn't saved until around the midnight hour. The Word of God tells us that at midnight Paul and Silas were praying and singing, and an earthquake took place after the midnight hour. Then they came out of the jail and the man fell down before them. Still later, after he brought them out, he asked them what to do to be saved. Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Now that was sometime after the midnight hour, but he didn't wait until the next day. He didn't wait until some more convenient season. The Word of God says that "he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

I have a conviction as to what a born-again one should do. Here was a man who was saved. He didn't wait, he didn't tarry; he didn't dilly-dally around, but immediately he followed Jesus Christ in baptism the same hour of the night. In other words, sometime after the midnight hour of that night, this man was baptized.

I say, then, beloved, first of all, after you have been saved, you ought to immediately confess Jesus Christ publicly and be baptized.

II

AFTER CONVERSION, YOU SHOULD GLADLY TAKE MEMBERSHIP IN A CHURCH.

I do not believe that God's people ought to be without membership in a church. If you have to be a member of a church far removed from you, and never get to attend more often than once a year, I would say that you ought to be a member of a true New Testament Baptist Church.

Of course, you ought to be in attendance as much as possible so you can fellowship with God's people, but there is a reason why you ought to be a member of a church.

I often think of each of us in terms of one candle. Suppose I would light one candle and bring it into this room and set it down when it is all dark. That candle wouldn't make much light, nor much impression. But suppose I would light a candle for each of you, and I would bring in 50 candles and set them down in this room. We would have considerably more light. Or suppose that I were to light 100 or 200 candles and set them down, we would have still more light. I would like to think of each of us in terms of candles. By ourselves we don't make much light, but when we are combined with others, there can be a light produced that is worthwhile.

I contend then, beloved friends, that when you are saved, you ought to gladly take membership in a New Testament church. If possible, you ought to join with others in worship, in fellowship, and in carrying on of Christ's work in the world. Even if that is impossible, you still ought to have membership in a church, because the Lord Jesus Christ put His church here as the biggest institution and organization in this world, and we ought to be a member thereof.

III

AFTER CONVERSION, YOU OUGHT TO TAKE YOUR RELIGIOUS OBLIGATIONS MORE SERIOUSLY THAN YOUR BUSINESS OBLIGATIONS OR ANY OTHER OBLIGATION.

I know lots of people that are much concerned about PTA's and

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much concerned about school organizations. I know lots of people who are much concerned about Little League baseball, basketball and football. I know lots of people who are much concerned about the things of this old world. I know lots of folk who are much concerned about material things, even more so than they are about their church. It is only logical that with our flesh as it is that we would be inclined to be concerned about fleshly things, but I am saying to you, we ought to take our religious obligations more seriously than we would take any obligation in this world.

For example, your work. You wouldn't dare miss going to work without calling in and letting folk know why you are not present. But the same fellow who would be so careful and cautious in calling in and letting folk know why he isn't at work on Monday morning, will sometimes go away from the house of God on Sunday and never say one word about the fact that he is going to be away.

I say to you, your religious obligations ought to be taken more seriously than your business, or your labor, or any other obligation that you have. I think I have a passage of Scripture that will prove that. Listen:

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."—Eph. 4:1.

I contend we ought to walk worthy of the vocation wherewith we are called.

When Jacob was saved, he vowed some vows unto the Lord:

"And Jacob vowed a vow, saying, If God will be with me, and will help me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, 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. 28:20-22.

Here were the obligations that Jacob imposed upon himself. The sad thing is that he forgot all about these vows for the next thirty years. He didn't take them seriously as he should have. May God help us not to be like Jacob.

I have said repeatedly through the years that God's people ought to be regular in their attendance in Sunday School, in Sunday preaching service, in prayer meeting, and in any special services that the church holds. I would insist by way of repetition that this is true of Sunday School, of Sunday church services, of the Wednesday night service, and any special service held by the church. Unless we have — not an excuse — but a reason that would be approved by a good conscience before God, then we ought to be present. We ought to take our

obligations most seriously.

IV

AFTER CONVERSION, EACH PERSON SHOULD MAKE A CLEAN BREAK WITH HIS FORMER LIFE.

When I was just a boy, I lived in a little town that had as its nickname, Pinhook. It got its name because right in the center of town the road turned at a right angle. Just as you would pass around the corner, there was a saloon, and of course lots of people would ride into town and would hitch their horse at the hitching rack and then go around town, anywhere that they might wish, to make purchases. The most popular hitching rack in town was the one there near the saloon. I can remember a man who as a young fellow was quite a frequenter of the saloon. In fact, he went to the saloon constantly. Whenever he would ride into town, he would hitch his horse at the saloon hitching rack, and the first place that he went was the saloon.

In the providence of God, this young man was saved. He made a profession of faith, and though he never went to the saloon anymore, when he would ride into town he would still hitch his horse at this same hitching rack. One day, a very Godly, saintly, elderly deacon in the church was standing near to the hitching rack when this young man rode into town. As usual, he hitched his horse at the same place that he had been hitching him for years. The deacon stepped over to him and in a kindly manner said, "If I were you, now that you are saved, I think I would change my hitching rack."

I think, beloved, that everybody that is saved ought to change his hitching rack. There ought to be a clean break on your part with your former life. The life that you lived in the past — the life that you have known in the days gone by — there ought to be a clean break from it.

It isn't hard for one to make such a break. I remember a woman that was saved under my ministry a good long while ago. Some six months later, I was talking with her. I asked her how she was getting along in her Christian service. I knew that before she was saved she was a continuous theatre goer. I knew that before she was saved she went to two or three card parties each week. But I realized that there had been a change in her life. As I was talking to her, I asked her how she was getting along. She said, "You know, Brother Gilpin, when I first made a profession of faith I worried how I was going to be able to change my way of living without making anybody mad, because I had so many friends that I had known in the world." She said, "It was the easiest thing in the world. I didn't go where they went, and they didn't go where I went, and just naturally I changed from my former way of life and there was no problem."

Beloved, if you are saved, there ought to be a clean break from the way you have lived in the days gone by. We read:

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." — II Cor. 5:17.

If you have been saved, you are a new man today. You have new ideas, new ideals, new aspirations, new hopes. You have new friends, new satisfactions. You have new work. If you are saved, you have had an experience to the extent that you are a new man in Christ. Things ought to be different. If you are saved, after conversion, they will be different.

V

AFTER CONVERSION, YOU SHOULD INVEST YOUR MONEY LIBERALLY IN THE CAUSE OF CHRIST.

I heard a preacher make a statement like this years ago when I was unsaved — when I was just a boy. It made a tremendous impression upon me. Of

course unsaved people say that the preacher is just looking for money. I had heard the statement so much, that everytime you go to church the preacher is just begging for money. When I heard this preacher say years ago that if a man is saved he ought to invest his money liberally in the cause of Christ, I thought he was just talking for himself, like every unsaved person thinks. However, as I grew older and started studying the Word of God for myself, I realized how true that is. Listen:

"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts 20:35.

I think God's people — certainly all those who have been saved, ought to invest their money liberally in the cause of Christ.

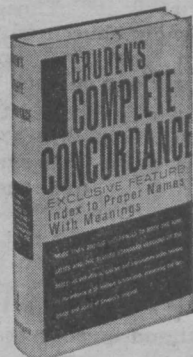
I am going to live in this world according to God's Book, about 70 years, maybe a little longer, maybe not so long. I am going to live yonder in Heaven forever. Beloved, I ought to be much more concerned about my investments yonder than I am here. I ought to be much more concerned about my investments in the hereafter than I am in the present.

I often think of the man whom I knew years ago who was so concerned about the things of this world and had no concern, apparently, about the things of the future, until one day God spoke to his heart and the man came to realize that he was spending all his time in this world and all of his money in this life, and was putting no energy, and no money, and no service into the work of our Lord. Beloved, when it finally dawned on him how foolishly he had been living, I remember that he said, "Brother Gilpin, would to God that I could tear down what I have been doing and start all over again."

Beloved, we can't, but we can start over. I insist that we ought to liberally invest every penny that we can in the cause of God. I tell everybody that is saved that he ought not allow his first payday to go by without seeing to it that at least a tithe of his income goes into the cause of Jesus. The Devil has been getting it all. Surely, he ought to put a tithe into God's service.

(Continued on page 3, column 5)

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THE BAPTIST EXAMINER

SEPTEMBER 19, 1970

PAGE TWO

The Redeemer's Return

By ARTHUR W. PINK
(Continued from last week)

In Daniel 8 the "little horn" is mentioned again. Many regard this "little horn" as symbolizing a different personage from the one brought before us in the previous chapter, and this, because here he is said to arise out of the third kingdom (Greece), whereas in chapter 7 he is seen coming up out of the fourth (the Roman Empire). But this we regard as a mistake. To us, this method of interpretation appears very much like the reasoning of the Jews who of old denied that their Messiah could come out of Nazareth because it was written that He should be born in Bethlehem. Or, to make these two "little horns" separate characters seems to us like the device of the ancient Rabbis who taught there would be *two Messiahs*, the one a suffering Messiah and the other a triumphant Messiah. No; rather do we regard each of the "little horns" as representing the same person, but viewing him in *different connections and relationships*. That each of the "little horns" do point to the Anti-christ seems clear from a comparison of what is predicated of them with what is said of the Anti-christ in other places.

To quote now from Daniel 8: "And out of one of them came forth a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land (Palestine). And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground and stamped upon them (probably a symbolical reference to his deposing of certain rulers, corresponding with the plucking up of the "three kings" in the previous chapter). Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away (which action clearly identifies him with the Anti-christ), and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered" (vss. 9-12). Here again the Anti-christ is seen subduing governmental powers and enlarging his own kingdom. Here again we see him inflated with egotism — "magnifying himself," which is a characteristic mark of all the prophecies which describe the Anti-christ, a mark by which we are enabled to *identify him*. And here again we see him opposing the Jews, and destroying that which bears witness to God — "taking away the daily sacrifice."

In Dan. 11:36-45 we have another prophetic picture of the character and career of the Anti-christ. We do not quote the whole of this passage but merely the first two and last verses of it. "And the king shall do according to his will; and he shall exalt himself, and magnify himself (the last two words showing that he is *the same* character as symbolized by the "little horn" — compare 8:11) above every god, and shall speak marvelous things against the God of gods (cf. 7:25), and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Here we are told the Anti-christ will be a "king." He will be king of the Jews and king over the restored Roman Empire in its ten-kingdomed form. He will be a king of kings. His blatant impiety is pointed out in the words "he shall exalt himself, and magnify himself against every god." The words "Neither shall he regard the God of his fathers" call attention to his Jewish nationality. "Nor the Desire of women" (cf. Haggai 2:7) is a Hebraism for the Messiah. The birth of the Messiah was the great hope of Israel and every Jewish maiden desired above everything else to have the honor of being the mother of the promised One. The Anti-christ then will deny both the Father and the Son (see 1 John 2:22). The closing verse refers to his destruction.

In 2 Thess. 2 we also read, "Let no man deceive you by any means: for that day (the day of Christ — the Millennium) shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God, shewing himself that he is God." * * For the Mystery of Iniquity doth already work: only He who now letteth (restraineth) will let (restrain), until He (the Holy Spirit) be taken out of the way. And then shall that Wicked One be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming (to the earth itself) even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe the Lie: that they all might be damned who believed

not the truth, but had pleasure in unrighteousness" (vss. 3, 4, 7-12). Incredible as it may seem, Satan will be permitted to travesty the miracle of Bethlehem. Observe that the incarnation of the Son of God is termed "the mystery of godliness" (1 Tim. 3:16) while, above, the incarnation of the Son of Perdition is styled "the mystery of iniquity." Satan is going to send forth his own son into this world, born under supernatural circumstances and combining in his person the human and Satanic natures. The daring blasphemy of the coming Anti-christ is also mentioned again. He will "sit in the Temple" a re-built Temple in Jerusalem "shewing himself that he is God." He will assume the place and prerogatives of the true Christ, will in fact claim to be Christ Himself. His audacious claim will be supported by imposing credentials, for he will work miracles by which he will deceive the whole world. Apostate Christendom, previously "spued out" by Christ (Rev. 3:16) will be given over by God to believe the Lie, that is, they will be completely deceived and will readily accept the Anti-christ as the Lord Jesus. But his end is sure. The Lord shall "consume him with the spirit of His mouth, and destroy him with the brightness of His coming."

One other Scripture must suffice. In Rev. 13 we read, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the Dragon (the Devil) gave him (the Anti-christ) his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the Beast. And they worshipped the Dragon which gave power unto the Beast: and they worshipped the Beast, saying, Who is like unto the Beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (vss. 1-8).

The last quoted Scripture is a case in point where it is difficult to distinguish between the kingdom and its king, the empire and its emperor. The "beast" which is here seen rising out of the "sea" symbolizes the revival and restoration of the old Roman Empire and corresponds with Daniel's *fourth* beast. In Scripture the "sea" figures the restless nations away from God. Revelation 13 contemplates a time of political upheaval and social disturbance. Out of revolutionary conditions will issue the revived Roman Empire, the last head of which will be the Anti-christ. Many students of prophecy regard the head of this Empire as another person than the Anti-christ. It is supposed there will be two men on earth at this time, the one controlling political affairs, the other dominating the religious realm. But we fail to see anything in Scripture which justifies this distinction. On the contrary, it seems most in accord with analogy to believe that just as the Lord, Jesus will yet *combine* these offices and functions, so the pseudo christ will fill this double role. It is true there will be two Satanic characters on the earth during the Tribulation period and the second of these is brought before us in the second "Beast" of Rev. 13. This *second* Beast we regard as the "False Prophet" of Rev. 19:20; 20:10. He is the third person in the Trinity of Evil. That the *Second* Beast of Rev. 13 is Satan's parody of the Holy Spirit (the Third Person in the Holy Trinity) rather than of Christ Himself, seems clear from what is here predicted of him. Just as the Holy Spirit "speaks not of Himself" (John 16:13) but is here to glorify Christ, so the second Beast causes men to worship the first Beast. And just as the advent of the Holy Spirit was accompanied by the descent of tongues of fire (Acts 2:3), so this second Beast "maketh fire come down from heaven on the earth in the sight of men" (13:13). Finally, that the second Beast (and not the first) is the "False Prophet" is abundantly clear from Rev. 19:20 where we are told, "And the Beast was taken, and with him the False Prophet that wrought miracles before him with which he deceived them that had received the mark of the Beast, and them that worshipped his image." The marks of identity here are so plain that it seems impossible to mistake them. In Rev. 13 it is the *Second* Beast that "deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the Beast;" and here in Rev. 19 it is the False Prophet that is said to have "wrought miracles before him" with which he *deceived* the Beast's worshippers. Hence we unhesitatingly affirm that the False Prophet is the *Second* Beast of Rev. 13.

(Continued on page 5, column 4 and 5)

"After Conversion"

(Continued from page two)

I believe it is true that the Government allows 20 per cent deduction for religious purposes. I am satisfied that there are a lot of people that claim it, but never use it for the cause of Christ. In fact, if everybody that claimed to tithe, tithed, there wouldn't be a spot in this world that wouldn't have missionaries on it. I am sure that many a person claims to tithe that doesn't do so. In view of the fact though that the Government allows us 20 per cent deduction from our income for religious purposes, I say that you and I ought to be mighty careful that we make a big investment so far as the cause of Christ is concerned.

VI

AFTER CONVERSION, YOU SHOULD SEEK TO WIN OTHERS TO THE LORD JESUS CHRIST.

If He has done something for me, shouldn't I do something for Him? If Jesus has saved my soul, ought not I tell you how to be saved? We read:

"He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ." — John 1:45.

Over and over again, we are admonished in the Word of God, by the example of others who were busy finding men for Jesus Christ.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." — Dan. 12:3.

Sometime ago, I was out one evening, and on my way home, the stars were so beautiful. It seemed that looking up into the skies, it was just speckled with gold. I don't think I ever saw the sky more beautiful. As I looked, it seemed that another star would take its place as a golden sentinel and another. There was just one star after another filing out to take its place as the golden sentinel of the night. I remember this text of Scripture came to my memory, when God said, "They that turn many to righteousness, shall shine as the stars for ever and ever."

Notice again:

"He that winneth souls is wise." — Prov. 11:30.

I say, beloved, if a man is saved, after he is converted, he ought to seek to win others to Jesus.

I was brought up back in a country community, and in between the community where I lived and the next largest town, which we called our shopping center, there was a large creek that quite often got pretty rampant after a rain. Every once in a while the creek would get completely out of its banks. When I was just a boy, I remember hearing an incident that took place in that community, how a storm swept suddenly down the creek and caught a couple of men who were driving a buggy in the creek. The buggy was swept down the creek some hundred yards to a large pool. Finally, one fellow was pulled out and was unconscious a short time before they were able to get the water pumped out of his lungs. Just as soon as he was able to gasp, he pointed at the pool of water and said, "Another." They realized that he meant to say that there was another drowning there in that pool of water.

Beloved, I have often thought of that. If that man was concerned about his friend who was drowned (Continued on page 6, column 3)

THE BAPTIST EXAMINER

SEPTEMBER 19, 1970

PAGE THREE

The Baptist Examiner FORUM

"What does the term 'body' indicate in its various contexts in Ephes. 1:23; 2:16, 3:6; 4:4; 4:16; 5:23; 5:30? Does it express the same or different ideas? In VanGilder's book, 'The Church Which Is His Body' great effort is made to demonstrate this is the 'Universal Church.'"



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One of the worst heresies of this day is that of the Universal Church. It substitutes an imaginary "Church" for the one that Jesus started and promised to perpetuate. The theory of the Universal Church originated with the Protestant Reformation, out of the necessity of trying to combat the Catholic theory of the Universal Visible Church. Thus for more than a thousand years the Universal Church was never heard of or mentioned. It has become widespread today such that even Baptists swallow the theory without every studying it.

Men use such Scriptures as the ones mentioned in the question above. Their contention is that something other than a local visible institution is meant. This comes through ignoring the laws that govern the use of language. The word "church" is used in the New Testament in the sense of a local institution. Then sometimes the term is used in the abstract sense, and sometimes in the institutional sense; and when we particularize we must always refer to an actual home. Likewise when we speak of something in the abstract sense, and someone wants to know exactly what we mean, we must descend from the abstract to the concrete and give a definite example.

When Jesus first mentioned church in Matt. 16:18 he said "I will build my church, and the gates of hell shall not prevail against it." He was speaking of the church in the institutional sense there, but when in Matt. 18: he said to the disciples, "tell it to the church," he became concrete in his meaning and mentioned an actual church. In every subse-

quent use of the word church, Jesus referred to an actual local visible assembly.

In I Cor. 12: Paul is writing to an actual church — the church at Corinth, and to make clear what he means, he says in verse 27, "Now ye are the body of Christ and members in particular." The correct translation is, "Now ye are A body of Christ." In other words, each local church is A BODY OF CHRIST. Paul says in one of the verses referred to in question, "There is ONE body." (Ephes. 4:4). The Universal Churchites teach TWO bodies — one local and visible, the other Universal and invisible. Jesus started the local visible assembly and promised to perpetuate it. In every mention He made of church He plainly referred to a local assembly. Some try to make an exception of Matt. 16:18, but certainly Jesus didn't mean something different in that passage than He meant in every other instance in which He used the word.

What a wicked thing to pervert the words of Jesus and to make the church to be something entirely different from what He started. What a wicked thing to teach two kinds of churches when Jesus started only one kind.

In all of the verses referred to in the question, the application of the law of language that relates to the abstract and the concrete, will straighten one out. When the church as an institution is mentioned, if the matter is reduced to the definite — the concrete — an actual visible church must be cited. We speak of the creation of woman, but we don't refer to a big, universal, invisible woman. When we descend from the abstract to the concrete we must always refer to an actual woman.



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The term body as used in these various verses refers to the church of Jesus Christ which is a local assembly functioning as one pulsating organism with many different parts. Therefore, they are expressing the same general idea, which manifests that the body of Christ could not be universal or invisible. The Spirit wrote to the churches which is an impossibility if she is invisible and universal. He (Comforter) in writing to the church at Corinth tells them that they were the body of Christ, and members in particular. Read I Cor. 12:27. Thus, they were a local assembly and did not constitute a part of the body of Christ universal. To further substantiate that the body is local and visible, the Spirit reveals to the Ephesian church that she was a habitation of the Spirit.

"In who ye also are builded together for an habitation of God through the Spirit." Eph. 2:22.

Therefore, the term body is used to express a local assembly of saints, which is empowered by

the Comforter, who leads them into all truth. There are many groups of people who assemble each Lord's day, and who call themselves the body of Christ, yet they are lifeless because they do not have the Comforter, who is the life of the body of Christ.

They are like the first body would have been had there been no Pentecost. Our Lord told His body (Baptist) that she was to be endued with power, which is evidence that she would be powerless until the time that the promised Spirit would come.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be indued with power from on high." Luke 24:49.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Sumaria, and unto the uttermost part of the earth." Acts 1:8.

We do not read where she gave birth to any other bodies until after Pentecost. It is then that we read of her missionary endeavors, and the formation of other bodies like herself. Brethren, I am not discussing regeneration, rather life of the church of Jesus Christ. The Apostles and those who were saved before Pentecost had the Spirit of God and were partakers of His divine nature. Though they had Him (Spirit) in regeneration, they did not have him as the Comforter until Pentecost.

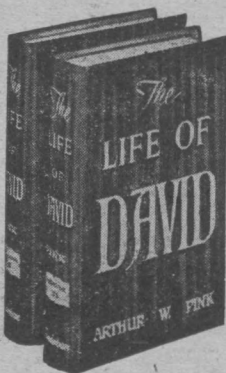
"But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given because that Jesus was not yet glorified." — John 7:39.

For a group to be the body of Christ and be empowered by the Spirit, they must be connected (link-chain) to the first church, for there has only been one Pentecost and there is only one Comforter. He is given by means of birth from a mother church. Thus, many groups (Protestantism) gather together, but are powerless to act for the Lord, for they are without Pentecost, and to be without Pentecost is to be spiritless. They are therefore dead bodies.

In the book by Van Gilder, "The Church Which Is His Body," he used great efforts to prove that Christ's body is a universal church, yet the book whose author is God (Bible) proves that Christ's body is very much local and visible, and that it is empowered with Himself in the form of the Comforter who leads her in all truth.

First, let me say that Van Gilder is a man that I know and appreciate. He was pastor of the church

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in which I was saved. However, I cannot understand how a man with the knowledge of the Bible that he has, could even begin to believe the Universal Church theory. The Bible is so very clear when it comes to teaching of the church that it just amazes me that people would even consider this theory.

Let me just briefly remind you that the word "ekklesia" is a word that clearly shows us of the

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local church. In order to have an ekklesia we must have a gathering of called-out citizens into some public place. To say that everybody is in the church is ridiculous. It would be very unreasonable to say that Christ took a word that has a definite meaning and gave it another meaning entirely — yet this is what the Universal Church people are doing with ekklesia. Nowhere do we find that we are saved into the church. We are saved into the kingdom of God and the family of God but not the church.

Ephesians 2:19-22 shows us this very clearly, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, (kingdom of God) and of the household of God, (family of God) and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

The church has to be strictly a local organization because the ordinances are such that demand it. Baptism is a physical local ordinance and a church must authorize it to be done. The Lord's Supper is strictly a local ordinance, and only the members of a local church can observe it. The officers of a church demand that it be a local organization. A local church is the only solution to obeying the demands of Christ relative to discipline.

Naturally, whenever anyone speaks of some local thing, there are times when it is spoken of as an abstract thing. My home is located in only one definite place, yet there are times when I speak of home as an abstract. I do not infer that there is a universal, invisible home instead of a local one. My family is very definitely a local family yet I speak of the family in such a way that it could just as easily be considered a universal family as they do the church. We speak of a woman as a wife but we don't mean all women are wives or a woman is a universal wife. Ephesians 5:23 says, "For the husband is the head of the wife, even as Christ is the head of the church: and He is the Saviour of the body." This passage no more teaches a universal church than it does a universal wife.

Many passages of Ephesians speaks of the Body of Christ in the abstract sense. It is very defi-

nately not teaching of a universal invisible church because it would then contradict the rest of the New Testament teaching of the local church.

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Since we are living in a time when the great majority of church people literally hate the Lord's true churches, a study of the term "body" in Ephesians should be a very interesting, and most certainly, a very profitable study for the Lord's saints. The first thing we should consider in connection with this study is found in the first verse of the Book. There we learn that Paul is writing to a specific, local body, that is, "to the saints which are at Ephesus." This is the body Paul has under consideration throughout the entire Book of Ephesians.

In 1:23 the universal churchite vehemently proclaims 'this body to be his beloved universal church. There is no doubt about it in his poor benighted mind: And anyone who says otherwise is just an intolerant fanatic so far as he is concerned. But we find that this word "body" comes from the Greek word SOMA which simply means a whole, or complete body. And if we turn to I Cor. 12:27 we find that the word "body" here in this verse comes from the same identical word SOMA. Even the rankest universalite in the land readily admits that this body is a local church because the Corinthian saints were members of it. Could someone please tell me why we should say that SOMA in I Cor. 12:27 means a local body but in Eph. 1:23 this same word means a universal conglomeration of some sort?

In 2:16 Paul is simply telling how that Christ reconciled two groups of people who had a nat- (Continued on page 5, column 1)

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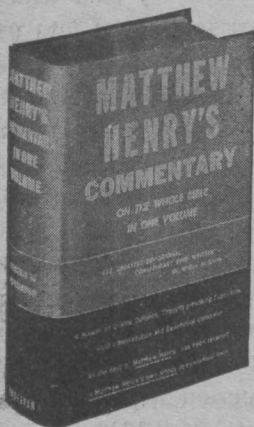
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The Forum

(Continued from page 4)

ural hatred for each other and brought them together in the one body that was made up of the saints which were in Ephesus. There is nothing found here to indicate a universal monstrosity of any kind.

In 3:6 Paul says the Gentiles are fellowheirs of (or in) the same body, that is fellowheirs with the Jews in the body of Christ which is His church. Here the word "body" is not from SOMA but rather it is from SUS-SOMOS which means united in the same body. The Jews and the Gentiles were now united in the church there at Ephesus. There is absolutely nothing here that Van Gilder or any other Gilder can use to substantiate their universal church. They can proclaim it, but they cannot prove it.

In 4:4 we are told that "There is one body" and the universalite grabs this statement and runs with it like a fish about an inch and a half long does with your fishhook. He does not stop to think what he is really saying. He is saying, "There is only one body and all Christians make up that one body." But, if you listened to him long enough he will prove himself a liar. Every universal churchite in the world has two churches, and he cannot deny it. When the Scriptures say "the church which is at Ephesus" he is forced to say that means a local church. But when the church is mentioned and the location is not specified, he grabs it to his bosom and calls it the true church. Every universalist in the world has a local church and the true church. And when you call one of two things "the true" you of necessity infer that the other one is false. So when he proclaims his two churches, the local and the true, Ephesians 4:4 proves him to

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When religion does something for you it makes you do something for somebody else.

be a liar. We do not need to prove him one, he does it for us. The expression "one body" here does not mean just one in number, it means just one kind of body. But the poor universal churchite must have two kinds, or none at all.

In 4:11 we see certain ones being put in the body, or the church. And in verse 12 we learn that these are put in the church for the purpose of bringing the saints to maturity and thereby edify the body of Christ. And most certainly this can only be done in a local, organized assembly.

In 4:16 we see a "whole body fitly jointed together and compacted." This word "compacted" is from SUMBIBAZO which means to unite, or to knit together. Most translators say knit together instead of compacted. Even Aesop with his fabulous imagination could not have conceived of the so-called universal church being fitly jointed and knit together. If Aesop were living today he would take his hat off to the universal churchites. The outstanding difference, however, between Aesop and the universal churchite is that Aesop called his fanciful tales "Fables." He had no thought of trying to pawn his tall tales off on society as the truth.

In 5:23 we see Christ as the Saviour of the body. This word saviour comes from SOTER which means to deliver or to preserve. Many is the time that our Lord has delivered or preserved His precious church through the centuries when an enemy tried to destroy one of them. So long as a church remains true to her Lord and to His Word she will be preserved, or delivered from her enemy. It is when the church begins to rot at the core, grows cold toward her Lord, and departs from the teaching of His Word that she is in great danger. It is then that she cannot expect Him to be her Saviour.

In 5:30 we find that we are members of His body. And the only way you can become a member of any organized body in the world is for you to join it. If I desired to join this so-called universal church I would not know where to go in order to apply for membership. And, if I did manage to get in the thing with what I believe how in the world could we all speak the same, have no divisions among us, and be perfectly joined in the same mind, 1 Cor. 1:10?

Beloved, after much prayerful and heart searching study of this subject I must conclude that there is not a universal church in a trillion miles of the wonderful Book of Ephesians. In fact, the only place you will ever be able to find such a monstrous thing as a universal church is in the warped and twisted mind of someone who hates the Lord's true churches and who hates church truth. The very word EKKLESIA which most translators mistranslate as church can only mean a local assembly. So any time you hear someone setting forth a universal church just remember, his ignorance of the word EKKLESIA is showing.

Love... Baptist Church

(Continued from page one)

Bride of Christ, which might be called the church of the millennial and eternal state. Yes, I love a Baptist church because it will be perpetuated by Jesus Christ.

V

I love a Baptist Church because Jesus Christ is the head of such a church. He is said to be such in many Scriptures. Now other churches have their human heads. Some have the old man in Rome as their "papa" and head. Some have a central board of bishops as head. One has the king or queen of England as its head. Some have a general assembly as head. Let the old whore and her harlot daughters have their human heads. Praise God, Baptists

"I Will Not Doubt"

"I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails.
I will believe the hand that never fails,
From seeming evil worketh good in me.
And though I weep because the sails are tattered,
Still will I cry, while my best hopes lie shattered
'I trust in Thee!'

I will not doubt, though all my prayers return
Unanswered from the still White realm above;
I will believe it is an all-wise love
Which hath refused the things for which I yearn.
And though at times I cannot keep from grieving,
Still the pure ardor of my fixed believing
Undimmed shall burn!

I will not doubt, though sorrows fall like rain
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only gained through anguish and by pain.
And though I groan and tremble 'neath the crosses;
Yet shall I see, through my severest losses,
The greater gain!

I will not doubt! Well anchored is my faith,
Like some staunch ship my soul braves every gale,
So strong its courage that it shall not quail
To breast the mighty unknown sea of death!
O may I cry, when body parts with spirit,
'I do not doubt!' So list'ning worlds may hear it
With my last breath."

APPRECIATED LETTERS

This is the best religious paper that I have ever taken, or read, for a Baptist.

Yours truly,
Ralph W. Hurt
Lancaster, Ky.

I have been reading your paper for many years, and I believe it stays closer to the Bible than any other religious paper I have ever read.

W. W. Whitaker
Michigan

have a Divine head and they are the only churches on earth that have such a head. Now, beloved, some so-called Baptists have forgotten this basic part of church truth. Some are in associations and conventions where to all practical purposes, and in spite of loud protests to the contrary, these are their head instead of Jesus Christ. It is utterly impossible for a church to be in an association or convention without doing dishonor to the headship of Jesus Christ. That man-made organization will in some way or other be heard, and that church will sooner or later be found to be listening to the voice of the human organization rather, than to the Lord Jesus Christ.

Sometimes preachers in Baptist churches seem to forget this truth. Some preachers seem to think that the church was invented for them to have a little playhouse where they can show off their oratorical ability and exercise a little usurped power. Yes, the preacher is to have an authority. But it is an authority derived from the Lord, and based upon, and limited by the Word, and an authority limited by the higher authority of the church. Many preachers will answer to God for the way in which they

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THE REDEEMER'S RETURN

(Continued from page 3)

We do not now attempt a full interpretation of the symbolical description of the Anti-christ contained in what is said above of the first Beast, a hint here and there is all we shall essay. The Anti-christ will combine in his personality the characteristics of the leopard (beauty and subtlety) of the bear (strength and cruelty), and of the lion (boldness and ferocity). He will be vested with full power and authority from Satan as the Lord Jesus was full of the Holy Spirit. He will compel the admiration of the whole world and will be universally worshipped. He will be a warrior of international renown and none will be able to resist his terrible power. But his career will be cut short: after his rise to full power only forty-two months, or three and a half years, will be allowed him by God.

Putting together the various Scriptures at which we have little more than glanced, we learn that the Anti-christ will be a supernatural being — the Son of Perdition; that he will be revealed subsequent to the departure of the Holy Spirit from the earth (which occurs at the Rapture of the saints); that he will be the greatest soul-destroyer that has ever trod this earth. He will be the Super-Man for whom the world is already looking. He will personify all the godless culture of the last days, and will be endowed with a supernatural wisdom. He will be the consummation of vileness — "the Wicked One;" he will be the personification of evil — "the Man of Sin;" he will be the incarnation of the Devil — "the Son of Perdition." He will pose as the Christ of God and will substantiate his claims by performing wonderful miracles. He will be welcomed and cordially received by all Christendom. He will utterly deceive the majority of the Jews who will hail him as their long-expected Messiah. He will rule over a restored Roman Empire *thus travestying Christ who, in the Millennium, will sit as a priest upon His throne.* He will be a warrior of world-wide renown, a statesman of unrivalled skill, a man of transcendent genius, before whom the exploits of Caesar, Charlemagne and Napoleon will appear trifling. Kings will be his toys and thrones his playthings. Toward the close of his reign he will throw off his mask, no longer assuming to be the real Christ, but standing forth in his own colors he will deny both God the Father and God the Son, will seek to exterminate the Jews and everything else which bears witness to the living God; will set up his own image in the rebuilt Temple at Jerusalem, and under pain of death will compel all to worship it and receive his mark upon their bodies. But he will meet with summary judgment at the end, as we shall yet see. We turn now to consider,

5. The Situation of the Jews during this Period.

As we have seen in earlier chapters, the declarations of Holy Writ make it very clear that Israel will yet be restored to God's favor and be rehabilitated in Palestine. But before that glad time arrives, the Jews have to pass through a season of sore trouble and affliction, during which God severely chastises them for their sins and punishes them for the rejection and crucifixion of their Messiah. Fearful indeed have been the past experiences of 'the nation of the weary feet' but a darker path than ever yet lies before them. Their cruel bondage in Egypt, their captivity in Babylon, and their grievous handling by Titus, were but faint foreshadowings of what they shall yet be called upon to undergo. In Jer. 30:4-7 we read — "And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his loins, as a woman in travail, and all faces are turned into paleness? *Alas! for that day is great, so that none is like it; it is even the Time of Jacob's trouble;* but he shall be saved out of it." This Time of Jacob's Trouble was described in part when, in answer to His disciples' question concerning the end of the age, our Lord said, "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end (of the Tribulation period which terminates the Age), the same shall be saved" (Matt. 24:9-13).

It has also been pointed out that considerable numbers of the Jews have recently turned their faces Zionward and returned to the land of their fathers, but before the revelation and rise of the Anti-christ to temporal power, many others will also have returned to Palestine. This is clear from Dan. 9:27, where we learn that Anti-christ (the "prince" or head of the restored Roman Empire) will ratify a treaty with Israel for seven years, under which he guarantees them protection and allows them to rebuild their Temple and restore its ancient ritual. It is to this Covenant between Anti-christ and the Jews that Is. 28:18 refers, "And your covenant with Death (a title of Anti-christ, in contradistinction to the true Christ who is "the Life") shall

(Continued on page 6, column 1 and 2)

THE REDEEMER'S RETURN

(Continued from page five)

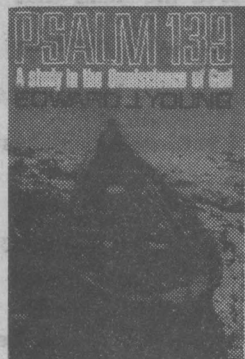
be disannulled, and your agreement with Hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it (probably a reference to Zech. 14:1, 2).

For the Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act." It is to be noted that this "Covenant" between Anti-christ and Israel is established during the early part of his reign, or certainly, at the very commencement of Daniel's seventieth week (see Dan. 9:24-27 — a most important passage), while he is posing as the true Christ and before he throws off his mask and denies both the Father and the Son. It is in the midst of this final seven years that he openly defies heaven and earth, breaks his covenant with the Jews in Palestine, causes their sacrifices to cease and in their place demands that they shall set up an image to himself which, like Nebuchadnezzar and his image, he will require to be worshipped by all under pain of death. It is to the setting up of this "image" in the Temple that our Lord had reference when He said, "When ye therefore shall see the abomination of desolation (for the meaning of "abomination" see I Kings 11:5-7 — it is an "image" to a false god), spoken of by Daniel the prophet, stand in the holy place, whoso readeth, let him understand). Then let them which be in Judea flee into the mountains: Let him which is on the housetop not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day: For then shall be (the) great Tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake (i. e. for the sake of the godly Jewish remnant) those days shall be shortened." The above Scripture is a warning from our Lord to the godly Jews who will be on earth subsequent to the Rapture of the Church, and who are informed that when they see Anti-christ's image set up in their re-built Temple then let them know the time for the outpouring of God's wrath is at hand. The part of wisdom for them in that day will be to flee from Jerusalem lest they share its judgment. Be it noted it is those who read — i. e., the Holy Scriptures, and particularly Daniel and the Revelation — who will "understand." Following this timely warning — by which, doubtless, many godly Jews will profit in that day — our Lord continues, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets (observe false "prophets" as well as false Christs; and note the order — false Christs which is headed up in the Anti-christ the first "beast" of Rev. 13, and "false prophets" which is headed up in the False Prophet the second "beast" of Rev. 13!), and shall show great signs and wonders (even make the "image" speak, see Rev. 13:15; inasmuch that, if it were possible, they shall deceive the very elect (but it will not be possible, for the elect will "read" and "understand"). Behold, I have told you before" (vss. 23-25).

A small minority of the Jews (typified by the three "Hebrew children" in the days of Nebuchadnezzar), a godly remnant, will refuse to receive the Beast and worship his image and, in consequence, will be subjected to fierce persecution. This pious "remnant" forms the subject of numerous Old Testament prophecies. We single out but one — "In that day (the Tribulation period) shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against Me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of My holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies (profess allegiance to The Lie); neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid" (Zech. 3:11-13, and cf. Is. 10:20, 21; Joel 2:32; 3:1, 2 etc.). Many of the Jews who comprise this remnant will be slain by the Anti-christ, but at least 144,000 of them (see Rev. 7) will be miraculously preserved by God. Jehovah will undertake for them as He did for the three "Hebrew children" of old. Then it shall be seen that "He that dwelleth in the secret place (compare Rev. 12:6!) of the Most High shall abide under the shadow of the Almighty." Then will they find the Lord their "refuge" and "fortress." And then will be fulfilled His promise — "Surely He shall deliver thee from the Snare of the Fowler (the Anti-christ), and from the noisome pestilence. He shall cover thee with His feathers and under His wings shalt thou trust." And then will they behold with their eyes and "see the reward of the Wicked One" (see the whole of Ps. 91). Many of the Psalms record the experiences and prayers of the godly Jewish remnant during this period; see Psalms 10 (which vividly pictures the Anti-christ), 37 (which contains words of admonition and encouragement for them; see especially verse

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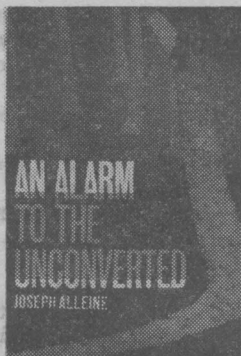
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"After Conversion"

(Continued from page 3)

ing in the pool of water, how much more concerned ought you and I to be about our friends roundabout us who are going down to destruction in a Devil's Hell every day. If you and I have been saved, if you and I have come to a knowledge of Jesus Christ, how we ought to be concerned about others coming to the same knowledge!

VII

AFTER CONVERSION, YOU OUGHT TO SEEK TO LIVE A WORTHY CHRISTIAN LIFE.

I believe that lots of people try to live a consecrated, worthy Christian life. Of course I think a lot of God's people fall by the wayside for various reasons, but certainly we ought to seek to live a life that is worthy of our experience with Jesus Christ. Listen:

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6:4.

Paul is talking about baptism, and he says that we have died to the old life; we have been buried figuratively in the waters of the baptistry, and as Christ was raised up out of the grave, so should we who have been raised from the dead by the glory of the Father, walk in newness of life.

I think we ought to live a life worthy of our Saviour. We ought to walk in a way that is worthy of our experience.

Paul is very strong on the matter that we are not saved by works, for he says:

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

Paul is very strong in saying that we are not saved by works, but he is just as strong in saying that after you are saved, there ought to be works in your life. He says:

"For we are his workmanship, created in Christ Jesus UNTO GOOD WORKS, which God hath before ordained that we should walk in them."—Eph. 2:10.

Paul is very strong in saying that we are not saved by works, but he is just as strong in saying that after we are saved, that good works ought to characterize our lives.

The Apostle Paul talks again how we ought to walk in a worthy

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manner, for he says:

"That ye would walk worthy of God, who hath called you unto his kingdom and glory."—I Thess. 2:12.

I think perhaps the passage of all passages which caps the climax as to how we ought to walk in a worthy way before the Lord is this:

"He that saith he abideth in him ought himself also so to walk, even as he walked."—I John 2:6.

Don't you see, beloved, that we ought to seek to walk even as Christ walked?

To sum up this thought that when we are saved, we ought to seek to live a worthy Christian life, I say it this way: Our speech, our amusements, and our habits ought to be different than they used to be, and we ought to seek to live a life that is worthy of our experience in Jesus Christ.

CONCLUSION

I ask you, have you been saved? Have you been converted? If you haven't, then all that I have said means nothing to you; but if you are saved, it can mean a lot to you. If you are saved, you ought to immediately confess Jesus Christ as your Saviour. You ought to ask for baptism at the hands of a Scripturally qualified, authorized administrator. You ought to seek membership in a New Testament church. You ought to take your religious obligations more seriously than any other obligation. You ought to make a clean break with the things of this world — your past and your former life. You ought to invest your money liberally in the cause of Christ. You ought to seek to win others to Jesus Christ. Certainly, above all else, you ought to seek to live a worthy Christian life.

May God bless you if you are saved, and if you are not saved, might it please the Lord to save you and then you can begin to apply the message that I have preached to you this morning.

May God bless you!



Fred T. Halliman

(Continued from page one)

Now beloved, get your feet on the floor, and a good grip on your seats, for I have a few things to discuss with you that may give you a slight jolt. In all of my Christian life I have been a member of the Lord's church, and in all of my ministerial life I have believed and preached that it makes no difference what Catholics and Protestants do when it comes to their various practices in their so-called churches, but with a Baptist it makes a lot of difference. In other words, I do not believe in playing church but I believe that Baptist folk who are members of the Lord's church ought to carry out every phase of the ministry of the church with the utmost accuracy.

Since mission work is a ministry of the church it goes without saying that I do not believe in playing missions. While I have been under the authority of a single church at all times since coming to New Guinea 10½ years ago, I have in a very real sense been the missionary of many churches — I have been, and still am, your missionary. Therefore, it is not to any one church that I direct these next few lines, but it is to you as representatives of churches that support this mission work here in New Guinea.

Some three or four months ago I wrote a letter to my church, a major part of which later appeared in THE BAPTIST EXAMINER. In that letter I outlined many problems that we were facing here, including the fact that the work has grown to the stage to where we are getting less than half of the financial support that we need to carry the work on, and develop it, without taking on another single preaching point. I asked for your advice, suggestions, and opinions regarding these problems. Would you believe me when I say that of the fifty odd churches that support

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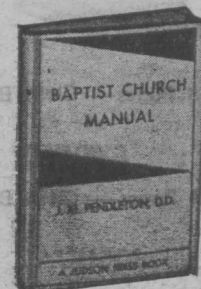
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this work from time to time, and of the multiplied scores of thousands of readers of TBE, there was only one individual that even attempted to comment on that letter. He went on to say that he was praying for us, and the work here, and he sealed that prayer with a \$1,500.00 check for the mission work here — he asked that his name not be made public in any way. I remember once reading in some of C. H. Spurgeon's writings on prayer, in which he said, "Unless we are willing to put some legs on our prayers, in most cases they are just clouds without water, trees whose fruit withereth, wandering stars." In other words if we are not willing to tell some one of the Saviour or to do all that we can to bring him in contact with the gospel, why waste our time praying for that individual to be saved. Not so long ago, an individual wrote to me, and remarked that if the facts were known, the Halliman family would probably be one of the most prayed for families of our time. Beloved, I appreciated this kind remark whether it be true or not and I appreciate every prayer that has ever been offered up for us, but how many of you ever put any legs on those prayers.

The Bible says that the just shall live by faith, not on it. This work is your work, and I am just one small cog that helps to make the wheel turn, and while it is true that the Lord has added many cogs along, the wheel has grown to an enormous size, and unless God's people are willing to shoulder this burden, this work, which many of you have heralded as being the greatest mission work since New Testament times, is going to suffer greatly and the missionaries eventually be forced off the field. We are at the place of no return now. The work has reached the stage to where it must be developed or else it will eventually come to a complete standstill. The decision as to the future of this work lies with you folk, and not me. I am willing and anxious to see these New Guinea natives developed into literate sound Baptists, just like yourselves. How willing are you? The next few months could very well decide our future here as missionaries and the future of these New Guinea Baptists. (Continued on page 7, column 1)

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Fred T. Halliman

(Continued from page 6)

tists. Just today another major problem has come to the surface again. I say again, because this one has been a recurring problem for the past few years. The matter to which I refer to now, is that of the education of our children. While traveling over the entire United States in 1967 and at the Bible Conference that year I made desperate pleas for someone, or more, to come and either take over, or else assist in the teaching of our children and the native children. No one was moved by those pleas, nor have they been since. Since no one from America seemed to want to do anything but "stay by the stuff" we decided to try to recruit help from Australia. In October of last year I went to Australia and spent nearly a month from the time I left until I got back, at considerable cost, but I secured three people for various jobs around the Mission Station. One was a young lady to help in the teaching of my children. Another was a teacher for the native children, and the third, a man, was to be a general handy man to do lots of these odd jobs, so that I could spend more time in the actual preaching and teaching end of the work here. In less than three months after they arrived (all arrived in January) I had to get rid of the handy man because he had completely lied about everything he said he could do, and showed no interest in learning. Within six months the one that is teaching the native children said that she would be going back in December. We had nothing to keep busy the girl that was teaching our children during school vacation time, so she went to one of the coastal areas with the intentions of sightseeing, and then being back by the first of August when we started up school again.

While she was never dependable during the five months that she helped with the teaching, the children were making above average grades by the end of the school term. Today was the beginning of our new school term, and it started without her. While we have received no direct word from her as yet, the other girl that is here has heard from her, that she does not expect to come back, but even if she did come back, it would probably be for only a couple of months so to sort of ease her conscience a little.

As it stands on this date, August 3, our future here as a missionary family hangs in the balance. It is not our desire to leave, and the fact of the matter is today has been a sad day for every member of our family, several of which have wept openly at the thought of what looks like the beginning of the end of our life here in New Guinea.

Here Are Some Facts About and Possible Solutions to the Problem

(1) **The facts.** My wife could struggle on with the five for a few months, with everything, except Arithmetic in the higher grades.

(2) **Possible solutions.** I could do the math classes for a couple (Continued on page 8, column 1)

The Redeemer's Return

(Continued from page six)

101) 43 (note verse 11), 44 (which reveals their hope in God), 55 (and note particularly verses 20, 21!!), 74 (and note verse 101), 80 (their cry for deliverance, etc.). We may add that many of the later Psalms view Israel in the Millennium.

It is during the Tribulation period that Elijah the prophet returns to the earth and Mal. 4:5, 6 is fulfilled — "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord (i. e., before the final three and a half years); and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Doubtless Elijah is one of the "two witnesses" of Rev. 11 who testify for God twelve hundred and sixty days in Jerusalem; after which they are slain, resurrected, and translated to heaven. At the close of the Tribulation period Anti-christ marshals his forces and goes up to besiege Jerusalem, and this leads us to consider,

6. The Battle of Armageddon.

The Battle of Armageddon! What extravagant speculations have been indulged concerning it! What unscriptural theories have been entertained respecting it! To begin with; this appears from the term employed. Nowhere in the Bible do we read of "The Battle of Armageddon." The Scriptural expression is "The Battle of that great day of God Almighty" (Rev. 16:14). This Battle of the great day of God Almighty will bring the Tribulation period to a close and will witness the return of Christ to the earth to usher in the Millennium. This "Battle" is the subject of numerous prophecies, several of which we shall briefly examine.

The Battle of that great day of God Almighty will terminate the most blatant movement of all in the impious career of the Anti-christ. After he has thrown off the mask, denied both the Father and the Son and openly defied Heaven, he will seek to exterminate everything which either directly or indirectly, witnesses to God. His first effort in this direction is brought before us in Rev. 17:16 — "And the ten horns which thou sawest upon the Beast (the "ten kings" vs. 12), these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" — in other words, completely abolish her. Who this "whore" is we learn in the previous verses. It is "Mystery, Babylon the Great, The Mother of harlots and abominations of the earth" (vs. 5). It is *the Papacy*, which before this time will have succeeded in gathering within its fold the whole of apostate Christendom. After the Rapture of the Church, the whole of Christendom will render allegiance to the Pope who will still claim to be Christ's "vicar" on earth. Then it is that "the whole" of the three measures of meal will be completely leavened (Matt. 13:33). At first, Christendom (the "Whore") will be supported by the Beast (Rev. 17:3), but at the end he will turn against her and cause his ten satellites to bring about her destruction. Having accomplished the destruction of the one system in Europe which still professed the name of Christ, the Son of Perdition will then turn his attention toward Palestine where the last witness of God on earth will be found. The godly remnant of the Jews will still refuse to worship him. This enrages the Beast and he gathers together his forces and leads them against the Holy Land in a determined attempt to annihilate those who dare to defy him, in fact it would seem from several Scriptures that the Gentiles headed by the Man of Sin will aim at the complete destruction of all of David's descendants. Unknown to himself, however, he will be but carrying out the eternal purpose of God — "Now also many nations are gathered against thee (the daughter of Zion), that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they His counsel, for He shall gather them as the sheaves into the floor" (Micah 4:11, 12). The time for God to take vengeance on the nations who have flocked to the banner of the Anti-christ has come, and He employs the Beast to concentrate his forces so that He may pour out His wrath upon them — "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your ploughshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle for the harvest is ripe: come, get you down: for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, My holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more" (Joel 3:9-17).

But to go back a little. Unknown to himself, it is the Lord, who shall cause the Anti-christ to assemble his forces in Palestine

where they shall both meet their just doom. But at first the evil project of the Beast will appear to succeed. He besieges Jerusalem and captures it—"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished: and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city" (Zech. 14:1, 2). Jerusalem falls and its people are led forth captives. The success of the Anti-christ seems complete. The last witness against the Beast now appears to be silenced. But his triumph will be short-lived. As the above prophecy continues, "Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem" (vs. 3, 4). The Anti-christ has now to meet One with whom he cannot cope, yet, incredible as it may appear, he will make the attempt. Just as of old, Pharaoh gathered his chariots together and went forth against Israel, though he knew that Jehovah was with them, so shall his great Anti-type gather his forces to "make war with the Lamb" (Rev. 17:14). The last desperate movement of the Beast will be a determined effort to prevent the Lord Jesus returning to the earth itself. It is to this Psalm 2 refers—"Why do the nations tumultuously assemble, and the people meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Christ, saying, Let us break their bands asunder, and cast away Their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set My King upon My holy hill of Zion," (vss. 1-6). God is about to set His King upon Mount Zion, and the Anti-christ will gather all of his forces together in the vain attempt to frustrate the Divine purpose. At the head of his armies, the Beast marches forth in open hostility against God — "And he gathered them together into a place called in the Hebrew tongue Armageddon" (Rev. 16:16) which is explained in Rev. 19:19 — "And I saw the Beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army." The daring challenge of the Beast is accepted. The heavens open and Christ appears in flaming fire (cf. Matt. 24:27) ready to take vengeance. As it is written, "In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open Mine eyes upon the house of Judah, and will smite every horse of the people with blindness. In that day shall the Lord defend the inhabitants of Jerusalem (i. e., the "residue" of 14:2); and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem" (Zech. 12:3, 4, 6-9). How all this will be accomplished we shall see under our last heading, namely,

7. The Return of Christ to the earth itself.

If to-day the presence of the Lord on earth is urgently needed, how much greater will be this need at the close of the Tribulation period! The Anti-christ in full power, openly blaspheming and blatantly defying God! All the world worshipping this Son of Perdition and branded with his mark on their foreheads or in their hands as token of their allegiance to him! The godly remnant of the Jews in the very last extremity and crying, "Keep not Thou silence, O God: hold not Thy peace, and be not still O God. For, lo, Thine enemies make a tumult; and they that hate Thee have lifted up the head. They have taken crafty counsel against Thy people, and consulted against Thy hidden ones (the remnant in the "secret place" of Ps. 91:1; the "prepared place" of Rev. 12:6). They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against Thee" (Ps. 83: 1-5)! All the forces of the Beast gathered together in a last daring effort to prevent the Lord Jesus coming back to this earth and entering into His inheritance! But now has struck the appointed hour of retribution. Now shall the Lord come "with ten thousands of His saints to execute judgment upon all" (Jude 14, 15). Yes, the Lord shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. 1:7-9).

A full length picture of our returning Lord is found in Rev. 19, a picture awful in its solemnity and fearful in its vividness. Let us sit down before it and study it in detail. "And I saw Heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war" (Rev. 19:11). Every word here calls for close attention.

(Continued on page 8, column 4 and 5)

Fred T. Halliman

(Continued from page seven)
more years, but in view of the fact that I have been out of school myself for nearly 40 years would mean that I would have to spend almost all my time in preparation and teaching the math classes.

(3) Someone, or a couple, could come and take over these duties of teaching. Several teachers have told us that, "I would just love to come, but the Lord has not called me as yet." Let me ask you, did the Lord call you to be a teacher in the public schools back there? The answer is an emphatic, "no." Then what makes you think you have to have a special calling from the Lord to come to New Guinea to teach?

(4) We could start making preparations to take our children back to America and put them in school there. We do not desire this for several reasons. (1) Our children are adapted to the conditions here and to take them back would set them back in their grades. (2) We do not desire to put our children in the corrupt school systems that exist in America today. (3) It would mean the end of our missionary life here in New Guinea, and in a very real sense it is far more frightening to us to think of having to come back to America to start a new life, with nothing to start with, or no where to go,

than it was when we came to this strange and unknown land of New Guinea.

To throw up for grabs what we have so labourously worked for, to build up in the past 10½ years, and the possibility of losing three or more potential missionary families in our children that are already far advanced in this work, seems to me would be almost an unpardonable sin for Baptist people.

The fact remains that even if one or more of our children remain here as missionaries long after Mrs. Halliman and I are gone, they still need to be educated. We realize that the final decision as to what we must do will have to be made by us, and we are not asking you folk to make any decisions for us, but your actions and attitude could very well be our guide lines to help us know what to decide. We do not feel that we have to lay out the fleece in exactly the same manner as Gideon did but we do feel that the Lord will give us some guide lines to go by.

As it stands today, we know nothing to do, except start making some preparations to take our family back to America and while we are working with the utmost flexibility in laying these plans, and hoping that they are indeed ours, and not the Lord's, we have begun to think along these lines.

To sum this whole thing up, unless some positive and concrete evidence turns up within the next

couple of months, to let us know that it is definitely of the Lord that we do not leave, long before this time next year my wife and children will have gone back to America. I will remain with the work here for a reasonable time, and if someone wants to come and take over the work. I will stay long enough to get him established. If no one wants to come to take over the work, in the event that I have to leave (for I do not intend to stay here indefinitely without my family), it could take up to two years before I can dispose of all the property and equipment. Is this the beginning of the end of New Guinea Missions? Are you folk content with just playing mission work, professing to be Missionary Baptists, but in works denying Him, or are you ready to back up your words with action. This in no wise is calculated to be a financial plea, nor a threat of any kind. It is simply facts stated and we will wait upon the Lord for His leading. Yours in the Bonds of Christ,

FRED T. HALLIMAN



Love... Baptist Church

(Continued from page five)
have run rough shod over the feelings and desires of the dear sheep over which they have been placed.

Sometimes a woman or group of women think they were created by God for the sole purpose of running the church. Churches had better keep women in the place of silence and subjection or they will soon smart right dearly for their disobedience to God's Word, by having a woman dominated church.

Sometimes a man or a group of men will feel that they are God's special gift to a certain church to run that church. Here is one of the reasons I object to the term "board" when applied to deacons. The word "board" in present day language carries with it the conception of authority. Most deacon boards are not adverse to carrying that concept of authority into their efforts to run the Lord's church, and oftentimes the Lord's preacher. Furthermore the word "board" is unscriptural as can be, when applied to deacons. Terms are sometimes adopted where the concepts of those terms are not intentionally retained, but later that concept is found to express itself. Deacons are the servants of the church, and that is all they are. A church bossing deacon is a rebel against Divine authority.

Now, beloved Baptist friends, we have a head. He is a wonderful and precious Head. He is a Divine Head. Let us rejoice in this. Let us ever bow in adoration of such a Head. Let us not follow the old whore and her harlot daughters in allowing men to usurp the authority of our Head. Let us ever bow in unquestioning submission to the headship of Jesus Christ. Please pay close attention to the following statement. The only way we can stay free from the tyrannical and dictatorial authority of human heads, is by absolute obedience to our Divine Head. I love the Head of a Baptist church. Twenty-seven years ago, the Holy Spirit enabled me to see the beauty of Jesus Christ and caused me to fall in love with Him. I love Him today better than ever before. He is my precious Redeemer. Since I love Him, having been enabled to do so by sovereign grace, I most assuredly love that Church of which He is the Head. I tell you the man who does not love a Baptist church does not love the head of the church as he should. Oh, that you and I might love the dear Lord Jesus more and more, and that we might express, and show that love, by and through our love for that church of which He is the Head — a Baptist church if you please.

(To Be Continued—D.V.)

THE REDEEMER'S RETURN

(Continued from page 7)

Our Lord comes seated upon a "white horse."

The Greek word intimates a-war-horse or "charger." Note its color. In Scripture, colors are used emblematically. Here, "white" is the fitting emblem of the Rider's spotless purity and unsullied holiness. Everything in the passage we are now examining is in marked contrast to our Lord's first Advent. Then He was seen, meek and lowly, seated upon the back of an ass. But now He is coming back to the earth for a different work from that which He performed when He was here before. He returns now for the purpose of subduing wickedness, to destroy evil-doers, to overthrow Anti-christ and to remove Satan from these scenes. Hence, in keeping with His mission, He appears seated upon a white war-charger! "Gird Thy sword upon Thy thigh, O most Mighty, with Thy glory and Thy majesty. And in Thy majesty ride prosperously, because of truth and meekness and righteousness; and Thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under Thee. Thy throne, O God, is for ever and ever: the scepter of Thy Kingdom is a right scepter" (Ps. 45:3-6).

He comes as the "Faithful and True."

This is in vivid contrast from the abounding unfaithfulness of men. He comes now faithful to His promises and true to His threatenings. To-day, men may single out those parts of His teachings which accord with their own sentiments, and reject and deny His solemn threatenings of judgment against the unbelieving; but, in that day, it shall be seen that He is Faithful and True to every word He uttered, whether of promise or of threatening.

He comes back again as "Judge."

Here we have another striking contrast. When he was here before, wicked men dared to arraign Him. He was brought before the judgment-bar of Caiaphas, Pilate, and Herod. But now the tables shall be turned. He Himself shall be the Judge. God hath "appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained" (Acts 17:31). And now the appointed "Day" (the Millennium) has dawned; the ordained Man is at hand. Observe it is said, "In righteousness He doth judge" (Rev. 19:11). This also points a contrast. He was judged un-righteously. No charge could be preferred against Him. He was guiltless; even His judge had to acknowledge "I find no fault in Him;" and yet he sentenced Him to death! How un-righteous! But in marked contrast, our Lord shall judge "in righteousness;" nought but justice shall He dispense.

He comes to make war!

Ah! once our blessed Lord ministered to the needy, fed the hungry multitude, healed the sick, gave peace to the burdened conscience. Beforetime, He invited the heavy-laden to come to Him for rest. But here all is changed. Now He comes seated upon a war-charger, and with the express purpose of making war. At the Red Sea, where Jehovah destroyed Pharaoh, and his hosts, Israel sang "The Lord is a Man of War" (Ex. 15:3), and now has struck the hour when this shall be demonstrated as never before. He returns to earth with the deliberate design of shedding the blood of His enemies.

"And His eyes were a flame of fire, and on His head were many crowns; and He had a name written that no man knew, but He Himself. And He was clothed in a vesture dipped in blood; and His name is called the Word of God" (Rev. 19:12, 13).

He comes with flashing and flaming eyes.

When He was upon earth before, those eyes had oftentimes shone with tenderness, as when the children were attracted to Him; had glowed with compassion, as when a single look upon guilty Peter melted his heart and caused him to go out and weep bitterly; yea, they had been filled with tears, as when He stood by the graveside of Lazarus and when He wept over the Jerusalem which had rejected Him. But here they flash and flame like fire. Now shall they be seen as the eyes of One who is thoroughly aroused with holy indignation. But not only do those flaming eyes express His anger, they also show forth His omniscience. Those flaming eyes shall pierce through every veil of hypocrisy and scorch into the very souls of His enemies. They will act as a veritable searchlight, penetrating to the thoughts and intents of the heart.

He comes with head decked with many crowns.

This, again, is in vivid contrast to the days of old. Once that holy brow was covered with sweat of agony so intense that it was as it were great drops of blood. Once that head was crowned with thorns — the symbol of the Curse. But here it shall be crowned with glory and honor. He comes forth now, not as the lowly Sufferer, but as the victorious Conqueror vested with complete authority. "Many crowns" observe, for in that day He shall be King not only of the Jews, but King of the Gentiles as well — King of kings. All the world shall then be compelled to bow before Him and submit to His universal sovereignty.

(To Be Continued Next Week — D.V.)

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