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

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THE BIBLE AND CHURCH DISCIPLINE

PREACHED AT CALVARY'S 1970 BIBLE CONFERENCE

By ELVIS GREGORY
Columbus, Mississippi

The church of the Lord Jesus Christ has the obligation and responsibility of discipline when it comes to the membership that makes up that particular body, wherever the Lord may have it.

Mr. Webster defines "discipline": "to regulate one's moral or mental training by the regulation, or according to, strict rules."

When we speak of church discipline, we are saying that the church of the Lord Jesus Christ, those particular assemblies where ever they are, have a responsibility to set bounds and limitations with regard to those who make up the membership of that body.

The doctrine of church discipline is founded upon the emphatic Word of God. That this is true, I do not believe any honest student would deny.

Because of the lack of church discipline there's no question that many churches are rendered ineffective in their witness for the Lord Jesus Christ because of the known and prevalent sin within

the membership that goes unabated by the church.

Church discipline may take more than one kind or form; i.e., a member might receive a mild rebuke from the church, or he might receive a public rebuke from the church that demands repentance and an apology. Likewise, a member might be excluded from the church because of a known fact, or a common report that is based upon the facts as they are presented.

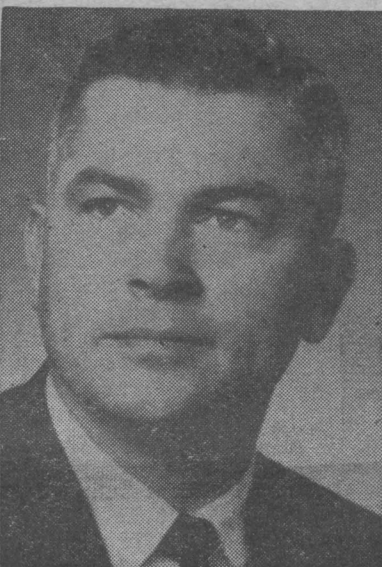
I believe that it is also true that if we guarded more carefully the front doors of the Lord's churches of which we may be pastors, then we would need to use the back door less, when it comes to excluding those who are rebellious or unruly, or who become heretical in their thinking.

It is true, however, that the church that takes this thing of receiving members honestly and sincerely, will also need, at times, to exercise her responsibility and authority to discipline members who walk not according to the truth.

I realize there are many wonderful aspects of truth, and even

when it comes to church discipline, there are many aspects of truth. Realizing that each of these aspects could take up the time allotted me, I want to confine myself to the fact of church discipline and the execution thereof.

For instance, I could take all of my allotted time talking about the unorthodoxy and ungodliness that is carried on, oftentimes, in the name of church discipline, but suffice it to say perhaps this is not the greatest of all sins with regard to church discipline and the Lord's churches, but on the contrary, it is our lack of knowledge and practice of the Bible doctrine of church discipline. Therefore, with this discourse, I



ELVIS GREGORY

would like to consider the Bible and church discipline in this light: the producer of church discipline, the problem of church discipline, the program of church discipline, and the purpose of church discipline.

I.

The Producer of Church Discipline

By producer, we mean the one that supervises in the discipline of its members.

Every organization that I know anything about, having its by-

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"LAYING THE HAND ON THE HEAD OF THE SACRIFICE"

"And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him."—Lev. 1:4.

The question that has been asked many an unsaved person over and over again through the years, has been, "How can Christ's sacrifice become available for me?" That is the question that I have heard more often than any other question. It is an important question, one of the most important that I can think of that an un-

saved man might ask. This text gives the answer. If that is your question, then I have the answer for you today.

You may say, "I realize that the Bible teaches that Jesus died on the cross, and I have heard you tell, Brother Gilpin, how they tore His hair from His head, and His beard out of His face by the roots, and how His back was cut into gore and blood."

"I have heard you tell how the spear was run through His side; how He was nailed to the cross,

and how He suffered in His hands and feet. I have heard you tell how He had a crown of thorns placed upon His forehead.

"I have heard you tell all that, I have heard you when you described His death, and I have felt that I could even feel the blood as it dropped to the ground, as I did in fancy, stand at the foot of the cross.

"I have listened, and I have tried to think in terms of His crucifixion. Now, Brother Gilpin, (Continued on page 2, column 1)

Halliman Concludes His Account Of Mission Patrol

FRED T. HALLIMAN
New Guinea Missionary

Dear Friends:

This is the last in a series of articles on the mission patrol which was started in June and completed in July. I will give you the details of the last day of the patrol, and then a summary of the entire patrol.

The last article brought us up to Saturday night of July 17 and our location was Horaia. We woke up Sunday morning to a low overcast sky with a slight drizzle of rain. Our plans were to hold a service there at Horaia and then go on down to Lake Kapiago where we had planned to stay two days. Seeing what the weather conditions were I decided to be in no hurry about leaving and if the sun did not soon come out to dry the roads some, we would wait until Monday before moving. I had ordered chains for the Landrover, but as usually happens if you do not attend to things personally you stand very little chance of getting things done at all. Since I was out in the bush when I sent word in for the chains, I expected to happen just what did—that the natives would get the message fouled up and no chains would arrive. By Thursday of that week I knew the message had not gotten through, so I decided the only thing I could do was to pick my days to travel.

About 9:00 a.m., the folk had arrived, and we had our morning service there at Horaia and this wound up our services in this area. The drizzle had stopped by now and the sky was clearing so

I decided that we would move on down to Lake Kapiago. Our gear having already been packed we soon were on our way out to the road where the car was parked. In about an hour we had reached the car and I decided to try to get it started before loading everything in it. I had left it parked on top of a hill so we could push it off to start it. I experienced



FRED T. HALLIMAN

some trouble getting it started that time with it rolling down hill so I began to wonder about the wisdom of staying out any longer and run the risk of it not starting at all — I was then about 50 miles from home and while I had tools to make repairs I had no spare parts.

I had not gone very far when a tire went down and this added to the already existing trouble. (Continued on page 7, column 1)

Several Precious Truths Concerning The New Birth

By JOE WILSON
Winston-Salem, N. C.

"Of His own will begat He us with the Word of Truth."—James 1:18.

Surely, the subject of the new birth is one of paramount importance. We might say that few if any subjects in the Word of God are any more important. When we look at the eternal difference in the state of the man who is born again, and the one who is not, we can begin to grasp some of the significance of this doctrine. Beloved, the new birth is the difference between Heaven

and will never be able to rise above its depraved source. It might be educated or religious flesh, but at the same time, it is depraved and lost flesh. Since the new birth is a spiritual thing, it cannot come forth from the flesh. We learn in John that a man cannot see or enter the kingdom of God, apart from the new birth.

You might preach to him ever so clearly and earnestly of spiritual things, but he cannot see them. They are dark and incomprehensible to him. He must be given a spiritual nature in regeneration to be enabled to see the things of the kingdom of God. No endeavors the unsaved might make and no works he might perform, will enable him to enter the kingdom of God. The man who has only the fleshly or natural birth is forever incapable of seeing or entering the kingdom of God unless he is made the subject of the new birth. So we learn here that it is the new birth or Hell. There are no alternatives, and this shows us the necessity and importance of the new birth. (Continued on page 5, column 2)



JOE WILSON

and Hell, and what a difference! The matter of the necessity and importance of the new birth lies outside the domain of the text I have chosen, but let us look briefly at this.

I.

"Marvel not that I said unto thee, Ye must be born again." — John 3:7.

In John 3:1-8 we learn of the necessity and importance of the new birth. It is necessary because man is born wrong the first time. He is born of the flesh, and that which is born of the flesh is flesh,

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JOHN R. GILPIN.....Editor

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"Hand On Head"

(Continued from page one)

my question: . . . HOW CAN CHRIST'S SACRIFICE BECOME AVAILABLE FOR ME?"

If I speak to someone who is unsaved, who has never yet received the Lord Jesus Christ as his Saviour, who has never yet professed faith in the Lord Jesus Christ and never yet begun to live for Him, if that is your question, then I have the answer: "And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him."

This takes us back to the long, long ago, to the time when the children of Israel were offering their sacrifices on the brazen altar.

There were a number of these sacrifices that were thus offered; one of them was the sacrifice of the burnt-offering. This tells us how the individual offerer would bring his offering. If he were wealthy, it would be a bullock, or if he were less wealthy, it would be a sheep or a goat. Or if he were exceedingly poor, it would be a pigeon or a turtledove.

It was never a half; it was never a quarter; it was never a fraction. It was always the whole — either the whole bullock, the whole sheep, the whole goat, the whole pigeon, or the whole turtledove.

A man would bring that animal or bird and give it into the hands of a priest who was to officiate in his behalf. When it was turned over to that priest, the man would then put his hands on the head of it to identify and associate himself with the sacrifice, so that the offerer identifies himself with the victim that is to be offered.

To your question, "How can Christ's sacrifice become available for me?", here is the answer. He put his hand upon the head of

that sacrifice and identified himself with it."

IT SIGNIFIES A CONFESSION OF SIN.

The offering was an offering for sin. There was no need for the offering unless it was to signify an offering for sin, and a confession of sin, on the part of the offerer.

I see in my imagination, a man who brought his sacrifice, turn it over into the hands of the priest, and as he put his hand upon the head of that animal or fowl, he said thereby, "This is a confession of my sin."

The Word of God tells us of seven people who confessed that they were sinners, but mighty few of them did anything about it.

For example, go back to the time when God sent a storm into the land of Egypt, and when Pharaoh was doing all within his power to retain his army of slaves. He was not willing to allow the Jews to go out of the land of Egypt. God sent that electric storm through the land, when the hail fell thickly all over the country, when the thunderings and the lightnings were pealing and flashing through the skies, and when the lightning was running along the ground to the extent that Pharaoh had to dance on first one foot, and then the other, to let a bolt of lightning go by, and everyone of the Egyptians was doing likewise, scared to death. Pharaoh said:

"I have sinned."—Ex. 9:27.

Just as soon as the lightning stopped and he could keep both feet on the ground at the same time — as soon as there was no more hail falling, and as soon as the thunder ceased, Pharaoh brushed his coat, and I suspect he thought that he was just as good as anybody, and he was just as big a sinner as he had ever been. When he was in trouble he said, "I have sinned." He confessed his sin then, but he did nothing about it.

I am satisfied that there's many a man who has done the same thing. When he is faced with financial difficulties, or when he has sickness, he has said, "I have sinned," but when the difficulties are over, he does nothing at all about it. That was Pharaoh.

One day, King Saul, in the Old Testament, was told of God to kill all the Amalekites. Instead, he brought back King Agag of the Amalekites, the best of the sheep and the best of the cattle. When he came home, Samuel said, "Have you done all that the Lord commanded of you?" He said, "Thy servant has hastened to perform the commandment of the Lord." About that time an old cow bawled and a sheep bleated, and Samuel said, "What is the meaning of the lowing of the cattle and the bleating of the sheep? Have you done all that the Lord commanded you?" He said, "Well, the people — they brought back all the best for sacrificial purposes." Then God spoke to him through Samuel:

"Hath the Lord as great delight in burnt-offerings and sacrifices,

as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." — I Sam. 15:22.

When God spoke through Samuel and rebuked Saul for his sin of incomplete obedience, Saul realized he was faced with his sin, and he said to Samuel, "Pray for me. I have sinned." But what did it amount to? He went right on sinning and sinning, going contrary to the will of God.

Balaam was riding an ass one day, going on a journey that he knew was wrong. Had he not already stood up in the presence of the servants of Balak and said, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more?" But when they shook some money under his face — when he saw what

it strikes the pavement. I can hear its metallic clank across the twenty centuries that have intervened. I can see Judas as he runs out to hang himself, as he cries, "I have sinned."

Six men confessed their sin, but did nothing about it. But there is one man of whom we read in the Word of God, who realized that he had sinned, who realized that he was a grievous sinner in the sight of God, and who literally did something about it. When I say that he did something, I mean that God worked through him.

In Luke 15, we read about a prodigal son in a far country, who came back home. He said, "I will arise and go to my father, and I will say to him, 'I have sinned against Heaven, and before thee.'"

I can see him as he starts home. He had in mind that he is going to become a hired servant. He said, "Father, make me a hired servant."

Beloved, God doesn't have any hired hands. God doesn't save you on that basis. God doesn't have any hired hands at all.

The old father, looking across the hill, as he had many times, to see if that son was coming home, saw him; and the Bible says that the father ran to him.

The father, in this instance, represents God the Father, and the only time you find God the Father hurrying is when He sees a sinner coming home. The only time God ever gets in a hurry is when He sees a sinner coming home.

When this father saw his son coming home, the old father hurries to him, and the son says, "I have sinned." It was a confession of sin, but it meant something.

I can see the father as he put a robe on his back, a ring on his hand (a sign of sonship), and shoes on his feet, enabling him to walk through this world. I can see this son, now back in his father's bosom and his father's fellowship. Why? Because he said, "I have sinned." He confessed that he was a sinner and came back home.

As I have said, there are seven people in the Bible who said, "I have sinned" — Pharaoh, Saul, Balaam, Achan, David, Judas, and the prodigal son. With six of them, it virtually amounted to nothing.

Many a man, when he is in bed sick, when he has a hot water bottle at his feet and an ice cap on his head, gets an awful lot of

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a house full of silver and gold looked like, he just trotted right along behind the servants of Balak on his old donkey.

The old donkey had more sense than he did, for the donkey ran against the wall and crushed his foot. When Balaam realized that his donkey had more spiritual insight than he did, he looked up to the Lord and said, "I have sinned," but he didn't do anything about it. He went right on trying to preach for Balak.

To be sure, God didn't allow him to do it. God made him preach a different kind of sermon than what he had intended to preach. He said, "I have sinned," and it didn't amount to a thing.

Then there is Achan, who stole a wedge of silver, and a wedge of gold, and a goodly Babylonish garment. Achan sinned, no doubt about it. When they began to call the roll of all the tribes and families, as they got closer and closer to Achan's own family. I imagine Achan thought, "Well, this is it," and he cried out, "I have sinned."

They stoned Achan with stones. You can see the pile of stones in the field where he and his family, his sheep and his cattle, and all that he had was covered over with stones, as the children of Israel stoned him for his sin.

Then there is David. When he had sinned with Bathsheba and Nathan, the preacher came around and pointed an accusing finger at him and said, "You are the man!" David said, "I have sinned."

What did David do about it? He had already murdered her husband, and as soon as he could, he took her to wife.

When we come to the New Testament, we find a man by the name of Judas, who received thirty pieces of silver, or about \$15.95 in our American coinage, for the task of delivering Jesus into the hands of His accusers. I can see him as he returns and offers the money back to the priests who had given him the money. When they refused to take it, they said to him, "What is that to us? see thou to that."

I can hear it as he flings the money down before them, and as

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AUGUST 21, 1971
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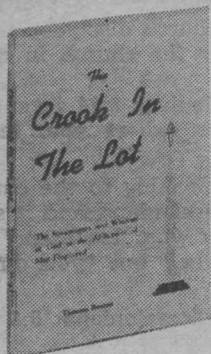
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THEODOSIA ERNEST

(Continued from last week)

"Let any Baptist talk thus, and he would surely be thought to teach that men were regenerated and made the children of God and the heirs of glory 'by water,' by 'THE WATER OF BAPTISM.' And I cannot help thinking that this is what the words mean as Mr. Wesley wrote them, as the Conference approved them, as the preachers circulate them, and as the people read them. I presume that Mr. Wesley and the Conference understood the English language, and knew what these words would signify to those who read them; and I suppose, therefore, that they meant to teach what the words express; and, therefore, that the Methodist Episcopal Church does hold, as an article of faith, the doctrine of baptismal regeneration."

"But, my dear sir," said the Rev. Mr. Stiptain, "you have overlooked the foot-note at the bottom of page 249, which shows that the Conference did not intend to endorse Mr. Wesley's views on this point."

"No, sir, I did not overlook the foot-note; I can see nothing in it which denies that they heartily coincide with Mr. Wesley in doctrine, though they don't seem to like his frank and open expression of it. I will read the note, that we may see what it amounts to:

"That Mr. Wesley, as a clergyman of the Church of England, was originally a High-Churchman in the fullest sense, is well known. When he wrote this treatise, in the year 1756, he seems still to have used some expressions in relation to the doctrine of regeneration which we at this day would not prefer. Some such in the judgment of the reader may perhaps be found under this second head. This last sentence, however, contains a guarded corrective. It explains also the sense in which we believe Mr. Wesley intended much of what goes before to be understood."

"Now, does this sound to you like a bold and absolute disapproval of the false and abominable doctrine? Does it say, This, though asserted by Mr. Wesley, is not scriptural nor true? Does it say we are not regenerated and born again by water baptism? No, sir; they very cautiously say he seems to have used some expressions which they at this day (when the doctrine has become odious to many) would not have preferred. The reader may be like us, one who abominates the wretched and soul-destroying delusion; and, therefore, they seem to think he may, perhaps, think there are some objectionable sentences. Is this the way honest men and earnest men would have expressed their dissent from the doctrine if they had not connived at it?

"But the last sentence, they say, 'contains a guarded corrective,' and explains the sense in which they think Mr. Wesley should be understood. What that sentence, therefore, does not correct, they leave uncorrected; and except so far as that sentence modifies his meaning, they leave the reader to suppose that they agree with and approve of Mr. Wesley's doctrine. Now what is that 'last sentence'? It is this: 'Baptism doth now save us if we live answerable thereto — if we repent, believe, and obey the gospel: supposing this, as it admits us into the Church here, so into glory hereafter.' Let us see now what is the force of this explanatory 'last sentence.' If you repent, believe, and obey the gospel, will your obedience, your faith, and your repentance save you? No; but if you have these, your baptism will save you. It is not the repentance, faith, or obedience, but the baptism, that admits us into the Church here, and it is baptism that is to admit us 'into glory hereafter.'

"This sentence does not intimate that any one can ordinarily be saved without baptism as a means, but only that baptism of itself is not all that is needful to salvation. It does not contradict or nullify the statement made before, that 'by baptism we are made the children of God; that by the water of baptism we are regenerated or born again; that 'herein' (that is, in baptism) 'a principle of grace is infused which will not be wholly taken away unless we quench the Spirit of God by long-continued wickedness;' but it only intimates that this new birth, this principle of grace, this sonship to God, obtained by water baptism as the means will not be of any use to us unless we repent, and believe, and obey the gospel, while it leaves us to infer that the repentance, faith, and obedience, would be of just as little use without the baptism."

"But to show, once for all, that the Conference did not intend to expurgate the writings of Mr. Wesley, and free them from this heresy, but that they continue heartily to commend them, including those which teach this perversion of the gospel with the rest, look at the volume of his sermons published for the Conference, and specially required to be studied by every minister of the denomination. The doctrine is there as plainly as here, and is there sent forth entirely unguarded by any note of explanation or denial. See p. 405, Vol. I., Wesley's Works, Sermon XLV:

"From the preceding reflections we may, secondly, observe, that as the new birth is not the same thing with baptism, so it does not always accompany baptism. They do not constantly go together. A man may possibly be born of water, and yet not be born of the Spirit. There may sometimes be the outward sign where there is not the inward grace. I do not speak now with regard to infants. It is certain our Church supposes that all who are baptized in infancy are, at the same time, born again; and it is allowed that the whole office for the baptism of infants proceeds upon this supposition. Nor is it an objection of any weight against this, that we cannot comprehend how this work can be wrought in infants; for neither can we comprehend how it is wrought in one of riper years. Now what could be made plainer than this — that as regards infants they are always born again, and, consequently, made heirs of God when they are baptized? An adult may possibly be baptized without being regenerated, but can he be regenerated without being baptized, or without having been baptized? Is not bap-

tism the means by which the adult must be born again, if he be born again at all? Is there one way by which infants are regenerated, and another by which adults are regenerated? But if Methodists could accomplish what they desire, and this teaching of their standard sermons is true, there would be no such thing as being born again in adult age, unless one can be born again the second time; for they would, if possible, regenerate all while they are yet infants."

"But to make the matter still plainer, and, if possible, set it for ever at rest, I will show you that what Wesley taught so plainly a hundred years ago, and the Conference has been publishing and commending, and absolutely requiring her ministers to study, in order that they might preach, ever since the Methodist Church has had any existence, is taught, in substance, in one of the most recent and most popular works of the denomination; which, though not published by order of the Conference, must have received their approbation, since it is expressly provided in the Discipline, part 2d, sec. 8, that 'Any travelling preacher who may publish any book of his own, shall be responsible to his Conference for any obnoxious matter or doctrine therein contained;' and this work has not only called for no censure from the Conference, but has been specially commended by two presiding elders, and by the Conference papers. I refer to the book which has been so often quoted in our conversation — The History of the Methodist Church, by the Rev. P. Douglass Gorrie. I will show you that he, in 1851, teaches baptismal regeneration, though not as plainly, yet quite as really and unmistakably as did Mr. Wesley in 1756. Mr. Gorrie teaches just as Mr. Wesley and Mr. A. Campbell teaches, that baptism, instead of following faith in Christ, to signify, symbolize, and seal the new birth already experienced and now openly professed, is THE INSTRUMENT OR MEANS by which sins are actually remitted, and pardon actually obtained. He says, (p. 173,) speaking of those baptized upon the day of Pentecost, 'Now it is evident that those persons were not believers in the sense of being regenerate, unless regenerating faith precedes repentance for sin; for they were first to repent, and then to be baptized for, in order to, the remission of sins. And, thirdly, as the result of such repentance and baptism, they were taught to expect the gift of the Holy Ghost.' Now this rendering of the little preposition 'eis,' for, 'in order to,' is very significant. When Christ told the leper whom he had cleansed, to go and show himself to the priest, and offer the gifts that Moses commanded, ('eis,') for his cleansing, no one understands him to mean that the gifts were to be offered in order to procure his cleansing, but as an expression of the fact that he was already cleansed, and for the formal public and official recognition and proclamation of that fact. So, when Peter says, 'Repent and be baptized for the remission of your sins,' it is not in order to obtain the remission of their sins, but to give public expression to the fact that their sins had already been remitted on their true repentance, which is always accompanied by true faith; since the Lord has expressly said, that without faith no one can be saved, and yet has promised salvation to the true penitent. The baptism was like the offerings of the leper — for the formal public and official recognition and proclamation of the fact that their sins had already been remitted, and for their consequent public reception into the number of the children of God. This is the explanation which is given and received by those who deny the doctrine of baptismal regeneration. But those who, like Mr. A. Campbell and Mr. Wesley, teach that baptism is the means of regeneration, or that it is itself regeneration, or that in some way or other there is some such connection or relation between them, that regeneration and remission of sins are experienced in or by baptism — these persons are all accustomed to render this word as Gorrie has done, 'in order to,' so that it may signify that it is by baptism as a means, or medium, that remission of sins is secured. And that this is what he means in the passage we are considering, is evident from the object for which he introduces it, which is, to prove that the unconverted penitent, that is, the convicted sinner, may be baptized while unregenerate; for Peter, as he thinks, told these unregenerate sinners to be baptized 'for,' that is, 'in order to' obtain the remission of their sins. But in speaking of the case of Paul in the same connection, he expressly declares that it does prove that baptism is the means or instrumentality by which pardon is obtained. By a penitent Mr. Gorrie has explained (p. 172) that he means persons who are convicted of sin, but yet unregenerate; and now he says, 'Another example of the baptism of penitents is given in the case of the Apostle Paul. After being arrested by the light and voice from heaven, he fasted and prayed in blindness, natural and spiritual, for three days. In this condition Ananias finds him. His natural sight returns, but spiritual darkness remains; and then Ananias says to him, Why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord. From this example it appears that baptism is both a means and seal of pardon and consequently that true penitents may and ought to be baptized."

"Now no one denies that true penitents, in the sense of regenerate penitents, ought to be baptized; but in that case how can baptism be the means of their pardon, since they have been already pardoned the moment they repented? But he would have us understand that Paul though penitent, had not been pardoned, and could only be by baptism as the means."

"You have all, it seems to me," said Mr. Courtney, "given yourselves a great deal of needless trouble. If your object had been merely to determine whether the Methodist Episcopal Church believes and teaches the doctrine of baptismal regeneration, either as regards infants or adults, you need not have gone outside the Discipline itself. Mr. Wesley, in the passage you have cited, does not more clearly avow it in regard to in-

(Continued on page 5, column 4 and 5)

"Hand On Head"

(Continued from page two)
THAT THE OFFERER DESERVED TO DIE.

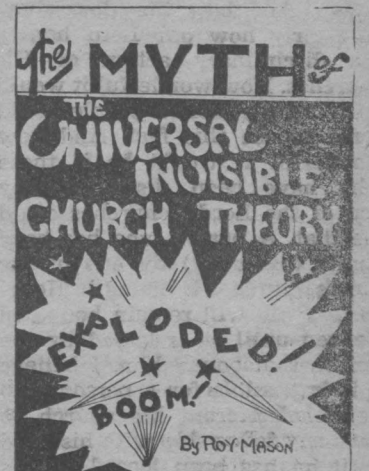
The offerer identified himself with the animal when he put his hand upon the head, and this was an admission that the man who was making the offering deserved to die. The animal was going to die in his place, and he was admitting thereby that he ought to die.

I tell you, beloved, you will never be saved until the time comes when you realize that if you got your just deserts, you would go to Hell. You have sinned enough in the sight of God that if God gave you justice, you would spend your eternity in Hell. Listen:

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. 6:11.

Beloved, when I see this man as he stands before his sacrifice, with the high priest observing, I see him as he puts his hand upon the head of that animal. As he does so, he admits, "As the animal dies, I'll die." It is an admission that he deserves to die.

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God help you to see this truth, that Jesus Christ died in your place, and if you got your justice, you would go to Hell. Christ suffered your Hell at the cross. He suffered everything at Calvary that a sinner will suffer in Hell, and if you got justice, you would go to Hell yourself. This was an admission that the offerer deserved to die.

III

IT WAS AN ABANDONMENT OF ALL OTHER METHODS OF REMOVING SIN.

A man brings his sacrifice, turns it over into the hands of the high priest, stands there, and when the priest tells him to do so, he puts his hand upon the head of that offering. What is in his hand? Nothing — absolutely nothing. His hands are empty. He is saying literally, "I have nothing in my hands, but I offer this sacrifice. This is an abandonment of all other methods of removing sin."

Every unsaved man, when he comes into the presence of Jesus Christ and sees the truth that Jesus has died on the cross for his sins and paid his Hell in full — when he sees that, when he identifies himself with Jesus Christ, he is abandoning all other methods for removing sin.

This man had nothing in his hands. What can a sinner have in his hand when he comes to Jesus? The old song says:

(Continued on page 4, column 5)

THE BAPTIST EXAMINER
AUGUST 21, 1971

PAGE THREE

The Baptist Examiner FORUM

"Please explain the binding and loosing as spoken of in Matt. 16:19."

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



In the Scripture before us we see the keys of the kingdom of heaven. This is nothing more nor less than the gospel of grace that has been committed to the Lord's churches. As this gospel is proclaimed the Holy Spirit uses it to loose those whom the Father has given to the Son from their sins. And since the gospel is not used by the Holy Spirit in behalf of the non-elect they continue to be bound by their sins. As the sun melts butter but hardens clay so the gospel looses the elect from his sins but it hardens the non-elect and leaves him bound by his sins.

In Mt. 18:18 we see this same binding and loosing. However, this binding and loosing has to do with the church's disciplinary action. And how this does show so clearly how our Lord honors the disciplinary action of His churches. How wonderful it would be if all the Lord's people could come to see this fact. And how wonderful it would be if those who have been disciplined by one of the Lord's churches could see that. A person who has been bound (excluded) by one of the Lord's churches is bound in Heaven. And he will remain bound in Heaven until he is loosed by the church that bound him. I believe it is impossible for a person who is excluded from his church to have any fellowship with his Lord until he has been loosed by his church.

Could it be that some of our Lord's precious churches are suffering trouble, heartache and distress of soul, and some of them even becoming extinct because they have tried to loose some of those who are bound in heaven through the action of a sister church?

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



The pope claims to be the successor of Peter, hence he claims to have the power of "binding and loosing." This power is extended to the priesthood, and they are supposed to have the power to forgive sins. That is the why of Catholic confessional.

People confess their sins to the priest, and when they get the "te absolvo" ("I absolve thee"), their sins are supposedly removed.

This is not what is meant in the passage referred to. Peter had no more power to forgive sin than any other apostle or any other Christian. In the purpose of God, he was designed to be the speaker — the main speaker at least — on Pentecost, and it was given him to STATE THE TERMS OF DIVINE FORGIVENESS OR ABSOLUTION FROM SIN. Note Acts 2:38, "Repent and be baptized every one of you in the name of Jesus Christ for (because of) the remission of sins."

Those who heard and received and acted upon the preaching of Peter, were loosed from their sins. Those who refused his message went on bound by their sins.

Those who were loosed from their sins through receiving Christ became members of the Kingdom of Heaven. Those who refused him, remained shut out of the Kingdom — and will be shut out forever.

Any true preacher has the same power of binding and loosing. It is a wonderful privilege we have, that of declaring God's terms of how to be loosed from sin and become a member of God's Kingdom. It is a fearful thing to realize that those who hear and refuse the message of Christ, will go bound in sin into the Lake of Fire where "the worm dieth not, and the fire is not quenched."

AUSTIN
FIELDS

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To understand this verse, we must determine to whom Jesus Christ gave the keys to bind and loose. To find this, let us examine verse 18 for it is in this verse that our Lord reveals to whom He gave the keys to the kingdom of heaven (church age).

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 19:18.

In this verse, our Lord clearly and very forcibly manifests the creation and formation of His church, which was a Baptist Church. We listen with awe as we hear our Lord say, "Upon this rock, I will build my church." I am aware as I listen to Him that the rock on which He is building His church was Himself. I do not believe even for a moment that He would build His church upon one such as Peter. Therefore, the church of Jesus Christ has as her

creator Jesus Christ, and her foundation rests firm and solid on the Rock of Ages. Thus, the gates of death (hades) shall never prevail against her. Since she is to never die, He gave to her the keys to the kingdom of heaven, which started with the first advent of Jesus Christ, and will end at the rapture.

To His church, Christ said, "You are the light of the world." Matt. 5:14. Christ was that light while he was in this world, but now that he is with the father, His church is the only true light in this world, and to her was granted authority (keys) to bind and loose, for keys are but symbols of authority to go in and out, to lock against or to open up. These keys were to be used in the Kingdom of Heaven (church age) and did not cover death and hell for Christ alone has these keys. Read Rev. 1:18.

When Christ gave His church the keys (authority), He placed within her the Holy Spirit to lead her into all truth. Having these two (keys and comforter), Christ tells His church, "Whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven? These words reveal the great power given to His church. Our Lord is telling His body (church) that your action in transacting any business on earth shall be ratified or sanctioned by Me in Heaven. What you bind (arrest or prove false) I shall bind in Heaven. A Biblical example of this is found in a love letter written to the church at Ephesus.

"I knew thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars."—Rev. 2:2.

In this verse, the Lord complimented His church for binding those who said they were apostles and were not. Thus, He ratified the action of this church, and He is doing the same in this age. When His church cries out against false doctrine, the Lord honors her action in glory. These whom the church binds, the Lord also binds. This is especially true in the church dismissing from among her membership those who have erred from the right way, the Lord authorized His church to withdraw from those who obey not the Word, and have no company with such. Read 2 Thess. 3:14. Thus, He binds them not only from fellowship in this world, but also binds them as to the bride of Jesus Christ, and dismissing them from a part of the bride.

The keys (authority) also included loosing from the bondage of false doctrine, for we hear Him authorize the church to make disciples, then baptize them to separate them in type from false doctrine; then to teach those whom she baptized the truth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Matt. 28:19-20.

Thus, through the preaching of the Bible, the church looses the disciples of Christ from false doctrines which have held them captive. This is very vividly expressed by our Lord in the resurrection of Lazarus who came out of the grave bound in grave clothes.

"And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go."—John 11:44.

Those whom God quickens (resurrects) are still bound by clothes of death (sin). The Lord, in telling the servants to loose

Lazarus and let him go, is but a picture of how He authorizes His church to loose those whom He has saved from the clothes of false doctrine, enlightening them of the truth that is in Christ Jesus.

The doctrine of binding and loosening reveals that the church of Jesus Christ is the most powerful institution in the world.

JAMES
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and MISSIONARY

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Baptist Church
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In Matthew 16:18 we must understand that even though the Lord is speaking to Peter, He is actually speaking about the church. We realize this more fully as we read Matthew 18:15-20. In this passage He shows that this power is given to those who make up the church. He repeats these same words in verse 18. "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever she shall loose on earth shall be loosed in heaven." This was given immediately after He instructed them regarding church discipline.

When we realize this, we should be absolutely sure as to the will of the Lord in business matters of the church. We see Peter and the church exercising this power in several passages. In Acts 1:25-26 we hear Peter as he stands before the church directing them as they prepare to elect a new person to take the place of Judas. We are told that after the discussion and nomination they prayed about it before the vote was taken. In Acts 5:1-10 Peter, as pastor, reprimands Ananias for lying to the Lord. The election of deacons is brought before the church in Acts 6. These are some examples of the church conducting business. When this is done it is recognized in heaven; the body has worked and the Head accepts it.

The church must practice discipline. If a person is guilty of moral sin, he must be purged out. (See II Cor. 2). The church must separate herself from those who do not stand for the doctrines.

"Now I beseech you, brethren, mark them which cause division and offences contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17).

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness; he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." (I Tim. 6:3-5).

If the church binds a person, by receiving him as a member, or looses a person, by exclusion or rejection of that person, the Lord acknowledges that action. A person who is not in the church cannot be in the bride.

This is why a church must be very careful about receiving members and also about excluding members. I have known some who are so anxious to have names on the church rolls that they would receive anyone regardless. I have also known others who are so free with exclusion that it becomes almost a joke as far as the world is concerned. But, brethren, it is no joke. We should be very careful, and very concerned about whom we exclude.

"Hand On Head"

(Continued from page three)
"Nothing in my hand I bring,
Simply to Thy cross I cling."

IV

IT WAS A CONSENT TO THE PLAN OF SUBSTITUTION.

When this man offered that sacrifice and put his hand upon the head of the offering, to identify himself with it, it was a consent to the plan of substitution: "I ought to die; this sacrifice is dying for me. This sacrifice is my substitute."

Beloved, when Jesus Christ came to Calvary, He came as a substitute for every one of His elect. Listen:

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the scriptures."—I Cor. 15:3.

"For Christ also hath ONCE SUFFERED FOR SINS, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—I Pet. 3:18.

"Who his own self BARE OUR SINS in his own body on the tree."—I Pet. 2:24.

What did He do? He bore our sins in His own body at Calvary. He is our substitute.

In the Old Testament, when that man came to present his offering and identify himself with it, he was consenting to the plan of substitution — that this animal was his substitute.

Beloved, that is what Jesus Christ is to me today. He is my substitute. On Calvary, He died for my sins. He became my substitute.

Whenever I think of this, I am reminded of the incident in history when Arnold Von Winkelreid of the Swiss Army, was face to face with a tremendously large opposing army. When the general saw this army of spears in front of him, he rushed forward. Of course, every man turned his spear toward him. He reached out and grabbed those spears and pulled them into his body. Some twenty-odd speared him and this broke a rank in the army. As a result, his soldiers went through that gap to victory.

I say to you, the Lord Jesus Christ came to Calvary and reached for my sins. (Continued on page 5, column 1)

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PAGE FOUR



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"Hand On Head"

(Continued from page 4)

ed out and caught my sins and the sins of all the elect of God of all ages and pulled them into Himself, and He died as a substitute, that you and I and all the elect of God might have redemption and liberty in Jesus Christ.

V

IT WAS A DEPENDENCE — LEANING ON THE VICTIM.

When this offering was made and this offerer identified himself with the sacrifice, he was saying, "I am depending on this sacrifice." It was a dependence. It was a leaning on the victim. He was depending on this victim, and he was saying thereby, "I am depending upon this victim."

Beloved, when a man comes to Jesus Christ, what is he doing? He is leaning on Jesus.

I like to think how the Philippian jailer cried out, "Sirs, what must I do to be saved?" Paul and Silas said:

"Believe on the Lord Jesus Christ, and thou shalt be saved." — Acts 16:31.

Beloved, that is what faith is. It is dependence. It is leaning on the Lord. As this man leaned upon his sacrifice and said, "I am depending upon this sacrifice — I am leaning upon it," so a man comes to the Lord Jesus Christ and in faith trusts Him, and believes upon Him, and leans upon Him, thanks be unto God, salvation is his.

VI

IT BECAME A SWEET SAVOUR UNTO THE LORD.

You'll notice that it was a burnt-offering. If you will read the last part of Leviticus 1, you'll see that it says if it were an animal that was offered, it became "a sweet savour unto the Lord."

If that isn't spoken sufficiently, he goes on to say that if it be a sheep that is offered unto the Lord, it became "a sweet savour unto the Lord."

As if that didn't express it sufficiently, he goes on to the fowls, and he says, "If you offer a pigeon or a turtledove, when it comes up to the Lord, it becomes a sweet savour to Him."

In other words, he talks about the bullock, the sheep, the goat, the pigeon, and the turtledove, and he says that when they are offered, they become a sweet savour unto God. Three times that expression occurs: "A sweet savour unto the Lord."

Up yonder in Heaven, God is looking down. God sees the man as he puts his hand on the head of the victim to identify himself with it. He sees that victim placed upon the brazen altar and offered as a sacrifice. As the smell of it goes up, it becomes a sweet savour to God.

Beloved, when a man comes to Jesus Christ, leans heavily on Him, depends upon Him, and is saved, God looks down and says, "It is a sweet savour unto Me, to see that man saved."

May it please God to help someone who is here to get the answer to his question, "How can Christ's sacrifice become avail-

able to me?" This is how: You lean on Jesus Christ, confess your sins, admit you ought to suffer and go to Hell, abandon all other methods of salvation, look at the substitute and realize that Jesus Christ is your substitute, and lean heavily upon Him today. Up yonder in Heaven, there is God looking down to observe the sweet savour of a sinner coming home to God.

May God bless you!



The New Birth

(Continued from page one)

II

The text I have chosen does not tell us of the nature of the new birth unless it be in the meaning of the word "begat." We learn most clearly and forcibly from Scripture that the new birth does not consist in a reformation of the life, a decision of the will, an experience of the emotions, or an undergoing of some ritual. These things are often substituted for the new birth, but will not avail in its stead. The individual whose hope of salvation consists in any or all of these things is lost and on the way to Hell. The new birth is the giving of life; the giving of a new nature by a miraculous work of the Spirit of God. This is just as much a miracle and just as much a creation as the creation of the heaven and earth in the beginning. Nothing short of spiritual life, nothing short of a new nature will answer to the demands that one must be born again.

Now to the text that heads this article. In the text we learn several things about the new birth. We learn of its origin: the will of God. Its agent: God Himself. Its instrument: the word of God. Its purpose: that we should be a kind of firstfruits. Let us look at these truths.

III.

What is the origin of any man's being born again? The new birth does not originate with man. It does not originate in the desires of man. Man by nature has no desire for spiritual things. By nature, man is so desperately in love with the things of sin. He desires strong drink, adultery, cursing, and every form of sin, but he does not desire the things of the Lord. Before man will hunger and thirst for the things of the Lord, he must be the recipient of a new nature, in the new birth. Man would go on down the road of sin to its end in the lake of fire without ever giving thought to being born again. The new birth does not originate in the will of man. Man's free will is an idle dream, and even worse, it is a horrible blasphemy. Man's will had nothing to do with his first birth, and most assuredly it has nothing to do with the new birth. If man had the will he would have to have in order to will the new birth, then he would not need the new birth. The will is controlled by the nature. The old nature always wills in harmony with its depravity. Man must have a new nature before he can will anything good and

acceptable to God. The new birth does not originate in the decisions or acts of man. Man's decision and acts are controlled by, and in harmony with his filthy, depraved nature. They do not produce that nature and they cannot produce a radically different nature. The new birth does not originate in submission to some religious ritual.

Our text informs us that the new birth originates in the sovereign will of God. It does not say sovereign, but that is the only kind of will a sovereign God can have. It was in the will of God that there should be a new birth at all. He was under no obligation to fallen mankind. He could have let the world go to Hell and remained the same holy and just God that He is. But it was the decision of His will that there should be some of fallen mankind saved, and the only way they could be saved was by a new birth. It was at great planning and great cost to Him that man should be saved, yet He willed that some should be. Oh, do we not see that it is not of man's will but "of His own will." He not only willed that some should be saved, and that they should be

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saved through and by a new birth, but He willed who from among fallen mankind should be the objects of this wonderful salvation. Man was so depraved that he would not choose, and so dead that he could not choose, and so God unconditionally, and of His own will elected a multitude that no man could number and predestinated them to be the recipients of the new birth. We must go back of our own experience if we are to see the source and fountain-head of all spiritual blessings. The river of God that brings blessings untold to our souls has its origin in the everlasting covenant of grace in the council halls of eternity.

IV.

Then in our passage, we learn that the agent performing the new birth is God Himself. We learn from other Scriptures, namely John 3:8; Titus 3:5 among others, that the Holy Spirit is the person of the Trinity that performs this miracle of the new birth.

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." — John 1:13.

We cannot born ourselves again. Another man cannot born us again. The new birth is a miracle, and only God can perform miracles. We had nothing to do with our first birth, and we have nothing to do with our being born again. There are those elected of the Father to be objects of this blessing. At the predestinated time, the Holy Spirit works in each one of the elect the miracle of the new birth. He breathes life into the dead sinner and causes the dead to live. We will not properly understand nor appreciate (Continued on page 6, column 3)

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PAGE FIVE

Theodosia Ernest

(Continued from page 3)

fants, than the Discipline teaches it in regard to adults."

"It is very strange, sir," said the Reverend Mr. Stiptain, "that you can see things in the Discipline which Methodists themselves have always been ignorant of."

"Methodists, my dear sir, may have read the words or heard the words so carelessly, that they have never attended to their natural and necessary meaning; but you yourself have taught, and your people have heard you teach the doctrine of baptismal regeneration every time you have gone through your office for the ministration of baptism, either for an infant or adult. But not to waste our time in talking about the infants since Mr. Wesley settles that beyond all cavil, let me call your attention to the formula for the baptism of such as are of riper years, chap. V, sec. 2. Remember, the question about which we are at issue is this: Whether baptism is to follow regeneration as an open and formal profession of it on the part of the candidate, and an official recognition of it on the part of the Church, or whether it is to be employed as the means or instrumentality by which, or upon which, or in connection with which, regeneration is either effected or secured. Now, as Wesley says that the whole office for infant baptism proceeds on the supposition that infants are regenerated when they are baptized, so I say that the whole office for the baptism of those of riper years proceeds on the supposition that those coming to baptism are yet *unregenerate*, and that it is expected and understood that by baptism, or in baptism, they may and will become regenerate.

"1st. 'The minister shall use the following, etc.: Dearly beloved brethren, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions,) and that our Saviour saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost, I beseech you — What? To thank God that He has in His great mercy already renewed and regenerated these persons, and so fitted them to be received as members of His kingdom? Not at all. I beseech you call upon God the Father, through our Lord Jesus Christ, that he will grant to these persons that which by nature they cannot have: that they may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same.'

"2. Having thus entreated the brethren to help him pray, he goes on, and in their name offers the following prayer: 'Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead — We return thee hearty thanks that thou hast regenerated these persons and freely remitted all their sins, in token whereof they have come to be baptized according to thy appointment? No such thing. But, We call upon thee for these persons that they [in] coming to thy holy baptism MAY RECEIVE REMISSION OF THEIR SINS BY SPIRITUAL REGENERATION.'

"Do they not come *unregenerate* that they may in baptism receive regeneration and remission of sins? And then again, after giving God thanks that they themselves, the Church, have been called to the knowledge of His grace and to faith in Him, and praying that this may be increased and confirmed, the prayer turns again to the candidates as follows: 'Give thy Holy Spirit to these persons, THAT THEY MAY BE BORN AGAIN, and be made heirs of everlasting salvation, through our Lord Jesus Christ.' etc.

"Now, on the supposition that 'these persons' are still *in sin*, still *unconverted*, still *unregenerate*, and that baptism is the ordinary means appointed by God for their conversion and salvation, the whole thing is very appropriate. In that case it is very proper and fitting that the minister should pray that they may now be born again, and, coming to baptism, may receive spiritual regeneration and the remission of their sins. But on the supposition that they were already regenerate, had already been born again, and had already received the actual remission of their sins, this is all simple foolery. Nay, it is worse; it is a solemn mockery. It is not merely absurd, it is absolutely wicked. It is asking God to do in baptism what the candidates expressly profess by their coming to His holy baptism *has been done* for them already, and which they come thus to *acknowledge* before the world, and have it *officially recognized* by the Church."

"But," said Theodosia, "you do not suppose the Methodists as a general thing believe in this sacramental salvation?"

"It is likely," replied Mr. Courtney, "that they as a general thing never have cared or thought any thing about it. They leave their preachers to do their thinking for them and the preachers as a general thing are content to repeat the thoughts of Mr. Wesley, without giving themselves the trouble of deciding whether they were right or wrong. But they *ought* to think: and if they do not believe and are unwilling to teach what their standards express, it is a duty which they owe to God, to their people, and themselves, to expurgate their Discipline and their standards of this pernicious error; and until they have done it, we must take it for granted that they *do* believe and heartily endorse what they permit to remain as the public and acknowledge teachings of their official documents.

"But let us go on; we are making but little progress. What is the next mark in our little tablet?"

"The true Church is that which began with Christ, and has continued to the present time."

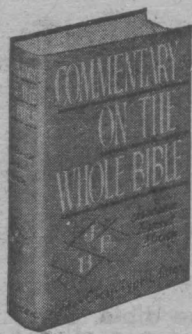
"Is this true of the Methodist Church?"

"As I am here by request of my friend and neighbor merely to give such information as I may have and you may need," said the Rev. Mr. Stiptain, "I do not feel and have not felt that I am called upon to make any defence of the Methodist (Continued on page 6, column 1 and 2)

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Theodosia Ernest

(Continued from page five)

Episcopal Church; but if I should feel disposed to engage in any discussion of the main question which seems to engage your attention, I am sure I would object to your tests, and especially to this. Why, sirs, there is no Church in existence now, except the great Church universal, which began with Christ and has continued to the present time. The Church of Rome did not begin, according to Protestant computation, until the year 606. The Church of England began in the reign of Henry the Eighth; the Presbyterian Church dates from John Calvin, at Geneva; and we are proud to say that the Methodist Episcopal Church began with John Wesley in 1739, if we count his societies as the beginning of it, and the Church proper was first organized at Baltimore in 1784. Though the others may be older than she — they are *none* of them so old as your test requires, in order that they may be considered as true Churches of Christ."

"Our test," replied Mr. Courtney, "is based upon the prophecies, which foretold that Christ's Church should be perpetual until He came again. We know nothing of any visible *universal* Church, and, therefore, we suppose there must be yet upon the earth, and always have been, some examples of that local visible Church which Christ established by Himself or His apostles. We do not mean to say that any particular local society of Christian people must have existed from the days of Christ in order that it may be counted as a Church. We know that the Church at Jerusalem has been supplanted, the Church at Antioch has long ago been destroyed, the Church at Rome has apostatized, and Satan's seat is now where once Christ reigned. But *just such Churches*, in all essential characteristics, as these were in the days of their purity, we believe have, according to the prophecies both of the Old Testament and the New, been in existence all the time since Christ, and still exist. To *them* He has all the time intrusted the execution of the laws and the administration of the ordinances of His visible kingdom. Now, as the jury may very properly be said to have begun at a certain time in England, and to have continued ever since, although no individual jury has, perhaps, ever continued for a year, and most of them only for a day; so the Church, as an *institution* of Christ, might be said to have continued to the present time, although no particular example of it had continued for a year. What we mean, therefore, is, that the true Church for which we are looking must be an example of that institution which Christ set up, and which He and the apostles called the Church, and *not* something entirely different from it, originating with some one else long since that time, and called by the same name. Now, if

(Continued on page 8, column 4 and 5)

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The New Birth

(Continued from page 5)

precipitate the new birth until we see that it is God's gift and God's work. It would seem that, when the Bible pictures salvation as a new birth, Arminianism would be forever destroyed. Does not this very term tell us that salvation is of the Lord and not of man.

Here we should learn the helplessness of the sinner himself and the helplessness of the preacher. Preacher brethren, let us be as faithful as possible in our preaching, but let us know once for all that we stand utterly helpless before the great work God has given us. Let us know that apart from the effectual and irresistible

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working of the Holy Spirit, there will be no fruit from our sowing of the seed. In the parable of the sower, we see the importance of the seed and the sower, but in the bringing forth of fruit we learn that someone else was at work, though not specifically mentioned in the parable. Who was it that made the ground good? It is the Holy Spirit who does this work. We can go forth to our God-appointed task of sowing the seed, knowing that a Divine person is at work preparing the soil of the election that there might be fruit. As Mr. Pink says, the seed does not prepare the soil, but neither does the good soil bring forth life without the seed. Brethren, let us pray that the Holy Spirit might bless our ministry and use us in this work of souls being born again so that we can say as Paul could, "I have begotten you through the gospel." I Cor. 4:15.

V.

Then our text informs us of the instrument the Spirit uses in performing the new birth. "With the word of truth" is the language of Scripture. Let these words be written in letters of fire and sounded from the housetops that all men may know that there is absolutely no spiritual life apart from the Word of God. The Holy Spirit does not use our opinions, our great oratorical ability, our sad stories, but He uses the Word of Truth in producing the new birth. Now, herein is the dividing line between the Missionary and the Hardshell on the gospel. The Holy Spirit does not produce spiritual life in dead sinners apart from the Word of Truth.

The Hardshells will say that the Holy Spirit makes the dead sinner alive without the Word at all, and then at some later time the live one may hear the Word and repent and believe or may go on to Heaven without ever having any contact with the Word of God. Not so, beloved, not so. Let us shun this error of Hardshellism on one hand as strenuously as we do the error of Arminianism on the other hand. For my part, I have no more sympathy with, nor use for Hardshell heresy than I do for "Free-will" heresy. The Bible is very clear and Missionary Baptists have unitedly stood in their confessions of faith and preaching and practice for the truth that God uses His Word in giving spiritual life to dead sinners. The Hardshell anti-missionary practices begin with this heresy of life apart from the Word. Strong mission activity begins with the understanding from Scripture that God uses His Word in giving spiritual life. I Pet. 1:23 along with my text is very clear on this matter. I Cor. 4:15 is irresistible in its declaration that souls are begotten with the gospel. Psal. 119:50 tells us, "Thy Word has quickened me." The story of Ezekiel and the dry bones clearly set forth in picture that there is no spiritual life apart from the Word and the Holy Spirit. Did God use Ezekiel's preaching in giving life to those dry bones, or did He not? Brethren, let there be no quibbling or dodging here. Let us say with trumpet sound as Brother Gilpin said in a sermon in TBE in '58, on "Why I Am Not a Hardshell," "Men are born again through hearing the Word of God."

There are two efforts that men make to get around the clear Scriptural teaching on this subject.

1. They say that where the Word is used in regeneration, that it is not the written Word of God, but Jesus Christ, the living Word. Now there is no doubt but what Jesus Christ is the living Word. But James 1:18 clearly refers to the Word of Truth which phrase

is never used to refer to Christ. I Cor. 4:15 clearly states that we are begotten through the gospel, which certainly does not fit this false theory. I Pet. 1:25 tells us that the seed by which we are born again is the "word preached as good news to you" (Nestle's interlinear). Christ is the one who redeems us by His precious blood, but it is the Holy Spirit who borns us again and He uses the Word of Truth in doing it.

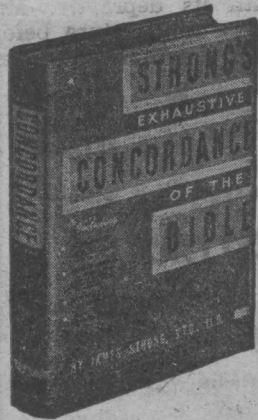
Another effort is made to get around this by saying that there is a distinction between conception and bringing forth to manifestation and that the conception is apart from the Word, and the bringing forth is by the Word. This is invention pure and simple to get around the truth. When God gives life, he gives a life that is characterized by repentance and faith. Now take the Bible and show me these born again children of God who were made such apart from the Word of Truth. Where are they? Why is it that wherever in God's Word we meet with born again people it is with a people who have been brought in contact with the Word of Truth? Life apart from the Word of Truth is unknown to God's Word. It is our business as churches of the Lord Jesus Christ to sow the precious seed of God's Word near and far. It is the work of the Holy Spirit to make that word effective in the regeneration of the elect. Let us not be Arminian, and expect man to receive the Word of his own will. Let us not be Hardshell and expect men to be regenerated apart from the Word. Let us be Missionary Baptists and preach the gospel to the lost and pray that the Holy Spirit will use it in giving spiritual life.

VI.

Then in our text we see that regenerated ones are to be a kind of firstfruits unto the one who has saved them. They are His, they are not their own and they are to live their lives to His glory and seek to bring forth fruit for the Lord. May the Lord bless you all.

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THE BAPTIST EXAMINER

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PAGE SIX

Eld. Wm. C. Burket Missionary To Navajo Indians



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Fred T. Halliman

(Continued from Page One)

In due time the tire was fixed, and we drove on to Kapiago without further incident, but by the time I got there, I had fully decided that it would be best to try to get home since the sun had come out and the roads were drying fast. We stopped at the little grass shack someone had put up where we were to hold services. I had not previously met with this group of folk, but once again we had a hill to stop the car on so we parked and went to the building where a few people were gathered and began a service. All during the service some late comers came in. Actually they did not know what time I would be there, so when they found out that I was there, they began to come in. As it was getting late I went ahead with the service and after it was finished I met all the folk and told them that due to the trouble I was having with the car I had decided to go on home that day. They were somewhat disappointed but I promised to be back and spend a few days with them.

With all things finished there, we drove on and came to another place that I had planned to spend at least one night, but left word with the folk that we would have to see them on the next trip up

this way. The rain held up all day and the roads were not slick so we came on in without further incident. Just as it was turning 5:00 a.m. we pulled in to the Mission Station and while we had to cut the patrol short by about three days we had been out exactly 25 days from the time we left.

A Summary of the Patrol

The patrol was begun on Thursday, June 24. The first stop was at the Qunagebi Baptist Church. There we spent three nights, baptized 10 people and held five services. An offering of \$7.50 was received. From there we visited the Aigiguali Baptist Church, spent one night there and held three services. Our next stop was the Badada Baptist Church. We spent four nights at this stop. While here we visited the Tobia Baptist Church and these two churches along with the Guhabia Baptist Church held a joint baptismal service. Ten people were baptized into the Badada Baptist Church and seven into the Tobia Baptist Church and one into Guhabia Baptist Church. An offering of \$6.00 was received from Badada; \$5.00 was received from Tabia. While at this location we visited a group that wanted to start having services and we held the first service with them (they have since started putting up the building). At Badada five services were held; at Tobia five services and one at this new place.

From Badada we moved down the valley to Guhabia. While there we held five services and visited the Pi Baptist Church holding one service. At Guhabia an offering of \$9.20 was received. From Guhabia we went to Mandi Pango and spent two nights there. Six people were baptized here, four services were held; a church was organized and \$1.80 was received by way of an offering. The new church was named Mandi Baptist Church.

We left the Mandi Baptist Church and went to Hidabainda. Here we spent one night, held three services and organized a church; \$2.70 was received here. From Hidabainda we crossed back over the mountain and stopped by the Pi Baptist Church for another service. At this service \$2.70 was received and there were two professions of faith. After this service we went back to Guhabia and spent the night.

The next morning we left Guhabia and drove several miles, eventually leaving the Pori Valley and parked the vehicle and walked several miles back into the bush. Night overtook us and we had to spend the night out in the bush about four miles from where our next stop was to be. Early the next morning we left our bush camp and visited a new place on the way to Takibu. We held a service here at this new place and then went on to Takibu. We spent two nights at this place, held four services, baptized 20 people, organized a church and \$3.85 was received for an offering.

When we left Takibu we came

here. At this place we baptized six people, held four services and \$2.65 was received. Then we moved on across this valley and to Kambabu and spent two nights right to the top of a mountain to Homaka. We spent two nights here, held five services and baptized eight people. A church was organized here and \$2.90 was received by way of offering.

From Homaka we walked back to the road, collected the car and drove several miles on towards Lake Kapiago where we parked the car and walked back into the bush to Horaia. Here we spent two nights, held four services, baptized 13 people and \$3.65 was received. From Horaia we walked back to the car and drove on to Lake Kapiago, held one service there and then came on home the same day.

Actual Figures Relative to Patrol

The patrol lasted 25 days. We made the first round trip by car from our Station via Koroba and Lake Kapiago back to our Mission Station.

Held 51 regular services, and spent literally hours preaching and counseling outside the assembled services.

Baptized 71 people; organized four churches.

A total of \$50.90 (\$57.00 American) was received as offerings.

Estimated cost of the patrol, \$150.00.

I was immeasurably blessed by this patrol and it was one of the busiest from every standpoint that I have ever made. Besides the above, I prepared seven articles for TBE and a multitude of letters were answered. I have thoroughly enjoyed writing and telling you about this patrol and hope you have enjoyed reading about it. In just a little over a week I will be going to Bougainville. Pray for me.



Church Discipline

(Continued from page one)
or two more. If the one doing the offending did not hear them, then they were to tell it unto the church. The last court of order is the church of the Lord Jesus Christ.

The highest court in the land to the child of God is the Lord's church of which he is a member. So the one who supervises in church discipline is the church itself. It is the many, and not the few.

We are told in II Corinthians 2:6, with regard to a member who had been excluded by that body:

"Sufficient to such a man is this punishment, which was inflicted of many."

The exclusion from the Corinthian church was done by the church — by the many, and not by the pastor nor any other individual or group within that church.

So when we talk about the Bible and church discipline, it is the church that supervises in the discipline of that member, and to determine the extent of that discipline.

II

The Problem of Church Discipline

Discipline entails problems with regard to the flesh, with regard to many feelings, and with regard to the church. Quite often, there are many problems when it comes to disciplining a disorderly, or ungodly, or unscriptural church member.

I believe convenience is a problem when it comes to church discipline. The Apostle Paul, in I Corinthians 5, seemed to rebuke the church at Corinth for not taking action against the sinful man — the incestuous man, by excluding him, and then seemed to say it was convenience that led them to fail to carry out the responsibility that was theirs. In other words, it made the work of that church less difficult just to ignore and to pretend that the sin did not exist.

THE BAPTIST EXAMINER

AUGUST 21, 1971

PAGE SEVEN

Beloved, convenience is never a standard for conduct or for truth. We must rely upon the naked Word of God as a church in executing our responsibility of church discipline. So convenience is not the rule of order for us.

Carnality is another problem that enters in, in that the flesh opposes discipline. Beloved, the old carnal nature, that old Adamic nature, that is still present with us, rebels against authority.

Not a few Baptists that I know today are like the Pharisees of Jesus' day, who cried, "We will not have this man to rule over us!" Beloved, every child of God and every member of the Lord's churches ought to be taught that they must bow to authority of God's Holy Word, and that they must say, "So be it, Lord." I believe if we were more diligent in our teaching each member the responsibilities that are his, as is taught in the Word of God, we would have to discipline our members less frequently.

So, beloved, carnality is a problem in church discipline, in that the flesh opposes it. There seems to be wholesale rebellion and anarchy against any kind of authority, and it has found its way into the Lord's churches. God forbid that it should be so! We ought to be so submissive to the will of God, as revealed and found in the Holy Scriptures and taught to us by the Holy Spirit of God.

Conformity is another problem in church discipline. That is, we just do like everybody else does, and nobody else is taking strong action against sinning members.

Romans 12:2 says:

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Conformity is not the standard for the Lord's churches, but rather, the plain teachings of the Word of God.

In the problem of church discipline, company always imposes a problem. Amos declared in Amos 3:3:

"Can two walk together, except they be agreed?"

I am not suggesting that we ought to break fellowship with any church that does not discipline members like we do, or that we feel that the Bible teaches a church ought to do. To say the least, we are affected by what

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others do, or do not do, and oftentimes, the company that we keep imposes a problem when it comes to executing our responsibility as a church in disciplining disorderly members.

Often I have heard that our Association does not believe in church discipline, and our Convention or its Sunday School literature doesn't teach church discipline. Well, I know that if it teaches anything, it teaches rebellion against the Word of God, rather than conformity and obedience thereto. Beloved, the Association and the Convention are not a standard for the Lord's churches, but rather the Word of God.

In a day of church ecumenical-

Eld. Fred T. Halliman Missionary To New Guinea



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ism, certainly church discipline would be a hindrance to union, and therefore we drop it.

Beloved, there are many and sundry problems that enter in when it comes to church discipline, but to practice it when it is needed is incumbent upon the churches of the Lord Jesus Christ, who desire to be obedient to her Head.

III

The Program of Church Discipline

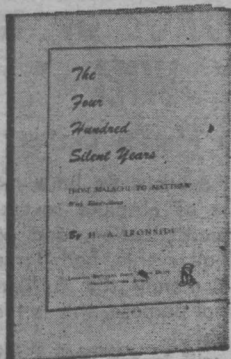
By program, we mean those that ought to be disciplined by the church. Only members of the body could be disciplined by that body, but I believe that the Scriptures enjoin upon any particular church that they are to discipline, first of all, the unruly. We are told in I Thessalonians 5:14:

"Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men."

So, beloved, we are to discipline the unruly, and by unruly, we mean those who cannot be ruled — those who cannot be restrained. There are not a few Baptists who cannot be ruled and restrained from going their own headstrong and rebellious way, even when it is against the commandments of Christ, and against the will of the church of which they are a member.

Oftentimes, this might be confined to personal offenses. The church at Thessalonica was commanded to warn those who are unruly.

When a member within a body begins to be unruly and will not (Continued on page 8, column 3)



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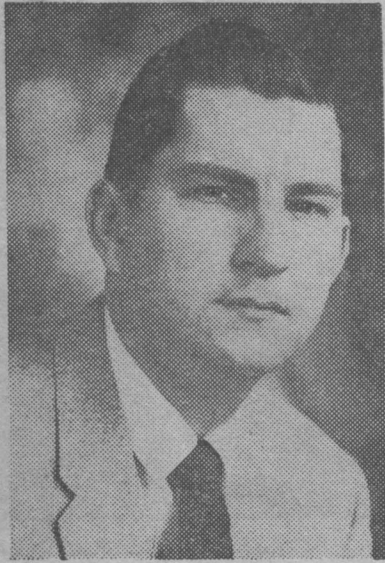
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Church Discipline

(Continued from page seven)
be confined and restrained and ruled by the authority of God's Holy and Divine Word, then they are to be warned about that rebellion and unruliness, and warned that stiffer action will be taken unless they conform their lives to the will of God.

In II Thessalonians 3:6, the inspired apostle declares:

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

We cannot continue to tolerate a member walking disorderly, and not walking according to the truth as found in Holy Scriptures, but we must warn them, and they must conform their lives to the will of God as found in Holy Scriptures.

Beloved, the child of God that is unruly is an unspiritual child, a child that is not growing in grace and knowledge of the Lord Jesus, and will always be a problem instead of a blessing. You are doing that individual member a blessing, when you warn him about his rebellion and his being unruly.

We are not only to discipline the unruly, but the **ungodly**. We might term this as those who commit public offenses, whereby the public in general knows about it.

We are told in I Corinthians 5:4,5 about a man within the church at Corinth that was committing such a diabolical sin that it, no doubt, was known at least by others outside the church. The Apostle Paul says:

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

Notice, "My spirit with the power" — that is, with the authority of our Lord Jesus Christ. The church does have the authority to meet together with the purpose of **disciplining** a disorderly member.

I Corinthians 5:13 says:
"Therefore put away from among yourselves that wicked person."

So, beloved, the ungodly, those who live in open and immoral sin, are in no way to be tolerated or permitted to remain in the Lord's church, but they are to be excluded until attendance and restitution is made.

The church is commanded to discipline the **unscriptural** — that is, those who commit heretical offenses, the teaching and preaching and embracing doctrines that are foreign to the Word of God.

Titus, who was left in Crete to set all things in order in the churches, was commanded that a man that is a heretic, after the second admonition, was to be rejected, "knowing that he that is such is subverted, and sinneth, being condemned of himself."

There is no place for members in a Baptist church — whether they have always believed it or just come to believe it — who teach, for example, baptismal regeneration. If that is what one believes and is going to propagate that doctrine, the only thing that the Lord's church can do is to exclude him from membership within the church. He is to be rejected. That is to be true of any doctrine foreign to the Word of God, relative to the foundational and fundamental doctrines of the truth of the Word of God.

In Romans 16:17, the church at Rome was commanded to:

"Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

Beloved, there is no place in

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your Methodist Churches were each one independent of the Conference, and independent of all other Churches; if they consisted of believers only, and these believers had all been baptized; if they had the same membership, the same terms of communion, the same ordinances, the same organization, and held the same doctrines with the Church at Jerusalem, and the Church at Antioch, and the Church at Ephesus, and the multitude of Churches that in the apostles' days were scattered throughout all Judea, and Samaria, and Asia, we would concede to you that you began with Christ; for in that case you would have nothing that you got from Wesley, and nothing that Wesley got for you from the Church of England, but only what you got yourselves from the Bible; and you would not be what Wesley made you, or what your sixty preachers made you at Baltimore in 1784, but what Christ made you when He gave in His word the constitution of His Church. But now you *are* what Wesley made you, and what the Baltimore Conference of preachers made you. You have received the constitution and the laws which characterize you as the Methodist Episcopal Church, and distinguish you from other so-called Churches, not from Christ, but from Wesley and the Conference. The simple fact that you recognized the authority of Wesley and the Conference to make laws for you, is itself conclusive evidence that you do not *as a Church* belong to Christ, but to Wesley and the Conference.

"You are entirely mistaken, sir," said Mrs. Stiptain, "If you think the Methodists are bound to follow Mr. Wesley any further than he followed Christ. It is true, we have a great regard for his memory, and a great respect for his teachings; but it is because we consider him such an able expounder of the Scriptures that we receive his doctrines. It is not, however, on his authority, but on the authority of his Master and ours, that we are ready to obey his requirements and those of the Conference. If they could not give us good scripture proof of all that they taught, I am sure we should be under no obligation to obey."

(To be continued next week, D. V.)

the Lord's church for a heretic — one that believes things that are contrary to the Word of God.

This does not mean that every time someone does not agree with the pastor or the Bible teacher that he is to be excluded, but when there are those who embrace doctrines foreign and hurtful to the Word of God and to truth, and continually persist in that, then there is nothing to be done by the church other than to expel them from membership therein.

IV

The Purpose of Church Discipline

The Lord does not command His people or churches to do anything without having a purpose in mind.

I believe the purpose in church discipline, as found in the Word of God, is that the Lord's church might practice the Bible doctrine of **separation**. We are told in I Corinthians 5:11:

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."

Beloved, if the Lord's church is going to practice separation, then they are going to have to exclude members who do not conform, and are not what they ought to be, according to the Word of God.

The church is to practice separation and then to **avoid contamination**, for I Corinthians 5:6 says:

"Your glorying is not good." Paul says to the church at Corinth in this same verse:

"Know ye not that a little leaven leaveneth the whole lump?"

Beloved, the incestuous man at Corinth was to be expelled from membership lest he contaminate the whole body.

So, beloved, when we have a problem such as that, and that magnitude, there is no question. To avoid contamination, we must deal with the problem at hand. You are aware, as I am, of the problems that keep on growing if a church fails to take care of a problem such as existed in the church at Corinth.

So the purpose is to practice separation and avoid contamination.

Thirdly, the purpose of church discipline is that it **might produce condemnation** in the one that is disciplined. II Thessalonians 3:14 says:

"And if any man obey not our word by this epistle, note that

man, and have no company with him, that he may be ashamed."

The word translated "ashamed" means that he might be turned in. Beloved, when one is disciplined, this is to work in him, and for his good, and for God's glory; that he might get his eyes upon himself, that he might see himself as he really is, that he might judge himself that he might not be condemned of the world. Beloved, it will bring him to repentance and to confession and to ultimate restoration in the church.

So the purpose of discipline is that it might work self-judgment in the individual offender, or the one that has committed the sin and being disciplined.

Above all, the purpose of church discipline is that **the church might glorify God**. We read in I Corinthians 10:31:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Beloved, the purpose of the church in executing her responsibility in discipline is that she, by obedience to the Word of God, might bring glory to God, rather than a reproach upon His Holy and Blessed Name.

Beloved, one of the greatest problems of the church that I know of today is her failure in church discipline. It is not enough for us to believe in church discipline. It is not even enough for us to teach church discipline. But we must engage therein when it is demanded by the problems that exist, or do come, in our churches.

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