

The Baptist Examiner

Baptist Is Our Middle Name

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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 1702

THE MEANING OF THE WORD "CHURCH"

G. D. Boardman, of last century fame, stated: "What is the church? is the great problem of this century." Is it any less a problem in our twentieth century? Generally speaking, we doubt that it is. In fact, this is a problem that faces every generation, and this is because Satan is always on hand to offer a flurry of false ideas and notions for our adoption, instead of truth. However, the truth can be found if we seek for it earnestly, asking God's Spirit to lead and teach us. God's Word is sufficient, and contains the truth for us on all doctrines, including this one of the church.

THE IMPORTANCE OF WORD MEANINGS

What the writers of the Scriptures, and the Holy Spirit in a more definite sense, meant to convey to God's people is certainly that which is expressed in the words used in the various letters and accounts which compose God's inspired volume. Ideas which do not truly arise from the words of the Bible are the ideas of someone other than the writer and the Holy Spirit, who inspired the words written. A perverted

word or a false concept of the meaning of a word will lead to a false understanding of what is actually expressed.

It is necessary, therefore, that the student of God's Word and he who would know the truth—and especially he who would teach others—to carefully consider the meaning of the language of the Bible. We must be certain of what is truly meant by a word, phrase, or sentence before we can conclude that a particular doctrine or precept is set forth. Certainly, if this fact had been considered and abided by those who have sought to know and to teach the truth concerning the church, we would not have so many different concepts in the world today.

To illustrate this principle, we will briefly cite a few words used in the inspired volume that are today taken to mean or refer to that which is actually foreign to the Bible itself, not merely the particular words. In the thinking of the average person, the word "saint" designates one who occupies a high position in Heaven, and even the dictionary will give that definition, along with others,

too, of course. But this idea of a saint is foreign to the Bible. In the Bible, every believer is a saint, not just some in Heaven. Then from where has this idea come? From Roman Catholicism. Is it not Romanism that does the "canonizing" of "saints?"

The word "baptize" is likewise distorted. The word in the Bible means "to dip," or "to immerse," as Greek scholars have long ago demonstrated conclusively. But today sprinkling and pouring are often referred to as "baptism."

Take another word, the word "bishop." This term applies to the same office as the word "pastor," so far as Bible usage is concerned. But many today consider a bishop one who is above pastors and churches. This is the idea of Romanists, Methodists, and Episcopalians.

MISCONCEPTIONS OF THE CHURCH

As these words of the Bible, and many more that might be mentioned, have been misused and misunderstood, so has the word "church." It has come to mean many different things to many different people.

It can safely be said that the majority of people think of the church as being a material building. The Bible nowhere so uses the word; in fact, while Christians met together in material buildings in New Testament times, there were no elaborate buildings set apart for that purpose as we know them today. We find that some met in homes of certain folk, but not in "church buildings." No, the Bible does not use the word "church" to refer to a material building.

Others hold the idea of the church as being all the professedly Christian denominations, and that each denomination is a "branch" of the one big church. But this is not the doctrine of the Bible. There were no organized denominations, as we know them today, in New Testament times. So it is foolish to think that the word "church" was ever used in this (Continued on page 6, column 4)

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We had morning and night services. I preached in the morning services on the Person and (Continued on page 5, column 2)



JOE WILSON

me to be the pastor of a great church. I praise Him for every opportunity to preach in one of the Lord's sound and true churches.

I left here by bus on Friday afternoon and arrived in Columbus Sunday morning. I was met at the bus station by one of God's mighty men, Brother Elvis Gregory. I began that morning what proved to be a wonderful six days in my life.

The Pinehaven Baptist Church is one of the greatest churches to which I have ever been privileged to preach. I was with them two years ago, and it seems to me that though they were a fine church then, they have grown tremendously since that time, in

"We hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?"—Job 38:25-27.

Perhaps it is unnecessary for me to say that we have had an unusual amount of rain in this area of recent date. I assume that most of you realize that that is

true. I am told that in the months of June and July, that we had 31 days of rain in those two months. In that respect, I think of a text which certainly is apropos, when we read:

"It is a time of much rain."—Ezra 10:13.

I tell you truly, the last two months have been a "time of much rain" for us.

While it has been a time of much rain for us, that hasn't been true, generally speaking, over the whole country. For example, in

southern Ohio, we have had more than an abundance of rain. In the central part of the state, they have had a normal rain supply. In the northern part of Ohio, the crops have burned up from drought and a lack of rain.

We have letters from people all over the nation, from week to week, and I have been particularly impressed by the letters we have had from many of our friends in Texas, who tell us that the drought there has been as (Continued on page 2, column 1)

A CATHOLIC

W. J. FARMER
Lincoln Park, Michigan

Roman Catholicism began after Jesus Christ; therefore, cannot be Biblical. The Christianity taught in the New Testament is a far cry from Catholicism. Although their religion is very old, it is still not old enough. The exact date of R. C. origin is unknown, but it was definitely after the first century. Constantine first married religion to the state. After this all manner of pagan worship was engrafted into the Roman church.

II

Roman Catholicism exalts men to the level of God. The "priests" are permitted to hear confessions of sin, and perform the unholy and abominable mass (supposedly the death of Christ all over again). In addition to this, the Pope is viewed as God's one infallible mouthpiece on earth (although one time there were three Popes at once). Mary is pictured as a sinless virgin, when in fact, the Bible shows her making many mistakes as in John 2:1-5. The Bible presents Mary as having other children in addition to Jesus Christ. Only Christ was virgin born! Saints are prayed to in addition to Mary, yet these are worthless in light of I Tim. 2:5.

III

Roman Catholicism is the greatest masterpiece of Satan. Roman worship is a combination of many pagan religions. The worship of a "holy" mother and a babe goes all the way back to Babylon, when Nimrod's wife claimed that

her illegitimate child was miraculously born, and that he was divine. The Catholic holidays, Christmas and Easter, are also pagan in origin. Christmas can be traced to the birthday of at least two pagan gods. And all the tinsel and decoration comes from the ancient sun-god worship (Nim-



BILL FARMER

rod). Easter is in all ways pagan. The rabbits and eggs are symbols of fertility, and can be found in Baal worship and the worship of Diana. Many of the symbols and statues are the same or copies of those used by idol worshippers. One instance of this is the huge statue of Peter in Rome, where thousands of people each day kiss its feet. This statue was originally made of Nimrod, who was worshipped as the sun-god, by kissing this same statue's feet. Yes, (Continued on page 7, column 1)

A Strange Prescription — But It Brought Results

Some years ago a lady (who tells the story herself) went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered the questions, only to be astonished at the brief prescription: "Madam, what you need is to read your Bible more."

"But doctor" — began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated with kindly authority; "then come back to me a month from today." And he showed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out her prayer and Bible

study for years; and, though she would have resented being called and irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office.

"Well," he said, smiling as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I feel like a different person. But how did you know this was just what I needed?"

For answer, the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said, with deep earnestness, "if I were to omit my daily reading of this Book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for a source of peace and strength outside your own mind, and I showed you my prescription. I knew it would cure."

"Yet I confess, doctor," said the patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where, if tried, it would work wonders."

There is soul help in the Scriptures. The body must therefore be blessed with the soul. The Bible will bring over the reader a calm and a resignation and a trust which results in spiritual relaxation and rest. What a prescription was this! A physician sending his patient to a Great Physician! He was a real doctor with a remedy from Heaven. Again let God be praised for the OLD BOOK! It is the Wonderful Word.—Tucker.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"RAIN AND GRACE"

"We hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?"—Job 38:25-27.

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While it has been a time of much rain for us, that hasn't been true, generally speaking, over the whole country. For example, in

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JOHN R. GILPIN.....Editor

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"Rain And Grace"

(Continued from page one)

tounding. No grass, no rain and cattle starving to death. Many have had to sell their cattle on the market before they are ready for sale, simply because they had nothing with which to feed them, and nothing for them to drink.

Beloved, I have thought about the exceeding amount of rain that we have had in this area, and about the way in which the rain has fallen elsewhere — some moderately, and in some places, none at all — and as I have thought of this and compared it in the light of my text, I have worked out a parallel between rain and grace. I think it is an interesting parallel, and I believe I can help you to appreciate the grace of God more as a result of seeing how the rains have fallen in America this summer.

I GOD ALONE GIVES BOTH RAIN AND GRACE.

There can never be a drop of rain if God didn't will it. I can truthfully say that God directs each and every drop of rain that falls out of the sky.

I am sure that there is never a drop of dew that appears upon the grass of a morning, but what God Himself put it there.

I stood just recently in the door of my house on the farm, as it was raining in torrents. I saw more rain fall that particular day than I have ever seen fall on the farm. As I stood there and saw the creek rise — getting wider and wider — as I looked at it, I said to myself, "God alone gives the rain."

We read:

"For he . . . sendeth rain on the just and on the unjust."—Mk. 5:45.

I say, beloved, God alone gives rain.

Likewise, God alone gives grace.

To me, that is a precious parallel, and a remarkable analogy. Alone, all by Himself, without the assistance of man, God sends down rain; and alone, without the assistance of any man, God sends down His grace. Listen:

"For the law was given by Moses, but GRACE and truth CAME BY JESUS CHRIST." — John 1:17.

"Being justified freely by HIS GRACE through the redemption that is in Christ Jesus." — Rom. 3:24.

You'll notice that it doesn't say by man's grace, or by the grace that comes through the church, but it is by His grace.

As I have said, alone, unaided, unassisted, unhelped, God sends down rain, and God sends down grace.

Listen again:

"For ye know the GRACE OF OUR LORD JESUS CHRIST." — II Cor. 8:9.

As I have often said, the one who was the richest of the rich, became the poorest of the poor, that we, who are the poorest of the poor, might be made the richest of the rich. Beloved, that all comes by the grace of God.

It is not the grace of the church. It is not the grace of some dedicated child of God who sits in a pew. It is not the grace of the preacher. It is not the grace of any man. Rather, it is the grace of our Lord Jesus Christ.

Notice again:

"But when it pleased God, who separated me from my mother's womb, and CALLED ME BY HIS GRACE."—Gal. 1:15.

Paul wasn't a preacher because his mother put him into the ministry. Paul wasn't a preacher because some zealous, elderly minister laid his hand upon Paul's head and said, "I want my little man to be a preacher." Paul was a preacher because the same God who took him out of his mother's womb alive, called him by His grace.

Paul said:

"For by GRACE are ye saved through faith; and that not of yourselves: IT IS THE GIFT OF GOD."—Eph. 2:8.

Where does the faith that we exercise come from? Where does the grace that is an antecedent of that faith — where does it come from? Paul says that it is a gift of God.

So I say, beloved, God alone gives both rain and grace from Heaven.

Notice another verse:

"But he GIVETH MORE GRACE."—James 4:6.

So, beloved, at the very outset, I would like for you to notice that the rains that we have had, whether they be heavy, as it is in this area, or whether they be moderate, as they are elsewhere, or whether they be scant or practically none at all in other areas — I want you to notice that it is God that gives rain, and it is God alone that gives grace. There

A NEW CHURCH IS ORGANIZED IN MARYLAND

We have a recent communication from our dear Brother, Dale Fisher, saying that they have organized the Grace Baptist Church in Riverdale, Maryland, growing out of a mission work of Bethel Baptist Church of Madison, Wisconsin.

This new church was organized August 1, 1971 and Brother Fisher would like to invite any of the readers of TBE who happen to be in the Washington, D.C. or Maryland suburban area to worship



DALE FISHER

with them. They are located at 6832 Third St., Riverdale, Maryland.

Brother Fisher lives at 5506 Windsor Drive, Camp Springs, Maryland (Phone 449-8154), and I am sure that he would appreciate a little note of encouragement from any of our readers.

Brother Fisher and his wife are wonderful Christians. They have been in my home, and have attended our Bible Conference with Brother Fisher both as guest and speaker. I can't speak too highly of Mr. and Mrs. Fisher as they are unusually fine hightype folk.

This new church has already voted to support TBE, Brother Halliman and Brother Burket. How good it is to see a church start in this manner. May the blessings of God be upon this new work.

never would be the grace of God manifested upon any individual, home, or church, if it were not for Almighty God who sends down the grace.

II

GOD ABSOLUTELY BESTOWS EITHER RAIN FOR THE EARTH OR GRACE FOR THE SOUL.

No man tells God what to do in the realm of rain. We might pray for rain, or, as it has been this summer, we might pray for it to cease raining, although I have always had a feeling that God knows what is best for me, and it is my business to leave it up to God to send us the weather that He wants us to have.

There is one thing for sure, and that is that God absolutely bestows rain upon the earth. He doesn't ask man anything at all about it. He does not say, "Brother Gilpin, what do you think would be good for your farm today?" He doesn't say to you, "What do you think would be good, by way of weather, for today?" He absolutely bestows it, and when I say "absolute," I mean that God, as an absolute monarch, bestows rain upon this earth as it pleases Him.

The same is certainly true as to the grace for the soul. God absolutely bestows grace for the soul.

Let's look at it by way of an

illustration. We read of Saul's conversion. As he journeyed, he came near Damascus, and suddenly there was a light round about him — a light shining round about him from Heaven. He fell to the earth, and he heard a voice saying unto him:

"Saul, Saul, why persecutest thou me?"—Acts 9:4.

I'd have you to see this, beloved: Saul wasn't looking for God that day. He wasn't on a religious pilgrimage to the city of Damascus. He wasn't expecting to be saved on that particular day, nor any other day. The last thing he had in his mind was to meet Jesus Christ on friendly terms.

But, beloved, God absolutely saved Paul that day. In other words, God did it of His own accord. He sent His grace down upon Saul, as Saul was going toward Damascus. The Word of God says that suddenly a light shined from Heaven upon Him, and he fell, and he heard a voice saying, "Saul, Saul, why persecutest thou me?"

I tell you, beloved, man didn't have anything to do with the conversion of Saul. As man has nothing to do with the falling of the rain, so man has nothing to do with the falling of the grace of God in the soul.

I want you to notice how God withheld His grace in one instance. We read:

"Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Spirit to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not."—Acts 16:6,7.

Here is a whole area of western Asia that God said, "Saul, stay out. You can't preach there."

Sometimes God just doesn't send rain. I can remember one summer, fourteen years ago, when I cut the grass in my yard, and never cut it again that year. We never had any rain. I saw the grass in my yard as it burned to the extent that there was nothing left, so I thought. Of course, the roots were there, and it grew out, but I thought that there was absolutely nothing left. I looked across the hill at the cemetery, and it was sere and dry and brown all summer long.

I say, beloved, God either gives rain or withholds rain in an absolute manner, and God gives grace or withholds grace in an absolute manner.

If it is His desire, He can save a Saul. If it is His desire, He says, "Saul, stay out of western Asia." For a thousand miles nearly, God said, "Saul, don't you preach one single sermon." In all of western Asia — the regions of Phrygia and Galatia, Mysia and Bithynia — the Holy Spirit said, "No, Saul! You can't preach there!"

Beloved, God works as an absolute sovereign in the matter of rain and in the matter of grace.

ANOTHER LETTER RELATIVE TO JOHN R. RICE

Dear Bro. Gilpin:

I like to tell you, that your paper has been a real blessing to me, and family.

I have really enjoyed the articles by Bro. Wilson on the heresies of John R. Rice. I have a pamphlet entitled "Exposition of The Doctrines of Grace," a Pilgrim Publication. In the inside of the cover it asks, "Was Spurgeon a Hyper-Calvinist?" Then they quote John R. Rice:

"Dr. John R. Rice, editor of 'The Sword of the Lord,' defended Spurgeon in the May 22, 1970 issue of his paper, stating that Spurgeon was 'not a Hyper-Calvinist.'" Dr. Rice said:

So Spurgeon continually gave a public invitation for 'whosoever will.' He felt as I do, on that matter. And by the way, Spurgeon also mentioned occasionally those who criticized him whom he called 'hyper-Calvinists.'

Since Dr. Rice has often published articles on hyper-Calvinism in his widely circulated paper, it may be of significance to some who read this booklet to know that he does not regard Spurgeon as a hyper-Calvinist, and consequently would not regard the doctrines preached by him as hyper-Calvinism."

I have many books by Spurgeon and even in this booklet on the five points of Calvinism, "Spurgeon does not teach what Rice teaches."

Someone is lying!

Yours in Christ,

Benny Huerto
Phoenix, Arizona

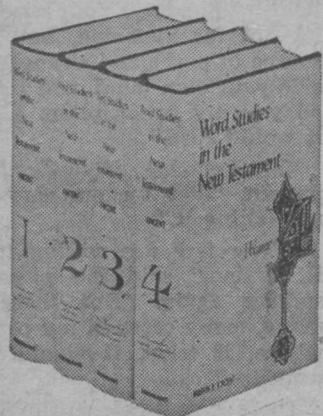
Ed. Note: More than 100 others have written in the same tone. Bro. Wilson didn't enjoy writing the expose, and I'm sure many got tired of reading the same, yet it was something that needed to be done. A heretic like Rice deserves to be exposed.

Let's get another illustration of this.

When Paul was being tried before Felix, Festus, and Agrippa, there isn't a hint that a single one of those sovereigns were saved. One of them trembled. One of them said, "Almost you made a Christian out of me." But there is not a hint that Felix, Festus, and Agrippa ever came to know the Lord Jesus Christ as their Saviour. God withheld His grace from them.

At the same time, Paul went

(Continued on page 3, column 5)



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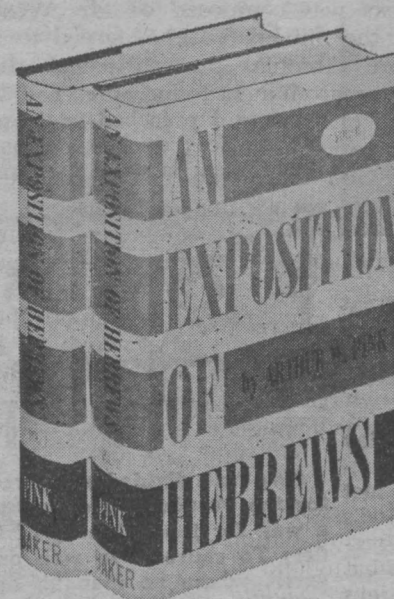
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THE BAPTIST EXAMINER
AUGUST 28, 1971

PAGE TWO

THEODOSIA ERNEST

(Continued from last week)

"Then, madam, it has never occurred to you that the very things about which the Discipline made for you by Mr. Wesley and the Conference is most rigid in its demands are those concerning which there is least Scripture to sustain them?"

"No, sir, it never did, nor does it now."

"Permit me, then, to call to your mind that there are several scriptures which teach, both by precept and example, the duty of attending on the regular meetings of the Church, to worship God upon the Sabbath. And there are several which at least strongly intimate the duty of Christian people to assemble for social and united prayer in the prayer-meeting; and not a single text which commands or intimates the existence or the necessity for the class-meeting. And yet your Discipline permits people to stay away from the meeting for public worship, and from the prayer-meeting, with perfect impunity. You have no rule which requires them even to make an excuse for their absence; but if they venture to stay away from the CLASS-MEETING, you are bound to exclude them from the Church.

"Permit me to remind you further, that since your Conference has, in some years, required conditions of membership and terms of admission into the Church which they have abrogated or changed in other years, they could not possibly have Scripture authority for their varying and contradictory requirements, unless the Scriptures are changeable and contradictory. If, for example, it was such a sin to hold slaves in 1784, that no one by Scriptural authority could be permitted to come into the Church of Christ until he had made a deed of manumission, and had it recorded in the county clerk's office, and no one who was in the Church could remain there more than a year, or two years at farthest. If such was the Scripture requirement in 1784, it must have been the same in 1785, when the preachers were advised to suspend the execution of the law; which, on the supposition that the law was founded on God's word, would be to refuse obedience to God's word. And the same rule will apply to every instance in which they have made terms of admission or conditions of membership, and then have set them aside or changed them. The word of God is not thus double-tongued; what it once says it stands to for ever; and the same terms and conditions upon which people were received and permitted to remain as Church-members in the days of the apostles, must be the terms and conditions of membership now and ever, till Christ comes again. If the Conference has changed them six times, then it is certain that five times at least they must have departed from the Scriptures; and yet, as a Methodist, you must have followed them every time. But this is wandering from our subject. We were going to look at the origin of the Methodist Church, though I do not know but we have seen enough already to govern the application of our test."

"I find in my mind," said Theodosia, "some little confusion of ideas about this matter. You constantly speak of the Methodist Church as originating with Mr. Wesley; and when I associate it with Mr. Wesley, I locate it in England. And yet you all agree that it began in 1784, at Baltimore, in Maryland, in this country. How could it begin with Mr. Wesley, in England, and yet begin in Baltimore?"

"Your difficulty," replied Mr. Courtney, "arises from your not making the necessary distinction between Methodism and the Methodist Episcopal Church. The Discipline dates the rise of Methodism from 1729, when John and Charles Wesley are said to have first discovered that people could not be saved without holiness, and began to try to be holy and induce others to be so. This was nine years before the conversion of either of them. John had already been for some time a minister of the Church of England, and Charles was also made one before his conversion. Now, the simple fact that these two unconverted young men began, in 1729, to try to get to heaven by an exact and regular method of living, has caused this to be received as the beginning of the system of Methodism. And there are some people who think that, as a system, it is now what it was in the beginning, namely, a methodical attempt to get to heaven by external observances and strictness of living. The first society of Methodists was composed of Mr. Wesley and two or three students at the university, who agreed to associate together for the more effectual prosecution of their classical studies, and the better attainment of a correct moral and religious character. These other young men, we presume, were, like himself, yet unconverted. They used to meet, not so much to pray and praise God, and read His word, as to study the classics and read to each other passages of the heathen poets of Greece and Rome. These young men, because they studied by rule, were nicknamed Methodists. The society does not seem to have laid any claim to be regarded as a religious society. Whether Mr. Wesley formed any more such I do not know. In 1738, some nine years after this, by the advice of a Moravian bishop, or pastor, he and a few others formed a religious society, which was composed partly of Moravians and partly of Church of England men; and shortly after this, he was led to see that he could not make himself holy, and to trust his soul to Christ for salvation, as was also his brother Charles, about the same time. In 1739 the first regular society was formed, the foundation of the first Methodist preaching-house was laid in England, and the class-meetings were instituted; and this therefore should be regarded as the beginning of the system. The object of the class-meeting was to collect so much a week from every member, to pay for the chapel.

"At first, societies were formed wherever Mr. Wesley preached, and all who chose united with them. The only condition was a desire to do so. But, in 1743, Mr. Wesley prepared and published his 'rules for the societies.'

"In these rules he says, 'There is only one condition pre-

viously required of those who desire admission into these societies, namely, a desire to flee from the wrath to come, and to be saved from their sins.' But it was expected of those who would continue in the society that they should continue to give evidence of this desire by a life of strict morality, and the observance of the external requirements of religion.

"These societies were not Churches of Jesus Christ; their members did not so regard them. Mr. Wesley was very careful that they should not be so considered. They were no more Churches of Christ than a temperance society, or a missionary society, or a Bible society, is a Church of Christ. Mr. Wesley was a member and a minister of the Church of England, and he regarded his societies, not as a rival Church, but as a part of that Church.

"But how can that be ascertained? Why, in the first place, it has never, that I know of, been denied; and, in the next place, Mr. Wesley himself said it was so again and again. Here, in the 'History of the Discipline,' which we have had occasion to refer to so often, (page 57,) you may read the official instructions which he gave to his preachers: 'Exhort all who were brought up in the Church to continue therein. Set the example yourself, and immediately change every plan that would hinder their being at Church at least two Sundays in four. Carefully avoid whatever has a tendency to separate men from the Church; and let all the servants in our preaching-houses go to Church once on Sunday, at least.'

"Is there not a cause? Are we not unawares, by little and little, sliding into separation from the Church? O' use every means to prevent this. 1. Exhort all our people to keep close to the Church and sacrament. 2. Warn them against all niceness of hearing, a prevailing evil. 3. Warn them also against despising the prayers of the Church. 4. Against calling our society the Church. 5. Against calling our preachers ministers, our houses meeting-houses: call them plain preaching-houses, or chapels, etc.

"Question. But are we not dissenters?"

"Answer. No. Although we call sinners to repentance in all places of God's dominion, and although we frequently use extemporary prayer, and unite together in a religious society, yet we are not dissenters in the only sense which our law acknowledges, namely, those who renounce the service of the Church. We do not, we dare not, separate from it."

"Thus Mr. Wesley talked in England. How did the preachers talk in America? Let us turn to page 10: 'At the first Conference, held in Philadelphia, June, 1773, the following rules were agreed to by all the preachers present:

"1. Every preacher who acts in connection with Mr. Wesley and the brethren who labor in America, is strictly to avoid administering the ordinances of baptism and the Lord's Supper.

"2. All the people among whom we labor to be earnestly exhorted to attend the Church, (of England,) and to receive the ordinances there."

"And, six years later, on page 13:

"Question 10. Shall we guard against a separation from the Church, directly or indirectly?"

"Answer. By all means."

"And again, in 1780, page 14: 'Question 12. Shall we continue in close connection with the Church, (of England,) and press our people to a closer communion with her?"

"Answer. Yes."

"But after the Revolutionary War the Church of England was not so popular as it once was in this country. Most of its ministers, on the breaking out of hostilities, had taken sides with England, and had been obliged to leave America or remain under a load of odium which would prevent their usefulness. And it was now conceived that it was necessary to constitute these Methodist societies into a Church; which was done partly by Mr. Wesley, and partly by the sixty preachers who met in Baltimore in 1784. They had, as members of the Church of England, been accustomed to think that there could be no Church without a bishop; and, consequently, Mr. Wesley furnished them a Prayer-book and Liturgy, and made a bishop for them, and authorized him to make another. This was his part. Then the two bishops called together their clergy into a Conference at Baltimore, and the bishops and the sixty preachers unanimously determined that they were a Church; and, as a Church, laid down the rules by which the bishops and the preachers were to govern the people. These rules were put forth as the form of Discipline, and published in 1785, and, with sundry modifications, are what is now known as the Discipline of the Methodist Episcopal Church. This Discipline, for the most part, was that by which Mr. Wesley and his preachers had before governed the societies. So that the Methodist Church, as first formed, was simply the Methodist preachers with the addition of a pair of bishops, who resolved that they were a Church, and thus became one. And so it was decided in the great Methodist lawsuit that the bishops and travelling preachers are now the Church.

"What had before been the rules of the societies, now became the rules of the Church. What were before the terms of admission into the societies, became the terms of admission into the Church.

"As it had been only needful for one to profess a desire of salvation, to come into the society, so this was all that was needful to come into the Church.

"As they had not been permitted to continue in the society over three months unless they gave evidence of a continuance of the desire, so it was determined that they should not continue in the Church; but the term of probation was shortened to two months; and, after some years lengthened again to six.

"In one thing the societies had been, as the new-made (Continued on page 5, column 4 and 5)

"Rain And Grace"

(Continued from page two)

over to Corinth, the most godless, immoral city of his day, and preached. He stayed there for eighteen months and thousands of people were saved.

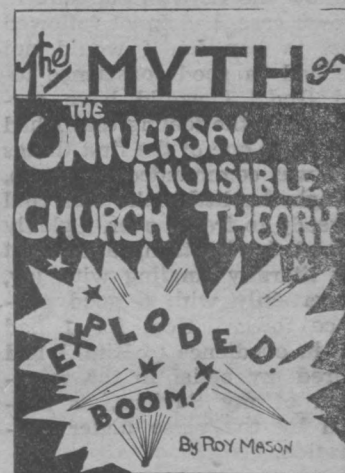
Paul went on to Ephesus, a town that was given over to idolatry, and stayed there three long years, and thousands of people were saved.

How do we account for the fact that God said, "Saul you preach to Felix, Festus, and Agrippa, and cause them to tremble, cause them to fear, cause them to be almost persuaded, but God never gave His grace for their salvation? At the same time, Paul went to that godless, immoral city of Corinth, and on to the idolatrous city of Ephesus, and God saved thousands.

I tell you, beloved, the only way to understand this is absolutely, and only absolutely, does God bestow either rain for the earth or grace for the soul.

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love the Lord Jesus Christ devotedly and other members of your family have no concern whatsoever?

I tell you, beloved, God absolutely gives grace for the soul. He either gives it, or He doesn't give it.

III

RAIN AND GRACE FALL IRRESPECTIVE OF MAN.

Man has absolutely nothing to do with either rain or grace? Listen:

"As the showers upon the grass, that TARRIETH NOT FOR MAN, nor waiteth for the sons of men."—Micah 5:7.

I read you this verse to say, that rain falls irrespective of man. Showers don't wait for man.

In contrast, grace falls. It does not wait for man. Listen:

"I am sought of them that asked not for me; I am found of them THAT SOUGHT ME NOT."—Isa. 65:1.

The rain falls irrespective of man and the grace of God falls irrespective of man. God says, "I am found of them that sought me not."

I think of Saul. He wasn't seeking God, but he found Him.

Several years ago, I heard a Baptist preacher who was holding a revival meeting here in Ashland, say that God never saved anybody that didn't seek Him. I said, "Brother, that's a lie! Saul wasn't seeking the Lord the day God saved him. Many a man was (Continued on page 4, column 4)

THE BAPTIST EXAMINER

AUGUST 28, 1971

PAGE THREE

The Baptist Examiner FORUM

"According to I Peter 3:21, Baptism . . . is the answer of a good conscience toward God. What then is the answer if it was not a good conscience? Is then baptism void?"

**ROY
MASON**
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Some may think that my answer to the question is childishly simple. I have always liked simple explanations of Scripture, for I believe the Scriptures were written to be understood by common people.

I don't think the question here relates to people who have a good conscience or a bad conscience. The conscience of the natural man is perverted by sin, just like any other part of his being. It would seem, however, that this passage assumes a saved person, for no person is ready or eligible for baptism except a truly saved person. Now some profess to be saved, yet they never follow the Lord in baptism. In my own case, had I not followed Christ in baptism, I would not have had "a good conscience toward God." I would have carried around the feeling that I had failed to do one of the first things that I was commanded to do. So, although the little lake was cold and ready to freeze over, I gladly followed in baptism, and went away literally tingling with joy, and certainly with a good conscience toward God, for I had acted in obedience to Him. I had declared my belief in the resurrection of my Saviour, as suggested by the verse under consideration.

If the person baptized is expecting that act to save him, then certainly his baptism is void.

**AUSTIN
FIELDS**
PASTOR,
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Ohio



Yes, one's baptism would definitely be void if he were baptized without a good conscience. Conscience is the awareness of one's conduct relative to moral goodness or badness. Thus, our motive in being baptized would be one of the determining factors in judging as to the Scripturalness of our baptism. A good conscience (Scriptural awareness) will lead one to be baptized to publicly

profess Christ as his Saviour; also to manifest his love for Christ by obeying His command and to show forth the doctrine of Jesus Christ.

Brethren, it is my firm belief that when one is baptized with a good conscience that these two principal facts are manifested to all who see and know: (1) To show forth our God-given faith in the Son of God as our redeemer. (2) Testifying to all that he believes the doctrine of the church that authorized his baptism. If the church which he selected to baptize him did not teach the doctrine of Christ, he would not have been baptized with a good conscience for their baptism manifested that they believe the doctrine of Satan rather than that of Jesus Christ.

These two principles are clearly shown in Acts 19. These were believers and were baptized, but they were not baptized in answer to a good conscience (Scriptural authority and design); therefore, their baptism was void.

"He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." Acts 19:2-5.

There are many of God's children like the ones in Acts 19, baptized by immersion, but their baptism was authorized by churches without the Holy Spirit (Comforter), and their baptism portrayed a Christless doctrine. When one, though he be a regenerated child of God, submits to baptism at the hand of an Arminian church, his baptism pictures salvation in the manner prescribed by that church, which would be salvation by works, and that would not be in answer to a good conscience, and his baptism would be of no more value than the ones in Acts 19.

Let us use a supposition to explain this situation. Suppose that the church which baptized you, preached and practiced salvation by works, and that it went by the name of Baptist. The church's purpose in baptizing you was to substantiate and strengthen the doctrine she was advocating. Thus, the church baptized you to show forth that one is saved by works. Is it possible that God would honor the works of an organization such as described

above? I tell you, nay. God only honors the truth which He gave to His church, and unless you were baptized by a church teaching the truth, you were not baptized in answer to a good conscience toward God.

Suppose you have seen the error of the church which baptized you, and you have as of now renounced her doctrine as false. To be consistent, you would have to repudiate any work that church did or may do. To do this, you would renounce your own baptism as being of an evil conscience (false doctrine). If this is true of you, then you need go to a church where the whole counsel of God is declared, to be baptized in answer to a good conscience toward God.

The things which I have written in answering this question are written with love and compassion for the children of God who were not baptized in answer to a good conscience toward God, for I am writing from my own personal experience — being baptized upon the authority of an Arminian church. Becoming conscious of her evil doctrine, I renounced her baptism, and ran to a church where God's Word was declared, and there I was baptized in answer to a Scriptural conscience toward God. May God use this answer to help you who have had similar experiences as this writer.

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The key to the entire teaching of this verse is found in the first three words, "The like figure."

Baptism is a figure, or a symbol. It shows that we believe in the Lord Jesus Christ as our personal Saviour. "And as they went on their way, they came unto a certain water: and the eunuch said, see, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." (Acts 8:36,37).

When we go into the baptismal waters we are saying to all who observe that we are children of God. We are in a sense, putting on the uniform of our belief.

We tell the world that we are buried with Christ and rising in newness of life. "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 should walk in newness of life." (Romans 6:4). It shows that Christ died, was buried, and rose triumphant from the grave.

The word "answer" in verse 21 is a word that carries more of the meaning of an inquiry or a seeking. In other words, baptism is a picture of a person striving after that which shows a good conscience toward God.

When a person has been saved, he has been given a pure conscience. "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:14). "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10:22). That person should then want to be obedient to anything that God commands him. "If ye love me, keep my commandments." (John 14:15).

Baptism is one of the first things that we should do. "And

Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfill all righteousness . . ." (Matt. 3:15). This shows that we are seeking or striving after a good conscience. It is a symbol of our good conscience.

If a person is not baptized for this reason his immersion is void.

**E. G.
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Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



As I see it, if there is no "answer of a good conscience toward God," there is no baptism. In this case the person who is supposedly being baptized goes into the water a dry hypocrite and comes out a wet one.

If a person has been born-again there will be that answer of a good conscience toward God. But if he has not been born-again all the churches in the world could not, even if they could combine their authority, give him Scriptural baptism.

"Rain And Grace"

(Continued from page three)
not seeking the Lord the day God saved him."

I know a woman — a godly, consecrated woman. She had been viciously anti-Christian. She had not been concerned about spiritual things. She had no interest in the things of the Lord. One day, as she was driving the cow in from the pasture to milk, God saved her. Beloved, the most unheard of thing in the world took place in the most unheard of manner — she was driving in the cow. She had heard the Word of God, to be sure. Somehow, the Holy Spirit spoke to her, and it was God's time for her to be saved.

I tell you, beloved, rain and grace fall irrespective of man. As Isaiah says, "I am found of them that sought me not."

IV
**RAIN AND GRACE FALL
WHERE WE MIGHT LEAST EX-
PECT IT.**

My text plainly tells us how

that rain falls where it might least be expected. Listen:

"To cause it to rain on the earth, WHERE NO MAN IS; on the wilderness, wherein THERE IS NO MAN."—Job 38:26.

Why would God ever cause it to rain on a wilderness? Why would God cause it to rain where no man is? Yet twice this verse tells us that the rain falls where no man is.

I tell you, rain falls where it is not to be expected. It falls in the wilderness where no man is. There is no indication that it had ever rained before. I tell you, rain falls where there is no trace of former showers.

Mark my word, grace enters hearts, homes, and communities where there has never been any indication of the grace of God before. Don't you know people who have been saved, that they are the only one out of a whole family that has been saved? Don't you know a home out of a community where that home apparently is the only one where the grace of God has fallen? I say to you, rain falls where there is no indication of former showers ever having fallen before, and so falls the grace of God.

Listen again:

"And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes."—Isa. 35:7.

What does it tell us, beloved? Though there is a desolate wilderness, sometimes God's rain falls, and as my text twice says, it falls where it is least expected, in the wilderness where no man is.

Beloved, the grace of God falls the same way.

I can think of one man that came to know the Lord Jesus Christ years ago under my ministry — a man who was a great big strong fellow. He came from a community that was godless, and from a family that for three generations was godless, and the Lord Jesus Christ saved his soul. I have often looked at him as I have seen him come into the church building, and I have thought if I were going out into that community to pick out individuals that would be saved, he would have been the last man that I would have expected to be saved.

Beloved, I say that rain and grace fall where you might least expect it.

(Continued on page 5, column 1)

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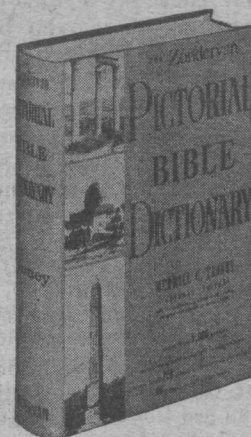
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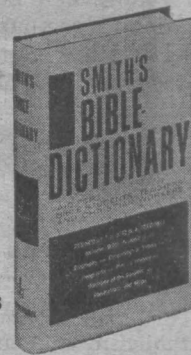
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PAGE FOUR

"Rain And Grace"

(Continued from page 4)

V

IN BOTH RAIN AND GRACE, GOD IS THE ONE THAT IS EXALTED.

Who is it that sends the rain? It is God. Who should we praise for rain? God. I tell you, God ought to be exalted as a result of every drop of rain that falls upon the earth.

Who is it that sends grace? It is God. Who is to be exalted for grace? It is God.

Man should never get any of the glory for the grace of God. I may preach to you, or somebody else may preach to you. You may see the truth and be saved, but man isn't to get the glory. God is the one who is exalted.

Mark it down, in both rain and grace, God is the one who is exalted. It is God that sends the rain; it is God that sends us grace.

VI

RAIN AND GRACE ARE MOST VALUED AS TO LIFE.

What good would the rain do where the seed had no life in it? What good would the rain do on plants that were dead, withered, and dried away? You know as well as I that rain is a blessing to seeds and plants in which there is life. If there is life in a seed—if there is life in a plant, rain is a blessing to that seed or that plant.

Now follow my analogy. Where ever sanctification of the Spirit, or regeneration (whichever you wish to call it) has begun in the heart of an individual, the grace of God is a blessing; and if regeneration or sanctification of the Spirit hasn't begun in the heart of an individual, then grace is no blessing to that individual.

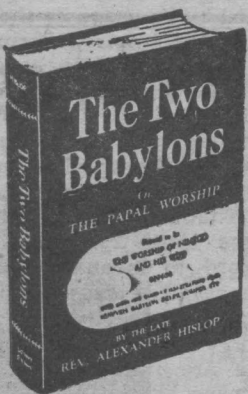
I say to you, rain and grace are most valued as to life. If a seed or a plant has life in it, rain is a blessing. If the Holy Spirit has begun work in the heart of an individual, then grace is a blessing.

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What does it produce? The rain causes seeds and plants to grow. What does the grace of God produce? It produces repentance; it produces faith; it produces confession. All the grace of God in this world could be showered upon you, but unless God has begun to work within your life, you'll never repent. Unless God has begun to work within your life, you'll never believe. Unless God has begun to work within your life, you'll never make a confession of your faith in the Lord Jesus Christ.

I am saying as rain comes upon a plant or a seed that has life in it, and it is a blessing, so the grace of God falls into the life of a man or woman where the Holy Spirit has begun to work and it is a blessing to that individual.

That rain causes health and vigor. So does the grace of God. If there is life — if the Holy Spirit has begun to work within your heart, then the grace of God will produce spiritual life. It will bring to you repentance, and faith, and confession.

Oh, how I love to see a person repent! How I love to see him exercise faith! How I love to see an individual confess Jesus Christ as his Saviour! But, beloved, it is worthless unless the Holy Spirit has begun to work within his life.

Notice again:

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:10,11.

Isn't that precious? Rain comes down and it brings to pass God's purpose so far as bringing food for the sower. The rain is a blessing.

The Bible says, "My word shall be the same. It shall accomplish that which I please, and it shall prosper in the things whereto I sent it."

Haven't you noticed that sometimes you try to talk to a person, and you might as well not try? Hasn't that ever been your experience? You have tried to talk to somebody and he just absolutely ignored what you have to say.

Well, beloved, God's purpose has to be taken into consideration. The rain comes down. It fulfills God's purpose for it. The grace of God, as the Word of God is preached, likewise falls upon individuals. Beloved, it prospers as God directs.

How I thank the Lord for the parallel between rain and grace!

May I ask you, beloved friends, if the grace of God is working within your soul today? May I ask you, as I preach to you today or any day, if you feel the Spirit of God is speaking to your heart? Has God, either by regeneration or sanctification of the Spirit (whichever term you wish) has God put a life within you, and is that life working to produce repentance, and faith, and conversion? Might it please God today that this might be the hour when you see the truth, and come out on God's side, and profess your faith in Him.

May God bless you!

Bro. Joe

(Continued from page one)

Work of The Holy Spirit. We had fine attendance at these services, and the Lord richly blessed and warmed our hearts as we studied this precious and needed subject.

I preached on various themes in the night services. The attendance was amazingly good at the night services. I would hardly dare to have special services in July myself, but these folk went out of their way to be prepared to attend the meetings. The interest in the services was excel-

lent. The attention was very good. The spiritual response which is something better "felt than told," but which every preacher knows about, was very good. I do not know when I have ever preached in a meeting when the preaching was better received and responded to by the church. This meeting was such a blessing to me that I find it hard to express my feelings about it. I will say that this week will stand out as one of the highlights of my spiritual history.

I have never seen a church that was more warm and friendly than this one. It was simply unbelievable. One of the members of the church who lived in another state came to spend a weekend with a sister so that she could attend the meeting, also bringing another sister from yet another state so that the three sisters could attend the revival together. What a blessing they were to me. A Mr. and Mrs. Smith

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came all the way from Louisiana, 230 miles away, and spent the week in a camper so as to be with us in the meeting. What a wonderful blessing they were to me! I feel sure that by now they have moved their membership to this fine church. They will never know what their sacrificing to be in this meeting, meant to me.

A dear brother from nearby Alabama came each night, and then joined the church on the last night. Many of the members who lived 15 to 30 miles away were present at the services each night. On the whole, the membership was most faithful in attending the meeting, and of course, that is the way it should be. I could not name off all the people who were such a blessing to me during this week. I would be sure to forget someone without meaning to.

Brother Elvis Gregory is surely one of the finest preachers in America today. What a blessing he was to me! He held a great meeting for us last October, and I would most highly recommend him to any sound church looking for a guest speaker. He is a clean living man, a sound man in the Word of God, and a very able preacher of God's Word. I don't believe I have ever seen a church and pastor more tailor-made for each other. Surely, a sovereign God has fit them together. I put in for next pastor of the church while I was there, but, by the time Elvis leaves there, I will probably be with the Lord. I admire and respect few, if any man, more than I do this noble soldier of the Cross. I do not know who has the better of it, Elvis with such a fine church, or the church with such a fine pastor.

We had fine fellowship in different homes throughout the week. And, my, can those Mississippi women cook. Everything from the physical to the spiritual was all that we could desire in a meeting.

I got sick while I was there. High blood pressure, and I have learned since returning home, that I have sugar in my blood. The doctor thinks that dieting will take care of it, and what a bitter pill that is to swallow. I

Theodosia Ernest

(Continued from page 3)

Church thought, very guilty. They had, apparently, connived at slavery. Slaveholders, who desired to escape from hell, had been as welcome to come into the societies and try to get religion as other people. But the Church would none of them. It resolved that no slaveholder should come in, even upon probation, however earnestly he might desire salvation, until he had first made a deed manumitting all his slaves; and that no one who was in society, and had passed probation, could remain over a year, except in Virginia, and not over two years there, unless he made the deed of manumission and had it recorded. This was the most important change which the Church made in the previous arrangements of the societies; and from this they fell back before a year had passed.

"The Methodist Church, therefore, may be regarded as the continuation of Mr. Wesley's societies, with the Church of England left off, and the bishops added on. As societies, they date from Mr. Wesley, in England; as a Church, from the two bishops and sixty preachers in Baltimore, Maryland."

"I thank you, sir," said Theodosia. "I now see how it was that my mind was confused. Shall we go on to our next test?"

"In one minute, if you will. I only want to call attention to the fact that the bishops themselves acknowledged, soon after the organization of the Church, and up to the present time continue to acknowledge, that the Discipline and order of their Church is not only of modern date, but is not founded on the Word of God, nor formed with any reference to the teachings of the Scriptures. In 1789, five years after the Discipline was formed, the bishops sent out with it an 'Address to the Methodist Societies in the United States,' commencing as follows:

"Dearly-beloved Brethren: We esteem it our duty and privilege most earnestly to recommend to you, as members of our Church, our form of Discipline, which has been founded (not on Scripture, but) on the experience of fifty years in Europe, and of twenty years in America, as, also, (not on what they had learned from Jesus in his word, but) on the observations and remarks we have made on ancient and modern Churches.

"Signed by

THOMAS COKE,
FRANCIS ASBURY.

"Now, in the Address appended to the Discipline of the Church, North, published in 1854, we find the following:

"We esteem it our duty and our privilege most earnestly to recommend to you, as members of our Church, our FORM OF DISCIPLINE, which has been founded on the experience of a long series of years; as, also, on the remarks we have made on ancient and modern Churches.

"Signed by

BEVERLY WAUGH.
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EDMUND S. JANES.
LEVI SCOTT.
MATTHEW SIMPSON.
OSMON C. BAKER.
EDWARD R. AMES.

"And in the Discipline of the Methodist Episcopal Church, South, published in 1846, there is a similar Address, in which the same remarkable acknowledgment is made:

"We esteem it our duty and privilege most earnestly to recommend to you, as members of our Church, OUR FORM OF DISCIPLINE, which has been founded on the experience of a long series of years; as, also, on the observations and remarks we have made on ancient and modern Churches.

"Signed by

JOSHUA SOULE.
JAMES O. ANDREW.
WILLIAM CAPERS.
ROBERT PAINE.

"The Methodists are, therefore, taught by their own bishops, both the first and the last, that their Discipline is based not on the Bible, but on the 'experience of a long series of years' — explained by the first of them to be fifty years in England and twenty in America — and 'on the observations' which the bishops had made 'on ancient and modern Churches.'

"I am now ready, Mrs. Percy, for the next test."

"It is," said she, "that no true Church of Christ ever persecutes for conscience' sake."

"As the Methodist Church was organized in this land of religious freedom, and has never had the power to persecute, we need not take any time to settle the fact that she has not been a persecutor, and may at once pass on to the next."

"Which is," said Theodosia, "that no apostate Church can be a true Church of Christ."

"It seems to me," said Mr. Percy, "this need hardly require more time than the test we have just passed. Like the Church of England, out of which she came, the Methodist Episcopal Church has never possessed the characteristics of a true Church, and, therefore, could not have lost them; she never had any other baptism."

(Continued on page 6, column 1 and 2)

offered to give up everything but biscuits, gravy, and Pepsi, but the doctor was cruel and hard-hearted and said they must go. I ask my friends to pray for my health.

A further wonderful blessing was in store for me at this time. My good friend and fellow preacher, Gordon Buchanan, came all the way from Griffin, Georgia, bringing three church members with him, to spend some time with us. I do appreciate this fine young preacher. And here is another preacher about whom many good things could be said.

I consider him a very sound man, and a very able expounder of the Word of God. It was so very good to fellowship with these dear brethren for a little while. How good it is of God to give us sweet fellowship with the saints of God to bless our weary souls in our pilgrim journey.

The Lord knew that I was going. (Continued on page 6, column 3)

THE BAPTIST EXAMINER
AUGUST 28, 1971

PAGE FIVE

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Theodosia Ernest

(Continued from page five)

tism, or ordination, than she could get from the Church of England, and which England got from Rome, and that, as we have seen, (pp 245-256,) is that of Antichrist itself.

DIAGRAM OF THE METHODIST EPISCOPAL CHURCH

SIGNS OR MARKS OF A TRUE CHURCH.	MARKS OF THE METHODIST CHURCH.
1st. It consists only of professed believers in Christ.	It consists in part of baptized infants, and of unconverted seekers. See pp. 306-317.
2d. Its members must have been baptized upon a profession of their faith in Christ.	Most of its members have not been baptized at all, since sprinkling and pouring are not baptism; or, if at all, in infancy, without personal profession of faith. See pp. 317-330.
3d. It is a local independent organization, recognizing no authority above its own but that of Christ.	It is subject to the preacher. It cannot even decide who shall be its own members. It is subject to the bishop. It cannot even choose its own pastor. It is dependent for its very existence as a Church. Pp. 330-342.
4th. It has Christ alone for its King and Lawgiver.	It is obliged to submit to the Laws of Conference in matters affecting even the right of Church membership. See pp. 342-374.
5th. Its members were made such by their own voluntary act.	It regards baptized children as members; and so far, they do not come in, but are brought. Its acting members, however, are those who have been received again with their own consent. See p. 375.
6th. It holds as articles of faith the fundamental doctrines of the gospel.	It holds and teaches salvation by faith; but this doctrine is disguised and partly nullified by that of baptismal regeneration. See pp. 376-378.
7th. It was founded by Christ, and has continued to the present time.	It was conceived and established by Mr. Wesley and other men, and began in 1784, by the authority of two bishops and 60 preachers.
8th. It never persecutes for conscience' sake.	It has never had the power to persecute.
9th. No apostate Church can be a Church of Christ.	It was, as coming out of the Church of England, apostate in its very origin. See p. 401.

"We may, therefore, pass at once to the Presbyterian Church, as soon as I have finished my diagram of this."

"The principles which we have already settled and illustrated," said Mr. Courtney, "will enable us to dispose of the other claimants with but a few words upon each of our tests; we need, indeed, scarcely do more than show their real marks in the diagram.

"The PRESBYTERIAN CHURCH, for instance, we all know, does not consist of believers only, for it is true, as Dr. Samuel Miller, formerly professor in the Presbyterian Theological Seminary at Princeton, New Jersey, said: (p. 257 of his Letters on the Constitution and Order of the Christian ministry:)

"Every one who has read our Confession of Faith, knows its doctrine on this subject to be that all who profess the true religion are members of the visible Church; that the *children* of such persons, by *virtue of their birth*, and of course anterior to baptism, are also members of the Church, and baptism is only the appointed seal or solemn recognition and ratification of their membership."

"We all know, moreover, that if sprinkling and pouring are not baptism, few of the members of this Church have been baptized at all, and scarcely any have ever been poured upon or sprinkled upon a personal profession of their faith; and, according to this plain declaration of Dr. Miller, neither the profession of faith nor baptism is necessary to Church-membership. It is only necessary to have been born of parents professing the true religion.

"Our first two tests, therefore, can very readily be applied. Nor need the third give us much more trouble, for the CONFESSIO OF FAITH expressly teaches that the local societies, commonly called Churches, are not separate and independent organizations, but parts of the whole establishment which is grown as the Presbyterian Church. See chapt. 10, p. 418. *The Church being divided into many separate congregations* these need mutual counsel and assistance, in order to preserve soundness of doctrine, regularity of discipline, etc.; hence arise the importance of presbyterial and synodical assemblies. Again, on p. 425, chapter 12, see the explanatory note:

"The radical principles of Presbyterian Church-government and discipline are: That the several different congregations of believers, taken collectively, constitute *one Church of Christ*, emphatically called *the Church*; that a larger part of the Church, or representation of it, should govern a smaller, or determine mat-

(Continued on page 8, column 4 and 5)

Bro. Joe

(Continued from page 5)

ing to be too sick to preach Friday night. (There are two things that, if I am too sick to do, I am really sick. One of them is to preach, and I will not mention the other). So, God sent Gordon Buchanan over from Georgia to preach for me that night. I am sure that his ministry was a blessing.

I visited the Doctor's office Saturday morning and he gave his o.k. for me to head for home. It was then a special privilege of mine to visit with the fine church in Huntsville, Alabama where Don Hackney is the able and honored pastor. I arrived late in the

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afternoon in Huntsville. We had a wonderful time of fellowship in the Norman Stevens' home Saturday night, with many of the church folk coming over for this. Then I was privileged to preach three times on Sunday to this great church.

The folk from the mission in Tennessee, sponsored by this church dismissed their services and came down to spend the day with us. It was a time of renewing fellowship with some wonderful saints of the Lord. This is truly a great church. God has blessed them greatly.

I visited this church first in 1968. God has blessed them greatly since that time. They have grown much. They support some missions themselves, and give to some of the best mission work in the world today. They support TBE and Halliman, and maybe others that I know not of. I have some very dear friends in this church, and it was a spiritual treat to have a few hours of fellowship with them. Being sick, I did not feel up to ministering to them. God did help me graciously in one of the services and the people kindly put up with the other two.

Pray for these two great churches and for their very fine pastors. Both of the churches have preachers in them other than the pastor, who are being used of the Lord in the ministry.

I am back home now. It is good to be home with Katie and the children. It is good to be back at Grace Baptist Church. But it was also truly good to have had this wonderful opportunity of going to the deeper South and min-

istering the Word of God. I shall long remember this trip, and praise my sovereign God for it. I shall remember these churches, their pastors, their other preachers, and their members in prayer to God. May God bless all!

"Meaning... Church"

(Continued from Page One)

sense. Then there is the Roman Catholic notion that the church is a universal, visible organized church with a "pope" as head. When Romanists use the word "church," they have reference to this idea. But this, too, is not how the word is used in the Bible.

There is also a common notion that an organized denomination is a church. We hear people speak of "The Methodist Church," "The Presbyterian Church," "The Baptist Church," etc. But the word "church," as it is used in the Bible, will not bear such a use, as we shall shortly see.

But probably the most deceptive and misleading of all false ideas about the church is the universal, invisible theory. There are various opinions as to who composes this supposed church. Some of its advocates teach that it is composed of all the elect. Similarly, it is said that all those saved from Adam until the end of time compose this "church." Others would say that it will be composed of that many, but not now, for only those now saved are in this "church." Some advocates of the invisible church theory teach that it is only since the day of Pentecost that this "church" has existed. But regardless of these differences, those who teach the idea of a universal, invisible church are basically agreed and are alike in error.

It shall be our purpose to set forth the truth of the church primarily in opposition to this false theory, since it is so commonly accepted, dreadfully harmful, and misleading. Like all other errors that are supposedly Biblical, this one is built upon mere assumption. The writer has had this proven to him by personal experience. For a short time after being saved, he held to the notion of a universal, invisible church. But then when study of the matter became more careful and exact, he found that he had been assuming rather than arriving at the truth by studious approach. Since coming to what he

believes to be the truth, he has asked both privately and publicly that this view of an invisible church be plainly demonstrated from the Word of God. It has always been found that assumption has been the thing leaned upon by the advocates of the theory, none of them demonstrating that the word "church" means what they contend.

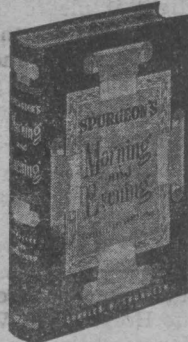
Such a noted scholar as F. J. A. Hort, of Hort and Wescott fame, practically admits that mere assumption is the basis of the theory. He says, in his book, *The Christian Ecclesia*, that all the prooftexts for the theory are to be rejected, excepting only Matthew 16:18 and those in Ephesians and Colossians; and as for these, the noted scholar says that the theory "comes more from the theological than from the historical side." He confesses the necessity of finding some other than etymological, grammatical or historical grounds for the support of this theory.

This is certainly a significant statement by Hort. It is virtually an admission that the idea of a universal, invisible church is not to be found in the Bible, but comes to us as a theological idea or assumption of men. Neither etymology, grammar, nor history will lend support to the view.

Harnack, the historian, confirms Hort in this, for of the early times he states: "No one thought of the desperate idea of the invisible church: this would probably have brought about a lapse from pure Christianity far more rapidly than the idea of the Holy Catholic Church." (*History of Dogma*, II, page 83).

THE MEANING OF "EKKLESIA"

What, then, is the meaning of the Greek word "ekklesia" (or "ecclesia," from Latin), the word which is translated "church"? The meaning of the word is to be determined by its usage by the Holy Spirit in the inspired Scriptures. So far as etymology is concerned, Greek scholars tell us that the word is formed by "ek" (out of) and "kaleo" (to call). But the meaning of the word is not established merely by its etymology. Usage establishes its meaning. If God the Holy Spirit had used this word to mean any of the aforementioned ideas about the church, then that would be at least one of its meanings. After all, we are interested in what God means by the word "ekklesia." But let it be clearly understood (Continued on page 7, column 2)



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Catholic

(Continued from page one)
Satan did a good job in his work on the R. C. church.

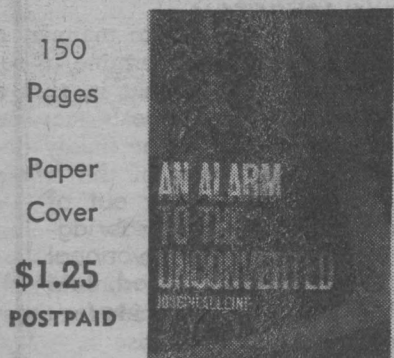
IV

Roman Catholicism is a friend of criminals. The Roman religion is probably the richest institution in the world. Among other interests it owns much of the world's gambling and liquor industries. Most all members of the Mafia are Roman Catholic. A card-carrying Communist said recently that he had also been a Catholic since early childhood. Many draft dodgers and other fugitives are permitted to take refuge in Roman churches. Gambling laws are always overlooked so Catholics can have their bingo games. Although possessing great wealth, Catholics still want public tax money to support their schools

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and colleges. Can there be any doubt of dishonesty?

V

Roman Catholics affirm the falsehood of their doctrines by continually changing them. Each year it seems that some firm and steadfast rules are changed in some way. Many Catholic fairy tales are being exploded. St. Christopher for instance, two years ago was decanonized as a saint because there is no proof that he ever existed. The ceremonies are no longer given in Latin. As a matter of fact, in many worship services hippy music programs, lewd dances, and plays are given to attract bigger crowds. Also, eating meat on Friday is now allowed in order to attract more people. Traditional policies of birth control and priesthood celibacy are now extremely shaky. Truth never changes.

VI

Roman Catholics have a sordid and shameful history. Many Popes have been highly immoral as were John X and John XII. A long line of murder, adultery and thievery can be found in Roman history. Catholicism has always flourished in the midst of ignorance. The sale of relics and indulgences spurred Luther's reformation. Thousands of Anabaptists through the years were beaten, tortured, and killed by Catholics. Who can read of the Spanish inquisition and not be burned to the soul by the cruelty of the Roman inquisitors?

VII

Roman Catholicism is the great whore mentioned in Revelation 17.

A few of the implications of this passage are as follows:

A one-world church under the lead of Catholicism (vs. 1).

Catholicism is the bride of the Anti-Christ (vs. 18).

Drunkness with the blood of saints murdered by her (vs. 2).

Her ultimate overthrow by the Anti-Christ himself. (Rev. 18:2).

VIII

I am not a Catholic, because Catholics are going to hell. (Rev. 19:20).



"Meaning... Church"

(Continued from page 6)

stood, the Holy Spirit used the word in the same sense the Greeks used it, else how could He convey to them what He wished to convey? According to Thayer, the Greeks used it to designate "a gathering of citizens called out from their homes into some public place; an assembly." (Lexicon).

Greek scholarship is agreed that the word "ekklesia" means "an assembly."

Liddell and Scott: "An assembly of citizens summoned by the crier, the legislative body." (Lexicon).

Dean Trench: "Ekklesia, as all know, was the lawful assembly in a free Greek city of all those possessed of the rights of citizenship, for the transaction of public affairs." (Synonyms of the New Testament, page 17).

Edward Robinson: "Ekklesia, a convocation, assembly, congregation. In the literal sense a popular, or rather assembly, composed of persons legally summoned." (Lexicon).

A. H. Strong: Ekklesia "signified merely an assembly, however gathered or summoned. The church was never so large that it could not assemble." (Systematic Theology, III, 891).

Englishman's Greek Concordance: "Ekklesia: an assembly."

Berry: "Ekklesia: an assembly." (Lexicon).

J. Strong: "Ekklesia: an assembly, church." (Greek Dictionary).

Vincent: "Originally an assembly of citizens, regularly summoned." (Word Studies).

Rotherham: "It is well known that the Greek word for 'church' is ekklesia and that ekklesia is strictly and fully called-out assembly." (Appendix to his translation, page 268).

A. Campbell: "Ekklesia literally signifies an assembly called out

from others and is used among the Greeks, particularly the Athenians, for their popular assemblies, summoned by their chief magistrates and in which none but citizens had a right to sit. By inherent power it may be applied to any body of men called out and assembled in one place. If it ever loses the idea of calling out and assembling, it loses its principal features and its primitive use." (Christian Baptist, page 214).

Even C. I. Scofield, the editor of the Scofield Reference Bible, whose notes are responsible for a great deal of the modern-day nonchalant acceptance of the invisible church theory, states that the meaning of the word "ekklesia" is "an assembly of called-out ones. The word is used of any assembly; the word itself implies no more, as e. g., the town-meeting at Ephesus (Acts 19:39), and Israel, called out of Egypt and assembled in the wilderness (Acts 19:39)." (See Scofield Reference Bible, page 1021).

If the word means "assembly," and there is no indication that it means anything else, then, as Roy Mason states in his Church That Jesus Built, the "very strongest argument against the 'universal, invisible theory' is a correct understanding of the meaning of the word ecclesia or church" (page 27). The supposed "universal, invisible church" is as far from being an assembly as hundreds of bricks, scattered in all parts of the world, are from being a house.

THE USAGE OF "EKKLESIA" IN THE NEW TESTAMENT

So far as the Lord's church is concerned, the usage of the word "ekklesia" in the New Testament establishes for us the truth as to its meaning. We assert that there is not one instance in the New Testament where the word "ekklesia" refers to anything but an assembly. In the New Testament, "ekklesia" is used 111 times and refers to three different groups:

(1) Israel in the wilderness (Acts 7:38). Stephen refers to "the church (ekklesia) in the wilderness." This was an assembly.

(2) The governmental body of Ephesus (Acts 19:32, 39, 41). "Ekklesia" refers to this body, not to the mob.

(3) The church of the Lord Jesus Christ. This church, of course, is the church with which we are concerned. The New Testament refers to it 111 times—36 times in the plural, 75 in the singular. (Englishman's Greek Concordance).

In the first two above-mentioned cases of the usage of the word "ekklesia," there is no doubt as to the meaning of the word; it is plainly an assembly. And to the careful student, that is plainly the meaning of the word in every instance where it is used of Christ's church.

There is a three-fold use of "ekklesia," when referring to our Lord's church:

(a) Concretely, in the singular. By "concretely" is meant, "having a specific application; particular." (Webster's Dictionary). To cite an instance, notice I Corinthians 1:2—"... the church of God which is at Corinth." This is a specific reference to one "ekklesia."

(b) Concretely, in the plural. An instance of this is I Corinthians 16:19: "The churches of Asia salute you."

(c) Abstractly and generically, in the institutional senses. This is the sense of such passages as Matthew 16:18, Ephesians 5:25-27, I Timothy 3:15, Hebrews 12:23, etc. In this abstract generic, institutional sense we use the words home, jury, man, marriage, and many others. We might say, "The automobile is the most common means of transportation." By that we would not refer to any particular automobile, neither would we refer to one big universal automobile; we would be speaking abstractly.

It is thought by some good

THE BAPTIST EXAMINER

AUGUST 28, 1971

PAGE SEVEN

brethren who do not hold to the universal, invisible church theory that Hebrews 12:23 is referring to a prospective church and that all the saved will constitute that church when all get to glory. That all the saved will be assembled in glory and that they then will be an assembly is certainly true. But if Hebrews 12:23 is more carefully studied, it will be seen that the "general assembly" there spoken of is not synonymous to the "church of the firstborn," but rather to the "innumerable company of angels" (verse 22), a phrase that immediately precedes the words "general assembly" in the same sentence. Notice that it is to "the general assembly" AND "church of the firstborn" to which the Hebrews had already come. This is referring to two different bodies, as the conjunction "and" indicates, and should not be confused to mean the same. This fact is even more clear when it is understood that two different words are used, "paneguris" for assembly and "ekklesia" for church.

Arthur Pink contends for this particular view and offers this helpful comment: "There is no 'and' between the 'innumerable company of angels' and the 'general assembly,' as there is in every other instance in these verses when a new object is introduced. Personally, we regard this third expression as in opposition (the placing together of two nouns, one of which explains the other) to the former, thus 'unto an innumerable company of angels — the general assembly.' There are various ranks and orders among the angels: principalities and powers, thrones and dominions, seraphim and cherubim, and the 'general assembly' of them would be the solemn convocation of all the angelic hosts [an innumerable company] before the throne of God." (Hebrews, III, page 149).

Alford says: "So that... there is no way left but to see, in the church of first born ones, who are enrolled in heaven, the church below. And this view is justified by every consideration — for, 1. Thus ecclesia is explained, which everywhere, when used of men, and not of angels, designates the assembly of saints on earth." (The New Testament for English Readers, in loco).

So we conclude that the ref-

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erence to the "church of the firstborn" (literally "first-born ones") in Hebrews 12:23 is a reference to the Lord's church in the abstract or generic sense, not to a church in prospect. "Paul addressed these Hebrew Christians as belonging to local churches." (J. R. Graves, Intercommunion, page 133).

We will deal with this passage in a more elaborate manner later on, showing more conclusively this truth.

USAGE OF "EKKLESIA" IN THE SEPTUAGINT

The Septuagint is the Greek translation of the Old Testament

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made by 70 Jewish translators several years before the coming of Christ. This is the translation from which the Lord Jesus Christ read.

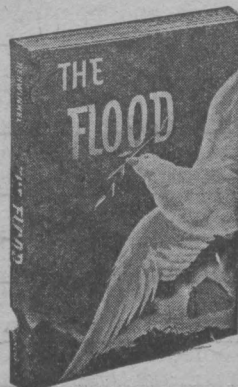
Because of the fact that the Hebrew word "qahal" "sometimes means the whole Israelitish people and is sometimes translated by "ekklesia" (Thomas), it has been mistakenly concluded that "ekklesia" must have the same breadth of meaning as "qahal."

Both B. H. Carroll and Jesse B. Thomas clearly refute this notion. They show that the translators NEVER USED "EKKLESIA" TO TRANSLATE "QAHAL" EXCEPT IN THOSE PLACES WHERE THE REFERENCE IS TO A GATHERING TOGETHER, AN ASSEMBLY.

Carroll states: "By an inductive study of all the ekklesia passages, you will see for yourselves that in the Septuagint it never means 'all Israel whether assembled or unassembled,' but that in every instance it means a gathering together, an assembly." (Ecclesia — The Church, page 44).

After taking a careful look at each of the instances in the Old Testament translated by "ekklesia," Carroll says, "In no one of the 114 instances does it mean an unassembled ekklesia." (page 53).

Thomas, in The Church and the (Continued on page 8, column 1)



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"Meaning...Church"

(Continued from page seven)
Kingdom, says, "It was, thereupon, inversely and most illogically inferred that, since qahal sometimes means the whole Israelitish people and is sometimes translated by *ekklesia*, therefore *ekklesia* must always take on like breadth of meaning. Reference to the LXX, however, so far from encouraging such an implication, have carefully precluded it. For when qahal has the broad sense it is never translated by *ekklesia*, but by another word." (Page 201).

On pages 216, 217, Thomas goes on to say, "It has been affirmed, however, that the word 'congregation' here used as the equivalent of *ekklesia*, and the word *qahal*, which it translates in the passages in question, refers to the whole nation; and the word *ekklesia*, thus broadened in meaning in its usage, has led to like broadening of meaning in its usage by New Testament writers. Aside from the grotesque incongruity of the notion of an *unassembled* assembly or *uncongregated congregation*, we may wisely listen to the conclusions of the eminent linguistic master, F. J. A. Hort. "There are two words in Hebrew," he says, 'referring to the Israelitish community. The one (*edah*) designates the society itself, formed by the children of Israel or their representative heads, whether *assembled* or *not assembled*.' The other (*qahal*) is 'properly their *actual meeting together*.' The two words sometimes occur together and may be rendered in such a case, the 'assembly of the congregation.' The LXX choice of the word *ekklesia* to designate the actual assembly, rather than the Israelitish people at large, he thinks due, as before explained, to the apparent etymological origin of the Greek and Hebrew word from a common root, signifying to summon or call out." (Ibid).

CONCLUSION

We conclude this chapter with a list of reasons why an "ekklesia" is to be considered nothing but an *assembly*:

1. *Assembly* is the true meaning of the word "ekklesia."
2. The usage of the word in classical Greek does not permit the use of "ekklesia" to mean anything but an assembly. B. H. Carroll demonstrates this clearly in his *Ecclesia — The Church*. Late Prof. Roy of Wake Forest College, who taught the renowned A. T. Robertson, is quoted as saying, "I do not know of any passage in classical Greek, where *ekklesia* is used of unasssembled or unasssembling persons."
3. The Septuagint translation of the Old Testament, as we have seen, does not use the word "ekklesia" to refer to anything but an assembly. This reveals what the translators accepted the word to mean.
4. The language of the Bible, inspired by the Holy Spirit, was

the language of the people, as Greek scholarship has well attested. We cannot, then, foolishly assume that the Holy Spirit would have inspired the use of "ekklesia" in any other sense than that which the word actually meant to the Greek-speaking peoples. Thomas says, "It cannot reasonably be assumed that a Greek-speaking Jew, and particularly that such an intelligently, self-adjusting writer as Paul, would stupidly or perversely employ a familiar word in a wholly foreign and unsuspected sense." (Ibid. page 209).

5. The use of "ekklesia" by the Lord Jesus Christ prohibits us from assuming that anything but an assembly is meant. Commenting on what the word "ekklesia" means in Matthew 16:18, Roy Mason says:

"Let us, for the sake of argument, say that we are in doubt as to what Christ meant by 'church' in this passage just mentioned, which is the first in which the term occurs. Let us look at the other places in which He uses the word, and see what He meant there. We find, upon making a careful search that He subsequently used the word *ecclesia* or church twenty-one times. Following the first place in which church is mentioned, we find that the next, and the last place in which church is mentioned in the Gospels, is Matthew 18:17, where Jesus says: 'Tell it to the church, but if he neglect to hear the church . . . To affirm that Jesus was here speaking of a universal, invisible church would be to descend to absurdity, since it would be impossible for a church member to bring a matter before a universal, invisible, unorganized 'church' not possessing locality. Jesus plainly meant, local assembly; nothing else would fit the case at all.

"The other instances in which Christ used the word *ecclesia* are found in the Revelation. Examples are as follows: 'To the angel of the church at Ephesus,' 'Hear what the Spirit sayeth to the churches,' 'The seven churches,' etc. With reference to the last example, Sir William Ramsey, world-renowned scholar, affirms that the seven churches were actual, local churches that existed at that time. In each of the twenty-one times that Jesus used *ecclesia*, subsequently to His utterance recorded in Matthew 16:18, He plainly and unmistakably referred to the local assembly. As T. T. Eaton remarks, in commenting on this question: 'The probability therefore is 21 to nothing that He meant local assembly in Matthew 16:18. A probability of twenty-one to nothing is a certainty. Hence it is certain that Christ meant the local assembly when He said: 'On this rock I will build my church.'" (The Church That Jesus Built, pages 31, 32).

6. There is nothing in any passage of the New Testament that demands a broader meaning for "ekklesia" than that of an assembly. When a writer uses the word generically or abstractly, we are not to assume that he refers to anything else but that which "ekklesia" is known to mean, i.e., an assembly. To consider a generic and abstract reference to contain some other idea than what "ekklesia" clearly is seen to mean in concrete references is unjustified assumption of the most extreme, foolish sort. Why is it that men compass land and sea to stretch abstract uses of "ekklesia" into realms that are totally foreign to the meaning of the word, as it is clearly revealed in numerous other passages?

7. The Scriptures are completely silent so far as teaching that there is more than one kind of an "ekklesia." Mr. Scofield, however, ingeniously is able to find as many as **THREE** churches in one verse of Scripture! (See his marginal references to I Corinthians 12:28). We are not surprised, however, to find absolutely a **total lack** of any evidence given

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I am so thankful to our Lord for you, and the staff of God's elect at The Baptist Examiner and for some of God's choice men whose messages are printed in The Baptist Examiner.

The Baptist Examiner is a good name because it examined me, and found me quite a bit wrong in doctrine, but I thank God that I asked Him when He called me to preach, to show me

God's way and lead me from man's tradition, and He has been doing this continually. Praise the Lord!

Bro. Gilpin, I want to make a Biblical pledge: As long as God permits and provides, I want to send at least 10 subs to The Baptist Examiner each month.

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Eld. H. R. Carver,
Newport, Tennessee

to justify such an idea, for the apostle refers to only **ONE** church in the verse, using the word "ekklesia" a single time.

8. Historians tell us that no other kind of an "ekklesia" was thought of until post-apostolic times. Harnack, in his *History of Dogma*, states: "The expression, invisible church, is found for the first time in Hegessipus. Eusebius, Tertullian, Clement of Alexandria, Hiero, Cornelius, and Cyprian, all used the term holy churches and never the Catholic or Universal Church."

Owen says, "In no approved writer for two hundred years after Christ is mention made of any organized, visibly professing church except a local *congregation*." (Church Manual, by Crowell, page 36).

The early writers knew nothing of a universal, invisible church; instead they speak in this manner:

Clement, A.D. 217 — "To the church of God which sojourns at Rome;" "To the church of God sojourning at Corinth."

Eusebius referring to this epistle of this Clement, great and admirable, which he wrote in the

name of the church of Rome to the church of Corinth: sedition then having arisen in the latter church. We are aware that this epistle has been publicly read in very many churches — both in old times, also in our day.

Irenaeus, A.D. 175-200 — "For the churches which have been planted in Germany do not believe or hand down anything different; nor do those (i.e., churches) in Spain; nor those in Gaul; nor those in the East; nor those in Egypt; nor those in Lybia; nor those which have been established in the central regions of the world."

Tertullian, A.D. 150, expressed the idea of a Christian church in his day in these words: "Three are sufficient to form a church, although they be laymen." (Quotations from Old Landmarkism, pages 40, 41).

We believe that no fact is better established than the truth we have sought to present in this chapter. All other theories of the church must lie crushed to fine pieces, yea, ground to a powder, under the avalanche of truth that stands upon them.

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Theodosia Ernest

(Continued from page six)

ters of controversy which arise therein; that, in like manner, a representation of the whole should govern and determine in regard to every part, and to all the parts united, that is, that a *majority shall govern*; and, consequently, that appeals may be carried from lower to higher judicatories, till they be finally decided by the collected wisdom and united voice of the *whole Church*.

"So far, therefore, is each separate congregation from being an *independent Church*, that it is, by the very genius of Presbyterianism, necessarily considered as but a part of that whole which is emphatically called the Church and which is to decide for them all questions of doctrine and discipline which may arise in any of these parts. It is, simply, an integral part of a great confederation, having no separate rights of its own, but in all things subject to the control of that assembly which claims to be the representative of the *whole Church*.

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

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PAGE EIGHT