

The Baptist Examiner

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

VOL. 41, No. 2

ASHLAND, KENTUCKY, FEBRUARY 12, 1972

WHOLE NUMBER 1726

Scriptures Showing Church Not Universal

I Corinthians 12:28

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

This is the passage in which Mr. Scofield remarkably finds three churches. In his center-reference he lists "churches (local) . . . church (true) . . . church (visible)." We seriously doubt that the apostle (or the Holy Spirit) had such a trio as this in mind when he penned these words! The apostle Paul never refers to "local," "visible" churches or to a "true church." The churches he writes of were certainly located, visible and true, but he never uses such terms for the simple reason that locality and visibility inhere in the word "ekklesia," and if reference is to a church of Christ, it is certainly

a "true" one.

We today who write or speak on the subject of the church are accustomed to use such terms as "local," "visible," etc., but these terms have come into use, not because they are Bible terms, but because it is necessary to clearly distinguish what is meant when reference is made to the church. The erroneous theories that exist today make it necessary that the inherent meaning of "ekklesia" be brought out by the use of such terms, while in Bible days it was unnecessary because all perfectly understood the word. No one in Bible times would use such an expression as "local church" for the very word "ekklesia" itself carried the thought of locality.

So to us it is clear that Paul refers to one kind of church throughout his letter to the Corinthians. Prior to 12:28, the word "ekklesia" is used in the epistle eight times and the meaning is

clear in every instance (see 1:2, 4:17, 6:4, 7:1, 10:32, 11:16, 18, 22). Why should it be thought that the apostle suddenly gave a new meaning to the word never before heard of, in 12:28, and that without any notice or explanation? Would the Corinthians understand him? When one considers these things the idea of the universal church advocate is seen to be unfounded.

The only "ekklesia" in which the various offices and gifts here mentioned could have been fulfilled is the only kind of "ekklesia" that there truly is, i. e., a real assembly. The apostles were in a real "ekklesia;" we find

BULLETIN

We have just learned that Bro. Ronald R. McTaggart, Jr., was killed in a car wreck and was buried on February 15 in Melbourne, Florida where he and his family were living. We have none of the details, but we hasten our special sympathy to his family who has meant very much to us through the years.

that prophets and teachers exercised their gifts in real assemblies (Acts 13:1, 15:32, 21:10, I Corinthians 14:4, 37, Ephesians 4:11); and were gifts of healings, helps, governments, and diversities of tongues exercised and fulfilled in an invisible "church" or a real "ekklesia"? To ask the question is to answer it.

Paul had said in verse 27, "Now ye (Corinthians) are the (a) body of Christ (a church, Eph. 1:22, 23), and members in particular." This is the same kind of church he writes of and to in verse 28.

Verses 29-31 will also reveal that Paul had in mind a real "ekklesia," as will the preceding verses (12-27). The illustration of the physical body, as presented in this chapter by Paul, could only apply to a real church.

I Corinthians 15:9

In this verse Paul says, "I persecuted the church of God." (Also Galatians 1:13 and Philippians 3:6). Some use this in behalf of the universal, invisible theory.

Did Paul mean that he persecuted all the elect of all time? Did Paul mean that he had persecuted all the saved since Pentecost? Did Paul have in mind a universal, invisible "church"? Was his persecution against a real "ekklesia" or against one that did not assemble and never has assembled?

The Ten Virgins — Picture Of Ten Saved Church Members

WILLARD WILLIS
Middletown, Ohio

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom."—Matt. 25:1.

"... then..." The word "then" looks back to chapter 24 where the Lord is referring to His return to the earth.

In verse three of chapter 24 the Disciples had asked the Lord three questions; namely: "tell us when shall these things be? And what shall be the sign of Thy coming, and the end of the world?"

The first part of our Lord's answer to these questions deals entirely with the Jewish people. For example (it is obvious that verses 5-13 (chapter 24) are clearly Jewish in view of the fact that verse five speaks of those who will claim to be Christ and will deceive people by their lie. We today are not about to be deceived by such a lie, for we know that Christ will come in the air and receive us unto himself.

It is obvious that verses 6-8 (chapter 24) refer to the tribulation period rather than to our present age. The famines, pestilences and earthquakes in divers places will occur during the tribulation.

You will note from verse 8 that

The truth is the church of God which Paul persecuted was the church at Jerusalem (see Acts 8:1-4, 9:18, 26:10). Thomas contends that "there is no proof that Paul's 'persecution ever went beyond the church at Jerusalem.' (The Church and The Kingdom, page 231).

However, Paul could here be speaking abstractly, as explained in the foregoing chapter; that is, he could mean that he persecuted the institution of God, the church. At any rate, we believe that those who were persecuted by this man would testify that it was not "invisible" persecution but real and visible against a real "ekklesia."

If we seem to be using repetition in saying that there is here no evidence whatsoever to support the universal, invisible theory, let it be remembered that this is simple truth and all that can or needs to be said. Ephesians 1:22, 23

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

The "church" and "body" are here synonymous — "the church, which is his body." The word "ekklesia" is here used abstractly, in the institutional sense; that is, of no church in particular. However, since Paul is writing to the church of Ephesus, we may safely conclude that the Ephesian church was certainly uppermost in his mind (see Eph. 4:1).

Because the church is here presented under the figure of a

all of these things are the "beginning of sorrows." They will be the beginning of sorrows for the Jewish people who will have to go through the great tribulation.

Verse nine (chapter 24) places the seal on the above argument when it declares, "and ye shall be hated of all nations for my



ELD. WILLARD WILLIS

name's sake." The "ye" here refers to the Jewish people rather than to the church.

A further confirmation of the above is to be found in verses 10-13 (chapter 24). We are certain of this because verse thirteen declares, "but he that shall endure unto the end shall be saved." What "end" does God the Spirit (Continued on page 6, column 3)

A New Church Is Organized At Raleigh, North Carolina

JOE WILSON
Winston-Salem, N.C.

It was my wonderful privilege to participate in the birth of a church on December 26th.

I have already written of the mission work that God gave our



JOE WILSON

church in Raleigh, N.C. Well, since we believe in church truth most strongly, and since we have no desire to hold people under our authority an undue length of time, we have organized this mission into a true church of

Jesus Christ.

It was in July that God began to work toward this end of establishing the church. Some folk made contact with me, and two of them immediately became members of our church. This was Will and Judy Bang. We authorized Brother Bang to begin to hold service in the Raleigh area relative to the possibility of starting a mission there. In a very short time, Brother and Sister Upchurch, and the Titus Dickerson family were ready to take their stand for the glorious truths for which Grace Baptist Church stands. And then others came rapidly until there were nineteen members of our church organized into a mission in Raleigh.

So far as I know there is no church in the Raleigh area that stands for strongly, and supports the truths that we stand for here, or that TBE stands for. This was an amazing strong start for a mission. I held a week's meeting with this group and was greatly blessed in my ministry there. This group is already giving twenty-five percent of their total offerings to mission work, plus extra mission offerings by many of the people. They are supporting TBE, Fred Halliman and Brother Burket, and looking forward to doing more mission work. God blessed these folk with good services, (Continued on page 7, column 2)

ROUGH TREATMENT

Some men were once repairing high-tension lines after a storm. The new poles they were using were "green" and thus able to conduct electricity. While working in the rain, they hoisted such a support where it could be propped into the hole dug for it. Trying to be helpful, one man thoughtlessly seized the butt end in order to guide it. Suddenly one of the workers made a run for him and knocked him sprawling. He arose from the sloppy street — muddy and ready for a fight. But his attacker pointed aloft to where the damp wooden shaft had contacted the power-line carrying 33,000 volts of electricity. Said the rescued man, "Had my friend not taken such (Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"BONDS THAT CAN NOT HOLD"

"Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."—Acts 2:24.

Of recent date, I noticed an article in the paper relative to Atlanta, Ga. Probably, I read it more closely because my grandson, John R., III, is in Atlanta, in school. Doubtlessly, I read it a little more closely in view of that than I would have otherwise.

It was the story of a wealthy

man in Atlanta who says he is deeply concerned about the condition of our American cities. He says the cities have a trend to supply everything by way of material needs, but there is not a thing done for people in the big cities, other than materially.

He is now embarked upon the venture of building a seven hundred million dollar complex.

Now that is a lot of money. I don't know where he is going to get it; and if he gets it, I wonder how he got it, and I wonder if

the Internal Revenue Service knows about it. But a seven hundred million dollar complex is a lot of money, and he is building this center, which he calls "Peachtree Center" (of course, you understand that Peachtree Street is the main street of Atlanta), so that people will be able to live, work, shop, play and go to church without ever leaving the center.

If you wish, they can work there; if they wish, they can live (Continued on page 2, column 2)

NO TIME FOR GOD

A certain preacher went home with one of his members to spend the night. Before retiring for the night he said to his host: "Bring me the Bible, and I will read some from it. We will have prayer and I will go to bed."

"We don't have a Bible," said the man.

"Then bring me a Testament," the preacher said.

"We don't have a Testament, either," said the man.

"Well, bring me the church paper and I will read something out of that."

"We can't afford to take the church paper, and would not have time to read it if we could afford it."

"What! No Bible, no Testament, (Continued on page 8, column 5)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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

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

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TAPE MINISTRY OF ARABIA BAPTIST CHURCH EXPANDED

Arabia Baptist Church, pastored by Brother Austin Fields, has expanded its tape ministry and are offering their tapes free of



ELD. AUSTIN FIELDS

charge to any and all who request them.

They can provide tapes either for an eight-track tape recorder, and also cassettes are available.

I need not tell you that we heartily recommend that our friends write to Brother Fields for directions relative to the securing of tapes from him. He is one of our dearest friends and we are deeply grateful for him and his ministry.

This is the same type of minis-

try that is carried on by Calvary Baptist Church and by the Grace Baptist Church of Winston-Salem, North Carolina, of which Brother Joe Wilson is pastor. These three churches — Arabia, Calvary, and Grace — are only too happy to send tapes free of charge to all who request them.

Calvary Baptist Church only has regular tapes but both Bro. Fields and Bro. Wilson have cassettes also.

If you wish information on any of these, please write to these brethren direct. Do not write me about them as this would only delay you.



"Bonds"

(Continued from page one)

there; they can shop there; they can play there; and they can go to church there, and never get out of this center in all their life.

The article went on to say that the reason why he had taken the attitude that he had was because people are racing from one place to another — living here, working there, trying to go to church someplace else. He said they race from one place to another, and they have little time for that which produces tranquillity.

When I read about it, I said, "Well, it is an attempt as far as the world is concerned, but there is a better way for tranquillity, and that is found in the Lord Jesus Christ, who is the Prince of Peace, who came to make peace through the blood of His cross; and who said:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." — John 14:27.

This peace, this tranquillity, that is ours in Jesus Christ, can be enjoyed by any man, regardless of where he lives, or where he works. If he lives in a mansion, or if he lives in a humble cottage; if he lives on Millionaire's Avenue or on Shantytown Road; if he knows the peace that comes through the Lord Jesus Christ, he can have an inner tranquillity that the world knows nothing at all about.

The reason that this is true is because the Lord Jesus Christ was victor over the grave. As my text says, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."

I

IT WAS NOT POSSIBLE FOR THE BONDS OF DEATH TO HOLD OUR LORD.

They put Him in the grave. The Government placed a watch around His tomb, to be sure that nobody stole His body out of the grave. They thought they had the thing secure. They said, "We remember that this deceiver (referring to Jesus) said during His life-

time that He was going to rise from the dead. We can't let this happen. We can't allow His disciples to come by night and perhaps steal His body away and make it appear that He has risen from the dead. Therefore, Pilate, give us a watch — give us a guard around His tomb, so that He will not be able to get out Himself, and nobody will be able to sneak His body away."

Pilate said, "You have your watch."

However, in spite of the watch, Jesus Christ arose from the dead 72 hours after He was buried. At the end of three days and three nights, the Lord Jesus Christ came forth from the grave, just as He had said that He would, and He certainly showed His superiority to the bondage of death when He came out of that grave.

Notice that those grave clothes were folded and left inside the grave — folded, as if He had leisurely laid them aside. There is no hint there that He came out in a hurry. He didn't just drop the grave clothes, but rather, He folded them and left them lying there within the grave.

The disciples saw Him. Women and men alike beheld Him, and on one occasion, over 500 individuals realized at one time that Jesus was alive from the dead.

The greatest attested fact in all history is the resurrection of the Lord Jesus Christ. He showed His superiority over the bondage of death. As the text says, "It was not possible that he should be holden of it."

When I think of that, I read that Jesus Himself had already said:

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." — John 10:18.

Here was a command that Jesus Christ had received from God the Father — a command which gave to Him power to take His life again. The Lord Jesus Christ rose from the grave and showed His superiority over the bonds of death just as it was already prophesied. Already the power had been given Him of God the Father, that He should rise from the dead.

How pathetic it would be if Jesus Christ had not risen from the dead! Not only so far as He Himself is concerned, but certainly it would be more than pathetic so far as you and I are concerned. We would have no assurance of our own resurrection.

The Apostle Paul said: "And if Christ be not raised, your faith is vain; ye are yet in your sins." — I Cor. 15:17.

In other words, Paul is saying to us that we would have no assurance of our own resurrection if we didn't have absolute proof that Jesus Christ was resurrected.

As sure as there is a God in Heaven, our faith would be in vain; and more than that, and worse than that, we would still be in our sins if we were worshipping today a Jesus who was still within the grave, when He said He was going to come out.

The assurance of my resurrection, the assurance that some day I am going to rise from the dead is linked to, and hinged upon, the resurrection of Jesus Christ.

How pathetic would it be if Jesus Christ had not risen from the dead? Beloved, I would have no certainty of my justification. I tell you, I have been justified. That is, God looks upon me as though I had never sinned one time in my life. That is what justification is. God takes me in Jesus Christ and marks me up as though I had never sinned one time, because Jesus Christ bore my sins on the cross. I say to you, I would have no certainty of justification if it were not for the resurrection.

We read: "Who was delivered for our offences, and was raised again for our justification." — Rom. 4:25.

THE BAPTIST EXAMINER

FEBRUARY 12, 1972

PAGE TWO

I WILL PRAISE HIM

J. E. ABBOTT
Benton, Arkansas

"Jesus went to Calvary's hill
With all my sins upon His head;
He paid the price of my redemption,
And died on the Cross in my stead.

It was there He died in shame for me
That from sin, He might set me free;
He saved my soul once burdened with sin
And opened Heaven's gates, so I might come in.

And when I reach that Heavenly shore
I will praise His name forever more;
For saving my soul and setting it free
And preparing a home in Heaven for me."

I wouldn't for one moment's time ever preach to you about justification, nor would I ever tell you that you and I can have justification in Jesus Christ if it were not true that Jesus Christ was raised from the dead.

Oh, how pathetic it would be if Jesus Christ's body were still within the grave! Not only is it true that His resurrection gives to us an assurance of our resurrection, and gives to us the certainty for our justification, but if Jesus Christ had not raised from the dead, then we would have no representative yonder in Heaven today.

In contrast, I read:

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." — Heb. 9:24.

Thank God, I have a representative there! Thank God, I have one yonder in Heaven who is looking after my affairs — the Lord Jesus Christ.

Oh, the wonder of the resurrection! My text says, "It was not possible that he should be holden of it." It wouldn't have made any difference if they had buried Jesus Christ in a block of solid granite, with a place scooped out big enough for His body to lie within it. It wouldn't have made any difference if, after they had buried Him in this sarcophagus of granite, if they had placed a marble slab over the top of it and had sealed it with steel bands.

Seventy-two hours after the body of Jesus Christ was laid in the grave of Joseph of Arimathea, that body came forth, and it would have come forth from the grave regardless of any attempt on the part of the Government to keep that body there. It wasn't possible that He be holden by the bonds of death.

Beloved, God had already said in John 10:18 that Jesus Christ was going to lay down His life, and take it up again. The honor of God was at stake. He had to come forth from the grave, and He did. Because of that, I have assurance of my resurrection, I have a certainty so far as my justification is concerned, and I now have a representative yonder in Heaven, looking after my affairs.

II

IT IS NOT POSSIBLE FOR ANY OTHER BONDS TO HOLD HIS KINGDOM.

The kingdom of the Lord Jesus

Christ is sure to prosper; His bride is sure to be had — just as sure as Jesus Christ came forth from the grave.

I say, beloved, it was impossible for Him to be holden in the bonds of death, and it is just as impossible that any other bonds or bands should hold His kingdom.

Let's notice. In Jesus' day, the world was overrun by Greek philosophy. When I was in college I used to read those philosophies of the Greeks, so I am somewhat acquainted with what the Greeks thought.

In Jesus' day, the world at large accepted the philosophy of the Greek philosophers. They were the religious leaders of that day. They were the ones who taught various philosophies relative to life and death; some of them even had a philosophy relative to life after death.

All of those philosophies were false. They were all established on error, and there was not one single Greek philosopher that taught the truth relative to life, death, and life hereafter.

That was what the teachings of Jesus Christ were confronted with, when the Son of God was here within this world. Everything He taught was contrary to, and divergent from, the philosophies of the Greeks. Yet the teachings of the Lord Jesus Christ prevailed, and the colossal systems of Greek philosophy have all perished and passed into oblivion, and the only place you will find the systems of philosophy that were advocated by the Greeks are the public libraries today. Nobody believes them; nobody accepts them; nobody follows them.

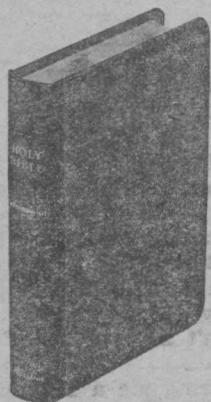
Yet, beloved, in Jesus' day, the Greek philosophers controlled the world, religiously. The Lord Jesus Christ came and gave to the world His teachings, giving them unto a little band of men whom He had gathered together, that He called His church, and He sent that church forth into the world against the philosophies of the Greeks. They died, but His church is still here.

I say, beloved, though the Greek philosophers were apparently riding in the saddle in Jesus' day, and though His teachings were being perpetrated and promulgated by a little band of ignorant fishermen, that little band of ignorant fishermen have succeeded, and the philosophies

(Continued on page 3, column 1)

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"Bonds"

(Continued from page two)
of the Greeks have all died.

I tell you, beloved, it is not possible that the bonds nor the bands of anything should hold back His kingdom.

It has often been said that there are certain powers that control society, such as wealth, power, rank, eloquence, and the army. If you analyze it, those five powers certainly control society.

In Jesus' day, not one of those five powers was on the side of the church that Jesus built. Instead, all five were arrayed against Him. Yet the church that Jesus built has come triumphant down through the years, whereas the philosophies of that day have all passed into oblivion.

Could it be otherwise? Did not the Lord Jesus Christ Himself say:

"Every plant, which my heavenly Father hath not planted, shall be rooted up."—Mt. 16:18.

Has He not taught us that these false churches and false philosophies should come to naught? Listen:

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—Rev. 17:16.

This is referring to the figure that is given to us in the first part of this 17th chapter of Revelation, which is that of an old whore, of whom it is said that she "sitteth upon many waters" and was "drunken with the blood of the saints."

It tells us also about the filthiness and fornication. It shows she had a golden cup that was full of abominations. It tells us many, many things, and it says that she was "the mother of harlots."

This old whore and these harlot daughters represent Roman Catholicism and the Protestant churches that have come out of Rome, and it says in the end of the chapter that the Anti-Christ "shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

I tell you, beloved, I look for-

ward to that day in anticipation, when the Protestant churches and the Catholic churches are a thing of the past. The Lord Jesus Christ said He was going to build His church, and nothing should prevail against it. He said, "Every plant, which my Heavenly Father hath not planted, shall be rooted up." He said that this group of false churches is going to be eaten, burned, and completely destroyed.

I tell you, beloved, as Jesus couldn't be holden by the bands of death and had to come out of the grave, so the kingdom of God, as taught by the Lord Jesus Christ — there is nothing that can hold it back. It has to succeed.

I turn to the Word of God and I read how that Paul said:

"Unto him be glory in the church by Christ Jesus THROUGHOUT ALL AGES, WORLD WITHOUT END."—Eph. 3:21.

Beloved, that church has to succeed. "World without end."

I come over a little further in the Word of God and I read how when the old whore and her harlot daughters are destroyed, and when the ecclesiastical burden that has been upon the necks of the saints through the years, is removed, how that the saints that make up the Bride of Christ shall shout over the damnation of the old whore and her harlot daughters. Listen:

"And after these things I heard a great voice of much people in heaven, saying, ALLELUIA: Salvation, and glory, and honour, and power, unto the Lord our God:

For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

And again they said, ALLELUIA. And her smoke rose up for ever and ever.

And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen: ALLELUIA.

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, ALLELUIA: for the Lord God omnipotent reigneth."—Rev. 19:1-6.

I tell you, beloved, it isn't possible that the kingdom of God shall be held back in any wise at all. It is going to come to pass exactly as it is prophesied within the Book of God.

The scholarship of the foes of Jesus Christ couldn't hold it back in His day. When He sat in the temple as a lad twelve years of age, they marveled at His hearing and His understanding and His answers. The Word of God says that He completely confounded the scholars of His day when He was a lad twelve years of age.

Modernism cannot hold back the kingdom of our God. The modernistic scholars who deny the Bible (and they are multitudinous) can't hold back the kingdom of God. I say to you, beloved, there are more Baptists in that group than I wish were there. There are plenty of Baptists today that are modernists, pure and simple — compromising every day for a meal ticket.

Oh, the number of Modernists today in Baptist ranks who compromise just in order to get along with the world! Beloved, in Jesus' day, the Lord Jesus Christ answered that crowd.

I think of the Fundamentalists, as well as the Modernists, that are compromisers. The average man who says, "I am a Fundamentalist of the Big-F type" — do you know what he believes? He believes what he says is the virgin birth, the Deity, the blood atonement, the resurrection of Christ; and he says he believes the Bible is the Word of God. But you pin him down, and you will find there is mighty little of the Bible he does believe so far as the great truths of the church and the doctrines of grace are concerned.

When a Fundamentalist says "I am a Fundamentalist with a big F" and preaches those five things, and that is all that he preaches, he denies the truth of the church that Jesus built. He denies the teachings of the great

doctrines of grace. He denies that Jesus Christ is going to have a Baptist bride. He denies that the church that Jesus built was a Baptist church. He denies the fact that these other so-called churches are but harlot daughters of the old whore, Rome.

Beloved, I say to you, in spite of Fundamentalists, and in spite of Modernists, and I'll go further and say in spite of the ecumenical movement today that has engulfed so many thousands of hitherto and heretofore good men — I'll say in spite of all these, it is impossible to hold back the kingdom of our God.

I am looking forward to that day when all the Bride of Christ shall four times shout "Alleluia" over the damnation of the lost of this crowd that is spoken of in Revelation 17:18, the old whore and her harlot daughters. I am looking forward to the time when we are going to see the church that Jesus Christ built prevail here within this world. I am looking forward to the time when there is going to be a Baptist Bride — not all Baptists, but the Baptists that have been true to the Word of God, and true to the Lord Jesus Christ; I am looking forward to the time when the Lord is going to have His Bride, a pure bride.

Oh, what a glorious blessing it is to look forward to that day, and I say there is nothing can hold back the king of our God anymore than the bonds of death could hold back the body of Jesus Christ.

III

IT IS NOT POSSIBLE TO HOLD IN BONDAGE ANYTHING THAT IS HIS.

They couldn't hold His body in the grave, and they are not going to be able to hold back His kingdom. Beloved, it isn't possible to hold in bondage anything that belongs to the Lord Jesus Christ.

The poor, struggling sinner that is here will be able to escape the bonds of his guilt, his depravity, his doubt, Satan, and the world. Can you name five any greater enemies that a depraved sinner can have than those — his guilt, his depravity, his doubts, Satan, and the world?

Do I speak to some poor sinner who has these to contend with? Do I speak to someone of that class? May I tell you that it is not possible to hold in bondage anything that is His, and if you are one of God's elect, He is going to draw you out. Listen:

"All that the Father giveth me shall come to me."—John 6:37.

"He shall see of the travail of his soul, and shall be satisfied."—Isa. 53:11.

Some of these days, the Lord Jesus Christ is going to look out over that ransomed throng, from the first man that was saved to the last man that shall ever be saved. What a crowd it is going to be! He is going to look out over that ransomed throng, and He says that He will be satisfied.

Listen again:

"Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped."—Psa. 124:7.

How do we escape? He breaks the snare.

I tell you, beloved, it is not possible that anything that belongs to Jesus Christ shall be held. That is true of the sinner.

Do I speak also to some bonded child of God, who is held captive by tribulation, temptation, or depression? Do I speak to some child of God who feels like there is no way out? I tell you, it is not possible for Satan to hold in bondage anything that belongs to the Lord Jesus Christ. We read:

"Many are the afflictions of the righteous: but the LORD DELIVERETH him out of them all."—Psa. 34:19.

"The Lord preserveth the simple: I was brought low, and HE HELPED ME. Return unto thy rest, O my soul: for the Lord hath dealt bountifully with thee."—Psa. 116:6,7.

Sometimes the Devil brings us mighty low. The bonded child of God is held captive by tribu-

lation and temptation and distress. Sometimes we get so depressed we just don't see any way out. This text says, "I was brought low, and he helped me. Return unto thy rest, O my soul."

Beloved, they couldn't keep the body of Jesus Christ in the grave; it was impossible for it to be holden by the bands of death. Likewise, it is impossible for the Devil to hold anything that belongs to Him.

IV

IT WILL BE IMPOSSIBLE FOR THE BODIES OF THE SAINTS TO BE HELD IN THE GRAVE.

We read: "But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming."—I Cor. 15:23.

As Christ came out of the grave, so we will, too. It is impossible that the bodies of the saints should be held in the grave.

Some of these days, there is going to take place a resurrection. How about that fellow who was in World War I, who lost a leg in Flanders Field? The same fellow was in World War II and lost an arm on one of the islands of the Pacific. He comes home and has operation after operation. Parts of his body have been taken from him. Where are they? Flanders Field. One of the islands of the Pacific. Scattered here and there. Some of these days, there is going to be a resurrection. Can you tell me how that body can be brought back together? I don't know, but I know this: that it is just as impossible for that body of the saint of God not to be brought together as it would be for Jesus Christ's body to be holden in the grave.

That body came out of the grave. That body of Jesus Christ came forth from the grave. Thank God, the bodies of His saints cannot be held in the grave, regardless of the operations that you have had, and irrespective of how many organs of your body you have lost — I contend that when the day of the resurrection comes, every one of those organs are to be brought back together. There is going to be a resurrection so far as your body is concerned, and it will be as impossible for that body not to be resurrected, as it would be for the body of Jesus Christ to be held in the grave.

V

SOMEDAY, THIS GROANING CREATION IS GOING TO BURST FORTH INTO THE GLORIOUS LIBERTY OF THE CHILDREN OF GOD.

You can't tell me that this creation in which we live is like God wants it. Sin came in the Garden of Eden, and this world has been contaminated with thorns and briars and thistles. This world isn't like it was when God made it.

But someday it is going to be. Listen:

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. 8:21.

"The wilderness and the solitary place shall be glad for them: and the desert shall rejoice, and blossom as the rose."—Isa. 35:1.

I think all of us like flowers, but I think some of you particularly love them. Some of you love them to the extent that you are willing to sacrifice to have them.

I tell you, beloved, someday, flowers are going to be as plentiful as weeds are today. The wilderness and the solitary places are going to rejoice and blossom as a rose.

I have ridden over thousands and thousands of acres of mesquite, without a sprig of grass growing, and I have seen the ground so parched that there was no grass there. Apparently no grass had grown since God pronounced a curse on this earth in Genesis 3. As I looked over

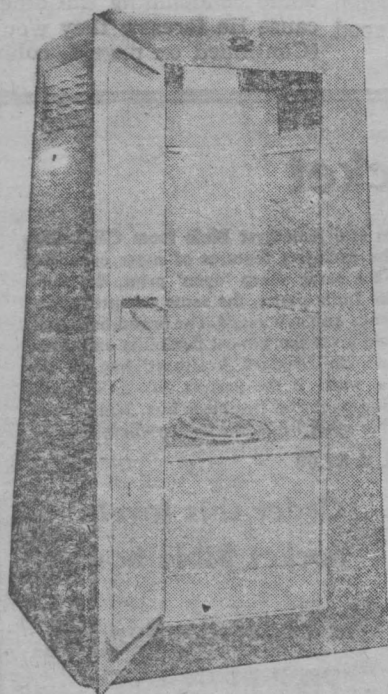
(Continued on page 6, column 1)

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The Baptist Examiner

FORUM

If election is not based on foreknowledge, then please explain I Peter 1:2 and Rom. 8:29-30.



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Election and foreknowledge go hand in hand. To say that election is based on foreknowledge or that foreknowledge is based on election would be to read something in that is not there.

Let me say from the very beginning that my God (who is the Almighty God of the Bible) is not a mere fortune teller. Most people try to say that God looked down into the future, saw who would believe, and chose him. **How utterly ridiculous.** If you have a god like that you do not have much. My God is sovereign. He is in control of all things. He does all things according to His own will and purpose. "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying My counsel shall stand, and I will do all My pleasure: calling a ravenous bird from the east, the man that executest My counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 46:9-11). The God that I serve is in complete control over all things, including the salvation of the lost. "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." (John 6:44). "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37).

The Scripture in question actually includes two different words, similar in meaning but different words. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you, and peace be multiplied." (I Peter 1:2) The word that is translated "foreknowledge" here is the Greek word "prognosis" and means "forethought." (It is the same word that we have in English—prognosis equal a forecast). The same word is used in Acts 2:23. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.")

Let us examine this verse a little more. It says that we are chosen according to God's forethought through being set apart by the Spirit and the blood of Jesus. I don't see anything here that would indicate that man has anything to do with it.

Now let us look at the passage in Romans. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." The word "foreknow" is from the Greek word "proginosko" which means to know beforehand. In other words, my

God knew me long before the world was created. He knew I was a sinner and deserving Hell, but He chose me to have eternal life.

This passage tells us that those whom God knew before were determined beforehand (predestinated) to be conformed to the image of His Son. It also says that those who were determined before to be conformed were called, justified, and glorified. According to God's eternal purpose this is the same as completed. We haven't experienced the glorification, **but we will.**

E. G. COOK

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One translation I have has I Pet. 1:2 saying, "Who were chosen and foreknown." Another says "Chosen of old in the purpose of God the Father." Still another says "Chosen-out ones, this choice having been determined by the foreordination of God the Father." However, most versions do use the word "foreknowledge." So maybe we should just admit that we were elected unto salvation according to the foreknowledge of God. I am perfectly willing to admit this to be the case, if you will bear with me for a moment.

Rom. 8:29-30 teaches plainly that God foreknew some people whom He predestinated, called, justified, and will glorify. Absolutely nothing is said, or even hinted about what He foreknew about these people. This reference is not debatable by any stretch of the imagination. There is absolutely no room for argument when it comes to these verses. Paul is talking about some people whom God foreknew, and the ones He foreknew He predestinated.

However, I am prepared to go further and say that what God knew about these people did play a part in His choosing them unto salvation. But I want to hasten to say that the teaching that God knew who would believe, and on the grounds of that He elected them was hatched out in the mind of a heretic and it has been swallowed by a lot of well-meaning Baptists who like it so well they do not even want to know the real truth of the matter. But there were some things that God knew about these people that did play a part in His choosing them. He knew they were all under sin, Rom. 3:9. He knew they did not understand, Rom. 3:11. In I Jno. 5:20 John says, "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true" So God knew these people could not understand until they were given an understanding. He knew these people would not seek Him, Rom. 3:11b. Then He knew they could not come to Christ unless He drew them to Christ, Jno. 6:44.

I see nothing wrong in saying that what God foreknew about these people played a part in their election, if you go to the Bible to see what it was that He foreknew. He knew He would not have any of Adam's race saved unless He elected them unto salvation.

One of the worst things about this day in which we live is human egotism. It is a day of BIG MAN and little God — or else no God.

The abominable theory that election is based upon God's foreknowledge, comes from human egotism. It is a theory that makes



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God's actions dependent upon what he knows GREAT BIG IMPORTANT MAN IS GOING TO DO. God looks into time and sees what this big chunk of egotism is GOING TO DO, then he elects it to come to pass. In reality, this is no election at all. It is a subservient God, following along and bringing to pass the things that he knows his creature is going to do. I have often told the story of the woman who had a dog that dominated the household. She said to him, "Get out!" But instead of leaving the room, he ran under the bed. The woman said, "Well, go under the bed then!" She found out what the dog wanted to do, and speedily acquiesced. Thus the woman did not boss the dog, the dog bossed her.

But no, no, no, God is not like that! He doesn't spend his time foreknowing what man is going to do, so he can fall in line and make man's plans come to pass. God is the Boss — not the critter of His creation.

But does God foreknow all things? To be sure he does. The Bible says so. (Acts 15:18) "Known unto God are all of his works from the foundation of the world."

God's foreknowledge goes along with his predestination, but it is not the predetermining factor. I believe that this is all that is indicated in the passages referred to by the questioner. To assume from these or other passages that God predetermines things because he foresees what human beings will do, and knows their choices beforehand, really means that God DOESN'T predetermine at all. He just falls in line with his creatures and lets them have their way. Besides, such interpretation makes such passages contradict other statements of the Bible.

What does REALLY determine God's predestination of events? The answer is found in Ephes. 1:5. Verse 5 says, "Having predestinated us unto the adoption of children by Jesus Christ to himself, ACCORDING TO THE GOOD PLEASURE OF HIS WILL." The good pleasure of God's will is the determining thing — not the knowledge of man's will. Then in verse 9 we

New Guinea Photo Story

NOTE: These pictures are the beginning of a series of pictures and with the exceptions of a few that will have to wait until later on, all will be in chronological order, of the Kapiago-Poguaia mission patrol. The pictures that I made before arriving at Yeddo are not developed as yet but I expect to have them ready in a week or two. This series of pictures begins at Yeddo and I will have a couple more batches that will follow up these.—F. T. Halliman.



This picture shows my tent as well as some of the area around Yeddo. If I am going no farther than Yeddo I do not take my tent along anymore. However, I was happy that I had it along this time to use at this place. The house that you see right next to the tent is a house that has been built for the government officers to use when they go on patrols in the area. Yeddo seldom gets a visit from the government officers and therefore the house is not looked after very good. It was in such poor condition this time I refused to sleep in it. This tent is 10x14 feet and is one of the best investments that I have ever made insofar as my patrol work is concerned. For several years I used an old tent that was given to me or a tarpaulin, both of which were full of holes, and almost every time it rained during the night the water would come in on my bed. This tent is most comfortable and keeps both myself and all my gear dry.

read, "Having made known unto us the mystery of his will, according to his good pleasure, WHICH HE HATH PURPOSED IN HIMSELF." Get that will you! God plans and brings things to pass, not in slavish servility to fallen man, but according to what he has purposed in Himself.

Let us take a look once more at that marvellous passage found in Dan. 4:35. Everybody ought to memorize this passage. It reads like this: "And all the inhabitants of the earth are reputed as nothing; and he doeth according to HIS WILL in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"

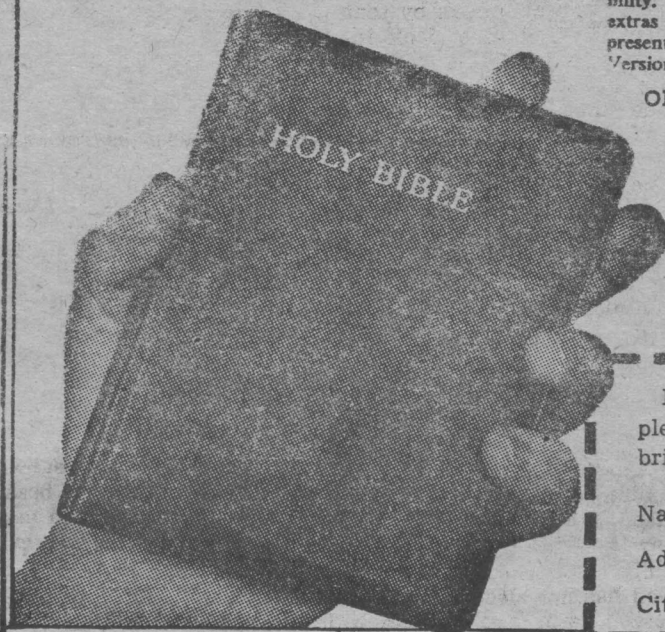
Thank God, for God! He does not have to look into the future and see what man is planning to do. HE DETERMINES what shall be done, according to "the good pleasure of His will."

AUSTIN FIELDS
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From these passages, it becomes very evident that God's action in electing us unto salvation is based upon His foreknowledge, but His foreknowledge of the elect is not based upon foreseen faith. It is the prominent belief among the Arminians that election unto salvation is the result of God's looking into the future, and on the basis of what He saw, He elected some to eternal life, while condemning the others because He foresaw they would not (Continued on page 5, column 1)

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This picture lets you look on the inside of the tent and see a few of the things that I live with in the bush. The bed is made by using a sleeve made of sail material 3x7 feet and putting two poles through it and stretching it over an "A" frame. This makes quite a comfortable bed and all you have to take with you when you are ready to leave is the sleeve and your bed roll. The box that you see sitting towards the back has been with me for the past 29 years and has traveled with me around the world. During the war I was ship's carpenter and it was originally made and used for a tool box. It has served faithfully as a toy chest for our children and for the past several years has seen some rugged service in the jungles and mountains of Papua-New Guinea. It is constructed in such a way (on purpose) that it is completely waterproof and will float when filled to capacity, the only metal about it is the hinges and the lock hasp. The chair that I use is a lawn fold-up chair, weighing just over two pounds. My table is of bush materials, a hurricane lamp (lantern) and my radio are visible on the table with a few items of food.

plained in I Pet. 1:2, may I ask on what basis does God foreknow? Many reply, Oh, God foreknows all things, but that does not answer our question. Brethren, God foreknows because He has predestinated what the future shall be. He can and does foreknow whom the elect are. This fact is borne out by Rom. 8:29.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."

From this verse, I gather that everyone He foreknew, He did predestinate. This is conclusive proof that God's foreknowledge rests upon His predestinating counsel, and not on our faith. Those who are regenerated are the elect of God whom He foreknew from before the foundation of the world, and whose names He recorded in the Lamb's book of Life, and whom He had predestinated that they be saved by His sovereign grace. Therefore, (Continued on page 6, column 1)



These two pictures are of the same individual. The picture of this man standing holding the bow and arrows is almost exactly as he looked the first time I ever saw him about 7 years ago, except at that time he was not in any smiling mood. The other picture shows him after God had worked a change in his heart and he is following his Lord in baptism.

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"THE LIVING DEAD"

"Turn away mine eyes from beholding vanity; and quicken Thou me in Thy way."—Psalm 119:37.

Today, let's consider the living dead. I'm not talking about Zombies, although that might be a good name ("Spiritual Zombies"). I'm referring to being dead while we are living. Remember the widow in I Tim. 5:6? She was living in pleasure, and so dead while she liveth. She was a Christian. She was a member of the Lord's church. Yet her eyes were constantly beholding vanity. Yes, she was alive spiritually but as far as her life counting for Christ, she was dead. That's a sad commentary for any woman, isn't it? And yet, how many of us are among the living dead?

Let's take a spiritual exam and see what our grade will be. When I took this test, I flunked. Even as I believe the Psalmist did; hence the prayer of our text, "Turn away mine eyes from beholding vanity; and quicken Thou me in Thy way." There are only three questions on this particular test so pick up your spiritual pencil and see how well you do.

1. When I think of Christ on the cross, does it break my heart and bring me to my knees in adoration and worship? Or rather can I brush it aside with hardly a thought and never a tear, it being so common place with me that it stirs no emotion?

2. When I think of multitudes dying without Christ does it stir me to fervent zeal to tell them about the Saviour? Am I constrained to witness for the glory of God? Or rather, do I sit in my nice orderly home, using it as a cocoon, to shelter me from the warfare, offering excuses of being too shy, don't know what to say, etc.?

3. When I think of dying and standing before my God and rewards being given, does this cause me to press forward eagerly striving to win the prize?

Or rather am I cold and slothful in the Master's service? The care of the children, the work of the home, superficial illnesses, I'm too old, and similar excuses rob us of blessings now and rewards later.

It's a difficult test, isn't it? And yet no matter how much we grieve about our being dead yet living, we are unable to change a thing. That's why the Psalmist said, "quicken THOU me." Only the Lord has the power to make alive. He said I am the Way, the Truth and the LIFE. The Psalmist also said, "quicken Thou me in THY WAY." Before we can be made alive to the Lord's way,



This is the man that led a group of tribal warriors that was to attack our patrol. However, God had placed a large river between us that had to be bridged before it could be crossed, and that gave me just enough time to convince them that we were already half dead from starvation, and that we came to try to help folk like them. I do not know how long that river has been there, but every time I see it, I thank God for it. There is one thing that I do know and that is that all rivers, and this one in particular, that the Lord makes, are not made solely to act as a drainage system.

When I left on this first patrol into this area several years ago I did not know this river even existed, and while our patrol had been hopelessly lost in this dense jungle area for several days, we were not lost insofar as God was concerned, for He directed our steps to meet some of His elect on the banks of this river for the first time and while their intentions were meant for evil, God intended it for good. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out." (Rom. 11:33).

He must turn our eyes away from syrians. It says that when they beholding vanity. These old awoke in the morning, behold, fleshly eyes of ours must have they were all dead corpses. (Is divine power exerted on them to there any other kind of corpse?). turn them away from vain things. But when you think about it, They love to behold worthless, they truly were dead corpses. empty, proud and fruitless things. They were dead spiritually and To behold means "to stare intently." Remember when John who love the Lord are not dead corpses but it could very well be that we are the living dead.

May it please the Lord to make the Psalmist's prayer our prayer. "Turn away mine eyes from beholding vanity; and quicken Thou me in Thy way."

I always get a chuckle when I read II Kings 19:35 where the Lord smote the army of the As-

The Forum

(Continued from page 4)

believe.

The Arminian view that God's foreknowledge is the result of His foreseeing the future is a misconception of what God is, and what the Scriptures teach regarding Him. People, God's knowledge of the future is not based upon His seeing that certain events are coming to pass. Rather He foresees the end from the beginning because He knew what the end would be from before the foundation of the world, and the knowledge is not based upon His foreseeing.

"For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee: and thou hast said in thine heart, I am, and none else beside me."—Isa. 47:10.

The foreknowledge of our mighty God is based upon something more substantial than what He sees in each of His children. Were His knowledge of the future based upon the action of the elect, what a flimsy, sandy foundation that would be. He knows

and has stated, "There is none righteous, no not one." Therefore, I can tell you that His foreknowing those whom He wills to save was not based on foreseen faith, works or belief on their part for such a theory denies that God foreknew everything. May I explain to you what I mean by that statement. If God must look into our lives to determine whether we will believe, then we can only conclude that He didn't know until He looked. Thus by looking at us He had knowledge of things unknown by Him before He looked. Thus man becomes God's instructor, counselor or teacher.

"For who hath known the mind of the Lord? or who hath been his counselor?" Rom. 11:34.

If I had the opportunity of asking each reader of T.B.E. whether man could counsel God, perhaps all without exception would answer, "No." If one cannot teach the Lord, then why would you teach that God's foreknowledge is based upon His foreseeing that certain events will come to pass.

Having established the fact that God has not elected on basis of foreseen faith, yet election is based on foreknowledge as ex-

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The Forum

(Continued from page five)

all of God's work rests on His foreknowledge, which rests on His sovereignty in predestinating what that work should be, and whom it would involve.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will."—Eph. 1:4-5.

Verse 4 reveals that God made the choice and elected us unto salvation, and the purpose was that we should be holy and without blame, and then in verse 5, He reveals the basis of His foreknowledge and election is having predestinated us (elect) unto the adoption of children. Because God is sovereign, predestinating all things according to the good pleasure of His will, we can all shout, "Salvation is of the Lord," from predestination, foreknowledge, quickening, calling, preserving and glorification.



"Bonds"

(Continued from page three)

the mesquite, the wasteland, I thought, "What is it going to be like when my Lord comes?" Beloved, the promise is that the wilderness and the solitary places are going to be glad, and the desert is going to rejoice.

I tell you, beloved, I know it is coming to pass, because it is as impossible to hold in bondage anything that is His as it would be to hold the body of Jesus Christ in the grave.

Notice another Scripture.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for

the child shall die an hundred years old."—Isa. 65:20.

Talk about longevity, we have it here. People talk about Methuselah not being the age that the Bible says he was. The promise is, that some of these days this world is going to be changed around to such an extent that a child shall die an hundred years old.

Notice again:

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."—Isa. 65:25.

I believe that it is going to come to pass that the wolf and the lamb, natural enemies today, are going to feed together. The lion, who doesn't know the taste of straw today, who lives only with the thought of blood in his mind — that lion and the bull are going to eat straw together, and dust shall be the serpent's meat. There won't be any hurting, there won't be any destroying, in all the holy mountain of God, and this earth is going to be a holy mountain unto the Lord someday.

CONCLUSION

Listen, beloved, they couldn't keep the body of Jesus Christ in the grave. It was impossible that it be holden by the bonds of death, and it is not possible that any other bonds or bands shall hold back His kingdom. His kingdom is sure to succeed, and the Lord Jesus Christ's church is sure to triumph, and someday His Bride is going to shout His praise throughout eternity. I say it is not possible to hold in bondage anything that is His today.

A lost, struggling sinner cannot be held forever in bondage. A poor, dejected saint cannot be held in bondage. The bodies of the saints can't be held in the grave, and thank God, this groaning creation is going to be de-

livered from the bondage of corruption into the glorious liberty of the children of God. Why? Because the Lord Jesus Christ came forth from the grave.

Doesn't it make you happy, beloved, to know that you are a child of God, and to know that you have this assurance that you can fall back upon this truth?

Sinner friend, might it please God to draw you out, to save your soul, and to make you just as happy as I am this morning, and to send you out into the world with a different outlook on life, knowing that God is on His throne, and that someday nothing that belongs to Him will be held in bondage, but rather, will be made free, just like the body of Jesus Christ came forth from the grave.

May God bless you, may God save you, and may God add you to this body this morning!



The Ten Virgins

(Continued from page one)

have in mind? We are certain that reference is to the end of the tribulation. Many would have us believe that the reference is to salvation in our present age; that is, only those who hold out faithful to the end of their life shall be saved. However, we are sure that reference is to physical life rather than spiritual life. The reference is to those who will escape the tribulation and enter into the millennium.

A further study of verses 14-21 (chapter 24) will also show that reference is to the Jews during the tribulation. In fact, verse 21 declares, "then shall be great tribulation."

The latter part of chapter 24 deals with the return of Christ and thus leads us to present study of the "ten virgins."

VIRGINS — SAVED OR LOST

It is the conviction of most people that five of the virgins were saved and five were lost. I'm convinced that this idea is in error. I base my conviction upon the fact that they are all termed "virgins." It is true that five are "wise" and five are "foolish," but it is also a fact that all ten of them are virgins. Those who consider them to be lost base their argument upon the fact that they are termed "foolish;" however, this idea is silenced forever by Galatians 3:1 where the saved Galatians are termed "foolish."

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

"They that were foolish took their lamps, and took no oil with them."—Matt. 25:3.

We know from Psalm 119:105 that "their lamps" refer to God's Word.

"Thy Word is a lamp unto my feet, and a light unto my path."

Both the wise and the foolish virgins had the Word. The difference lay in the fact that the foolish "took no oil with them." The oil represents God the Spirit as given by way of the Lord's body, the church. Every saved person has God the Spirit in that he or she has spiritual life, but

those who are not members of the Lord's church lack the power given by the Spirit through the church.

A light bulb has all that is needed to give light except electricity. All that is needed is that the bulb be inserted into a socket and turned on. Even so, a believer has all that is needed to produce light (glorify God). All that is needed is that he or she be properly related to our Lord's church.

One cannot run without legs or lift without hands. The church represents the Lord's legs and hands; therefore, no one can run or lift for the Lord unless he or she is in the Lord's body, the church. One does not have access to the Lord's legs and hands outside the church. This is to say that only the Lord's legs and arms (the church...) can carry the great commission into all the world.

"Go YE therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with YOU always, even unto the end of the world. Amen. (Matt. 28: 19-20).

The "ye" and the "you" in these verses have references to the Lord's church. He has not commanded anyone else to "go," "baptize" and "teach." Neither has he promised to be with anyone else in church capacity.

It becomes obvious that there are many saved people ("foolish virgins") who have no oil in that they are not in the Lord's church.

"But the wise took oil in their vessels with their lamps" — Matt. 25:4.

One is "wise," yea, one is very wise to be a member of a New Testament Baptist Church, for it is only here that our works amount to anything.

I, in order to bring honor to myself in a race, must run the race with my own body. There is no honor for me when another person runs a race. Even so, for the Lord to be honored, he must be honored in His own body, the church; therefore, a person is "wise" to belong to His body and run the race of life with His legs.

JESUS TARRIES

"While the Bridegroom tarried, they all slumbered and slept."—Matt. 25:5.

The statement, "while the Bridegroom tarried," informs us regarding the period of time we are dealing with. It is our own age. The Bridegroom is now tarrying or waiting until all the elect are gathered in, and then He will return.

We are sure that the "five wise virgins" have to do with the Lord's church, seeing that the Lord's church is the "chaste virgin" that is to be married to Christ. If the "wise virgins" have to do with the church, then it is obvious that the "foolish virgins" have to do with the opposite or that which is not the church.

"And at midnight there was a cry made, behold the Bridegroom cometh: go ye out to meet him."—Matt. 25:6.

"Midnight" has to do with the end of the day of grace, or the coming of the blessed Lord to receive us unto himself.

"Then all those virgins arose, and trimmed their lamps."—Matt. 25:7.

Why do we trim a lamp? We

do so in order to remove that which has been burned up. The burned up portion represents past experiences. We must not rest on past experiences (excluding the salvation which we have in Christ), but we must trim our lamps and press on doing new work for the Lord every day.

"And the foolish virgins said unto the wise, Give us of your oil: for our lamps are gone (going) out."—Matt. 25:8.

Let me emphasize again that the "oil" has reference to God the Holy Spirit (Ex. 30:30-33). The "oil" is the outward and visible sign of the Spirit's inward and spiritual graces. You may remember that the holy ointment was to be used in consecrating the tabernacle and all of its vessels, and in setting apart certain persons for great offices. It was unlawful to use the oil for any other occasion; whoever did so was to be cut off from the people.

The consecrating unction was used on the tabernacle, which was a type of the body of Christ, and on the vessels of the tabernacle, to show that Christ and everything respecting Him, was under the sanctifying influence of the Holy Spirit. It was also used to set apart the Prophets, Priests and Kings, because it represented that which was to sustain their offices. Thus the "foolish virgins" showed their ignorance when they asked to borrow oil from the wise virgins, in view of the fact that it was unlawful to use the oil for other than that for which it was appointed.

A person, when he enters a New Testament Baptist Church, is anointed, in a sense of speaking, with the holy ointment; that is, he is empowered with God the Spirit for service. In like manner, a vessel had to be a part of the tabernacle before it was anointed.

"But the wise answered, saying, not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves."—Matt. 25:9.

We are sure that this verse does not have reference to salvation, in view of the fact that the wise said, "lest there be not enough." The precious Scriptures teach that the blood of our Lord Jesus Christ is sufficient to save all of the elect, and there is no question as to whether or not there is enough. Furthermore, the "wise virgins" would never have advised the foolish virgins to "go" and "buy" salvation. They were too wise to make such a gross error.

What, then, is meant by "go ye rather to them that sell, and buy for yourselves?" We, in order to answer this question, must first determine who it is that is trafficking in this "oil." The answer of course, is the Lord's church. But in what sense can the word "buy" be used regarding the benefits that are to be enjoyed in a Baptist Church? We will find the answer in Revelation 13:8:

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich . . ."

"And while they went to buy, the Bridegroom came; and they that were ready went in with Him to the marriage: and the door was shut."—Matt. 25:10.

MANY SAVED, BUT NOT A PART OF THE BRIDE

The foolish virgins waited too long before becoming interested in the truth. The result was that the wise went in to the marriage, (Continued on page 7, column 1)

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PAGE SIX

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The Ten Virgins

(Continued from page 6)

but the foolish were shut out. Let me emphasize that the Lord will only marry His church, for she only is a "chaste virgin."

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."—II Cor. 11:2.

The foolish virgins will be saved, yet so as by fire:

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."—I Cor. 3:15.

"Afterward came also the other virgins, saying, Lord, Lord, open to us."—Matt. 25:11.

It is interesting to note that the "foolish virgins" are still call-

ed "virgins" and that they say "Lord, Lord." Both of these statements leave no doubt regarding whether or not they were saved.

"But He answered and said, verily I say unto you, I know you not."—Matt. 25:12.

Those who believe the foolish were lost hang their hats on this verse. They take the statement "I know you not" to mean that Christ never did know them; however, there is a vast difference between "I know you not" and "I never knew you."

Our Lord, when he said, "I know you not" was saying, "I know you not as my wife." A husband should be able to say to any woman other than his wife, "I know you not" even though he may have known her as a friend for many years.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."—Matt. 25:13.

The best way to "watch" and not end up as the foolish virgins is to become a member of a New Testament Baptist Church immediately and work in that church with all your might; that is, if you know Jesus Christ as your Saviour and Lord.

Someone has said:

"I shall pass through this world but once. Any good thing therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again."



New Church

(Continued from page one)

good attendance, good offerings, and a wonderful spirit of fellowship in the intervening weeks while they were a mission of our church.

I have been privileged to have close fellowship with these folk, and consider them to be of the highest order of saints of God. I count it a high honor and a holy privilege to have had a part in the work they are doing, to have been used to lead them in these trying times, and to have them as my close friends and fellow laborers in the Lord's work.

Our church voted to organize them into a church on Dec. 26th, and we notified them of our plans. Well, some bad news was ahead for us before that glad day came around. I preached a Xmas message in our church, and sent it to one of the brethren there as a part of the tape ministry of our church. The brother,

Hugh Upchurch asked to play it for the Sunday School class and they did this. Well, the fat was in the fire. Folk cannot defend their observance of this pagan holiday, but they can sure get angry over attacks made on their heathen observances. Five of the folk were greatly upset over this message and over the mission's stand on Xmas. Four of them attended the Xmas program where they used to attend services. This brought much confusion in the mission and the folk who remained true were greatly hurt over this. I tell you, beloved, if preachers who know that Xmas is wrong — know that it is contrary to God's Word — know that it is of pagan origin — know it is a Roman Catholic thing — if these preachers would have the courage to tell their people the truth about Xmas, it would be so much easier on those of us who desire to stand for the truth. But it costs to stand true to God's Word, and many are not willing to pay the price.

Since this matter came up, I asked Brother Bang to inform the members of the mission that only those present for the organization service would be organized into a church, and the rest would remain members of our church. I have informed these five that if they do not get straightened out even their membership in our church and their responsibility thereto, that they will be excluded from our church for non-fellowship. This is most sad, and we wish that such things never happened, but these things were made very clear before we received these folk into our church and organized them into a mission. It is my desire that these five will see the error of their ways and get back in fellowship with us, and join the new church in Raleigh, and be with us in our efforts to serve the Lord. Why will God's people rebel against the clearest teaching of God's Word, and stand and divide over that which is most clearly and certainly contrary to God's Word? Well, let us remain true no matter what others do.

Well, fourteen members is a good start for any true church, and is twice as many as Grace Baptist Church was organized with. My wife and I left home Sunday morning on our way to Raleigh for the organizational service. We arrived in Cary, N.C. at the home of Will Bang and had some fellowship with this fine family before going on to the meeting place for the service of that day. Our own Sister James from Rocky Mount was present in this wonderful service. We arrived at the meeting place and had sweet fellowship with others as they began to come in for this great day. The Upchurch family, the Dickerson family, the Deb-nams, Mrs. Allen and her grandson — these were to make up the new church. Jimmy and Peggy Weir, who are faithful attenders, a dear elderly sister who visits regularly, Mrs. James and her son, Brent, Katie, Timmy, and myself. If there were others present, I have forgotten it. But these made up a wonderful congregation.

During the usual Sunday School time, I just talked with them about the situation as it existed here, and about what they should be and do as a church. Then we began the organization service. We sang a song, had prayer, and then I preached to them on the Great Commission. I should confess that I plagiarized (I seldom do this and I hope you don't know the meaning of the word), (Ed. Note: If you don't know the meaning, don't worry. I doubt if Bro. Joe even knows the meaning. One thing is certain—he doesn't know how to spell the word. I have printed it as he sent it in, but it is mis-spelled) a little from Willard Pyle on this one. I showed that it is a great commission because of the greatness of the person giving it, the great institution to which it was given, the great work involved in it, and the great promise attached to it. God enabled me to speak with liberty and seemed to bless the message to the hearts of those

present. It just seemed that the Lord was with us in a special way.

Then it was time for the organization. I read off the names of those who would be organized into the new church. I then pronounced these words, "On the authority of the Grace Baptist Church, I hereby declare that you are a church of our Lord Jesus Christ." Oh, what a blessed hour that is. Well do I remember when we became a church, and the few other times I have participated in a service like this. It is surely one of the most blessed events in the life of a preacher to have part in a service like this. How the blessed Spirit of our dear Lord seemed near to us. What a blessing this moment seemed to be to these dear people who have suffered much, and still have much to suffer for what they believe. I feel that this was a most solemn and blessed hour.

The church then observed the Lord's Supper. One of them had remarked as to how much he was looking forward to observing the Lord's Supper for the first time in his life. He had been a member of a professed Baptist Church for many years, but felt that he had never observed the Lord's Supper in all that time. And, my dear friend, if you use grape juice in the so-called Lord's Supper, you have never observed it either. You can no more observe the Lord's Supper with grape juice than you can baptize by sprinkling. In fact, you highly dishonor and grossly insult the precious blood of Christ when you use grape juice with its leaven which speaks of sin, to represent the sinless blood of Jesus Christ. So this was the first time that this man had observed the Lord's Supper, and his face showed the great joy that it was to him.

Now the service was over. A church had been born. A true church of the Lord Jesus Christ. Born by link-chain succession — the only way a true church could be born — the only way the church of Jesus Christ could be perpetuated through the ages 'til His coming again. The new church has chosen the name: "The Sovereign Grace Baptist Church." Will Bang has been chosen as acting pastor. Only God knows what the future holds for this church — what of ridicule, slander, and persecution — what of

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blessing and use in the Lord's work. I would urge all the readers of TBE to pray for this new church. It is on the front line. The shot is falling thick and fast around it. It is already hated as its Head and founder was hated. Here is a church that sound churches — such as churches that support TBE — that stand for the same things TBE stands for — can have full and sweet fellowship with. False churches and weak churches will not have much to do with this church, but sound churches who really desire to believe and practice the truth should have much in the way of prayer and fellowship for this new church.

I have been persecuted more, and suffered more, over this matter than over any single thing I have ever done in their Lord's work. I have been accused of being in direct rebellion against the Word of God. Our church has been accused of not being a true church. I have been bitterly hated and slandered because of my part in this work. Well, I've been there before, though not as badly. God has given me a tough hide through the years, and I feel that He will enable me to bear this reproach and slander and persecution. I have stood by what I believe the Bible teaches. I have acted according to that belief. I leave the matter in the hands of God, and will face it at the judgment seat of Christ for reward or loss of reward (I believe it will be a reward). Pray for us here at Grace Baptist Church. Pray for the Sovereign Grace Baptist Church of Raleigh, N.C. God bless you all.

Eld. Fred T. Halliman Missionary To New Guinea



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Church Not Universal

(Continued from Page One)

"body" could be used of something larger than a church, we cannot here go contrary to "ekklesia" and follow the figure beyond the word's true meaning. We must follow the figure only so far as it is in harmony with the known meaning of "ekklesia."

(2) The figure of a "body" (representing the church) is used only by Paul, and he himself clearly defines his own meaning. In I Corinthians 12:27, he says, "Now ye (church of Corinth, 1:2) are a body of (in relation to) Christ and members severally." (As rendered in The Expositor's Greek New Testament).

Paul thus uses the figure of a "body" to refer to the "ekklesia" which was at Corinth. This is Paul's own explanation as to what he means by the figure "body." (In Colossians 3:15, according to Hort, the phrase, "called in one body," is more accurately rendered "called in a body." If so, this verse also shows Paul's meaning of the figure "body.")

(3) Neither in Paul nor in any other writer is the figure "body" ever defined to refer to something universal and invisible. Therefore, to think of the figure in any other sense than as Paul defined it is to go beyond the inspired use.

(4) There is nothing in the figure ("body") that is in any wise inconsistent with the true sense of the word "ekklesia." A church is a "body," a functioning body. This cannot be said of the supposed "church" of the opposite theory.

(5) Actually, the figure of a "body" excludes the idea of the universal, invisible theorists, just as the word "ekklesia" does. Joseph Cross remarks, "The church is a body; but what sort of a body is that which can neither be seen nor identified? A body is an organism occupying space and having a definite locality. A mere aggregation is not a body: there must be organization as well. A heap of heads, hands, feet and other members would not make a body: they must be united in a system, each (Continued on page 8, column 1)

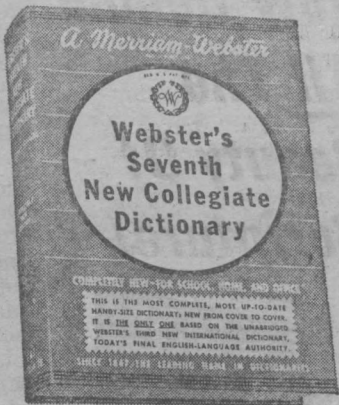
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INDEXED.

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Church Not Universal

in its proper place and pervaded by a common life." (From **Coals From the Altar**.)

"Miscellaneous, scattered, unattached units do not constitute a body." (B. H. Carroll).

In Paul's letter to the Corinthians (I Corinthians 12:12-27), he elaborates on the "body," as a figure or illustration of the ideal unity of the church, and what he says could only apply to an "ekklesia." It would be impossible for all the "members" of a universal, invisible church to suffer when one member suffered (12:25), or rejoice when one member was honoured (12:25), or be bound together in the coordination and cooperation as here exemplified. In no sense would a

universal, invisible church be such a "body."

Having thus shown that the figure "body" furnishes no ground for the universal, invisible church theory, we will briefly take notice of two other truths expressed in the verses:

(1) **Christ is the Head of the church**, His "body." The "Head" of the "body" functions through or by means of the "body." (From a functional point of view this makes an invisible church inconceivable). He built the church, commissioned the church, indwells it by His Spirit, and is its Sovereign Head. He is so to every one of His churches, just as He is "the Head of every man" in Christ (I Corinthians 11:3).

While referring to I Corinthians 11:3, we wish to call attention to the expression, "the head

of the woman is the man." The words "woman" and "man" are here used abstractly. Paul is not referring to a universal, invisible woman nor to a universal, invisible man. No one would think of such a thing as that. Yet when many read an abstract statement as "Christ is head of the church," every vestige of reasonable interpretation is "gone to the wind" and the church is "interpreted" to refer to something that no ordinary reader would ever have conceived. Such is the folly of those who force on abstract references ideas which are totally contrary to the concrete meanings of the words. When will we learn the simple fact that proper interpretation is to be done by approaching abstract references and figures with the purpose in mind of understanding them in the light of concrete definitions?

(2) **The church is filled with "the fulness of Him" (Christ)**. In the Old Testament, God's earthly "dwelling place" was the Tabernacle, built by Moses. His Glory filled the Holy of Holies and the Tabernacle was God's "house." Later, the Temple was built by Solomon; when it was completed the Glory of God came down and filled it. God's "house" was then the Temple. In Christ's ministry He built His church; on Pentecost the Glory of God filled it. Since then the "fulness of Him" has filled every individual expression of Christ's institution, the church. So the church is now God's "dwelling place" and "house."

B. H. Carroll says: "Even that remarkable passage, so often and so confidently quoted as referring exclusively to some supposed now-existing 'universal, invisible, spiritual church,' namely: Eph. 1:22, 23, 'And gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all' — even this very body, 'filled unto all the fulness of God,' is presently applied, in his prayer, to the particular congregation (Eph. 3:19)." (Ekklesia—the Church, page 10).

In dealing with Ephesians 1:22, 23, we have also had in mind Colossians 1:18, 24, where the church is likewise represented by the figure "body." What we have written, therefore, is suited to these verses, too. And while we are considering the use of the figure "body," we will here notice —

EPHESIANS 4:4

"... one body ..."

This verse, in a practical sense, comes under and is covered by the above discussion, except for the use of the term "one" before "body." So we will here only comment upon this particular point.

Again, we remind the reader that the figure must always be interpreted in harmony with the true meaning of that which it represents. We have seen that the figure "body" is used to represent the church, so we cannot take the figure beyond the meaning of "ekklesia." This excludes then, the idea of understanding the "one body" to refer to "the one universal, invisible church" for "ekklesia" is nowhere concretely defined to be universal and invisible.

There is really no difficulty in this reference to "one body" if we carefully study it in the light of the context. Paul's emphasis throughout is on unity or oneness. He refers to one body, one Spirit, one hope, one Lord, one faith, one baptism, one God. Why use the word "one" before such terms as "Spirit," "Lord," and "God?" No one at Ephesus thought that there were more, surely. Paul's use of the term is evidently in emphasis of unity, and he exhorts the Ephesians to endeavour to keep the unity of the Spirit. Ideal oneness is his theme, not how many Spirits, Lords, etc., that there are.

For more enlightenment, let us notice Paul's reference to "one baptism." He did not mean by

that expression that there was only one individual and particular immersion; he could not, for there had been at least as many immersions performed as there were church members. What did he mean? Previously, it appears he had had a problem with those at Corinth who had seemingly been baptized by different persons. Each thought that his baptism was different from that of the others. But it was not so. There was only ONE baptism, regardless of the number of ordained administrators. Paul's reference here in Ephesians to "one baptism" is emphasizing this same truth: there is but one baptism — the baptism commanded by Christ. Every Scriptural baptism is the same. **Oneness as to its kind and characteristics is Paul's thought.**

Now in the light of this, consider the "one body." For, as we may certainly say, "the one ekklesia." There is but one "ekklesia" as to kind, characteristics, etc., regardless of the number in existence. He is not referring to number. So far as the Spirit, Lord, and God are concerned, it is true that there is one Spirit, one Lord, and one God in a numerical sense; but that is not Paul's emphasis here, for the general tenor of the context, is oneness and unity. So he tells the church of Ephesus, "I therefore, the prisoner of the Lord, beseech you that ye . . . keep the unity of the Spirit in the bond of peace," and immediately mentions the "one body," the "ekklesia." The ideal unity in the "ekklesia" of Ephesus would be the fulfillment of keeping this oneness.

Thinking numerically, however, there are many expressions of that "one body," the church, just as there are many demonstrations of the "one baptism." Paul calls the church at Corinth "the (or 'a') body of Christ" (I Corinthians 12:27); he also tells the Colossians that they were "called in one (or 'a') body," and there the emphasis is on unity, too (Colossians 3:15). Every Scriptural church is such a body.

The person who would try to use this verse in favor of the universal, invisible church theory runs into some real difficulties. For if he takes Paul's use of the term "one" as referring to number, then he jumps out of the general tenor of the context which is on oneness and unity. How will he explain the "one baptism" if he insists on this being merely a numerical reference?

Again, how could Paul say "one body" if there is an invisible church, and also a "visible" church? And how could the "visible" Ephesian church keep the

HE FINALLY FOUND IT

Old Bud Smith hunted a long time for a church that believed as he did. One day he entered a church where the folk were reading together, "Oh, Lord, we have done many things which we ought not to have done; and we have left undone many things which we should have done."

Old Bud settled down in a seat saying, "Thank goodness, I have found the right crowd!"

WHAT KIND OF A CROWD ARE YOU LOOKING FOR?

unity, if the "body" were universal and invisible? But more important, what ground is there for the idea that "body" means a universal, invisible "body"? Is there any Bible evidence for such? Or is it merely assumed? If Paul indeed refers to "one body" in the strict numerical sense and if this means what the invisible church theorists teach, who can tell us whom it is that composes this "body"? Did Paul mean all the saved of all time? or all the saved since Pentecost? or all the saved during the time he wrote the epistle? or . . . ? And whatever these theorists tell us that Paul means, how are we to know that that is what he means? Let the universal, invisible "church" theorists come to grips with these problems and let them give evidence to support their theory.

We believe the reader can easily see that the difficulties here lie rather heavy upon those who advocate the invisible church theory. On the other hand, the true sense of the word "ekklesia" is free from any serious or difficult problems.

Rough Treatment

(Continued from page one) quick action, I would have been a 'goner.' Yes, Slim saved my life, but he had to knock me over to do it."

So, too, the Lord often has to strike down sinners, as He did Saul, to get them to listen to His voice.

No Time

(Continued from page one) no church paper, and no time to read it if you had one? Brother, there's only one thing I can do for you," and taking out his discipline, he read the service for the burial of the dead!

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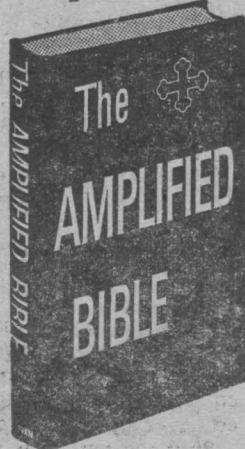
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